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SOCIAL SCIENCES, ARTS AND SCIENCES

Special Issue Editors

Rev.Sr. Dr. MARY PRAMILA SANTHI | Dr. KHRIEREIZHÜNUO DZÜVICHÜ
Dr.J. JOHN SEKAR | Dr. K. KAVIARASU | Rev. Sr. Dr. A. VANITHA JAYA RANI



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Secretary

FOREWORD

I am pleased to provide the foreword for the manuscript volumes presented at the BODHI Hybrid International Interdisciplinary Conference on Recent Trends in Social Sciences, Arts and Sciences, held on Tuesday 17 October 2023. This conference was a collaborative effort organized by St. Antony's College of Arts and Science for Women in Dindigul and Oriental College in Kohima, Nagaland. Notably, this event marks the third consecutive international conference organized by SAC in recent times.

SAC always firmly believes that collaboration between institutions to conduct conferences and seminars offers numerous advantages, including a broader range of expertise, increased resources, enhanced program content, networking opportunities, and more. Such collaborative efforts contribute to the advancement of knowledge and facilitate interdisciplinary and international connections, ultimately benefiting the academic and professional community at large.

SAC never fails in its commitment to research by the faculty and the students. Presenting research papers at conferences is a critical aspect of faculty research that supports the dissemination of knowledge, peer engagement, networking, and professional development while contributing to the academic community and enhancing the researcher's own work.

At the same time, it recognizes that student research is not only a valuable component of higher education but also a meaningful way for students to grow academically and personally, contribute to the academic community, and prepare for future academic or professional endeavors. It fosters a culture of inquiry and discovery that is fundamental to the advancement of knowledge and society.

I wish to express my sincere gratitude and appreciation to Dr. S. Balakrishnan, Publisher & Managing Editor of BODHI Journal. The objective of organizing conferences extends beyond the presentation of research papers; it is to incorporate valuable suggestions from the scholarly audience and to publish these papers, making them accessible to a wider readership who may not have had the opportunity to attend the conference. Ultimately, the impact and success of a manuscript are measured by its citation, and BODHI, being an indexed journal, plays a pivotal role in facilitating this significant service.

I commend the commendable efforts led by the principal, the conference convenor, coordinators, and the enthusiastic student participants. I extend my best wishes to all of them for their future endeavors.

God Bless!

Sr. Anil Devi 17.10.2023
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Date: 27.10.2023

I am writing to express my enthusiastic endorsement for the book publication of the International Multidisciplinary Conference on "Recent Developments in Social Sciences, Arts, and Sciences", jointly organized by ST. ANTONY'S COLLEGE OF ARTS AND SCIENCES FOR WOMEN DINDIGUL, ORIENTAL COLLEGE KOHIMA & BODHI INTERNATIONAL JOURNAL OF RESEARCH IN HUMANITIES, ARTS AND SCIENCE, INDIA.

The conference, which brought together scholars, researchers, and practitioners from diverse disciplines, served as a platform for meaningful interdisciplinary dialogue. The papers presented showcased the latest developments and advancements in social sciences, arts, and sciences, highlighting the interconnectedness of these fields and the collaborative spirit of the academic community.

I extend my heartfelt gratitude to the authors for their scholarly contributions and to the organizing committee for their meticulous efforts in ensuring the success of the conference. I trust that this book will find its place among the distinguished publications and catalogs, reflecting the high academic standards and the spirit of interdisciplinary collaboration upheld by the conference.

I wish the co-organizers, professors and scholars the very best in all the future events.

(Mr. Viu Belho)

Chairman,
Sponsoring Body,
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Editorial

BODHI's multidisciplinary international conference conducted through a hybrid mode, collaborated and organized by St. Antony's College of Arts and Science for Women, Dindigul, TN and Oriental College, Kohima, Nagaland aims to leverage the benefits of both in-person and virtual participation to promote inclusivity, knowledge sharing, collaboration, and sustainability while accommodating the diverse needs and circumstances of participants. Hybrid conferences enable participants from around the world to attend and present their research, regardless of geographical constraints. This inclusivity promotes a broader exchange of ideas and collaboration. Moreover, virtual participation allows individuals who may have limitations related to travel, finances, or physical disabilities to access conference content and engage with the academic community.

The purpose of a multidisciplinary conference is to create a platform for cross-disciplinary collaboration, problem-solving, and knowledge exchange. It plays a vital role in advancing research, innovation, and the collective understanding of complex global challenges. This conference served as a collaborative platform for two host institutions, each offering a wide range of academic disciplines, including arts, sciences, social sciences, and the humanities. Students from diverse academic backgrounds had the opportunity to attend a keynote address that transcended the traditional boundaries of academic disciplines. Moreover, they could enrich their knowledge in their respective fields by participating in two concurrent technical sessions. The closing valedictory address emphasized the importance of human values.

BODHI stands out by publishing both in-person and online papers after conducting thorough plagiarism checks. Some papers are sent back to authors for revisions, while others are declined due to issues with originality. BODHI actively promotes student involvement, regardless of their academic year, as it is dedicated to fostering a culture of research among them. The journal firmly holds the belief that academic paper writing should not be limited to a select few academic elites.

Rev. Sr. Dr. Mary Pramila Santhi

Dr. Khriereizhünuo Dzüvichü

Dr.J. John Sekar

Dr. K. Kaviarasu

Rev. Sr. Dr. A. Vanitha Jaya Rani

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Aim & Objectives

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

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IS POSTHUMANISM A THREAT TO HUMAN EXISTENCE?

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Abstract

The article is a comprehensive exploration of posthumanism, its relationship with humanism, and its potential consequences for human existence. It provides a qualitative analysis, outlines research questions, and offers multiple perspectives on the topic. It also highlights areas for potential future research in this field. Its central axiom is that posthumanism questions the conventional anthropocentric perspective on humanity, acknowledging that human existence is intricately intertwined with technology, the environment, and non-human entities. This prompts a reconsideration of human identity and the delineations of what it means to be human.

Keywords: *Human Nature, Human Identity, Cyborg, Posthumanist Reading Strategies*

Introduction

Posthumanism is a philosophical and theoretical framework that challenges traditional views of human nature, identity, and the relationship between humans and technology. It emerged as a response to the rapid advancements in technology and the changing nature of human existence in the late 20th and early 21st centuries. Posthumanist theory seeks to explore and understand what it means to be human in a world where technology, science, and culture are reshaping the boundaries of humanity. It questions the core claims and themes associated with humanism. Humanism's core claims revolve around the inherent dignity and worth of human beings, emphasizing the power of reason and rationality as essential tools for understanding the world and solving problems. It advocates for secularism, promoting a society where religious and political authorities are separate, and celebrates individuality and personal autonomy, encouraging people to think critically and make their own choices. Humanism champions ethical values such as compassion, empathy, and social justice as secular alternatives to religious moral systems. It aligns with the pursuit of scientific knowledge and supports literature, the arts, and cultural expression. Modern humanism has significantly contributed to the development of the

concept of universal human rights, advocating for the recognition and protection of the rights and freedoms of all individuals, while also fostering scepticism of dogma and an ongoing commitment to cultural and intellectual progress.

Posthumanism and poststructuralism share a critical stance towards traditional humanism, but they differ in their primary focus and methodologies. Poststructuralism, rooted in philosophy and literary theory, deconstructs the stability and coherence of language and meaning, emphasizing the multiplicity of interpretations and the power structures inherent in language. In contrast, posthumanism extends this critique by emphasizing the transformative impact of technology and science on human existence, and it explores the dissolution of clear boundaries between humans, technology, and the environment. While poststructuralism centres on language and discourse, posthumanism's focus extends to the material and technological aspects, re-evaluating human identity and existence within a network of complex interactions.

Research Methodology

The research aims to conduct a qualitative examination of the burgeoning domain known as posthumanism. It does not seek to undertake a detailed textual analysis of individual works. Instead,

it delves into the overarching notion of posthumanism, both as a theoretical concept and a practical approach, exploring its meanings, its challenges, its defining characteristics, and the varied interpretations by different theorists and literary practitioners. The study also addresses aspects related to posthumanist aesthetics and approaches to reading and interpretation.

Research Questions

The following questions helped the researcher not only to consider a range of perspectives and angles but also to thoroughly investigate the topic that is phrased in the form of an interrogative sentence:

1. What are the core principles and tenets of posthumanism, and how do they differ from traditional humanism?
2. How has posthumanism evolved as a response to the changing technological, cultural, and environmental landscape?
3. What ethical concerns are raised by posthumanist ideas, and how do they challenge traditional humanist values and ethics?
4. To what extent do posthumanist ideas intersect with or contradict the principles of humanism in terms of individual rights, dignity, and autonomy?
5. How does posthumanism impact cultural and social norms, including traditional gender roles and family structures?
6. How do posthumanist visions of humanity's relationship with the environment and nature differ from humanist perspectives?
7. What are the ecological implications of posthumanist technologies and how do they relate to humanism's concerns about environmental stewardship?
8. To what extent do posthumanist advancements contribute to social and economic inequalities, and does this pose a threat to the humanist ideal of equality?
9. How can issues related to access to posthumanist technologies be addressed to ensure equitable distribution and prevent further divisions in society?

10. How is humanism evolving or adapting in response to the challenges posed by posthumanism? Is humanism integrating elements of posthumanist thought?
11. What can humanism learn from posthumanism, and are there opportunities for dialogue and convergence between the two approaches?
12. How do different cultures and regions view the relationship between posthumanism and humanism, and what cultural factors influence these perspectives?
13. In what ways do various academic disciplines, such as philosophy, ethics, science studies, and literature, contribute to the discourse on posthumanism's impact on humanism?
14. How is posthumanism represented in popular culture, and what role does media play in shaping public perceptions of its impact on humanism?
15. How do public discourses and debates surrounding posthumanism reflect the concerns and aspirations of various stakeholders?

Fundamental Axiom

Posthumanism challenges the traditional anthropocentric view of humanity, recognizing that human existence is interconnected with technology, the environment, and non-human entities, leading to a re-evaluation of human identity and the boundaries of the human.

Review of the Related Literature

Humanism has held sway in Western culture for countless centuries, marked by the belief that humans occupy a unique status in the world, setting them apart from natural entities. The pivotal ideas of Darwin and Nietzsche, alongside strides in science and technology, ushered in a series of departures from this form of humanism. Among the most influential movements in this regard are transhumanism and posthumanism. Scientific progress in genetics, neuroscience, and artificial intelligence is heralding the demise of our conventional understanding of humanity. In response to this persistent crisis in humanism, two robust

movements have emerged: posthumanism and transhumanism. Posthumanism re-evaluates the essence of human existence, while transhumanism actively advocates for human augmentation. Both approaches grapple with the posthuman condition in the era of technology. (Ranisch & Sorgner, 2014).

The interplay among humanism, metahumanism, posthumanism, and transhumanism stands as a paramount subject, resonating with numerous contemporary challenges across culture, society, politics, ethics, and individual experience. Throughout history, these terms have been employed diversely. What unites metahumanism, posthumanism, and transhumanism is their shared departure from the inherently dualistic conception of human beings that characterizes humanism. (Deretic & Sorgner, 2016).

The concept of the post-human has emerged as a result of advancements in cybernetics and information technology, sparking endeavours to replicate and reconstruct human existence. These advancements have raised fundamental questions about the definition of humanity. While in the past, the notion of the human within the realm of biology was exclusively linked to processes based on carbon, there is now a proposition that processes based on silicon, along with bionics, must also be considered integral to the essence of humanity. In addition, this concept reflects how electronic technologies, such as the internet, have transformed human relationships, in part because they function at the speed of light. (Lechte, 2008)

Hayles (2009) undertakes the task of discerning reality from hyperbole by exploring the destiny of embodiment in the era of information. her book weaves together three interconnected narratives: the transformation of information from a material entity into an abstract concept detached from its carriers, the cultural and technological development of the cyborg, and the deconstruction of the humanist "subject" within cybernetic discourse, leading to the rise of the "posthuman." Spanning the realms of technological history, cultural studies, and literary criticism, the text reveals the omissions, oversights,

and omissions that have contributed to the conceptualization of information as a disembodied entity.

Rosi's *The Posthuman* (2013) serves as both an introduction and a significant contribution to contemporary discussions on the posthuman condition. In our interconnected and technologically mediated global society, phenomena like digital 'second life,' genetically modified food, advanced prosthetics, robotics, and reproductive technologies have become commonplace, blurring the conventional boundaries between the human and its counterparts. This exposure reveals the non-naturalistic nature of the human. It initiates by delving into the extent to which a post-humanist perspective challenges the traditional humanistic idea of a unified subject. Instead of viewing this transformation as a loss of cognitive and moral self-control, Rosi contends that the posthuman paradigm allows us to better comprehend our adaptable and multifaceted identities.

Barad (2013) proposes agential realism as an alternative to representational ontologies that dichotomize "semiotic" and "material" realities. Barad's argument encompasses two key points: firstly, matter is not a static "substance" but rather a dynamic intra-activity, and secondly, "agency" is not exclusive to humans but rather an ongoing process of "enacting iterative changes" across various scales of material existence ("PP" 826). Matter's performativity lies in its self-(re)production through its inherent dynamic relationships, where entities do not pre-exist but rather emerge through these relationships. These relationships create fluid, diffractive boundaries that solidify phenomena (matter) into "things" (thingification) positioned within spatial-temporal and affective contexts. An illustrative example is the performative enactment of the "subject"/"object" dichotomy through specific spatial and temporal proximities between "the two," which are essential for comprehension. This proximal relationship gives rise to the emergence of "subject" and "object." The cognitive "division" that constructs the "I" is a discursive practice termed the

agential cut, which denotes the illusion of separability between one "thing" and another, granting the perception of agency.

Idhe (1990) offers an illuminating and profoundly human-centered viewpoint on significant technological advancements, whether historical or contemporary. In *Animal Rites*, Wolfe (2002) delves into the contemporary concepts of humanism and ethics by resurrecting a lesser-known yet pivotal underground tradition of animal theorization. This tradition stretches from the works of Wittgenstein, Cavell, and Lyotard to Lévinas, Derrida, Žižek, Maturana, and Varela. Through meticulous examinations of how discussions about race, sexuality, colonialism, and animality intersect within twentieth-century American culture, Wolfe investigates the profound implications of addressing "the question of the animal" in both theoretical and critical practices. In addition to these theoretical texts, numerous novels were also subjected to review.

Knowledge Gap

1. The un-representation of certain cultural, social, or geographical perspectives within the posthuman discourse since the literature predominately focuses on Western or academic viewpoints; leaving out voices from other regions or demographics;
2. The literature has not kept pace with the latest developments in fields like AI, biotechnology, and virtual reality;
3. In understanding how different ethical framework apply to posthumanist concepts or the practical implications of these debates;
4. The literature does not effectively integrate insights from fields like philosophy, sociology, technology studies, and others; and finally,
5. The literature does not address the policy and governance implications of posthumanism, such as how societies and governments should regulate or adapt to posthumanist developments.

Posthumanism: Theories & Concepts

Prominent posthumanist theorists have made significant contributions to the field by developing and expanding upon the foundational ideas of posthumanism. These theorists have played crucial roles in shaping posthumanist thought, each offering unique perspectives and insights into the changing nature of human existence in a technologically and culturally evolving world. Their contributions have influenced various academic disciplines, including philosophy, literature, sociology, and science studies, among others.

Donna Haraway, an American Professor Emerita in the History of Consciousness Department and Feminist Studies Department at the University of California, is known for her influential essay "A Cyborg Manifesto," which introduces the concept of the cyborg as a figure that blurs the boundaries between human and machine, nature and culture, and challenges traditional notions of identity and gender. She declares, "I would rather be a cyborg than a goddess" in her Manifesto. Haraway's work also emphasizes the importance of situated knowledges and the need for a more inclusive and diverse understanding of human and non-human relationships.

N. Katherine Hayles is a prominent figure in posthumanist literary studies. Her work explores the impact of digital technologies on literature and human consciousness. She has written extensively on the idea of posthumanism as it relates to literature and how humans engage with digital media and electronic literature. She has written about the concept of "posthumanism" as a new way of understanding the human in the age of digital and information technologies.

Rosi Braidotti's work has focused on posthumanism, feminism, and the ethics of the posthuman condition. She has explored the notion of the posthuman subject as a nomadic and interconnected entity, challenging traditional humanist ideas of stable identity. Karen Barad is known for her work in feminist science studies and posthumanist theories of agency. Her concept of

"intra-action" emphasizes the interconnectedness of human and non-human entities and how they mutually constitute each other. Barad's ideas have been influential in discussions of the entanglement of humans and technology.

Bruno Latour is a key figure in actor-network theory (ANT), which has strong connections to posthumanism. ANT explores the agency of both human and non-human actors in networks. Latour's work challenges traditional notions of agency and the separation of the social and the technical. Don Ihde has contributed to postphenomenology, which examines the ways in which technology mediates human perception and experience. His work highlights the role of technology in shaping human subjectivity and challenges the idea of a strict human-technology divide. Finally, Cary Wolfe is known for his work in animal studies and posthumanism. He has explored the ethical implications of posthumanist thought, particularly in relation to the treatment of animals. Wolfe's work emphasizes the need to consider non-human beings and their agency in ethical discussions.

Posthumanism rejects anthropocentrism/human-centrism, the idea that humans are the center of the universe or the most important beings on Earth. It challenges the notion that humans are distinct and separate from the rest of the natural world. For example, in Mary Shelley's *Frankenstein*, Victor Frankenstein's creation of the creature challenges the human-centric view of the world. The creature is a product of science and technology but is treated as an outsider and a threat by humans. This highlights the consequences of human-centrism and the rejection of beings that do not fit the traditional human mould.

It emphasizes the blurring of boundaries between humans and machines, animals, and the environment. It questions the rigid distinctions between the organic and the artificial. For example, in William Gibson's *Neuromancer*, the protagonist, Case, becomes a cyberspace cowboy, blurring the boundary between his physical and virtual existence. The novel explores the fusion of human

consciousness with the digital realm, challenging the distinction between the real and the virtual.

It explores the idea of using technology to enhance human abilities and capacities. This can involve genetic engineering, cybernetics, and other forms of biotechnology. For example, Aldous Huxley's *Brave New World* depicts a dystopian society where technology is used to genetically engineer and condition individuals for specific roles in society. The novel explores the consequences of using technology to enhance and control human behavior and abilities.

It is closely related to the concept of cyborgs (cybernetic organisms) and transhumanism. Cyborgs are beings that combine both biological and artificial components, while transhumanism advocates for using technology to transcend human limitations and enhance human potential. For example, in Isaac Asimov's *I, Robot*, the concept of robots blurs the line between humans and machines. These robots exhibit advanced AI and human-like qualities, raising questions about the potential for machines to transcend their original programming and become more human-like.

It acknowledges that there is no single, fixed human subjectivity. Instead, it recognizes the multiplicity of human experiences and identities, which can be influenced by various factors including culture, technology, and biology. For example, in Toni Morrison's *Beloved*, the character of Sethe embodies the complex and multifaceted subjectivity of a former slave. The novel delves into the multiplicity of experiences and identities within the African American community, challenging simplistic and singular narratives.

It critiques dualistic thinking that separates mind and body, nature and culture, or human and non-human. It seeks to overcome these dualisms and understand the interconnectedness of all things. For example, in Philip K. Dick's *Do Androids Dream of Electric Sheep?* (the basis for the film "Blade Runner"), the story explores the blurred line between humans and androids, challenging the dualism of

human versus non-human. The characters grapple with questions about what it means to be human.

It raises ethical questions about the consequences of technological advancements and the potential for exploitation, discrimination, and the loss of human agency. It encourages critical reflection on the ethical implications of posthumanist ideas. For example, Margaret Atwood's *Oryx and Crake* portrays a future world where genetic engineering has led to the creation of new species and the extinction of traditional humans. The novel raises ethical questions about scientific experimentation and the consequences of unchecked technological advancement.

It promotes a post-anthropocentric perspective, emphasizing the value and agency of non-human entities such as animals, ecosystems, and even machines. For example, in Yann Martel's *Life of Pi*, the protagonist's journey is accompanied by a Bengal tiger. The story emphasizes the value and agency of non-human animals and challenges the anthropocentric view that humans are the only beings with significance.

It emphasize the importance of ecological awareness and the need to address environmental issues in the context of technological and cultural change. For example, Ursula K. Le Guin's *The Dispossessed* explores the ecological and social consequences of different approaches to technology and resource management on two contrasting worlds. It highlights the importance of ecological awareness in the context of technological and cultural choices.

It is not a monolithic theory but encompasses various approaches, including poststructuralism, cyborg feminism, critical theory, and more. Different scholars and thinkers may interpret and apply posthumanist ideas in diverse ways. For example, in Jeanette Winterson's *Written on the Body*, the narrative employs a postmodern and poststructuralist approach by withholding the protagonist's gender throughout the story. This challenges traditional notions of identity and encourages readers to question preconceived ideas about gender and sexuality. The qsua

Posthumanist Writers

Several literary writers have explored posthumanist themes in their works, challenging traditional notions of humanity and the relationship between humans, technology, and the environment.

William Gibson is known for his cyberpunk novels, including *Neuromancer* (1984), *Count Zero* (1986), and *Mona Lisa Overdrive* (1988). These novels introduced readers to a dystopian future where humans merge with technology and cyberspace, blurring the boundaries between the real and the virtual.

Philip K. Dick's science fiction novels often explore posthumanist themes. *Do Androids Dream of Electric Sheep?* (1968), which inspired the film *Blade Runner*, delves into the nature of humanity and empathy in a world where androids are nearly indistinguishable from humans. Margaret Atwood's *Oryx and Crake* (2003), part of the MaddAddam trilogy, portrays a future where genetic engineering and biotechnology have led to the creation of new species and the collapse of civilization. The novel raises ethical questions about scientific experimentation and environmental devastation.

Jeff VanderMeer's *Southern Reach Trilogy*, which includes *Annihilation* (2014), *Authority* (2014), and *Acceptance* (2014), explores posthumanist themes within an ecological and mysterious setting known as Area X. The novels challenge human perceptions of nature and identity. Octavia E. Butler's *Patternist* series, particularly *Dawn* (1987), delves into posthumanism through its exploration of genetic engineering and the relationships between humans and aliens. The series questions traditional notions of identity and evolution.

China Miéville's *Embassytown* (2011) explores posthumanism within the context of language and communication. It is set in a world where humans coexist with aliens and focuses on the challenges of understanding and interacting with non-human intelligences. Richard K. Morgan's *Altered Carbon* (2002) and its sequels envision a future where human consciousness can be transferred between bodies,

effectively achieving a form of immortality. These novels raise questions about the nature of identity and the consequences of advanced technology.

Ted Chiang's short story "Exhalation" (2008) explores themes of consciousness, technology, and the implications of understanding the mechanics of the universe. His thought-provoking stories often delve into posthumanist ideas with philosophical depth. Larissa Lai's *The Tiger Flu* (2018) takes place in a future where biotechnology has transformed society, including the emergence of new genders and the blending of human and animal characteristics. The novel explores the consequences of these changes.

These authors and their works demonstrate the diversity of posthumanist themes in literature, from cyberpunk and biotechnology to questions about identity, language, and the environment. Their explorations challenge readers to reconsider the boundaries of humanity and our relationship with technology and the natural world.

Themes in Literary Contexts

Posthumanist literature explores a wide range of themes that challenge traditional notions of humanity, identity, and the relationship between humans and technology. These themes often reflect the complex and evolving nature of the posthuman condition.

Posthumanist texts often delve into the idea of *transcending human limitations* through technology, genetic engineering, or other means. This theme explores the potential for humans to enhance their physical and cognitive abilities. In *Brave New World*, human beings are genetically engineered and conditioned from birth to fit specific societal roles and to suppress individuality. The society uses advanced reproductive technology to produce citizens with specific traits and abilities, thereby transcending the limitations of natural human reproduction.

For instance, individuals in this society are categorized into different castes, each tailored for a particular role in society. Alphas are at the top of the hierarchy and are genetically engineered to be

intelligent and well-educated while Epsilons are at the bottom and are designed to be less intelligent and more suited for menial tasks. The concept of "Bokanovsky's Process" is used to create multiple identical human beings through a single human egg, further transcending the natural limitations of human reproduction.

The novel raises profound ethical and philosophical questions about the consequences of using technology to transcend human limitations. While this society has eliminated many of the problems traditionally associated with human existence, such as disease and poverty, it has also sacrificed individuality, emotional depth, and personal autonomy. *Brave New World* serves as a cautionary tale about the potential risks and consequences of pursuing the enhancement of physical and cognitive abilities through technology and genetic engineering.

Many of them feature characters or entities that are a fusion of human and machine components, blurring the boundaries between organic and artificial. These *cyborgs* challenge traditional definitions of humanity. William Gibson's *Neuromancer* (1984) is a seminal cyberpunk novel that has introduced the concept of the cyborg and the fusion of humans with technology. In the novel, the protagonist, Case, is a former computer hacker who, due to his past activities, has had his nervous system damaged. He is hired by a mysterious employer to carry out a heist in cyberspace, a virtual reality network. To assist him in this task, Case undergoes surgical modifications, becoming what is known as a "console cowboy." These modifications include the implantation of a "microsoft" port in his head, which allows him to connect directly to cyberspace. Case's body and mind are augmented and interconnected with technology, blurring the boundaries between the organic and the artificial.

The novel also features the character Molly Millions, a street samurai who has extensive cybernetic enhancements, including retractable razor blades beneath her fingernails and mirrored lenses implanted over her eyes. Molly's character

exemplifies the fusion of human and machine components, challenging traditional definitions of what it means to be human. *Neuromancer* is a classic work of posthumanist literature that explores themes of cyberspace, cybernetics, and the impact of technology on human identity. It was highly influential in shaping the cyberpunk genre and has been instrumental in discussions of the posthuman condition in a technologically advanced world.

Some of them question the *stability and singularity of human identity*. They explore how identity can be fragmented, fluid, or distributed across different entities, including machines, animals, and ecosystems. A compelling example of a posthumanist work that questions the stability and singularity of human identity, exploring the fragmentation and fluidity of identity across different entities, including machines, animals, and ecosystems, is the novel *Diaspora* (1997) by Greg Egan. Egan delves into a future world where digital consciousness, artificial life forms, and posthuman entities coexist and interact. The novel challenges conventional notions of individual identity, as characters can upload their consciousness into various forms, including robotic bodies and virtual realities. They can also modify their identities and experiences at will, leading to a highly fluid and distributed sense of self.

One of the central characters in the novel is a posthuman entity named Yatima. Yatima is an AI consciousness that experiences the world from a perspective that is not tied to a singular body or identity. Instead, Yatima can explore different aspects of existence by transferring its consciousness to various forms, machines, and virtual realms. This character's experiences illustrate the fluidity and multiplicity of identity in a posthuman context. Throughout the novel, Egan challenges readers to contemplate the implications of such a reality on human identity, as characters navigate a world where the boundaries of selfhood are malleable and distributed across a vast array of entities and experiences. It exemplifies the posthumanist theme

of the fragmentation and fluidity of identity in a technologically advanced and interconnected world.

Some examine the interaction between the natural world and technological advancements. They raise questions about the impact of technology on the environment and the potential for new forms of ecological awareness. In *Oryx and Crake*, Atwood paints a dystopian future where scientific and biotechnological advancements have led to the creation of genetically engineered organisms and the manipulation of the natural world. The novel follows the story of Snowman, a survivor of a global catastrophe, who reflects on his past and the events that led to the downfall of human civilization.

The central figure in the narrative is Crake, a brilliant scientist who creates genetically modified creatures known as the Crakers. These beings are designed to be immune to diseases, have no propensity for violence, and live in harmony with nature. Crake's vision is to engineer a new, "improved" version of humanity that will coexist peacefully with the environment. The novel raises profound questions about the consequences of scientific experimentation and environmental manipulation. It explores the tension between technological advancement and ecological responsibility, as well as the potential for humanity to create a more harmonious relationship with the natural world through biotechnology. It exemplifies the posthumanist theme of the impact of technology on the environment and the potential for new forms of ecological awareness.

They often grapple with *ethical dilemmas* related to technological enhancements, genetic engineering, and the treatment of non-human entities. They encourage readers to consider the moral implications of these advancements. *The Windup Girl* (2009) by Paolo Bacigalupi is set in a future world where biotechnology has reached a level of sophistication that includes the creation of genetically engineered organisms, including "New People" or "windups." These windup individuals are genetically designed to serve human needs, but they

also raise complex ethical questions about their treatment and rights.

The novel explores issues related to genetic engineering, bio-piracy, and the exploitation of non-human entities for economic gain. It challenges readers to consider the moral implications of creating and using artificially designed life forms. Questions surrounding the rights and treatment of the windup characters are central to the story, prompting readers to reflect on the ethical dimensions of posthumanist advancements. The novel serves as a thought-provoking example of posthumanist literature that engages with ethical dilemmas and encourages readers to consider the consequences of biotechnological advancements for both humans and non-human entities in a future world.

Some texts explore how *language and communication* are influenced by technology, artificial intelligence, and non-human entities. These works often question the limits of human understanding and expression. Ted Chiang's novella *The Lifecycle of Software Objects* (2010) delves into the realm of artificial intelligence and digital consciousness. The story revolves around the development of "digients," which are digital entities created to interact with humans and learn from their experiences. These digients raise questions about language, communication, and the boundaries of understanding.

The narrative follows the challenges and complexities of teaching and raising these digital beings, who develop their own forms of communication and expression. Chiang's work explores how language and communication evolve in the context of AI and non-human entities, emphasizing the shifting boundaries of understanding and the ethical considerations of creating sentient digital life. The novella challenges readers to contemplate the implications of technology on language and communication, as well as the moral and philosophical questions associated with the development of artificial intelligences that blur the lines between human and non-human forms of expression and understanding.

They frequently explore the nature of *consciousness and the potential for artificial intelligence* to achieve self-awareness. They raise philosophical questions about what it means to be sentient. Philip K. Dick's novel *Do Androids Dream of Electric Sheep?* (1968) served as the inspiration for the famous science fiction film *Blade Runner*. Dick introduces the concept of androids, highly advanced artificial beings that are nearly indistinguishable from humans in appearance and behaviour. The protagonist, Rick Deckard, is a bounty hunter tasked with "retiring" (destroying) rogue androids who have escaped to Earth.

The novel raises profound questions about the nature of consciousness and the boundaries of sentience. As Deckard hunts down the androids, he begins to question the moral and philosophical implications of distinguishing between humans and androids. He grapples with the concept that even the artificial beings he is assigned to retire may possess a form of consciousness, leading him to question what it truly means to be sentient. The novel challenges readers to consider the ethical and philosophical aspects of artificial intelligence and the potential for machines to achieve self-awareness. It underscores the ambiguity of sentience and human identity in a world where the line between human and machine becomes increasingly blurred, making it a quintessential example of posthumanist literature.

Many narratives are set in *post-apocalyptic or dystopian worlds* where technological advancements have led to societal collapse or existential threats. These settings highlight the potential consequences of unchecked technological progress. *The Road* (2006) by Cormac McCarthy is a haunting and bleak novel that explores a devastated, desolate landscape in the aftermath of an unspecified cataclysmic event, likely a nuclear apocalypse. It follows a father and his young son as they journey through this grim and hostile world, struggling to survive.

While *The Road* does not delve into high-tech advancements, it exemplifies the post-apocalyptic subgenre of posthumanist literature. It depicts a world where human society has crumbled, resources

are scarce, and survivors must confront moral dilemmas and the most basic aspects of human existence. It highlights the potential consequences of unchecked technological progress and environmental degradation, and it reflects on themes of human resilience, the fragility of civilization, and the enduring bond between a parent and a child. While the narrative does not centre on high-tech advancements, it presents a post-apocalyptic world shaped by the aftermath of unchecked human activities, a central concern in posthumanist literature.

They often examine the *agency and autonomy* of non-human entities, including animals, machines, and ecosystems. They challenge the assumption that only humans possess agency. A compelling example is *The Bees* (2014) by Laline Paull. It is a highly imaginative work of fiction that immerses readers in the life of a beehive from the perspective of its protagonist, Flora 717, a lowly sanitation worker bee. The novel presents the beehive as a complex society with intricate hierarchies, rituals, and communication systems. Through the eyes of Flora 717, readers witness the agency and autonomy of individual bees as they carry out their roles within the hive, communicate through dances and pheromones, and even make decisions that challenge the established order. Flora's unique abilities and experiences challenge the notion that agency is an exclusive human trait and suggest that non-human entities can also possess a degree of self-determination. *The Bees* serves as a posthumanist exploration of agency and autonomy in non-human entities, demonstrating that other species and ecosystems can exhibit their own forms of agency and challenge traditional anthropocentric perspectives. It encourages readers to consider the rich inner lives and societies of non-human beings.

They explore the changing relationship between humans and their bodies in the context of technological enhancements, virtual reality, and digital experiences. They question the boundaries of physicality. William Gibson's novel *Virtual Light* (1993) is set in a near-future, post-cyberpunk world

where advanced virtual reality and digital technologies have a profound impact on human experiences and physicality. The novel introduces the concept of "virtual light," a technology that allows individuals to experience virtual reality so immersive that it blurs the line between the digital and physical worlds.

The story follows characters who navigate a world where virtual experiences and physical reality are intertwined. Their interactions with technology, virtual spaces, and augmented reality highlight the shifting boundaries of physicality. The novel raises questions about the impact of technology on human perception and the nature of physical and virtual experiences. It is a classic work of posthumanist literature that challenges readers to reflect on the evolving relationship between humans and their bodies in an increasingly digital and technologically enhanced world. It exemplifies the posthumanist theme of questioning the boundaries of physicality and the integration of technology into human experiences.

Some intersect with feminist theory, examining issues related to gender, sexuality, and the body. They challenge traditional gender roles and explore the impact of technology on gender identity. Donna Haraway's influential essay "A Cyborg Manifesto" (1985) is a foundational work in both posthumanism and feminist theory. In this essay, Haraway introduces the concept of the cyborg as a metaphor to disrupt traditional boundaries, including those related to gender and the human-machine divide. She challenges conventional notions of gender and identity by suggesting that the cyborg represents a hybrid entity that transcends binary categories.

Haraway's essay explores how technology and biopolitics influence the construction of gender, sexuality, and the body. She contends that in the postmodern era, the boundaries between human and machine, as well as between nature and culture, have become blurred. Haraway argues that the cyborg offers a way to rethink and subvert traditional gender roles, which are often rooted in patriarchal and essentialist ideologies. By embracing the cyborg as a

figure that disrupts normative notions of identity, the essay exemplifies the intersection of posthumanism and feminist theory. It encourages readers to question the impact of technology on gender identity and consider how new understandings of the cyborg can challenge and redefine traditional gender roles and the body.

They often portray the cultural and social transformations that accompany technological advancements. It examines how societies adapt to new forms of existence and meaning. Neal Stephenson's novel *Snow Crash* (1992) is a cyberpunk science fiction novel that unfolds in a near-future world where the internet has evolved into a virtual metaverse known as the "Metaverse." In this digital realm, individuals assume avatars and interact in a multifaceted, immersive online environment. The novel explores how this transformative technology has reshaped society, culture, and human interaction. It delves into the notion of "Snow Crash," a drug that has a profound impact on both the virtual and physical worlds. Stephenson's work presents a society in which the boundaries between the real and the virtual are fluid, and the impact of technology on human existence is profound.

Through its exploration of the societal implications of the Metaverse and the influence of technology on cultural norms, the novel serves as an emblematic posthumanist text. It challenges readers to consider how technological advancements can reshape human existence and meaning, both in the virtual and physical realms, and how societies adapt to these transformations.

One needs to bear a caution, however. These themes are not mutually exclusive, and posthumanist literature often combines several of them to create rich and thought-provoking narratives. The genre encourages readers to question established norms and consider the implications of a world where the boundaries between the human and the non-human are constantly shifting.

Posthumanist Style

While posthumanist literature encompasses a wide range of styles and approaches, there are no distinct,

uniform styles exclusive to the genre. It often draws from various literary traditions and genres, adapting its style to suit the themes and ideas it explores. However, some recurring stylistic elements and approaches can be associated with posthumanist literature:

Posthuman fiction frequently features *experimental narrative structures and storytelling techniques*. This experimentation may reflect the fragmented or fluid nature of identity and subjectivity in the posthuman world. Authors may employ non-linear storytelling, multiple perspectives, or unconventional narrative forms to challenge traditional modes of representation. A prime example of posthumanist literature featuring experimental narrative structures is *Neuromancer* by William Gibson. This novel, often considered a seminal work in the cyberpunk genre and a precursor to posthumanist themes, employs non-linear storytelling, unconventional narrative forms, and a fragmented narrative style to explore the impact of technology and cyberspace on human identity and subjectivity.

Many posthumanist works are situated within *dystopian or speculative futures*, which allow authors to explore the consequences of advanced technology and societal transformations. These settings often create a sense of unease and tension that mirrors the ethical and existential dilemmas posed by posthumanism. Philip K. Dick's *Do Androids Dream of Electric Sheep?* takes place in a dystopian future where advanced technology has led to the creation of artificial humans, known as replicants. The narrative explores the ethical and existential dilemmas that arise when humans and replicants blur the boundaries of identity, consciousness, and humanity, reflecting the central concerns of posthumanism in a future setting characterized by unease and tension.

It often delves into philosophical and existential questions. It may incorporate philosophical dialogues, reflective monologues, or thought-provoking discourse on the implications of posthumanism. Authors may use literary devices to engage readers in philosophical debates. *Do*

Androids Dream of Electric Sheep? delves into philosophical and existential questions, particularly the nature of humanity, empathy, and what it means to be human in a world populated by androids. It engages readers in philosophical debates through the characters' introspective monologues and thought-provoking discourse on the implications of artificial intelligence and posthumanism, making it a rich exploration of these themes in a literary context.

Some posthumanist texts employ *language play*, *wordplay*, and *linguistic experimentation* to reflect the shifting boundaries of language and communication in a world influenced by technology. These linguistic innovations may challenge traditional language structures and meanings. A literary text that demonstrates the use of language play and linguistic experimentation to reflect the shifting boundaries of language and communication in a posthuman world influenced by technology is *Dhalgren* by Samuel R. Delany. In this novel, Delany employs avant-garde narrative techniques, linguistic innovations, and unconventional typography to challenge traditional language structures and meanings. The narrative reflects the disintegration of linguistic and narrative coherence, mirroring the complex, posthuman themes it explores.

It frequently draws on concepts and terminology from various academic fields, including philosophy, science, technology, and cultural studies. This *interdisciplinary approach* enriches the text's depth and complexity. *Snow Crash* by Neal Stephenson exemplifies the incorporation of concepts and terminology from various academic fields to enrich depth and complexity. This science fiction novel draws on a wide range of disciplines, including linguistics, computer science, neuroscience, and cultural studies, to create a rich and multifaceted narrative. It weaves together concepts from these fields to explore the impact of technology on society, language, and identity, making it a prime example of the interdisciplinary approach often found in posthumanist literature.

Elements of *science fiction* and *cyberpunk* often feature prominently in posthumanist literature. These

elements may include advanced technologies, virtual realities, and dystopian urban landscapes, creating a visually and thematically striking backdrop for posthumanist themes. *Neuromancer* by William Gibson prominently features elements of science fiction and cyberpunk in the context of posthumanism. This novel is a seminal work in the cyberpunk genre and features advanced technologies, virtual realities, and dystopian urban landscapes as a visually and thematically striking backdrop for posthumanist themes. The narrative explores the fusion of technology with human identity and the consequences of a posthuman world, making it a quintessential example of the intersection between posthumanism and science fiction/cyberpunk.

It may mirror the posthumanist theme of *hybridity and the blurring of boundaries* between human and non-human. This can manifest in prose that combines human and machine imagery or descriptions that challenge conventional distinctions. *The Windup Girl* by Paolo Bacigalupi mirrors the posthumanist theme of hybridity and the blurring of boundaries between human and non-human. In this science fiction novel, the narrative explores a future world where biotechnology blurs the lines between natural and artificial, human and non-human. The text combines vivid imagery and descriptions that challenge conventional distinctions between these categories, exemplifying the posthumanist concern with hybridity and the interplay between human and machine elements in a technologically advanced society.

Posthumanist texts may employ *fragmentation and collage* techniques to reflect the fractured nature of identity and experience in a posthuman world. These stylistic choices can evoke a sense of disorientation and disintegration. *House of Leaves* by Mark Z. Danielewski employs fragmentation and collage techniques to reflect the fractured nature of identity and experience in a posthuman world. This novel is known for its unconventional formatting and narrative structure, which includes footnotes, multiple narrators, and textual fragmentation. These stylistic choices evoke a sense of disorientation and

disintegration, mirroring the disconcerting and fragmented nature of the characters' experiences as they explore a mysterious, ever-expanding house. The novel challenges traditional notions of narrative coherence and reflects the posthumanist theme of fragmented identity and reality.

In posthumanist literature with ecological themes, authors may incorporate a style that emphasizes the interconnectedness of all living entities and the environment. Descriptions of the natural world and its transformation may take on a poetic or eco-poetic quality. *The Overstory* by Richard Powers exemplifies the incorporation of an eco-poetic style and emphasizes the interconnectedness of all living entities and the environment. This novel weaves together various narrative threads to explore the intricate relationships between humans and the natural world, including trees. Powers' prose takes on an eco-poetic quality, providing rich descriptions of the natural world and its transformation, emphasizing the interdependence of all living beings and the environment. The novel is a prime example of posthumanist literature with ecological themes that utilizes a poetic style to convey its message.

Some posthumanist works incorporate *metafictional elements*, blurring the lines between the fictional narrative and the real world. This meta-awareness can serve to underscore the text's explorations of reality, representation, and identity. *If on a winter's night a traveller* by Italo Calvino incorporates metafictional elements, blurring the lines between the fictional narrative and the real world to underscore explorations of reality, representation, and identity. Calvino plays with the conventions of narrative fiction, addressing the reader directly and weaving multiple intertwined stories. The narrative continually shifts between various narrative layers, making the reader aware of the act of reading itself and the relationship between fiction and reality. This meta-awareness serves to underscore the text's exploration of the complex interplay between reality, representation, and identity.

It is important to remember that the diversity of posthumanist literature means that styles can vary widely from one work to another. Authors often adapt their writing styles to suit their specific thematic and narrative goals, making posthumanist literature a versatile and evolving genre.

Posthumanist Reading

Posthumanist reading refers to an approach to reading and interpreting texts that aligns with posthumanist philosophy and its focus on rethinking human identity, agency, and relationships with technology and the environment. A posthumanist reading performs the following:

1. It challenges the idea that human readers are the sole interpreters of texts. It encourages readers to consider the perspectives and voices of non-human entities, including animals, machines, and the natural world, within the narrative.
2. It acknowledges the fluidity of identity and subjectivity. Readers are encouraged to explore how characters' identities may change or intersect with non-human elements throughout the text. This may involve recognizing the multiplicity of subjectivities within a narrative.
3. It pays attention to how *technology and media affect the representation* and reception of texts. It considers how digital platforms, virtual reality, and other technologies shape the reading experience and influence interpretations.
4. It emphasizes the interconnectedness of all things and encourages readers to think about the relationships between characters, technology, the environment, and society. It promotes a holistic understanding of the text's ecosystem.
5. It involves ethical reflection on the text's implications for the treatment of non-human entities, the environment, and the consequences of technological advancements. Readers may question the *moral choices* made by characters or the author's *ethical stance*.
6. It encourages readers to adopt *multiple perspectives* and engage in dialogue with different voices within the text. This may

involve considering the viewpoints of non-human characters or entities.

7. It aligns with *ecocriticism*, which explores the relationship between literature and the natural world. Readers may examine how the text portrays nature and the consequences of human actions on the environment.
8. It often draws from *interdisciplinary fields* such as philosophy, science studies, and cultural studies to enrich the reading experience and interpretation of texts.
9. Readers may engage in *meta-awareness*, recognizing the ways in which the act of reading itself is shaped by cultural, technological, and historical contexts. This self-reflection can lead to a deeper understanding of the posthumanist themes in a text.

It's important to realise that posthumanist reading is not a strict methodology but a framework that invites readers to approach texts with a critical and open-minded perspective. It encourages readers to question conventional interpretations and engage with the text's complexities in light of posthumanist ideas about identity, technology, and the environment.

Answering the Title Question

Whether posthumanism is seen as a threat or an opportunity depends on various factors and individual perspectives. Here are some arguments:

- **A1:** Certain technological advancements associated with posthumanism, such as genetic engineering or AI, can pose ethical and environmental risks if not carefully managed. For example, there are concerns about the unintended consequences of genetic modifications and the potential for environmental harm from advanced technologies.
- **A2:** Posthumanism can lead to a loss of essential human identity and values. Excessive integration with technology or the pursuit of radical enhancements can erode what it means to be human, potentially diminishing empathy,

compassion, or other qualities considered central to human existence.

- **A3:** Posthumanist technologies and enhancements may exacerbate social and economic inequalities if they are only accessible to a privileged few. This can lead to a divided society where some individuals have access to advanced enhancements while others do not, widening existing disparities.
- **A4:** As humans merge more closely with technology, they can lose control over the very systems they have created. This loss of control can manifest in various ways, from privacy concerns to unintended consequences of AI and autonomous systems.
- **A5:** Posthumanist visions of a technologically enhanced future may raise concerns about the ecological impact of advanced technologies and their potential harm to the planet. If not managed sustainably, these technologies can contribute to environmental degradation.

However, posthumanism itself does not advocate for these negative outcomes. Posthumanist thought encourages critical reflection and ethical consideration of the consequences of technological advancements. It provides a framework for exploring and navigating the challenges and opportunities posed by a changing human-technology-environment landscape.

Scope for Further Research

The following are some theoretical topics on the basics of posthumanism that researchers can explore for research or study:

1. *Cyborg Identity and Subjectivity* can analyse the concept of cyborg identity in posthumanism, examining how individuals and entities with both human and machine attributes challenge traditional notions of subjectivity.
2. *Ethics of Posthuman Enhancements* can investigate the ethical considerations surrounding technological enhancements, genetic engineering, and other methods of

- transcending human limitations in the posthuman era.
3. *Nature and the Posthuman* can explore the relationship between posthumanism and ecological thought, considering how posthumanism redefines our connection to the natural world and raises questions about environmental ethics.
 4. *Posthumanist Feminism* can examine the intersection of posthumanism and feminist theory, focusing on how posthumanist ideas challenge and expand feminist perspectives on identity, gender, and embodiment.
 5. *Technological Determinism vs. Agency* can investigate the tension between technological determinism (the idea that technology shapes human behaviour) and human agency within posthumanist discourse.
 6. *Posthumanism and Literature* can analyse the representation of posthumanist themes and ideas in literature, exploring how authors employ narrative strategies to convey posthumanist concepts.
 7. *Posthumanist Ethics in Science Fiction* can examine how posthumanist ethics are portrayed and critiqued in science fiction literature and film, considering the implications of technological advancements on morality.
 8. *Posthumanism in Popular Culture* can investigate the presence of posthumanist themes in popular culture, including movies, television series, video games, and music, and analysing how these representations shape public perceptions.
 9. *Posthumanism and Artificial Intelligence* can explore the ethical, philosophical, and societal implications of the development of advanced artificial intelligence and its potential to achieve posthuman qualities.
 10. *Posthumanist Philosophy and Poststructuralism* can analyse the connections and divergences between posthumanist thought and poststructuralist philosophy, considering how both challenge traditional humanist paradigms.
 11. *Posthumanism and the Philosophy of Technology* can examine how posthumanism intersects with the philosophy of technology, exploring the impact of technology on human existence and the blurring of human-technology boundaries.
 12. *Posthumanist Pedagogy* can consider the implications of posthumanism for education and pedagogy, including how posthumanist ideas can inform teaching methods and curriculum development.
 13. *Posthumanism and Social Justice* can investigate the relationship between posthumanism and social justice, exploring how posthumanist thought can contribute to discussions of equality, inclusion, and justice in a posthuman world.
 14. *Posthumanist Art and Aesthetics* can analyse posthumanist themes and styles in art, including visual art, literature, performance art, and new media, and how artists engage with posthuman concepts.
 15. *Posthumanism and Transhumanism* can compare and contrasting posthumanism with transhumanism, considering their similarities and differences in terms of goals, values, and approaches to human enhancement.

Conclusions

Posthumanism itself is not inherently a threat to human existence; rather, it is a philosophical and theoretical framework that explores the changing nature of humanity in response to technological, cultural, and environmental shifts. Posthumanism encompasses a wide range of perspectives and does not have a single, unified stance on its implications for human existence. Readers should be aware of the arguments for and against posthumanism. Some argue that posthumanism can lead to ethical, social, and existential dilemmas, such as concerns about the potential loss of human agency, privacy, and the blurring of ethical boundaries in fields like genetic engineering and artificial intelligence. They may advocate for resistance to certain aspects of posthumanism to safeguard human values and dignity. On the other hand, proponents of

posthumanism see it as an opportunity to adapt to a rapidly changing world and explore new possibilities for human evolution and enhancement. They argue that resisting posthumanism may hinder progress and limit our ability to address pressing global challenges. Ultimately, it is essential to engage in thoughtful discussions and consider the potential consequences, both positive and negative, as we navigate the evolving relationship between humans and technology.

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IS SILENCE A WEAPON IN THE FICTION *THAT LONG SILENCE*?

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Abstract

Feminism gained currency in the 20th century but its roots had been dug in the earliest ancient epochs. Mary Wollstonecraft magnum opus creation "A vindication of the Right of Women" gave impetus to the women's liberation crusade in the 18th century. Mary, through this work registered her resentment against new policy of education wherein British Parliamentary Charles Maurice de Talleyrand-Perigord and other members strongly approved domestic related education to women not scientific one. Mary's maiden work paved way for future generation feminism. With the turn of the centuries Jane Austin, George Eliot, Bronte's sisters and many more used pen as fighting instrument against atrocities committed on women. Similarly, in India where feminism exists in academics only, proved a panacea to those who are victimized on the name of patriarchy norms. In European countries where fair sexes are clamoring for acquiring quality in each domain here in India most of the women are still preferred to hide themselves behind the curtain to conceal their travails from the outside world. All the adverse circumstances persuade them to maintain silence. They might believe on wrong notion that silence assists them to keep their existence going on whereas their submissiveness is considered as ignorance. Shashi Deshpande, an Avant Gante writer and follower of moderate wave of feminism, unveiled the worst predicament of obedient women in her works. Especially in Novel 'That Long Silence' which largely dislocated the prototype silence of a woman Jaya, protagonist. Deshpande wrote eight novels. Each novel discounts the dominance of patriarchy values in society and she primarily focused on the anguish of modern educated women in family. Apart from this Shashi Deshpande, through the portrayal of her heroines spoke volumes over the double speak of society regarding women's right. She criticized that view point which one side worships woman as the symbol of Shakti and on other side treats her as a moveable property. The present paper titled "Is silence a weapon in the fiction in That Long Silence" will discuss the concern of Shashi Deshpande for those women who remains aloof for the happiness and prosperity of family. The fiction explores the live of a woman Jaya, freelance writer who desired to have mental emancipation for a woman rather than physical freedom. She urged only ideological change would bring a massive transformation in society.

Keywords: Feminism, Crusade, Magnum Opus, Atrocities, Shakti, Emancipation, Liberation, Vindication.

Introduction

A Woman occupies a central position and regards as nine deities (shaktis) incarnation on earth. In ancient time she took part in decision making and was entitled to called as Ardhangani. With the invasion of Mogul power woman lost her pristine glorified place and looked as a child bearing machine only. The chauvinistic ideology remained in force till a brand of reformist impressed upon the erstwhile government to accept the recommendation of widow remarriage act in 1856 and Female Infanticide Prevention act in 1870 to improve the status of woman. With these two laws an immense change had been perceptible in predicament. These laws also sensitized women about their political rights. Along with political consciousness woman began to exhibit

keen interest in acquiring education. For that they had enrolled themselves in schools. Having seen growing desirability of learning in fair sex a girl school had been established. The first such school came into being in 1857 by the efforts of Savriti Bai Phulle. She was the first female teacher. By taking initiative of school for girls she had opened a new chapter and added another feather in the cap of women liberation movement in India during colonial times. Along with a wave of emancipation another step prominently influenced the women that is to make herself independent by choosing career in different fields and endeavor to earn self-respect. Similarly, out of all the professions women writing is such a domain which assisted females to assert their individualities. To keep in view of those new

emerged parameters in Indian literature many women jumped into this field. Ashopoor Devi, Bengali woman was the oldest and one such writer who did not write for women but for children but through her works she showed a way to budding female writers. Similarly, Mahashweta Devi, who began her career in the pre-independence era generally concentrated on socio-political issues and depicted how a woman had been margined on the pretext of keeping intact dignity and honour. Kamala Surriya Das, earlier Kamala Das, touched the sensibility of Indian women in her poems. Through her works she inspired many women to break the walls of rudimentary thoughts. In contemporary era the writers like Anita Desai, Arunadti Roy, Nayantara Sehgal, Shobha Dee and others are exploring the lives of Indian women to make them free from daily routine woes and supporting them to keep pace with current times. Two critics Birendra Sinha and Dinesh Mishra in their book "Indian women writers" elucidated on women writing like this "In the 20th century. Women's writing was considered as a powerful medium of modernism and feminist statements" (21)¹. Shashi Deshpande, a novelist with a difference, spoke at length on the present quandary of middle class women. She declared on one hand woman is ready to combat challenges, on the other hand patriarchal values commits to subvert her stature. Each novel of Shashi Deshpande is a phenomenal especially "That Long Silence" which came in 1988 and won her Sahitya Academy award in 1990. The novel revolves around Jaya, simple housewife and freelance writer. The story is being narrated by the protagonist in the technique of stream of consciousness with the compact coherence of to and fro mode.

Shashi Deshpande, one of those writers who portrayed women with all their good as well as bad qualities. Jaya is a convent educated girl. She married to Mohan, an engineer by profession. Mohan liked her and sent proposal for marriage. The parents of Jaya especially her elder brother Dinkar wished to marry her off with Mohan as he wanted to free himself from the liability of younger sister Jaya.

Through the demeanor of Dinkar Deshpande revealed girls are responsibilities in family everyone wants to discharge from this duty as soon as possible. In matters of marriage Girls cannot express their choice they have to acquiesce on any arrangement. Simone De, one of the finest feminist writer described the girl's plight in marriage market in her famous work "The Second Sex" She has always been given in marriage by certain males to other males" (446)². Moreover "Deshpande also threw light on this very point of view that Girls merits are not as important as her marriage as per the wishes of her parents. Deshpande further discussed same dilemma in her other work "Roots and Shadows" where the main leading figure Indu's cousin Mini shattered the romantic view of marriage and her father felt satisfaction on her wedding. Although Mini demystified the concept of girl's choice by saying these words "what choice do I have Indu. Millions of girls asked this question millions of times in this country, surely it was time they stopped asking it" (124-125)³, yet every girl's destiny culminates at the ringing of Marriage bells, The words fumed with hatredness for the institution of marriage where girls are victimized. Similarly, Jaya was too undergone such circumstances where her choice had been discounted. Under the pressure of family Jaya gave consent to marriage with Mohan. After getting into the role of Housewife Jaya preferred to remain silent, mute spectator as she socialized in such manner and kept her tastes secret from the rest of her family. She remembered once her father taunted her on the choice of her filmy music rather classical music. The father called them "Disgusting mush" (3)⁴. After this episode she never ever said about her choice and taste. Deshpande narrated Jaya had been stayed at Dadar Flat in Bombay with her husband Mohan as he had involved himself in an embezzlement case, in order to avoid police and public disgrace both of them moved to this flat. This flat owed by Jaya. In fact the place belonged to his elder brother Dinkar whom Jaya addressed Dada. His wife and he settled in US and they did not want to come back so Jaya got it. At

Dadar she found space and time for herself. She realized absence of daily routine jobs rejuvenate her soul. Of course she is far from her children who are on tour but this new liberation from odd chores has lightened her being. Like Jaya, Sarita, the leading heroine of fiction "Dark Holds Not terror" experienced same happiness at her parental home where she had come after long gap. She, like Jaya intelligent and cleaver. She is a doctor by profession but staying with husband and children never allow her to think over her issues. Running away from husband Manohar gave her mirth and space. Her words "My entry resembles Sadama's entry at Dwarka Palace where he got peace and warmth" (3)⁵. During the sojourn she pondered over the plight of other women who came in her contact. She discovered "silence and surrender" (36)⁶ are the weapons which each woman has put in use. Jaya is trying to adjust herself at Dadar flats. She was disappointed on the Vinatmami's Kusum, a distinct relative. She was a poor lady. She used to stay at Jaya flat before their coming here. She became mad and in a fit of madness she died. On her death Vanitiamami said "She is of no use to anyone after she went crazy, nobody needed her" (22)⁷. Jaya's mind was agitated over the words of her maternal Aunt on death. A Lady who is failed to meet the demands of family is of no use. She expressed anguish but being a younger in age she kept her words with herself only. She felt emptiness in her life. She has no work to do. Jaya met Nayaan who wanted to bear a son she believes only son give her reason to survive. She is waiting for a son. Her waiting confused Jaya and she thinks why woman life is teemed with waiting only. "Wait until you get married, wait until your husband comes. Wait until you have kids" (30)⁸. Deshpande scornfully exposed the society through her mouthpiece Jaya who revealed mental suppression gradually converts into mental agony. Timely help prevented the death of Kusum and further deterioration in Jaya condition but paying no heed made their situation worsen. In the present circumstances Jaya still was not opened her mind to Mohan who needed mental peace and

took her silence as her cold attitude. The silence of Jaya persuaded him to shift his accountability over her, he said that whatever he had committed, had committed for family only. Mohan said "Do you have not seen how change you are since we came here since I told you about my situation" (122)⁹. Finding Mohan in unfortunate state Jaya compared him with a biblical antecedent where Sonia telling Rasholoni to confess his crime. At the same time, she remembered the words of Maternal Aunt where she said "Husband is like a sheltering tree" (33)¹⁰. Jaya cannot understand how can a man a sheltering tree when he himself a culprit of law. Mohan had a disturbed childhood his mother was an epitome of patience who never uttered any words against her husband's atrocities Mohan dubbed this timidity as bravery in those women who spend life under the suppression of husband. Mohan's sister gave another version of mother's woes where Mohan's mother had an unhappy life as well as tragic death. Jaya saw despair and Mohan saw stoic resignation in mother's eyes. Through Mohan's mother Deshpande exposed the silence of woman who suppress her feeling and thoughts for the rest of family in return they got isolation and harsh criticism. Deshpande further recounted here that woman is a home maker but she is treated as servant in guise of better half. After the desertion of Mohan Jaya was alone in flats. Her maid Jeeyawho was her bad days' companion at Dadar flats, had another story to tell she is a childless lady and having infertile uterus. Due to this her husband married again to have child. Jeeya accepted everything as her destiny stored for her. Her husband died and left her step son who also stepped into his father's shoes. He is confirmed drunkard and beat his wife Tara. His wife bore all this without saying anything. Jaya, being an embodiment of sensibility tried to explore the real cause of miseries in each woman's lives. She found herself at the same tract where Tara, Mukta, her neighbor at Dadar, Jeeya and Kusum are treading. As she, like them a deserted wife, mother and frustrated writer. So she has left herself on God's will. Jaya of course walked after Mohan all the time as a dutiful wife. In her hearts she

considered herself confident and determinate but she realized her sense of superiority vanished into air as soon as Mohan stepped out of her life. She thought it is she who has created a havoc in life. She had to say about herself to Mohan from time to time but she withdrew from the circumstances. She wanted to build a career as a writer but she did not, of course she started writing under the pseudo name Seeta. This somewhat gave an identity but it was not that what she desired. When Mohan alleged her for ignorance. She could not hold herself and laugh over the accusation. Mohan, a domineering husband felt humiliation and left home without telling anything to Jaya. Here laugh worked like a catharsis whatever Jaya had contained in her mind till the time had spilled at once. she released her pent up emotions through this laugh. She poured out but Mohan took it otherwise. When he had gone Jaya held herself responsible. In the delirium she confessed her unfamiliarity with Mohan's anger in front of Mukhta she said "I've failed him, all these years I thought I was Mohan's wife now he tells me I was never that, not really" (185)¹¹. During this confusion Mukhta also talked about Kamaat who died and Mukhta had an opinion that it was doing of Jaya. Jaya was not known to reality but she cleared her point of view on Kamaat. Kamaat was a true friend to Jaya. He is that friend who convinced Jaya to take up Job. He once commented on her name, he said "Your name is like your face" (21)¹². He encouraged her to encounter the hostility of life. Jaya admired Kamaat but he passed away. She assured Mukhta for her innocence in this matter. Deshpande showed Jaya, a reticent woman she never clarified anything and with time the everyone made her responsible for each wrong deed.

Conclusion

All's well that ends well Jayacame out of her delirium and tried to accept life as it. During this time, she received telegram from Mohan where he informed about his coming back. On one side she got news of Mohan on other side Rahul, her son who had estranged relationship with father returned home

with his uncle Vasaant. Rahul enquired about his father. On that Jaya replied him "he's gone to Delhi, tomorrow morning he would come I had a telegram last night" (189). After scolding into the dark tunnel of delirium Jaya came face to face with real situation. Shashi Deshpande gave her a hope, right now she is agreed to discuss all of her concerns with Mohan. The time she spend in isolation, dedicated to self-introspection and she found herself at fault. She admitted "we don't change overnight" (193) but one can hope for change. Second her self-discovery has brought a huge transformation in her being. She was waiting for Mohan's return. Moreover she realized silence is neither a solution nor a weapon against anything. She understood the words of Lord Krishna that he delivered to Arjun during Mahabharat epic war in Kurukshetra "Yathechhasi Tatha Kur".

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A STUDY ON SOCIO-ECONOMIC CONDITION OF MALAYALI TRIBES IN JAWADHU HILLS

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Abstract

The term 'tribe' refers to a socially cohesive categorizing linked with a region, the members of which see them as politically autonomous. Different tribes possess unique cultures, which include languages, lifestyles, structures of society, rituals, values, and so on. The forest plays an important role in tribal economies and their culture. From birth to death, the tribal way that people live is heavily influenced by the forest. It is paradoxical that the least fortunate individuals in India live in locations with the most natural resources. Tribes have always been driven to the margins due to the economic concerns of various ruling groups. The tribes are a component of Indian society, and the same issues of intentionally altering or modernizing Indian civilization apply to them as well. Tribes have previously enjoyed control over forestland and its produce to ensure their existence. The people of Jawadhu Hills are called as "Malayalis," which means "hill people." "Due to frequent clashes with forest guards and police over smuggled teak and red sanders, tribal communities fear people from the plains. They seek healthcare only when they are critically ill, resulting in increased morbidity and a shorter life expectancy. Due to insufficient road connection, residents must walk several kilometers through the bush before reaching a motorable road, and then wait for a passing vehicle to get them to the nearest bus stop to catch a bus to tdue to the unreasonable wait in reaching a healthcare professional. There are two PHCs in this hill range, and they are frequently short of personnel, equipment, and vital pharmaceuticals. The residents within the hills are farmers for subsistence who, until recently, made a livelihood by selling forest food. There is now a pattern of mass migration for many months out of the year, when indigenous people migrate to neighboring states as hired contract laborers. As a result, they are vulnerable to drug misuse and sexually transmitted illnesses from the plains. Children who follow their parents do not receive all of their vaccinations and miss a significant number of curricular activities. The PHC. Obviously, results for women in labor and very ill patients have been consistently poor.

Keywords: *Socio-Economic, Malayali Tribes, Jawadhu Hills*

Introduction

Tribes in India

Most tribes' locations (tribes' Areas) are accessible to modern-day necessities such as education, health, and other indicators. Tribes exist in distinct parts of the forest as well as in cities. Tribal literature can be traced dating back to the ancient past. Tribes are recognized by several names, such as indigenous tribes, primitive tribes, and so on. When comparison to other sections, tribes are the weakest, with the bulk of them being severely deprived. India has the most tribal people and the second biggest tribal

population in the world, behind Africa. Tribes are indigenous people (Adivasi), or people who live in highland regions. According to the 2011 census, India is home to 8.9% of tribes people.

The economics of development is one of the fields of economics concerned with improving a country's economy. The state of economic status within tribes' the inhabitants is said to be abysmally poor. The American Psychological Association defines socioeconomic status (SES) as an intersection of income, financial stability, education, and social class. The mix of education, income, and

employment determines an individual's and a group's socioeconomic status inside the framework of social hierarchy. Tribes are groups of people who have a distinct way of life, civilization, and traditional way of existence. Tribes, according to the dictionary, are an expression of ancient ethnicity and cultural heritage. Tribes, according to L.P.Vidyarthi, are social groups that have a shared culture, a common system, and a common language.

Tribes in Tamil Nadu

There are 39 communities of tribal people in Tamil Nadu, all of which have its own name. They are Adiyar, ranadan, Eravallan, Irular, Kadau, Kammara, Kanikaran, Kanikkar, Kaniyan, Kanyan, Kattunayakan, Kochuvelan, Kondakapus, Kondareddis, Koraga, Kota, Kudya, Kurinchchan, Kurumans, Kurumbas, Madugar, Mahamalar, Malaikarayan, Malaipandaram, Malaivedan, Malakkuravan, Malasar, Malayali, Malayekandi, Mannan, Melakudi, Mudvan, Palleyan, Palliyan, Palliyar, Paniyan, Sholaga, Toda, Uraly.

Jawadhu hills in Vellore and Thiruvannamalai regions, Yelagiri hills in Vellore district, Anaimalai hills in Coimbatore district, Kolli hills in Namakkal district, Yercaudhills in Salem district, and Chiteri hills in Dharmapuri hills are the southern section hill stations in Tamil Nadu. The Malayali, Irular, Kurubans, Kattunayakan, and Kondareddies make up a majority of the southern tribes. Malayali constitute 47.6% of the Tamil Nadu population. The Indian constitution created different initiatives and programs to promote and protect cultural, social, economic, and education interests. Following India's independence, the government launched social programming for tribal development.

Vellore District Malayali Tribes

Malayali are the native residents of the Javadi highlands. These individuals reside in the Javadi highlands' plateaus and sloppy regions. The Malayali population has been estimated to be 40,000 people. Agriculture and the harvesting of forest products are the primary occupations of these people.

Literature Review

Padmaja Chetia (January 2015) discusses inclusive growth and tribal people. The primary goal of this article is to investigate the socioeconomic conditions of the tribes people in Guwahati, as well as the government benefits obtained by the tribes people. Agriculture supports more than 80% of all families. The study discovered that female-headed families earn less than male-headed households, and that 5% of the population is employed on a daily basis. The tribes' level of life in the research region is very low, and there is no influence or change in the development of the tribes in Guwahati.

Brahmanandam (December 2016) discussed the educational situation of tribes, as well as challenges and difficulties. Educating is one of the most important things that someone can do. This article evaluates the educational situation of India's scheduled tribes. Education is a powerful tool that tribes may use in order to enhance their social and economic standing. Typically, tribes live close to the forest and have no knowledge of the outside world. In addition,

Malayali Tribes' Challenges

- Suicide rates have increased dramatically in the recent decade, owing mostly to poverty-induced hunger, unemployment, increasing drinking, family dysfunction, and migration.
- Politicians hacked down thick forest trees with the aid of local tribals. People are unaware of the importance of tree planting and chop down trees for fuel. They are unaware about alternative energy utilization. The indigenous community has committed grave human rights violations. mid-day lunches and special seminars are provided.
- Approximately eighty percent of the indigenous people live in poverty. Agriculture is their main source of income. It is possible to grow crops using rainwater. Because there are no check dams, water is a huge issue throughout the summer.
- More than 80% of adults are alcohol addicts who spend all of their money on alcohol. This is

one of the variables that contribute to tribal poverty.

- Adult men and women are susceptible to venereal infections.
- The kids have to walk for around 5 kilometers to reach the primary school. As a result, school enrollment is low, and school dropout rates are quite high. Few youngsters continue their education past the eighth grade.

Health Problems

Venereal conditions affect more than 70% of adult men and women. One of the most serious medical problems for women is reproductive tract infection. 80% of youngsters are malnourished. Infant and maternal mortality rates are almost five times greater compared to the national average. Traditional religious healers are performing critical roles. Their health-seeking behaviors and practices are detrimental. The government has recognized this health issue and has begun several health projects. However, it failed due to a lack of skilled doctors at basic health care centers. Almost all females are anemic. The main causes of newborn and maternal death are anemia in pregnant women and home delivery.

Communicable diseases such as diarrhea, jaundice, typhoid, venereal diseases, sexual diseases, TB, HIV/AIDS, and others are mainly brought on by a lack of awareness of preventative measures as well as poor hygiene and sanitation. Proper health education can manage and prevent this. According to a recent study performed by Christian Medical College, Vellore, over 30% of adults aged 35 and higher have diabetes. This is attributed primarily to drunkenness and a lack of physical labor. Approximately 70% of newborn newborns weigh less than 2.5kg at delivery. More than 80% of pregnant women do not gain a minimum of 10 kg during their full-term pregnancy. Only moms and children under the age of five are fully immunized.

Economic Problems

Approximately 80% of indigenous people live below the poverty level. Agriculture is their main source of

income. It is possible to cultivate rainwater. Because there are no check dams, water is a huge issue throughout the summer. The terrain form prevents rainwater harvesting. So, for six months, they reside in a tribal region, and for the other six months, they move to Kerala, Karnataka, and Andhra Pradesh searching for work. Families are falling apart as a result of their move.

Educational Problems

Children have to walk for around 5 kilometers to reach the primary school. As a result, school enrollment is low, and school dropout rates are quite high. Few youngsters continue their education past the eighth grade. Female education is underfunded. Even a few educated people are unemployed in the highlands, so others lack ambition to study.

Social Problems

For boys, the average age at marriage is 15, whereas for girls, it is 13. Premarital sex, elopement, plurality of sex, and extramarital sex are all generally accepted, resulting in a slew of social and health issues. Approximately 70% of tribals are illiterate, and marriages are restricted inside their tribal tribe. If they marry someone from another caste, they will be excommunicated. Even for births and deaths, people will not go to those homes.

Activities for Tribals

Health and social progress, according to Christian Medical College, must go hand in hand. Development and rights-based activities are carried out in partnership with other non-governmental organizations (NGOs) such as Justice Ventures International, located in Chennai, and Don Bosco Organization, both of which serve geographically diverse regions within Jawadhi Hills. Because the Community Health Department has more knowledge in the field of health care, collaborating with these two organizations allows for coverage of a broader population, which benefits the people.

Health Systems Research

Several research projects have been completed, assisting in the generation of baseline health indicators and the measurement of the prevalence of social and health problems such as malnutrition, perinatal mortality, gynecological disease, soil transmitted helminth infection, alcohol abuse, anemia, and school absenteeism. Several more active research initiatives are financed by organizations such as DBT and ICMR. CMC has been granted funds to assess the prevalence and needs of persons with disabilities in Jawadhi Hills, as well as to investigate the prevalence of hazardous alcohol use and potential interventions that might decrease drinking among young people.

Medical Education

While Christian Medical College services assist the community, the institution has benefited from grassroots level hands-on training opportunities offered to all levels of trainees and staff. In Jawadhi, our activities directly enhanced training possibilities in the following areas:

Post-graduate public health training for MD community health residents and MPH students: students have hands-on experience coordinating health activities, documenting and monitoring programs, networking with GOs, NGOs, and CBOs, and training community workers. •Introduction to tribal health for medical and occupational therapy interns.

Conclusion

The tribal groups' socio-cultural shift has undoubtedly benefited them; nonetheless, their cultural identity is under grave threat. However, it is not too late in India to rise above the politics of exclusion and marginalization in order to discover and mainstream rapidly dwindling tribal traditions. Perhaps it is time to magnify long-ignored voices and awaken modern nation states to the fact that only by establishing such democratic, reconciliatory, gender-friendly grass-root tribal traditions can a more equitable, fair society and world order be created. Without prompt action, these indigenous groups may

be wiped out, taking with them tremendous indigenous knowledge, rich culture, and customs, as well as any prospect of maintaining the natural world and a simpler, more traditional way of life. Forest management is critical for promoting economic growth by preserving and even increasing output while also maintaining or enhancing ecological conditions. The Malayalis tribe lives via customary forest management. The approach is based on accumulating flora and wildlife in a sustainable manner for future generations living in the forest region. In traditional tribal culture, the community leader decides agricultural structures, sowing certain points, hunting, and other social and economic activities. Farm goods must be more grown in specific seasons, geographical locations, and have a distinct quality. The state government must establish a cluster for tribal farmers to purchase agriculture items in season and keep them in a warehouse. The state government must assist the cluster through marketing expansion efforts such as product acquisition for sale through the civil supply distribution system and government co-operative retail outlets. Marketing is extremely beneficial to customers in terms of purchasing spices and providing advantages to tribal people. The importance of forest resources in impoverished people's livelihood strategies has long been recognized. The majority of rural poor people rely on woods for a living, both directly and indirectly. How to guarantee that impoverished people have the rights and opportunity to utilize forest resources, as well as being accountable for sustainable forest management. Forest economic advantages have been sacrificed to the primary goal of environmental stability. The majority of government policies in the studied region are centered on tourist development initiatives. The indigenous people are the district group, and their resources and demand for agriculture goods drive economic progress.

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SLOW LEARNERS IN MATHEMATICS IN ADDITION AND SUBTRACT AT PRIMARY LEVEL EDUCATION (THE RESEARCH BASED ON GRADE 04 & 05 STUDENTS OF WALAPANE ZONAL EDUCATION)

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Abstract

A student faces a lot of problem when the learning process. Especially primary children are trouble in their mathematics process such as addition, subtract, Multiplication and Division. The many of researches are given statement shows about the problem. Children's every intervention in mathematics are contemporary of their future. The main objective of this study is "Which is the limitation of cognitive abilities of slow learners in mathematics. The data collection methods are questionnaire, interview and discussion. Some of findings are indicated such as less level performance by the students, ignorance of the students, indicate the difference ignorance of the students and traditional teaching methods. Therefore, teachers change their teaching methods from traditional to modern, should provide problem solving method, well planned teaching methods.

Keywords: *Slow Learners, Mathematic Errors, Primary Education, Cognitive Ability.*

Introduction

A school must consider all the variety of learners such as gifted students, special need learners, slow learners and etc. According to Wong, Omar and Mak (2004), Learners struggle to meet the academic demands of all the subjects but learning the concepts of mathematics is more challenging for slow learners due to its abstract nature. As reported by at primary school level this subject appears bamboozled for slow learners but not appalling. The fundamentals of Mathematics such as the concept of number, time, money, fraction, numerical classification and word problem is being taught in primary classes and develop as the individual grows (Flinter, 1979).

Methods & Material

The only Walapane zonal schools are selected from 100 Zonal in all island as convenience sampling methods. Firstly, given prepared paper to grade 04 & 05 selected slow learning students and analysis the answers. There were found some of problems in their mathematical activity specially addition and subtract. According to the results, 100 students were

selected from 587 in total school of the zonal. Five principals and teachers were selected randomly and interviewed, discussed.

Below tables are indicated the relevant information about the problem.

Table 1

Author Year	Thevarasa Mukunthan 2021
Research Problem	Mathematical Error of Primary School students
Objectives	To investigate mathematical error of primary school students
Research Design	Survey Research
Methodology	Schools: Cluster sampling Students : Randomly Sampling
Findings	Forget to remember correctly, don't know the starting direction, miscall symbols, zero errors, Miscall concepts, Uncompleted activity.
Recommendations	Change the teaching methods, deepness teaching methods, introduce new teaching methods, teach continuously.

Table 2

Author Year	Hj Sarwadi, Mastah Shahrill 2014
Research Problem	Students miscall conception is making more errors in their mathematics process.
Specific objectives	To find the mathematical errors of the students
Objectives	to find the success of the student's clear conception in mathematics process To find the miscall of the conception and the reasons for that.
Methodology	74 students of grade 11 and 09 mathematics teachers are selected. Given questionnaire for students and interview for teachers.
Findings	Miscall the conception and the questions, forget to remembering the formula, miscall the counting and process.
Recommendations	Well planned and prepared teaching learning process, individual evaluation of each students, given more written activity for students continuously.

Table 3

Author Year	Jamilah Yusof, John Malone
Research Problem	Students make more errors in mathematics due to the miscall of the conception.
Objectives	To explore the mathematical errors of the students
Research	To explore the main error

Design	design To explore type of the errors To explore the effecting of teaching learning by the mathematical errors.
Methodology	Used the quantitative research design. Selected 396 students from grade 5 by a pretest. The data is collected by discussion both teachers and students.
Findings	Groping errors, basically errors, miscall errors, careless errors, comprehension errors, transfer errors are found in the student's mathematical process.
Recommendations	Apply the teaching aids, use modern teaching aids when they need, use easy language when teaching.

Table 4

Author Year	Shio Kumar Jha 2012
Research Problem	Students expecting of level of mathematic is not reached the target.
Specific Objectives	To find the level in mathematics of the students.
Objectives	To find the errors of the students in Mathematics. To find the efficiency and inefficiency students level of mathematics outcomes. To find the town and village students level of mathematics outcomes.
Methodology	Town and village students and teachers are selected for the data collection as the sample for the research population.

	Questionnaire and discussion are the data collection tools.
Findings	Reading errors, Comprehension errors, transfer errors, apply errors and symbol errors are the findings.
Recommendations	Use easy language when teach, Multi-level teaching need, double language usage, group teaching as language teacher and maths teachers to identify the conception by the students.

Table 5

Author Year	Kumari, Vyas 2020
Research Problem	The present study deals with this inadequacy by focusing on mathematics learning difficulties of slow learners especially at primary level of education as many research evidences shows that early interventions are effective.
Specific Objectives	To investigate the extent to which the limitations of cognitive abilities of slow learner student. To investigate the learning and teaching environment contributes to the low performance of slow learners in Mathematics
Methodology	Teachers and slow learners are the sample. Questionnaire and discussion are the data collection tools. given pretest for the students.

Findings	Careless errors, randomly errors and systematics errors are indicated.
Recommendations	Problem solving teaching method, continuously evaluation need, Change the tradition teaching methods, provide remedial instruction to help students, improve their numeracy level and mathematics achievement.

Analysis

Below tables are identified the finding errors of the students.

Errors type	Addition	Subtract
Careless Error	18.64	18.42
Randomly Errors	24.60	25.89
Systematic Errors	56.76	55.69
Total	100.00	100.00

All the errors are indicated the students' level of skill and knowledge ((Yetkin, 2003)

Systematic Errors

Remembering Errors

Addition	Subtract
15	35
27	27
<u>32</u>	<u>18</u>

Direction Errors

Addition	Subtract
55	35
83	43
<u>39</u>	<u>91</u>

Symbols Errors

Addition (As multiplication)	Subtract (As Division)
55	33
3	3
<u>165</u>	<u>11</u>

Zero Erros

Addition	Subtract
55	55
35	40
81	10

Here we can observe the total errors of the slow students in mathematics

Errors type	Addition	Subtract
Remembering Erros	25.64	20.14
Direction Errors	24.23	22.36
SymbolsErros	26.12	28.00
Zero Erros	24.01	29.50
Total	100.00	100.00

Objectives

To explore the slow learners in Mathematics of addition and subtract at primary level Education

Other Objectives

- To investigate the extent to which the limitations of cognitive abilities of slow learners
- To investigate the learning and teaching environment contributes to the low performance of slow learners in Mathematics

Conclusion

They are indicated most of the reasons behind the slow learners' mathematical errors specially addition and subtract. processing. Mainly students' cognitive ability is affect them. Then, Their outside world such as school, teachers, parents, friends, environments. nature of the subject, not followed special pedagogical strategies for the slow learners in the classroom. That's why the teachers must think verity of teaching methods including inclusive education. Try to implement both modern and traditional teaching methods. different teaching methods must implement each student. Overall monitoring and supervising are needed continuously.

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GENDER CHALLENGES OF TRIBAL WOMEN

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Abstract

In traditional societies, a tribe represents a social unit comprising families with shared cultural, linguistic, social, economic, religious, or blood ties. A tribe emerges as a unique cultural, social, and political entity, characterized by distinct traits and features. Describing tribal communities as victims and refugees of a nation's progress is an apt characterization. Tribes consist of families or groups residing in the same geographical area, using a common language and adhering to specific moral codes and religious taboos concerning unions, occupations, and professions. They have also developed a system of mutual obligations. The term "tribe" was originally employed by colonial authorities to identify settlements with unique cultures and languages. Tribal perspectives are heavily influenced by animism, naturism, shamanism, and other spiritual ideologies. They are often referred to as "Adivasis" as they are considered the original inhabitants of the country. "Adivasis" typically inhabit forested, hilly, and remote regions. India underwent a profound transformation upon gaining independence. The political leaders involved in drafting our Constitution were well aware of the situation of tribal communities. Consequently, they took various measures to protect and promote the interests of tribal populations. The introduction of the welfare state provided fresh hope for the status and well-being of tribal people who had long been neglected, marginalized, exploited, discriminated against, and left far behind the national mainstream. Nevertheless, there have been vigorous debates and disagreements within Indian tribal communities for years regarding gender and gender-related issues. Tribal women still face inequality in various aspects, including their societal roles, economic status, education, and health. The majority of women living in rural or tribal areas continue to grapple with social injustices and poverty. These resilient women tirelessly strive for both gender equality and their own survival.

Keywords: *Gender Discrimination, Patriarchy, Sexual Harassment, Exploitation, Education Challenges, Reproductive Health, Early Marriages, Social Stigma*

Introduction

"The 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is an international treaty ratified by India. This convention unequivocally emphasizes the necessity to put an end to all forms of discrimination against women, asserting their equal rights to men. CEDAW recognizes that gender discrimination and stereotypes are deeply rooted issues, defining discrimination as any distinction, exclusion, or restriction based on sex that intentionally or unintentionally hinders women's rights, preventing them from enjoying their full recognition, benefits, or exercise. India, like many nations, grapples with pervasive gender discrimination, marked by strong male dominance and the subjugation of women. In this context, the study delves into various facets, including the constitutional, judicial, and political

aspects of gender inequality. It also highlights the challenges and barriers that marginalized women face in India, shedding new light on their plight. Furthermore, it's worth noting that Nadeem Hasnain (2007) briefly explores the concept and definition of tribes, which adds a valuable dimension to understanding the broader social context in India."

In line with Ashwini Deshpande and Smriti Sharma's (2015) research on India, it is evident that caste and gender serve as parallel social stratification dimensions that pose multifaceted disadvantages. Women and girls belonging to lower caste groups commonly face disparities in health, nutrition, education, income, occupation, ownership, control, and access to assets and resources. A comprehensive study focused on the economic progress of women in India has highlighted these issues.

The research concludes that major barriers to the empowerment and development of women in India include illiteracy, poverty, early marriage, and undernutrition. This study relies on secondary data sources, drawing from various formats such as books, journals, newspapers, government reports, census data, websites, and more. Gender inequality significantly impacts the socioeconomic status of tribal women in India. As a result of this inequality, tribal women encounter challenges related to reproductive health, economic literacy, and access to education. India is home to a diverse population, comprising 705 different tribal groups.

The majority of these tribal communities are concentrated in the northeastern states of Mizoram, Lakshadweep (94.4%), Meghalaya (86.1%), and Nagaland (86.5%). In contrast, regions like Delhi, Punjab, Haryana, Chandigarh, and Pondicherry have a non-tribal population. It's important to note that tribal people make up 8.6 percent of India's total population. The patriarchal tribal regions experience severe gender discrimination, with tribal women being deprived of basic rights, even in urban centers. In numerous aspects, they lack agency, and decisions about their lives are often made without their consent. Gender discrimination persists due to the stringent cultural norms, ceremonial servitude, and rigid traditions within their communities, which leave women underrepresented and unaware of their rights. The research also indicates that the socioeconomic status of women in tribal societies is generally comparable to that of non-tribals.

However, it is important to recognize that they face various forms of oppression, including sexual harassment and dominance, much like other social groups. Furthermore, within tribal societies, indigenous women are more vulnerable to experiencing sexual harassment, and this vulnerability persists when they migrate to urban areas for employment. In tribal culture, indigenous women are often objectified and exploited, forced into situations where they must sell their bodies for meager earnings. The metropolitan community typically denies them sexual freedom, viewing them

as promiscuous and accustomed to unrestricted sexual relations.

Consequently, they become susceptible to sexual harassment, exploitation, and the dire necessity of working as sex workers when seeking employment in distant regions. Many indigenous women are unskilled and unpaid, left with no alternative but to engage in such work to support their families and children. Unfortunately, their struggles often go unnoticed by society, and there is a lack of necessary measures to protect and support these vulnerable women. One contributing factor to this situation could be the apprehensive attitude of tribal women, who fear social ostracism and rarely report violations of their rights to the authorities or the police. The majority of tribal communities face economic instability and live below the poverty line due to their educational backwardness and illiteracy. Consequently, both women and tribal populations continue to endure discrimination and marginalization. Achieving gender justice in this context remains a challenging goal, as each individual brings a unique perspective to the issue.

Education is a cornerstone of a nation's progress, fostering a more civilized society while promoting ethical values. It plays a pivotal role in securing an individual's socioeconomic rights for the future. Regrettably, tribal girls face deliberate hurdles in pursuing their education. Economic limitations, financial constraints, poverty, early marriages, entrenched gender bias, and limited perspectives on female education within families worldwide contribute to these barriers. In the realm of education, the choices for tribal girls are largely determined by their parents.

Although some indigenous communities aspire to educate their girls, these efforts remain limited. While some parents are eager to send their daughters to school, others view it as futile, often compelling girls to engage in labor-intensive activities to support their families. They are enrolled in school for a brief period, typically three to four years, to acquire basic education and literacy skills before being withdrawn. Gender inequality strongly influences parents'

decisions, giving men precedence in the educational system. However, Article 21 of the Indian Constitution ensures the right to education for all children aged 6 to 14, and Article 46 emphasizes the promotion of economic and educational interests of marginalized groups, including women, scheduled castes, and tribes.

The Indian government has implemented numerous policies and programs, with the Ministry of Tribal Affairs taking steps to enhance the educational development of tribal women. Despite constitutional safeguards, challenges persist, particularly for tribal girls living in remote communities, who face a higher risk of exclusion from education. Profound disparities in literacy rates continue to exist, driven by social, geographic, and gender factors, with tribal communities experiencing low literacy rates." A significant number of Indian households exhibit pronounced gender inequities, perceiving girls as financial burdens that can be alleviated through early marriage, often leading to early pregnancies. Girls frequently encounter challenges such as recurrent miscarriages, stillbirths, sex-selective abortions driven by a preference for sons, and various other reproductive issues. Additionally, inadequate nutrition, stemming from financial constraints and a lack of knowledge, coupled with insufficient prenatal care and limited opportunities for rest and relaxation, all contribute to adverse effects on reproductive health. It's noteworthy that tribal men tend to possess greater awareness of the causes of HIV compared to tribal women, who often lack access to accurate information.

Community members have voiced concerns about gender disparities, highlighting that HIV-positive women face social stigma and discrimination, while men are treated more favorably. Tribal communities exhibit distinct sexual behaviors that may differ from those in mainstream societies. Notably, in some tribal states in India's northeastern region with high drug usage rates, there is limited knowledge about the prevalence of HIV and AIDS among the tribal population. In Asia,

where populations are rapidly dispersing, HIV and AIDS have surpassed cancer to become the fourth leading cause of death.

Conclusion

The challenges faced by tribal women in India are deeply rooted in social, economic, and cultural factors that have persisted for generations. Despite the constitutional and legal provisions aimed at safeguarding their rights and promoting gender equality, tribal women continue to experience discrimination, marginalization, and gender-based violence. Gender discrimination, limited access to education, and economic constraints are among the barriers that hinder the progress of tribal women. Early marriages, limited opportunities for education, and a lack of awareness about reproductive health further compound their struggles. The prevalence of HIV and AIDS in tribal communities remains a concern, exacerbated by societal stigmatization. Efforts have been made through constitutional provisions and government initiatives to address these issues, but the challenges persist. It is crucial for society, policymakers, and communities to work together to bring about meaningful change. Education, awareness, and economic empowerment can play pivotal roles in improving the status of tribal women and ensuring gender justice. Tribal women, like all women, deserve the same rights and opportunities as men, and it is our collective responsibility to strive for a more equitable and inclusive society where gender discrimination has no place.

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WATER AS THE PRESERVER AND DESTROYER IN STEPHEN KING'S *THE GIRL WHO LOVED TOM GORDON*

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Abstract

*This paper is an attempt to decipher the juxtaposition of water's benevolent and malignant attributes in the adventure of Trisha McFarland in Stephen King's psychological horror novel *The Girl Who Loved Tom Gordon*. It aims to understand the alternating roles of water as the preserver and destroyer of life and its predominant influence on the decision of the protagonist's course of action. Water, in the form of rain, puddles and streams, in some parts of the arduous journey reinvigorates her and, in others, takes a toll on her health and sanity. The nine-year-old "invisible" child Trisha, in an attempt to win back her family's attention and to put an end to a heated argument on a hiking trail, goes deeper into the woods instead of retracing her steps to the Kezar Notch trail she was originally on with her mother Quilla and brother Pete. Thus, she unwittingly puts her life in danger with limited knowledge and resources to sustain herself and is forced to brave the perilous elements in the wilderness.*

Keywords: *Water, preserver, destroyer, duality, hike, danger, survival*

The book *The Girl Who Loved Tom Gordon*, authored by the "King of Horror", Stephen King is a psychological horror novel that traces the journey of the nine-year-old Patricia (Trisha) McFarland whose adventurous weekend hike on The Appalachian Trail, in an unincorporated township in Western Maine, with her family transforms into a test of her mettle to keep alive against the physical and psychological odds in the wilderness. The recent divorce of her parents Quilla Anderson and Larry McFarland takes a toll on the family and paves the way for frequent arguments between her mother and her brother Pete. The little girl finds herself awkwardly positioned as a spectator of the unsavoury chaos as Pete demands to stay with his father when the court grants the custody of the children to his mother. Pete takes away all their mother's time and attention and Trisha, despite being the youngest of the two, suffers the "Middle Child Syndrome" and remains

ignored most of the time. The "Invisible Girl" (King 16), in an attempt to simultaneously win back her family's attention and push the brakes on a heated argument on the hiking trail, after a bathroom break decides to go forward into the woods instead of retracing her steps to the Kezar Notch trail she was originally on with Quilla and Pete. She unwittingly puts her life in danger as she gets lost walking deeper and deeper into the forest with limited knowledge and resources to sustain herself. "Good! Give them something else to think about for a few minutes. Something besides themselves" (King 18).

The English-American poet W. H. Auden says, "Thousands have lived without love, not one without water." This attests to the indispensable role of water in sustaining life on Earth. Water, the elixir of life, is the most valued natural resource responsible for the existence of the ecosystem that sets apart the thriving blue planet from other barren ones in the solar

system. The tasteless, colourless, odourless inorganic dihydrogen monoxide is the main constituent of the globe's hydrosphere and the fluids of all living organisms. It is vital for all known forms of life, despite not being a direct source of energy or organic micronutrients. Water does not only have the potential to build and sustain but also the power to destroy. Donning a villainous mask, it becomes a threat to life or hydro-hazard through tropical cyclones, thunderstorms, hailstorms, blizzards, floods and tsunamis causing loss of life, property damage, loss of livelihoods and services, social and economic disruption and environmental damage. Both undue presence and absence of water cause destruction. The words of the celebrated English ocean rower and environmental advocate, Rosalind Savage "Some people love the ocean. Some people fear it. I love it, hate it, fear it, respect it, cherish it, loathe it, and frequently curse it. It brings out the best in me and sometimes the worst", stand as a testament to the juxtaposition of water's paradoxically benevolent and malignant attributes.

"Water is associated with the feminine principle, the maternal principle, the subconscious, the dark side or the obscurity of the feminine psychic powers." (Munteanu). Jung in *Archetypes and the Collective Unconscious* brings attention to the negative and ambivalent qualities of the mother figure as she can also represent all the secret, dark devouring, seductive, terrifying, poisonous and inescapable aspects of life in addition to the commonly perceived roles of protection and nourishment. The dual nature of the cosmic mother figure is also illustrated by the American comparative mythologist Joseph Campbell in *The Hero with a Thousand Faces* using examples of the manifestations of the supreme goddess Mahadevi in Indian mythology. The universal goddess is the amalgamation of the duality good and bad. She is the creator and destroyer, the womb and the tomb. She is not only the reason for the preservation of the creations but also the cause of their deaths. Campbell's comment on the simultaneously terrible and benign nature of the goddess Kali is: "She was

Cosmic Power, the totality of the universe, the harmonization of all the pairs of opposites, combining wonderfully the terror of absolute destruction with an impersonal yet motherly reassurance." (Campbell 95).

The Finnish hero and God Väinämöinen's birth depicts the dual nature of water. Ilmatar the daughter of the Sky god descends from her abode to the waters and conceives the child Väinämöinen. Her gestational period is a lot longer than normal and she finds it impossible to give birth. Both the mother and the child are in distress and many years pass in agony till a golden eye duck lays eggs on her knee. With the incubation of the bird's eggs, it gets uncomfortably hot for Ilmatar. When she moves her leg she dislodges the eggs that fall and break to form the land, water, sun, moon and stars following which she gives birth to her son who is the first man on Earth. Väinämöinen then has to swim till he reaches the shore to even begin his life. In this tale, Ilmatar's womb is also the hero's tomb. Though her amniotic fluid preserves the life of Väinämöinen, it destroys his youth as he is unescapably trapped in it for many years. When he is born, he is cushioned by the sea but the same waters also hinder his immediate entry into society.

Water plays a significantly paradoxical role as the preserver and destroyer in Stephen King's novel *The Girl Who Loved Tom Gordon*. The adventure commences with the little girl's first experience of the merciless aspect of water. When the protagonist Trisha realises that she is lost in the woods she instinctively yells for help but it does not reach anyone. Then the exhausted girl survives her first syncopal episode and she wakes up on the forest floor only to be unkindly met by a fierce downpour. The very sight of lightning across the sky makes her wince and squint and the roaring thunder startles her. "She pulled instinctively into a foetal position, uttering a croaky little scream as she did so. Then the skies opened." (King 37). The storm drenches her completely, leaving her cold and shivering. The rain here is symbolic of the beginning of a long and arduous adventure that lies ahead of her in the hostile

wilderness. It is a taste of things to come. Many ceremonies or rituals of initiation are found across different cultures to help the person understand and adapt to the demands of the stage of life. Trisha is granted a Baptismal water initiation into the realm of dangers where she would have tossed her carefree innocence and step into the role of an adult to keep herself alive. "She could think like a kid again once she was out of the woods, but for the time being she had to think as much like an adult as possible." (King 39).

In the subsequent part of Trisha's adventure, water plays the role of a ruthless deceiver. The young adventurer is reminded of the fiction series *Little House on the Prairie* that she had read a long time ago and particularly recalls that streams usually lead the lost back to civilization. "Water leads to people" (King 47). She convinces herself that if she is able to locate a stream, she will be able to make it back to her family. "You found a stream and followed it and sooner or later it would either lead you to a bigger stream.... But in the end running water *had* to lead you out because it always ran to the sea." (King 44). She begins to hunt for the sound of running water and this instead of guiding her back home actually increases the distance between the trail and herself. It causes her to embark on a journey from Maine towards the Canadian border.

Her adamant pursuit of the stream also triggers a domino effect of adversities which become detrimental to her physical and mental health. Though the idea of getting closer to home temporarily nourishes her with hope, the quickly dwindling resources in her backpack and the exertion the endeavour demands from a nine-year-old quickly prove otherwise. Absorbed in thoughts of finding a hunter's cabin, she finds herself walking on a slope towards water and soon realises that it would be impossible for her to climb back and reach the summit. She is bound for the valley floor when a wasp flies into her face and causes her to lose balance. "Her foot struck something, her right leg bent at a painful angle, and she was suddenly airborne...as she did an unplanned somersault."

(King 48). She continues sliding down the slope scraping and injuring herself everywhere and loses a lot of her stuff in the backpack. When she finally comes to a halt, she is unable to breathe a sigh of relief as she is stung by many wasps or "plump, ungainly poison factories" (King 49) as she calls them.

The stream now plays a pivotal role in the journey as a preserver as it takes the guise of a constant guide and companion to the lost child. "O no! It is an ever-fixed mark that looks on tempests and is never shaken; It is the star to every wandering bark" are the lines from the Bard of Avon's *Sonnet 116*. Shakespeare, through these words, stresses the importance of love to a lost soul by comparing it to the north star which guides the wandering ships to navigate to safety. Similarly, in the novel, the stream's unfading presence and its reassuring gurgles keep Trisha's hopes intact even when everything else seems to work against her. In no time, she develops an emotional attachment with the stream and feels like it "had *bonded* with her" (King 92). It gives her a sense of purpose, direction, and something to follow along. It also fuels her to keep going even when her body fails her. Having always perceived the streams in the wilderness as definite directors that help the lost get back home through the stories of *Little House on the Prairie* penned by the American writer Laura Ingalls Wilder, Trisha is comforted by the fantasy that her constant companion would somehow lead her back to civilization. The stream also aids her to acclimatise with the increasingly peril-ridden ambience. "There are things known and there are things unknown, and in between are the doors of perception", says Aldous Huxley, the British writer and philosopher. For the nine-year-old, the umbilical cord between the known and the unknown is the stream. She perceives her interaction with the woods as nothing but her books come alive and she is summoned to experience it in person.

Having nourished her with hopes of reaching "the promised land", the stream gradually, unbeknownst to her, begins to thin down only to vanish completely. "Trisha's brook wandered away

into this morass and was lost” (King 94). The realisation dawns on her only when it starts to wane into a series of puddles and then into “a deceptive crust of moss over a soupy pocket of mud” (King 93). This sends her spiralling downwards mentally with separation anxiety and destroys every remaining ounce of hope. Separation anxiety disorder abbreviated as SAD is understood to be one of the most common anxiety disorders in childhood. “SAD is an exaggeration of otherwise developmentally typical anxiety manifested by excessive concern, worry, and even dread of actual or anticipated separation from an attachment figure.” (Feriante). Separation anxiety is considered developmentally appropriate only when it is traceable in infants between six to twelve months of age leading up to three years. A child with the disorder is the one who suffers the manifestation of the disorder beyond the developmentally appropriate age. Trisha in the novel is found extremely disturbed about being apart from the stream which has taken the role of the attachment figure. In addition to being actually lost in the woods and separated from her family for long hours, she also suffers the unbearable loss of her newfound solace. She feels directionless and helpless without the stream. She is unprepared for its sudden disappearance and feels abandoned “Without the stream, what would she be going toward?” (King 94). Trisha’s attachment to the stream can be compared to the attachment of the young pneumonia-afflicted artist Johnsy to Behrman’s last painted ivy leaf in *The Last Leaf* (1907), a short story written by the American writer O. Henry. Johnsy firmly believes that she will remain breathing for as long as the last leaf on the ivy plant remains. The leaf is the concretisation of her hope for survival like Trisha’s reliance on the stream to navigate through the woods. The sudden loss of the stream evaporates her comfort, strength and hope and she is left in despair.

But Trisha proves her mettle by redeeming herself fairly quickly and cheering herself back onto an active pursuit of a way out. She gives herself a pep talk to get out of the blues. *I’m not going to panic and run... Today I’ve got ice water in my veins*

(King 100). She remains undeterred in the face of adversity and keeps traversing through the marshy ground hopping on one hummock after another. But braving the crisis does not lead her to relief as she learns that she has run out of drinks to keep herself hydrated. Despite her meticulous efforts to ration her supplies, her supply of water and the citrus-flavoured soft drink Surge that she had carried in her backpack gets exhausted. Dehydration of the human body could lead to other unwelcome side effects that if left unmanaged can even prove to be fatal. “Water is life, and clean water means health” are the words of the British actor Audrey Hepburn. In order to prevent herself from falling sick, Trisha is forced to find a source of potable water. But the puddles at the marshy ground are bug-ridden and unsuitable for consumption. Trisha’s predicament can be compared to the plight of the sailors who were at the sea without access to drinking water in the renowned poem *The Rime of the Ancient Mariner* written by the British poet and literary critic Samuel Taylor Coleridge. “Water, water, everywhere, Nor any drop to drink.” Ironically, both Trisha who is surrounded by stagnant water pools in the marshy terrain and the sailors surrounded by the salty seawater are unable to quench their thirst.

The following incident from the novel provides remarkable evidence for the dualistic role played by water in the novel *The Girl Who Loved Tom Gordon*. It is a display of the alternation between the roles of a preserver and destroyer. Trisha is tormented by thirst and hunger for a while and sincerely wishes for the rain to pour down to relieve her from agony. “What would it be like to die of thirst?” (King 114). She deserves appreciation for her efforts as she does not give up on her hunt for water even when the monsters in her head try to get the better of her. The sound of the stream which she initially overlooks as an auditory hallucination does not deceive her. The miraculous reunion with the stream feels like heaven on Earth. She is elated to feel the icy waters lap against her feet. She eagerly quenches her thirst and to her pleasant surprise does not feel hungry anymore. “Had she ever tasted anything this good?

Absolutely not.” (King 116). The water from the stream that restores her body from dehydration soon turns into a beast seeking her life causing stomach cramps, light-headedness, nausea, vomiting and fever. “The water, the damned old water, no more of that.” (King 123). The water that had once felt like the “nectar of the gods” (King 123) now causes her to feel hot and cold and she lies down thinking that she will be dead in the middle of nowhere by the next morning. But things pan out very differently for the brave Trisha McFarland.

The sick, weak, emaciated girl wakes up to a new day to the pangs of hunger and stomach ache. She drinks water from the stream again “to put *something* in her stomach” (King 129) and then compels herself to follow the stream downhill to distance herself from her “Trisha’s Puking Place” (King 130). By noon the water stops bothering her bowels as her digestive system gets used to the water and gives up on her all at once. The stream then transforms into a giver who rewards her with food to compensate for her losses, to recognize her determination and resilience, to protect her from a definite death and to nourish her with the strength to go on. “Water is life’s matter and matrix, mother and medium. There is no life without water” says the Hungarian biochemist, Albert Szent-Gyorgyi. Trisha’s body needs more than leaves and berries to fuel the beating of her heart. The stream provides her with a meal of the silver trout fish and this time Trisha feels revived and reinvigorated. Though the process of catching is an ordeal on its own, her sincere efforts bear fruit and earn her what resembles a meal after ages. She devours the raw fish “She ate the rest of the trout, tail and all” (King 164) and she feels “strong, ashamed of herself, proud of herself, feverish and a little nutzoid” (King 164) and energised enough to continue walking.

Trisha’s final interaction with water has a calamitous effect on her. This time water in the form of rain gets her inching closer to death. Her journey north leads her to an old woods road where she finds an abandoned cab of a truck red with rust. It is covered with dust and has no windshield. Storm

clouds appear directly overhead and cause Trisha to seek refuge in the cab. Without the glass windshield, she is not fully protected from the rain and wakes up the next morning with a sore throat and fever. It then develops into a debilitating pneumonia in both lungs which eventually causes her body to collapse. She is not left to die, as luck favours her to find help from a hunter named Travis Herrick to head back home. Though she awaits recovery in the hospital after nine days in the woods, her misadventures reunite her divorced parents, fetch her undivided attention and bless their home with peace and quiet.

Thus, the juxtaposition of water’s benevolent and malignant attributes decoded in the adventures of Trisha McFarland in Stephen King’s psychological horror novel *The Girl Who Loved Tom Gordon* and the alternating roles of water as the preserver and destroyer of life is understood to predominantly influence the decision and course of action of the little girl helplessly lost in the woods.

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IMPACT OF SCREEN TIME AMONG COLLEGE STUDENTS

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Abstract

Pre service teacher training is the first phase where prospective teachers acquire attitude, skills and capabilities to be a better teacher. This paper highlights the impact of screen time among the prospective teachers. The data were collected using self-made tool by the researcher. The sampling of this study were 71 prospective teachers from three college of education students. The method was survey method. The results of the research states that the college of education students use various devices for various purposes. The level of the time spent on the screen reflects in their physical and mental health. Also, it states that they feel to set a goal to reduce the screen time.

Keywords: *Screen Time, Mental Health, Physical Health*

Introduction

With the advent of the digital era, the screen has replaced paper. Screen time is the amount of time spent using a device with a screen. The screen, whether it be a computer, smartphone, television, or video game console has been a symbol of modernization. With this modernization, health regarding screen time has taken a backstep. Easy smartphone access, cheap internet availability, and free content have greatly contributed to the increase in screen time. The emergence of the coronavirus pandemic has made work from home and online education a part of life, which has significantly increased screen time, which in turn has negative consequences on our health.

Studies have shown that screen time affects our physical health, mental health and directly impacts child development. Excessive screen time results in a sedentary lifestyle with little to no physical activity. Artificial light emitting from screens affects our eyes, brain, and sleep. Because of these concerns, experts have suggested controlling screen time. In recent years there have been significant strides made to reduce screen time; some governments have placed restrictions on its usage while some companies have

considered the possibility of allowing employees to have breaks from their work in order to not view a screen.

Objectives

1. To find out the level of time spent in front of a screen among the prospective teachers.
2. To find out the relationship between excessive screen time and physical health problems.
3. To find out the relationship between excessive screen time and mental health problems.

Review of Related Literature

Madhav KC and Samendra Sherchan (2017) studied the association between screen time and depression among US adults. The findings of the study suggested that screen time was associated with moderate or severe depression among US adults. The research also found that screen time was a significant risk factor for mental health disorders among US adults.

Panjeti and Ranganathan (2023) had a study on "Impact of Screen Time on Children's Development: Cognitive, Language, Physical, and Social and Emotional Domains. This study provides

a review of screen time usage and its impact in children across multiple developmental domains: cognitive, language, physical, and socio-emotional domain of children under eight years of age. The findings are mixed, as there are both benefits and drawbacks in technology use, but screen time in children requires controlled observation and monitoring for sustainable improved progress across developmental domains. Specific recommendations advise that children's screen time per day should be limited to zero minutes (min) (0–2 years), <60 min (3–5-years), and 60 min (6–8

Methodology

A questionnaire was sent to individuals to identify their views on the very topic. The source of data collection was primary as it was collected for the first time. The answers were accepted through the online service "Google Forms". The survey targeted the youth group to understand their opinion and was sent electronically.

The research followed simple random sampling as every respondent had an equal chance of delivering his/her response. The sample consists of 71 respondents were selected from three B.Ed colleges from Dindigul district. On analysing the survey results, certain inferences were reached, and conclusions were drawn.

Data Analysis and Interpretation

Table 1: The Level of Level of Time Spent in Front of a Screen among the Prospective Teachers

Variable	Low		Moderate		High	
Level of time spent in front of a screen	N	%	N	%	N	%
	10	14.2	60	84.5	11	15.4

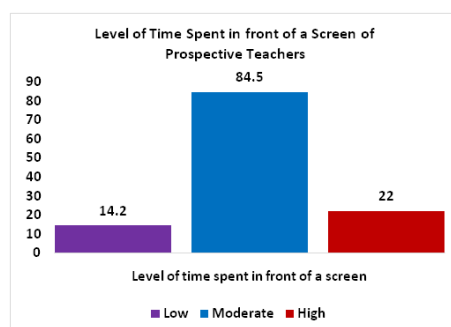


Figure 1 The Level of Level of Time Spent in Front of a Screen among the Prospective Teachers

Table 1 and Figure 1 state that the level of time spent on screen of prospective teachers is moderate. In this 14.2% have low, 84.5% have moderate and 15.4% have high levels of Time Spent in front of a Screen of Prospective Teachers.

Table 2 Distribution of Hours Spent in Front of a Screen Per Day on Different Devices

Variable	Less than 1 hour		1-2 hours		2-4 hours		4-8 hours	
Hours spent in front of a screen per day	N	%	N	%	N	%	N	%
1	1	14.6	2	28.2	3	49.2	5	7.0
1	1	%	1	%	5	%	4	

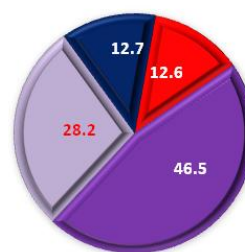


Figure 2 Distribution of Hours Spent in Front of a Screen Per Day on Different Devices

Table 2 and figure 2 express the given options varied from less than 1 hour to 5-8 hours. Out of 71 respondents, 11 (14.6%) respondents corresponded to less than 1 hour, 21 (28.2%) respondents corresponded to 1-2 hours, 35 (49.2%) respondents corresponded to 2-4 hours, 5 (7.04) % and respondents corresponded to 4-8 hours. The majority of responses spent between 2-4 hours per day

looking at a screen, which is a significant part of the day.

Table 3: Classification of Respondents based on Device used for Most Screen Time

Device	Frequency	Percentage(%)
Computer/Laptop	25	35.6
Mobile/Tablet	42	58.8
Television	4	5.6

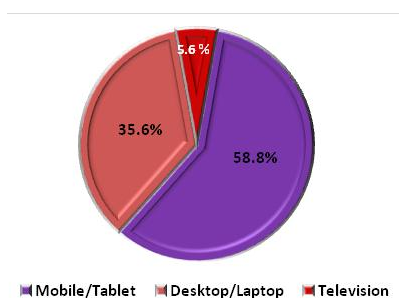


Figure 3 Classification of Respondents based on Device used for Most Screen Time

Table 3 and Figure 3 show that, mobile/tablet is the most used device with 42 (58.8%) of the respondents using it for their screen time. Computer/laptop is not far behind with 25 (35.3%) of the respondents. Lastly, 4 (5.6%) of the respondents spend their most screen time on television.

Table 4: Purpose of Screen Time

Device	Frequency	Percentage (%)
Video Games	7	9.9
Social Media	18	22
Movies/Shows/Streaming Platforms	16	25
College / Reference	30	43.1

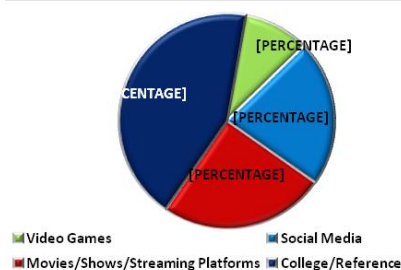


Figure 4 Purpose of Screen Time

Table 4 and figure 4 indicates that, 7 out of 71 respondents (9.9 %) stated that they spend their screen time on video games. 18 out of 71 respondents (25%) mentioned that their majority of screen time is spent on movies/TV shows/streaming platforms, 16 (22%) of the respondents occupy majority of screen time on social media whereas 30 out of 71 respondents (43.1%) commented that their majority of screen time is spent on work/college/school. This clearly shows that the majority of screen time is spent on work/college/school. This clearly shows that the majority of work and learning is done through a screen; this could be because of the emerging technology and their role in education.

Table 5 Classification of Respondents based on Interaction with a Screen After Waking Up

Particulars	Frequency	Percentage (%)
As soon as I wake up	41	57.8
Within an hour of waking up	16	22.5
Several hours after waking up	14	19.7

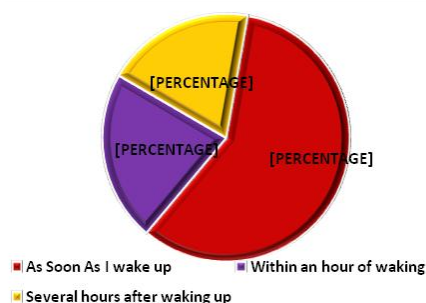


Figure 5 Classification of Respondents based on Device used for Most Screen Time

Table 5 and Figure 5 indicate that, 41 respondents (57.8%) expressed that they interact with a screen as soon as they wake up. 16 respondents (22.5%) stated that they interact with a screen within an hour of waking up. 14 respondents (19.7 %) conveyed that they interact with a screen several hours after waking up. In a world where technology has taken over, screens are becoming a necessity as soon as waking up.

Table 6 Classification of Respondents based on Physical Health Effects with Increase in Screen Time

Particulars	Frequency	Percentage(%)
Eye Strain	41	57.7
Headache	47	66.1
Lowered Physical	26	36.6
Back Pain	35	49.2
Sleep deprivation	33	46.4
No effects	23	32.3

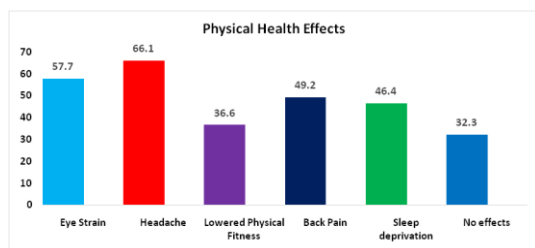


Figure 6 Classification of Respondents based on Physical health Effects with Increase in Screen Time

With respect to physical health effects from screen time, the respondents could choose multiple options. Table 6 and figure 6 show that, 41 (57.7%) of the respondents answer to Asthenopia (Eyestrain), 47 of the respondents chose headache as a physical effect from screen time. 26 of the respondents agree with lowered physical fitness, 35 of the respondents indicated back pain/neck pain and 35 respondents agreed for sleep deprivation as a physical effect from screen time. 23 respondents agreed that they did not have any physical effects from screen time. Majority of the respondents are having physical health issues due to spend more time on the screen.

Responses to - **Is your behaviour influenced by the amount of screen time you get?**

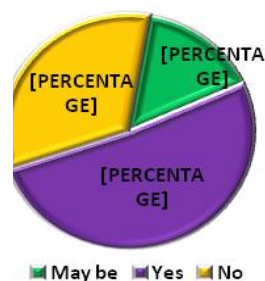


Figure 7 Classification of Respondents based on Behaviour Influence

Figure 7 states that, 37 respondents (51.5%) sense that their behaviour is influenced by the screen time they get. 23 respondents (33%) feel that their behaviour is not controlled by their screen time. 11 respondents (15.5%) observe that their behaviour may be inclined by their screen time. This indicates that the majority of the respondents agree that screen time influence their behaviour.

Responses to - **Do prefer spend time with social media rather than spending time with friends and family?**

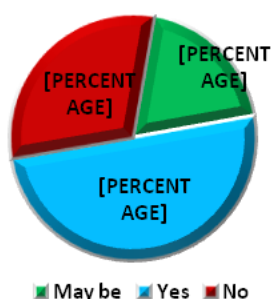


Figure 8 Classification of Respondents based on Preference

Figure 8 indicates that, 36 respondents (50%) agreed that they would prefer hanging out with friends and family rather than spend their time on social media. 22 respondents (31%) feel that they would prefer to spend their time on social media rather than spending time with friends and family. Lastly, 13 respondents (19%) said that they may be would desire to spend their time on social media rather than spending time with friends and family. Majority of the respondents would prefer to spend time with friends and family rather than spend their time on social media.

Response to - **How has the increase in screen time affected your efficiency at work/academics?"**

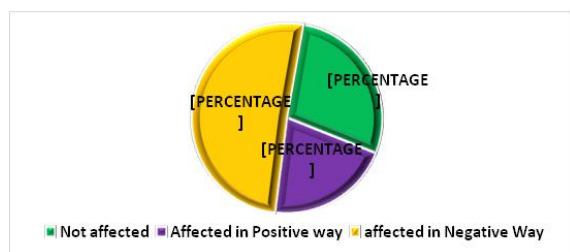


Figure 9 Classification of Respondents based on Preference

Figure 9 clearly states that, 36 out of 71 respondents (51%) stated that the expand in screen time has negatively affected their efficiency at work/academics. 20 respondents (28.4%) feel that their efficiency at work/academics has not been inclined by spending excessive time in screen time. 15 respondents (21%) feel that their efficiency at

work has been positively affected by the increase in screen time. With more than 50% of the respondents are expressing that their efficiency at work/academics has been negatively impacted, it shows that screen time is not only affecting a person's health physically but their ability at work/academics also.

Response to - **Do you think that you would be happier with less screen time?**

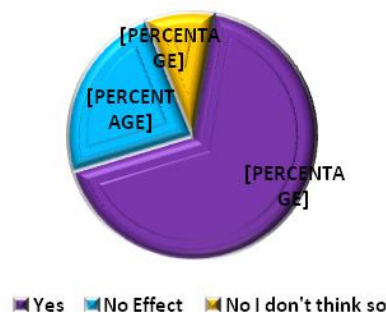


Figure 10 Classification of Respondents based on Happiness when using Screen

Figure 10 expresses that 48 out of 71 respondents (67.6%) said that they would be happier with lesser screen time. 16 out of 71 respondents (23.5 %) said that screen time has no impact on their happiness. 7 respondents (8.9 %) said that they would not be happier with lesser screen time. The inference there of is that majority of the respondents feel that not looking at a screen makes them happier. This indicates that screen time does have an effect on the mental health of a person.

Response to - **Do you feel that it is important to set a goal to reduce screen time?**

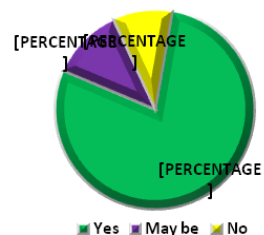


Figure 11 Classification of Respondents based on Reduce the Screen Time

Figure 11 states that 56 respondents (78.6%) feel that it was important to set a goal in order to reduce screen time. 8 respondents (11.7%) feel that setting a goal was may be important to reduce screen time. 7 respondents (9.7%) feel that it was not important to set a goal in order to reduce screen time.

Discussion

- The level of the screen time is moderate among the prospective teachers, which means most of them using various devices for various purposes like entertaining, learning and reference and the majority of the respondents spend their screen time on work/college/school using their mobile phone/tablet.
- Among the physical health effects from screen time, the majority of the respondents said that headache was a predominant effect from screen time. Eyestrain was also cited as a physical health effect from screen time.
- 50% of the respondents wish to spend their valuable time with their family rather than with their screen time. 51% of the respondents feel that their efficiency at work has reduced due to the excessive screen time. 52% of the respondents express that screen time influences their behaviour. 78.6 % of the respondents feel that it is important to set a goal to reduce screen time.

Conclusion

In light of these findings, it is crucial to strike a stability when it comes to screen time and health. Fairness and careful use are key. Setting limits, engaging in physical activity, and maintaining a healthy lifestyle can help moderate the prospective negative effects of screen time. Furthermore, development of digital literacy and answerable screen use among individuals, particularly children and adolescents, is essential. On one hand, excessive

screen time, particularly when it involves sitting activities such as prolonged gaming or binge-watching, has been related with various health concerns. These include physical health issues like obesity problems, as well as mental health concerns such as amplified stress, anxiety, and sleep disturbances. Moreover, extreme screen time can have a negative impact on social relationships and academic or professional performance. On the other hand, not all screen time is detrimental. Educational content and productive activities can provide valuable opportunities for learning and skill development. Additionally, screens can be a means of social connection and entertainment, offering a source of relaxation and enjoyment. Ultimately, the impact of screen time on health depends on the selections we make and the way we incorporate technology into our lives. It is important to stay informed, maintain a healthy balance, and adapt to the ever-evolving digital landscape to ensure that screen time enhances our lives rather than detracts from our well-being.

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QUALITY OF WORK LIFE (QWL) ON THE PERCEPTION OF SELF-FINANCE COLLEGE TEACHERS -WITH SPECIAL REFERENCE TO DINDIGUL DISTRICT

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Abstract

Quality of Work Life is a value-based process which entails its employees to actively participate in shaping an organisation's holistic growth and development. It emphasises on key aspects such as: Sustainability and improvement in the quality of work of employees working in an organisation ii) Participative management style in hierarchical culture iii) Enhancing employee morale iv) Effectiveness in working mechanism so as to achieve the goal. Quality of Work life for Self-finance College teachers incorporates dual responsibility such as: i) imparting quality education to students through bridging the gap between learning skills and life skills ii) serving as mentors with honesty, accountability and responsibility to nurture the students holistic development and also collaborating with management for achieving the overall organizational goals.

Keywords: *Quality of Work Life, Hierarchical Culture, Instructive Environment, Vocation, Profession, Assortment of Values, Skills, Recruitment, Socio-Economic Factors, Government Assistance.*

Introduction

Quality of work life (QWL) refers to the favorable environment of the job in an organization provided to its employees, wherein the employee seeks the work environment to be conducive. It is a generic term which covers a person's feelings about every dimension of his work e.g. economic incentives and rewards, job security, working conditions, organizational and interpersonal relationships etc. The term QWL has different meanings for different people. A few important definitions of Quality of Work Life (QWL) are as follows:

According to D.S. Cohan "Quality of Work Life is a process of joint decision making, collaborations and building mutual respect between management and employees."

As per the definition given by Harrison "Quality of Work Life is the degree to which work in an organization contributes to material and psychological well-being of its members".

According to the American Society of Training and Development "Quality of Work Life is a process of work organization which enables its members at all levels to participate actively and effectively in

shaping the organizations' environment, methods and outcomes. It is a value based process which is aimed towards meeting the twin goals of enhanced effectiveness of the organization and improved quality of life at work for the employees".

Synthesis of Quality of Work Life

Beyond earnings, workers expect to gain benefits from their jobs such as challenge and achievement, career development and growth, balance between work and family life, a harmonious organizational climate and a supportive managerial style. (Tung-Chun Huang, John Lawler, Ching-Yi Lei, 2007). The companies offering better quality of Work Life and supportive working environments are likely to gain leverage in hiring and retaining valuable people. (May, Lau & Johnson, 1999). Quality of Work Life has different connotations to different persons. The factors contributing to QWL are also varied. (Hossain, Mosharaff and Islam, Tariqul, 1999).

- To a worker on the assembly line it may mean a fair day's work, safe working conditions, and a supervisor who treats him with dignity.

- To an young professional it may mean opportunity for advancement, career growth, being able to utilize one's talents etc.

The Quality of work Life for an Academician mainly leans upon five important aspects namely:

- Work Environment
- Job Analysis
- Organizational Culture
- Educational Climate and
- Welfare measures

Work Environment

Any organization that aspires to create a good work environment that enhances job satisfaction needs to incorporate the following:

- Flexible work arrangements most probably including telecommuting .
- Training and other professional growth opportunities.
- Use one's talents and potentials and to be creative.
- Undertake responsibility and direct one's own work determines the Quality of work life of arts and science colleges teachers.

Job Analysis

It refers to various methodologies for analyzing the requirements of a job. It is a statement mentioning who will do what type of a job (Khanka S.S, 2002). The general purpose of job analysis is to document the requirements of a job and the work performed.

Institutional Culture

Institutional culture or Corporate culture comprises of attitudes, experiences, beliefs, ethics and values of an organization. It has been defined as "the specific collection of values and norms that are shared by people and groups in an organization and that control the way they interact with each other and with students in the institution". The contemporary study of organizational culture relies upon bringing to life the richness and the vitality of people living and working together. (William G.Ouchi, Alan L.Wilkins, 1985).

Educational Climate

A positive educational climate is crucial for the development of competent, responsible and capable citizens. (Ishwara. P & V. Murugaiah, 2009) Along with the creation of pathways for academic development, positive classroom climate has the potential to assist in citizenship development to ensure continuation of a strong and healthy democratic society.

Welfare Measures

The term 'welfare' suggests the state of well-being and implies wholesomeness of the human being. It is a desirable state of existence involving the mental, physical, moral and emotional factors. Steps need to be taken on a larger scale than before to improve the QWL of the subordinates, including women . To sustain and maintain the happiness of labor force is the challenge of the day, which could effectively be dealt through one of the weapons such as social security and welfare measures. (Anjali Ganesh and Vijayi D'Souza, 2008).

The Role of Teachers in the Students' Life

The ideal teacher is supposed to be the builder of the nation, a foundation stone of the educational system. The teacher's level of competency determines the quality of intellectual process which mostly governs the abilities of the learners. (Haseen Taj, 2003). The task to be accomplished by a teacher is to facilitate the young minds and support them in:

- Forming an initial self-image.
- Establishing a sense of relative independence.
- Increasing levels of responsibility.
- Developing the social skills needed for social interaction.

The changing values of the workforce indicate that current employees in an educational institution are more interested in elevating their quality of life. Beyond earnings, teachers expect to gain benefits from their jobs such as:

- Challenges and achievement.
- Career development and growth.
- Balance between work and family life .

- Harmonious organizational climate and
- Supportive managerial style. (Cosenza, 1998).

Better QWL like better job characteristics and work environments positively relate to organizational commitment, which in turn reduces the intention of turnover. (Steers & Mowday, 1981). The teachers with high quality of work life enjoy exceptional growth and in turn can produce students with high value and culture.

Scope of the Study

Good salary package and elite amount of fringe benefits to the self-financing teachers when compared to government institutions, who educate the same design of curriculum is non-uniform in the Arts and Science colleges in particular. Hence, QWL perceived by the college teachers is not uniform in all educational institutions. The reason is that in self-financing and in the non-aided institutions, the management is the highest Decision-making Authority for all administrations. Moreover the QWL of college teachers of these institutions are relatively poor due to increased Human resources readily being available for entering into this field as college teachers with low pay. Hence, the management is least responsive to QWL of existing teachers and they refuse to fulfill the requirements of the college teachers. Proper quality of work life of the teachers will lead to the dedicated educational service to the young generation of the society. Hence the scope of the study is to analyze the quality of work life of teachers of self-financing colleges at Dindigul District. This study makes an attempt to explore the various dimensions of Quality of Work Life (QWL) and factors affecting QWL of self-financing Arts and Science college teachers at Dindigul District.

Statement of the Problem

Even though there are various factors which determine organizational excellence, the most significant factor which influences other factors is 'employee related factors'. (Havolovic.S.J, 1991). Hence it becomes mandatory to get them to be motivated, which in turn ultimately adds more value to the organization. At this juncture, Quality of Work

Life (QWL) has emerged as one of the most important aspect of Job that ensures long term association of the teachers working in the colleges. Quality of work life of college teachers of self-financing colleges is considered to be the most critical aspect. It is found that there are few facilities which are unsatisfactory, and few facilities are to be provided by the institutions in order to maintain, retain the employees as well as to enrich high productivity of the institution. Hence the management has to look upon the facilities that are not available and take effective steps to solve the issues where employees are dissatisfied with unavailability of the facility. Congenial working environment will lead to higher productivity of the institution. Therefore, it's the need of the hour that the educational institutions are required to adopt a strategy to improve the teachers' quality of work life' (QWL) to satisfy both the institutional objectives and employees needs. This study reiterates an attempt to understand and compare the QWL of college teachers of self financing colleges at Dindigul District.

Objective of the Study

- To explore the socio economic factors and QWL of teachers of self-financing colleges at Dindigul District.
- To analyze the perception of college teachers towards the various dimensions of QWL

Sampling Design

For this study nine self-financing Arts and Science colleges at Dindigul District were selected for this study. Out of these self-financing colleges 10 sample respondents from each college were selected by using the disproportionate Stratified Random Sampling Technique.

Tools for Analysis

Independent sample 't' test and Chi-square tests have been used for analysis.

Suggestions

- To increase the quality of work life of self-finance college teachers, the management should

provide good infrastructure facilities.

- The remuneration to the teaching fraternity should be fixed without any discrimination based on their experience.
- The teachers of self financing colleges should be motivated for their achievements in their teaching profession.
- Recognition should be given in the form of monetary and non- monetary benefits for all the dedicated teachers in the institution.

Conclusion

Teachers are highly involved in imparting knowledge, learning new ideas, integrating technology, teaching values, ethics and improvising the skills of the students. Each and every elements of QWL is directly related to each other. Empowerment is one of the most important factors that any successful institution needs to gain for its effectiveness . Quality of Work Life is an approach concerned with the overall climate of work and the impact that the work has on people as well as on organizational effectiveness. Quality of Work Life represents the overall satisfaction derived by the employees from their work. From the study it is concluded that the self financing college teachers at Dindigul Districtfelt that there is a difference in their quality of work life. Hence, the management of Self-financing Arts and Science colleges are moving forward to implement the suggestions to improve their quality of work of teachers.

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REVOLUTION OF MODERN WOMEN AND PITH OF WOMEN'S LIBERATION AS EXPLORED IN THE SELECT NOVELS OF ANITA DESAI: AN APPRAISAL

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Abstract

Anita Desai's novels are highly engaging as they delve into profound and reflective subjects. She refrains from employing the sophisticated and elaborate language commonly found in private schools. She is highly proficient in speaking the language. Anita Desai delves into the inner thoughts and feelings of the characters. She places importance on people maintaining their true selves. She is frequently recognized as a writer whose primary focus lies in the realm of the mind and emotions, particularly when it comes to women's experiences. Her writings touch upon themes of isolation, the lack of interpersonal communication, individual hardships, the dynamics between genders and marital problems. The female gender is prominently featured among the main characters in her stories. The theme and situation in Anita Desai's work are complemented by her effective use of language and techniques. Utilizing her memories as a source, she shares stories in what is known as nostalgia. She has a unique way of writing, creating original characters, using language skillfully and telling realistic stories. Her involvement in the realm of literature has been highly influential. The paper discusses various subjects within her writing. She is renowned for pioneering the Indian psychological novel genre, earning herself the honorary title of its mother. Indian authors hold her in high regard due to her precise depiction of contemporary life in India. Sixteen fictional works have been written by Desai, who was also honoured with the Sahitya Academy Award.

Keywords: *Consideration, Experience, Alteration, Reliable, Predicament, Compromise, Isolation, Rebel and Liberation.*

The emergence of a fresh women's movement in the 1960s led to the significance of examining literary texts through a feminist lens. The feminist movement on a global scale has extensively influenced women's perceptions of themselves and their societal positioning, commonly dominated by men. The global popularity of feminist ideologies has introduced innovative thoughts and perspectives into post-colonial literature. The traditional restrictions in theory, politics, and literature have been altered as well. The role and standing of women have been greatly enhanced in all areas of life due to the significant contributions made by female novelists in contemporary times. Their writings bring about a big change in how women think and challenge the ideas that men have about women in society. For these writers, they primarily focus on women's experiences and try to change them through their writings. These situations Women have come a long

way to reach where they are now. For a long time, women's voices have been ignored and silenced in a world dominated by male chauvinism. To quote: Bidula Choudhary:

"Another Indo-Anglian novelist whose distinctive style and intensely individual imagery deserves mention is Anita Desai Her language is marked by three characteristics sensuous richness, a high-strung sensitiveness, and a love for the sound of words.

Anita Desai is a famous writer who has made a name for herself in the field of Indian writing in English. She is well-known for her important literary works. Anita Desai is a famous writer who explores the lives of families in a changing society after colonial rule. She often focuses on women characters in her stories. The author focuses on women's issues in most of her books, including different types of

women, from traditional to modern and contemporary.

In the past and in books, women have often been prevented from expressing themselves. In Indian societies, men have more power and the role of women is generally to be quiet and not participate actively. Anita Desai is a writer who focuses on women's experiences. She writes about how women are oppressed and suffer because of male dominance and patriarchal control.

Through the novelist's writings, one can gain insights into the intricacies of Indian social life and culture, showcasing the ways in which individuals engage with one another. Demonstrating her expertise as a novelist, Desai has gained recognition through her acclaimed works, such as *Cry the Peacock* and *Fire on the Mountain*. The stories of Maya and Nanda in both novels revolve around the challenges they face in their lives, which are complicated by their subjugation to men. The emotional upheaval and psychological strain experienced by both women stem from the difficulties and conflicts present in their marital relationships. *Cry, the peacock* is a great novel by Desai that shows the feelings of a sensitive educated woman from a middle-class family, who has a quiet husband.

Gautama and Maya are very different in their personalities. They represent opposite ways of thinking and feeling that control how humans live. Maya, like all married women, shows this difference. Dreams or imaginations about having a happy married life. But in reality, Maya realizes that marriage doesn't hold any value and is just an illusion. This causes her to experience emotional and physical problems and become a victim of depression. Maya is torn between her spouse's pragmatic existence and her own inner longings that revolve around her emotions and thoughts. This causes her to adopt an existential role. By killing Gautama and subsequently choosing to end her own life, she demonstrates her intense desire and drive to inflict harm upon both herself and others, thus resonating with the bleakness of life.

By delving deeply into Maya's troubled mental state, the book recounts her tireless yearning for love and understanding within her unhappy marriage to her logical spouse, Gautama. Desai's portrayal in *Cry, the peacock* delves into a person's endeavour to find purpose while confronting a frigid and apathetic society. It is inevitable for a woman, regardless of her level of obedience and responsibility, to embrace the dominance of the male-dominated society. Traditional norms neglect a woman's urges, desires, and goals, giving priority to men instead.

"The assertion made by Simone de Beauvoir suggests that women, similar to all living creatures, enjoy freedom and individuality." (Beauvoir 391)

However, they are forced to be seen as different by men in the world they live in. Patriarchy entails women being assigned a position below men, requiring them to submit and acquiesce to their inferior status. Indian society upholds the belief that women should primarily serve as wives, mothers, and caretakers within the framework of patriarchy. Maya's husband, who is often very busy with his job, doesn't pay attention to her interests, hopes, and dreams. Like other wives, Nanda Kaul also experiences her husband's lack of interest. Age does not determine how happy women are. Nanda Kaul is also feeling upset and embarrassed. She is being denied her rights and freedom by her insensitive and thoughtless husband.

Even though Nanda has sacrificed a lot to take care of her household duties for many years, she is still treated poorly and ignored. She is not given the respect and recognition that a wife should have. Nanda is legally wedded to an influential figure associated with a renowned University. Unfortunately, she is subjected to humiliation and disregard instead of the respect she should rightfully receive. Their relationship is purely superficial and lacks any true bond. Sometimes, when individuals are devoid of true love and emotion, their creative actions can have detrimental effects. This situation can arise not solely between their husband or wife

but also with their kids, especially if there are disparities between them.

Women's ability to become autonomous and exercise freedom within marital relationships is curtailed due to the pervasive dominance of men. The emotional and cognitive consequences they face stem from the suffering and exploitation they endure as a result of society's regulations. Maya and Nanda's husbands were only involved in their lives due to the obligations and responsibilities they held towards one another. Maya and Nanda's contribution to decision-making and attending to family matters was minimal.

The theme of confinement is prevalent in Desai's works, as she skillfully depicts the entrapment of housewives who sacrifice their own needs for their families' sake. Patriarchy requires women to completely submit and obey in all aspects of life, such as within their families. Despite being characters in Desai's novels, women still face the harsh reality of being stripped of their freedom and lacking respect from those around them. In Desai's novels, the female characters are depicted as either succumbing to or conquering the challenging circumstances imposed upon them by their families and societies.

The primary reason behind the situation of women in Desai's novels is their gender, not their societal position. Desai's novels reveal that the main male characters maintain a similar mindset of considering themselves superior to others, reminiscent of their ancestors, when scrutinized closely. Women face limitations and constraints in their life decisions, as societal norms, predominantly influenced by men's authority, curtail their freedom. Women faced the expectation of being stay-at-home moms, which resulted in a lack of opportunities to fully explore and achieve their personal goals and potential. During earlier times, women had the societal expectation of tending to household duties and considering them a top priority over other obligations. A situation that requires acknowledging the fact that males possess greater power and authority.

The good wife is someone who listens to and follows her husband's requests, even if they are unreasonable. Even under severe mistreatment and injustice, she demonstrates an admirable level of patience and understanding. Irrespective of the circumstances, she avoids engaging in conflicts with her spouse, criticizing him to third parties, or disclosing their disputes to anyone, not even her own parents. The women portrayed in Desai's novels find themselves trapped in a life devoid of life's luxuries, devoid of self-reliance, and stripped of their own distinct identity. Desai's women characters are not to be misconstrued as passive and submissive, passively embracing male supremacy. By rebelling against male authority, women in Desai's novels demonstrate their opposition to the power held by men.

Despite their efforts, their inability to overcome societal expectations that prioritize men prevents them from effectively addressing the issue. Women in the modern era face a multitude of responsibilities and their roles have experienced considerable transformations. Increasingly, women are expanding their knowledge and obtaining higher levels of education. It is making them contemplate their own identities and the path they want to pursue. Because women writers possess a distinct perspective on literary encounters, they aspired to produce their own works of literature in order to delve into significant themes surrounding womanhood. By taking into account the rise of the feminist movement, Anita Desai's writing has undergone a transformation, enabling her to be more attuned to women's feelings and life experiences. In her stories, Desai presents a fresh perspective on Indian women. Desai's influence instils confidence in women and prompts them to contemplate the reasons behind societal expectations thrust upon them.

Desai is a firm advocate for enhancing the quality of life for women. In Desai's opinion, women have the ability to attain power and status by making choices regarding their own lives and attaining parity with men in society. In her later works, Desai uses her female characters as symbols of the aware and determined women in present-day India. They

engage in a struggle against the existing power structure both internally and externally. Despite Maya's inability to resolve her issues in *Cry, the Peacock*, Desai's subsequent female characters experience a substantial transformation in their traits. Maya's failure to strongly assert herself or comprehend the significance of compromise is resulting in her falling behind and facing unresolved problems, impeding her pursuit of a more meaningful existence.

Individuals such as Nanda, who possess a rebellious disposition and question societal regulations, attempt to lead lives that align with their own visions. In the novel *Fire on the Mountain*, Nanda undergoes a transformation where she encounters a redefined sense of both being alive and having autonomy by refusing the area allotted to her by customs. In an effort to find solace, she distances herself from her family and immerses herself in nature. Once Nanda comes to understand that she is being rejected in her traditional female role within the household, she faces the pressure of settling for a compromised life.

Nanda Kaul personifies the concept of the New Woman despite being of advanced age. When her husband mistreated her, she took a stand for herself and her cultural identity, emphasizing the crucial role of a wife in Hindu society transformed from submissive individual to a powerful and influential figure. Becoming a remarkable example, the wife sheds her stereotype and demonstrates strength by courageously leaving her unsympathetic husband and children to establish her own life in Carignano.

Anita Desai's books articulate a stance against the mistreatment faced by those whose voices have been silenced. From the perspective of women's feelings and experiences, Desai has demonstrated the various difficulties women confront today, arising not only from male authorities, but also from the societal and cultural pressures they encounter. Nanda Kaul is an important character in Anita Desai's story, even though she is an older woman. She embodies the qualities of a strong, independent woman of the current era.

By opting to live alone, she demonstrates her desire for independence, yet she remains ensnared in a realm of concern and melancholy. In the same way as Maya in *Cry, the Peacock*, Nanda Kaul makes the conscious decision to refrain from terminating her life while undergoing the demanding process of seeking her own identity. On the contrary, she flees and seeks solace in her own private domain, where she vigorously battles for her aspirations. Desai advocates for the empowerment of women, encouraging them to defy traditional social constraints and break free from limitations that hinder their individual growth and progress. Her women, with both their faults and capabilities, confront the widely-held belief that men possess greater worth and influence in society. The first glimpse of feminism emerges as she delves into the lives of women in her novels. This is accomplished through discussions involving women's lives and the issues they confront. Dr. R.S. Singh's remarks about Anita Desai as follows:

"She is undoubtedly among the most gifted Indo-Anglian's writing today, and it can be reasonably hoped that they will mature and reveal through their writings the psychic reverberations of the whole generations in the same way as the conch when blown into, gives insight into the uncanny depths of the sea".

Today, feminist writers rally behind Anita Desai's writings as she fearlessly challenges societal norms, making her ideas a source of inspiration. Desai's writing distinguishes itself from Shashi Deshpande and Nayantara Sahgal by focusing away from social and political themes. Rather than other aspects, her focus lies on women's emotions and feelings. Her books exemplify notions of what is deemed right or wrong, catering to a broad range of readers. The objective of Feminism is to establish equality for women in a world that largely favours men. The concept is reinforced through the normalization of the understanding that women have been subjected to oppression within societal structures.

The female characters in Desai's novels do not view economic independence as a significant concern. However, their true desire is to lead an independent life, embracing their distinctive individuality. Emotionally, the vulnerable often experience suffering and struggle to comprehend their own identities in the fight for survival. A few individuals might exhibit violent behaviour, while others decide to meet halfway and concede. Women depicted in Indian fiction are consistently portrayed as outsiders or as individuals who deviate from societal norms, which can be attributed to the traditional patriarchal beliefs prevalent in Indian society. Desai's literary works feature formerly reserved characters who have broken their silence and are now shedding light on the ignored perspectives and experiences of others.

Through Desai's novels, readers witness the transformative nature of gender roles and their potential for reconstruction. Its significance lies in assisting individuals to redefine their understanding of gender. The primary characters in the books are perpetually seeking their individual sanctuary or independence within themselves. Strong and independent women who recognize their self-worth emerge unexpectedly in Desai's later novels, enabling them to live according to their own inclinations. Anita Desai may not be an intense or extremist feminist, but she does articulate her views. The liberation of women from control and the promotion of their independence and self-assurance

is highly evident and impactful. According to Desai, the emancipation of women does not imply that they must endure suffering or completely disregard the ideals of patriarchy. Rather, it signifies that they need to grasp their significance and achieve equilibrium between their heritage and the contemporary era.

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THE TRAUMA OF NEO-COLONIALISM IN TRIBAL LIFE: GOD-DEMON

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Tribal Literature is a field of study which deals about the tribal people's culture, norms, society and values. This study deals with the development, transition and change in their life. Tribal people did not practice a religion with a written text. They did not have a state or political form of the normal kind, class diversions and caste. It is important to have tribal education because it not only helps in developing the economic condition of the tribal life style but it also lends its helping hand in strengthening them to face the new challenges in their mundane life.

Tribal people have a very strong connection with nature, they are known for their unique style of art forms especially, weaving, pottery, jewellery making, painting and craft. This people have their own language, music, stories etc., their knowledge are referred as unwritten knowledge within themselves which is not widely exposed to the world. India is standing as the second largest tribal population in the world. They are the large group of human being who are distinguished from the others mainly due to its higher population and their sedentary lifestyle.

These tribal communities play an integral segment of Indian society since from the day of Mahabharata and Ramayana. This paper is an attempt to focus on the marginalist tribal people life essence in the play *God-Demon*, the main objective in penning this paper is to analysis and interpret the textual conceptual juice of tribal life in brief from the play.

The play *God-Demon* was originally written in 1997 the language the dramatist handled in Odia language and entitled as *Brahmarakshas*. The play opens the curtain with a royal couple, who profaned the home of a God-Demon and suffers to imminent death. The survival of the royal couple from the clutches of the God-Demon unfolds a series of

actions in this drama. The dramatist interprets politics and the helplessness of the marginalized human being in the hands of selfish colonist. *God-Demon* is a modern work by Hrusikesh Panda a playwright and fiction writer from Odisha translated in 2007 by Lipi Pushpa Nayak a translator from Odisha. This play successfully seen many stages and received many awards, it breaks out the barriers of language and linguistics. Panda has published seven novels, eight short-story collections and four plays so far both feature and non-feature, He has also made some debut in films where he has written the scripts, composed songs and music. Many of his works have been translated into several Indian languages and in English. His voices through his writings, often bothered with the bereave, the deprived and marginalized who are powerless and he also tried to establish the Indian culture to the great extent. Hrusikesh Panda's *Good Practices In Tribal Education* is a study that gives various aspects about tribal people and their life, Panda has worked most of his career for deprived and exploited section of people. He retired as Secretary to Union Government Ministry of Tribal Affairs and continued to voice for them by reunited himself to his home ancestral village.

The liberalization's outcome was a sudden change in the environment, where trendy, life style in the cities that attracted new inhabitants were erected at the sites of former tribal life. In this play *God-Demon* Hrusikesh Panda the dramatist focuses the plot of the play in one place namely the forest, a serene place, surrounded by a lush wood and the river it's the dwellings for the native inhabitant. This play takes order number three from the author's desk of Panda, as a dramatist he has a fascination for Indian tribal culture, myths, history, and folklore. He

sketches his art from Indian classicism and aesthetic theories. The protagonist of the play is God- Demon who speaks for the people living in the forest.

Through the voice of the protagonist God-Demon, the dramatist voices the politics against the neo-colonialism, where the God-Demon is the native of the soil who is displaced from his abode by the ruler, the colonizer. The destruction of native bionetwork, and ancient civilizations by the new settlers has been mentioned as a matter of fact, the victims fall as a prey to the royal whim of hunting game. Their shelter vanishes as the royals expand their territory by cutting trees, only to assert his sovereign arrogance. The play opens in a forest, where the Minister and Kotwal are in search of their young bachelor king Chandrabaloka from previous night as the woods are thick, they take help from a talkative native Gopalia. The three of them learn that the young king who entered the forest, to have some hunting games lost his way on seeing a young girl near the pond and got married to Indibaraprabha, the daughter of sage Kanwa and apsara Menaka, "My mother Menaka once blurted out before Lord Indra: 'Real consummation of passion can be had only on earth.' Lord Indra was offended and cursed: 'Go, go down to earth.' Then my mother came down on earth and married Kanwamuni." (GD-11). The royal couple had their nuptial night under a tall peepul tree where its trunk bifurcated and suckers hang from the branches of the tree there was a bed of Kadamba and Champak flowers.

The royal young couple were shocked to see the entry of the terrifying God-Demon with great roar whose long legs dangle from the top of the peepul tree as he seated on the fork of the tree, his appearance was dark and shiny with a silver sacred thread on him. He was adorned with a garland of skulls and had a bowl in his hand made of a broken skull. He claims that he dwells on this holy peepul tree and the young king and queen had spoiled the santo sanctity of his place by their vulgar prurience. As an act of punishment, he plans to consume the king, "... so, you reckless lustful man, the entire blame is yours. I shall drink your warm blood,

tearing apart the insides of your lustful heart." (GD-13). The king is so particular in his ethics even though the queen agitates the king to kill the God-Demon "... Why are you so afraid, king? Why don't you pull out one weapon, from the same arsenal with which you annihilated the entire animal population of the forest and use it to kill the Brahmarakshas? " (GD-14), whereas he had killed the pregnant doe, "But the Brahmarakshas is abadhya! I am forbidden by the laws of ethics to kill him." (GD-14).

The couple show off that they are ready to sacrifice their life but they were hesitant only for the sake of their subjects. The substitute was agreed by the God-Demon to have in the place of the king with certain conditions. The substitute should be a welllearned brahmin boy of seventeen-year-old, when he was sacrificed his father should hold his hands, his mother should clasp his feet and the wise teenager should sacrifice himself happily, who should very much embrace his status of the sacrifice the minister should fan the boy and the queen once the daughter of a hermit should embrace the boy at the time of sacrifice and collect the spurting blood in the skull bowl of the God-Demon while the king behead the neck of the wise lad and should offer it to the God-Demon, who will be jubilantly resting himself on the royal throne of the king. The efficient minister within the stipulated time of one week sanctioned should find the sacrifice. Pragalva, the who to be, the sacrificed- to-be, seventeen years, smart, attractive, wise and learned was escorted by his own biological parents waits under the peepal tree. The royal priest starts performing his duty, the propitiatory rites with Gopalia, the ordinary citizen who does not belong in the scheme, who speaks a native language, call the queen in the name of sister pond, when the king raises his sword fearless Pragalva who stood cool and composed all this time burst out to a spell of insane laughter. He can only laugh the laughter because he has been already tried of the defense of depression, anger and rebellion. The concept of the substitute for king comes from the queen Indibaraprabha, a hermit's daughter who has married the king only the previous day. She tries to

saves her husband from sanctified customs and tradition she pleaded to her newly married husband for a substitute sacrifice in the place of the king. "No, no, do not do so, my dear lord. I have heard that since the time of immemorial, in certain situations, there are precedents and traditions. You may offer a substitute food in your place." (GD-17). On seeing them God-Demon agrees with conditions to be applied.

Act two of the drama takes too many twists with more than one climax, the queen once a daughter of the hermit takes sidetracks, "... But that king is a beggar of your munificence.... Besides this self-sacrifice and abnegation, this courage of yours! You sacrifice your tender life for my sake! Take from me whatever you wish." (GD-37). Her immediate love for Pragalva should be seen as an assertion of objection and uprising against her subjection by her newly wedded young king. Hereafter Pragalva's parents who were virtuous and religious throughout their life have been pushed into a sin for their life time for the sake of material wealth, the minister's idea of kingship through his cunning and sinful designs. "...he was even incapable of keeping his own promise. This minister here fulfilled your conditions. Therefore, let this worthless king be dethroned and this deserving and competent minister be made king." (GD-42). Pragalva, who bursts into uproarious laughter during the sacrifice. On seeing the insane laughter of the tender boy, the God-Demon weakens and loses his appetite. Pragalva who stands as an innocent sufferer whose views explicates the most vocal and obvious statement in the mind of the dramatist about social injustice, finally the God-Demon before takes off his mask explains the reason for the conditions, it's to give a lesson between political role and emotional exuberance. Panda deconstructs the collective unconscious that figures the personae in the drama, due to this a hermit, Kanwamuni becomes a God-Demon. He chooses a self-exile away from the worldly life but would hardly find a forest left to inhabit. The native hermit God-Demon is defeated and withdraws into himself due to Pragalva's action, so he withdraws to a self-

exile in this deforest land. The mixing of human and non-human worlds introduced as are a logical extension of the thespian convention of the dramaturge, the robust logic and the concealed pathos behind the victory of the young Pragalva, the dramatist invoked a revolution to the oppression in the society through his characters, it tries to fight against the ghastly political presence having their own vested interest. Panda unveils the injustice by the aberrant behavior of Pragalva an innocent, he can only laugh the laughter like an insane. The pearl like teenaged boy's character have been taken to the height where both he complements and outgrow God-Demon. The God-Demon is displaced from his abode and find his dwelling lost to the fancy of the royals, this happens alongside a violation of the native's peace and away from other society. So, God-Demon becomes a metaphor of the archetypal aborigine who gets displaced by colonial exploitation, but who also voices as the tribe.

"Stupid king, listen! Politicians have always broken dharma. It will always be so. Governance means sin. I too am stupid. I have no kingdom. I am not a king. Yet I am excited about justice and dharma and politics. Disturbed. Grieving. Dharma and karma that I had, everything is dissipating away every moment. In this incarnation of a Brahmarkshas." (GD-68-69)

The plot of the play unfolds with the original work, where Panda makes a complex contemporary metaphor of the event in terms of fascination of politics in nature and human nature cohabitation. To view in the place of the sacrifice Pragalva the sudden laughter was a natural outcome of an observation of the illusory world and in the ways the lad had been inhabiting all these years. In the execution of sacrifice, the education of well learned Pragalva detach the teenager from the worldly matters and ties rather an unusual shock for his age, death. The irrational behavior of his biological parents who decide to exchange their own son for some precious stones and gold, the queen who falls in love at first sight with him, the selfishness of the king who agrees to sacrifice an innocent boy in favor of his life, the

loyal royal priest who religiously performs the rituals of sacrifice of an innocent lives like the teenager, the minister conspires to become the king, the God-Demon who is immensely powerful with the knowledge and purity an ascetic Brahmin who explains the plight of a poor life.

...-When injustice goes beyond all these reactions, then what does a wretched man do? Except for laughing? This laughter is not a smile, it is not a smirk, it is not an abandoned laughter, not the laughter of happiness. It is not a pretended simper, it is not a spontaneous amused laughter, it is not a giggle, it is not a violent or perverse laughter. It is yet another laughter- the spontaneous laughter of a person who is utterly and ultimately helpless, an uproarious laughter. (GD-60)

Neo colonialism, a poor person who is in need of some help may be helped by the upper class. In the name of debt, the poor loses his bread winning property, resources and loses their life, yes, Pragalva stands as an example. The term Neo colonialism was popular in the 20th century after the World War II. It confused the people just like colonialism. The royal couple who comes with the offering of a golden statue and precious stones, which will make the family escape from the poverty is abducting the life of a young learned pragalva. The total family's peace of mind was disturbed for the selfish motive of the royals. The poor human did not take the advice or act wisely instead they line up their sacrificing process due to the state of their kith and kin who were dying out of hunger.

The dramatist dissects deep into the psyche of the character who must epitomize, the violent God-Demon explains the reason for the sacrifice with those dreadful conditions. It is to teach the distance between political role and emotional ebullience of the protagonist who suffers due to the curse by the lord of creator Brahma, so he hangs between the heaven and earth. It makes God-Demon to choose a self-exile away from the worldly life but would hardly

find a wood left to inhabit, but the natives were displaced from their own abode due to the whims and fancy of the royals. The colonizer who hunts and fells trees for the happiness of self, to extend his monarchical arrogance, which disturbs the peace of the native dwellers. The natives are the one who are powerless and distanced from the society. Neo colonialism, is the one that control the countries by the rich once through indirect means, the rich ones coordinate to have the former colonial powers and block the growth of the poor.

Hrusikesh Panda's *God-Demon* abounds with incidences that represent Neo-Colonialism, the play portrays the life of the protagonist and how he is disturbed by the royals. The play spins around the two characters the God-Demon and the young seventeen years old Pragalva, how they try to accept the reality of Neo-Colonialism. The dramatist makes the readers to understand that there is a scope for hope in the play. Pragalva's character spells hope against all the difficult circumstance. *God-Demon* the best of Hrusikesh Panda's works in terms of dramaturgy it owes its prowess largely to its powerful monologues as its mode blend to present reality on many stages.

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LEVERAGING ARTIFICIAL INTELLIGENCE FOR ENHANCED SCHOOL AND COLLEGE EDUCATION

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Abstract

The use of artificial intelligence (AI) in modern educational settings is transforming both K–12 and postsecondary education. The important role that artificial intelligence (AI) plays in improving educational results is examined in this abstract, with a focus on how it might be used to enhance individualized instruction, boost office productivity, and create inclusive work environments. The way that education is delivered has changed thanks to AI-driven individualized learning platforms. AI customizes classes to match the individual needs of each learner by examining personal learning styles and modifying content delivery. This improves understanding while also encouraging self-directed learning, an important trait for academic achievement. Real-time assessment and feedback are also made possible by educational systems driven by AI. In order to assess students' performance, pinpoint areas that need development, and provide prompt interventions, educators can use AI algorithms. Improved learning outcomes are the result of this data-driven approach's improvement of educators' capacity to offer focused assistance. Beyond the classroom, AI has a significant impact on institutional operations through automating administrative duties. Routine enquiries can be handled by chatbots and virtual assistants, freeing up administrative workers to work on more difficult responsibilities. In order to allocate resources effectively, schools and colleges can use predictive analytics to help them decide what courses to offer, how to staff their buildings, and how much money to set aside for each department. In conclusion, the use of AI into education is transforming established models into flexible, learner-centered ones. AI is positioned to play a critical role in influencing the future of education through personalized learning, improved evaluation methods, and increased administrative effectiveness. This abstract emphasizes AI's significant impact on contemporary learning environments and emphasizes how it has the potential to revolutionize education in universities and high schools around the world.

Keywords: Artificial Intelligence (AI), Education, School, College, AI-driven education, Educational Technology, Virtual Assistants

Introduction

Recent years have seen a tremendous evolution in the role of technology in education, changing how both students and teachers are taught. One of the most exciting technological developments in the context of today's educational environment is the idea of artificial intelligence (AI). Technology has become an essential component of today's educational landscape. Students have access to a variety of tools and resources through technology that can improve their learning opportunities. Complex subjects become more interesting and understandable with the use of educational software, multimedia information, and interactive simulations.

Personalized learning paths are made possible by technology. The demands, pacing, and learning

preferences of each student can be catered to through adaptive learning systems and AI-powered platforms. Students learn more effectively and efficiently as a result of this personalisation. Access to education is improved by digital technologies. No matter where they are in the world, students may access educational materials and content over the internet, creating a level playing field for all students.

The use of technology by educators can make administrative chores like scheduling, grading, and parent-student contact more efficient. Teachers can now devote more time to teaching and providing support for their students as a result. Technology offers an abundance of information on student performance. Analytics and data-driven insights can be used by educators to pinpoint areas in which

students may be having difficulty, allowing them to act quickly and offer specific support. Online forums and resources make it easier for students, teachers, and peers to communicate and work together. Global linkages and cross-cultural learning opportunities are made possible by virtual classrooms, forums for discussion, and video conferencing.

The field of computer science known as artificial intelligence, or AI for short, focuses on developing machines that can carry out tasks that ordinarily require human intelligence. In the context of education, artificial intelligence (AI) refers to a variety of tools and programs created to enhance and advance many facets of the educational process. AI algorithms are capable of analyzing student performance information and customizing learning materials to meet each student's needs. This guarantees that the material students are given is neither too difficult nor too simple, maximizing the learning experience.

Students have immediate access to knowledge, direction, and support thanks to chatbots powered by AI and virtual instructors. They are available around-the-clock to answer queries, clarify ideas, and offer support. AI can handle routine jobs like grading and assessment, saving teachers' time and guaranteeing evaluation consistency. Personalized assessment of student work can be given by machine learning techniques. Using information about their behavior and performance, AI can identify which kids are most likely to fall behind or drop out. In order to help these pupils flourish, educators might then step in and offer support.

By offering translation, feedback on pronunciation, and practice in the target language, AI-powered language processing technologies can aid students in learning foreign languages more successfully. VR and AR technology with AI enhancements can produce immersive educational experiences that let students explore historical locations, carry out virtual science experiments, or take part in interactive simulations. Based on a student's preferences and academic history, AI

algorithms can recommend relevant educational content, such as articles, videos, and books.

The use of artificial intelligence for educational purposes has the potential to improve learning outcomes in terms of efficiency, accessibility, and personalization. The requirement for ethical implementation, data privacy, and many other issues are also raised by this, which is a significant issue. The development of AI will be crucial in determining how education will develop in the future.

A journey spanning several decades has been the historical growth of artificial intelligence (AI) in education. From simple computer-assisted learning initiatives to complex AI-powered educational systems and applications, it has developed.

In 1950s - 1970s Early research into computer-assisted learning can be credited with giving rise to AI in education. To help pupils learn basic math and language skills, researchers started creating easy-to-use computer programs. In the beginning, mainframe computers were frequently used to create computer-assisted instruction (CAI) systems. Drills and workouts were offered to the pupils in these programs.

Intelligent Tutoring Systems, a class of more complex AI-driven educational tools, began to appear in the 1980s and 1990s. With the aid of artificial intelligence (AI), ITS was able to personalize training for students in topics like arithmetic and programming. In order to provide students with guidance, counsel, and help solving problems, expert systems were created to resemble human specialists in particular subject areas.

Learning management systems (LMS) and e-learning platforms helped to spread online education during the 2000s to 2010s. Despite not being AI-driven at first, these platforms set the stage for AI inclusion. Adaptive learning systems, which employ AI to tailor educational content and tests for individual students, saw considerable advancements in the 2010s. In order to modify the difficulty of exercises and offer focused support, these systems examined data.

Today's 2010s saw the emergence of AI-powered learning platforms like Khan Academy and Duolingo, which provide adaptable and individualized educational programs across a variety of subjects. Virtual tutors and AI chatbots have become more and more popular since they aid students with their assignments and problems right away.

The first pupils at risk of falling behind were identified by AI-driven predictive analytics tools, who then offered early intervention to help them. Technologies like augmented reality (AR) and virtual reality (VR) have been developed to produce immersive learning environments. Students were able to learn other languages more quickly and successfully because to AI language processing techniques. Concerns concerning privacy of data, algorithmic bias, and ethical issues around the use of AI in educational contexts have also been highlighted by the integration of AI into education.

The use of AI in education is currently advancing, providing teachers and students with ever-more-advanced capabilities. The COVID-19 pandemic's effects on distance learning are just one example of the difficulties in education that are being addressed with it. It is anticipated that the use of AI in education will continue to grow, with the technology facilitating individualized learning, becoming a crucial component of contemporary educational systems, and enhancing student results.

While integrating AI into educational institutions has many advantages, there are also a number of obstacles that must be taken into account and resolved. The use of AI can customize and modify learning experiences by adapting educational content to the learning preferences and needs of specific students. In doing so, it can encourage greater engagement and allow students to progress at their own rate. In order to give instructors more time to devote to teaching and student support, AI can automate administrative duties like scheduling and grading. Students may receive faster and more reliable feedback via automated grading and assessment.

AI can analyze enormous volumes of data to give educators insights into student performance and pinpoint areas where students might be having trouble. This data-driven approach supports instructors in making well-informed decisions and modifying instruction to meet particular needs. Virtual tutors and chatbots powered by AI can offer students immediate assistance by responding to their inquiries and providing clarifications wherever they are. This on-demand help can improve academic performance and lessen the need for constant human involvement.

By providing assistive technologies like text-to-speech, speech recognition, and picture identification, AI can increase accessibility for people with disabilities in the educational system. By offering alternatives for online and remote learning, it can close access gaps in education. Even in contexts with limited resources, AI can expand educational resources and assistance, enabling greater access to high-quality education for more students.

AI can assess student emotions using speech and facial recognition software. With the aid of this information, teachers and counselors can offer kids who might be dealing with stress or mental health concerns emotional support. In order to maintain academic integrity, plagiarism in student papers is found using AI-powered techniques. To find possible instances of plagiarism, these computers scan documents and compare them to a sizable database of academic literature.

Numerous educational institutions have adopted AI-driven solutions with success to improve teaching, economize on administrative tasks, and offer individualized help to students. A chatbot called "Pounce" was used by Georgia State University to offer students round-the-clock assistance. Pounce offers assistance with queries, getting around campus, and finding resources. The chatbot has significantly improved retention and engagement rates for students.

The adaptive learning platform from Knewton was chosen by Arizona State University. This

platform employs AI to tailor curriculum and homework for each student. With the deployment, pass rates increased by 10%, dropout rates decreased, and student performance increased.

With the help of artificial intelligence (AI), Carnegie Mellon's Open Learning Initiative (OLI) offers specialized and flexible online courses in a range of subjects. It has been demonstrated that OLI enhances student learning outcomes and aids teachers in adjusting instruction to student needs.

In order to respond to students' commonly requested queries in real time, McGill University launched a virtual teaching assistant that employs AI. Students now have access to immediate support thanks to VTA, which has lightened the workload of human teaching assistants.

At San Francisco State University, an early warning system was put in place that employs AI to identify students who may struggle academically or drop out. A better retention rate is the result of the system's ability to let teachers help troubled pupils when they need it.

Conclusion

Artificial intelligence has become a transformational force in a time of technology developments and rising need for accessible, effective, and individualized education. This study examined the historical history, uses, advantages, and difficulties of incorporating AI into educational settings, illuminating both the potential and the complexity of this progression. There is no denying AI's advantages for education. It provides individualized learning experiences that are tailored to each person's needs, boosting engagement and raising learning outcomes. Administrative processes are reduced, and instructors may make wise decisions thanks to data-driven insights. With AI bridging accessibility gaps and providing students with access to help around-the-clock, education is now more widely accessible.

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MAGICAL REALISM: AN ANALYSIS OF HARUKI MURAKAMI'S *KAFKA ON THE SHORE*

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Abstract

A literary genre known as "magic realism" presents magical, fantastical, and dreamlike experiences as happening in the actual world. The boundaries between reality and imagination are muddled by magic realism, which turns regular events into scenes straight out of a dream. The literary subgenre made popular by Latin American authors in the 1950s, including Jose Marti and Ruben Dario, is most frequently referred to as magic realism. Japanese author Haruki Murakami was born in Kyoto in the post-World War II era. His writings frequently feature magic and fantasy and draw inspiration from other civilizations and traditions. In his works, references to both western society and Japanese tradition overlap. *Hear the Wind Sing*, his first composition, was published as a manuscript. The protagonist of *Kafka on the Shore* is a fifteen-year-old kid named Kafka who flees his home to avoid his father and a family curse that he believes would ruin his life, but memories and nightmares continue to follow him. The book also narrates the third-person narrative of an elderly man named Satoru Nakata who loses his ability to read and write but gets the enigmatic skill of communicating with cats. Their parallel lifestyles and colliding worlds are what makes up their relationship. Strange occurrences begin to occur as portals to other worlds start to open. At the novel's conclusion, a mystical stone known as the "entrance stone" allows the lives of these two people to merge into one. A literary riddle full of magic, fantasies, unsettling coincidences, and mind-bending imagery that distorts time, space, and reality is *Kafka on the Shore*. The main aim of the paper is to present Murakami's *Kafka on the Shore* as a magic realist book by analysing the components of magic realism employed in the book and how the plot develops through dream-like episodes that blur the boundaries between reality and the realm of dreams.

Keywords: *Magical Realism, Fantasy, Mysterious Elements, Reality and Relationship.*

Introduction

Magical realism is an engrossing and thought-provoking literary genre that skilfully weaves the exceptional into the fabric of the everyday. This genre offers readers a world where the supernatural is an integral part of daily life and accepted without inquiry. The commonplace and the magical cohabit together. The allure of the genre resides in its capacity to fudge the lines between reality and imagination, producing a narrative environment that tempts readers to investigate deeper themes, cultural settings, and philosophical allegories. Famous authors like Gabriel Garca Márquez, whose "One Hundred Years of Solitude," with its levitating priest and rain of yellow flowers, stands as a shining example of magical realism's ability to illuminate the profound within the commonplace, have expertly used this captivating blend of reality and enchantment.

In the writings of famous Japanese novelist Haruki Murakami, known for his distinct narrative technique, magical realism finds a fitting home. Murakami's works smoothly blend aspects of the surreal with parts of the real world, producing a story that veers between the commonplace and spectacular. His protagonists handle strange occurrences like talking cats, parallel universes, and disappearances with a serenity that echoes the magical realism tradition. Murakami's work is characterised by an air of ambiguity that invites readers to consider important issues like loneliness, identity exploration, and the mysterious nature of human life. Similar to the magical realist writers of Latin America, Murakami employs this style to produce dreamlike narratives that speak to both the subconscious and conscious minds of his readers, luring them on

indelible journeys through the dark and light passageways of the human psyche.

The mysterious Japanese novelist Haruki Murakami has established a distinctive and permanent presence in the field of modern literature. His life path and literary career have proved nothing short of miraculous since his birth on January 12, 1949, in Kyoto, Japan. Murakami's writings have captivated readers all around the world, forging a unique style of narrative that combines literary fiction, magical realism, and in-depth philosophical inquiry. Haruki Murakami was raised in an environment rich in literature and culture. Because both of his parents had experience teaching literature, he was introduced to the written word early on and developed a passion for storytelling. His artistic career was forever altered by this early impact.

Murakami began his road towards becoming one of the most well-known authors of his generation after finishing his schooling at Tokyo's Waseda University, where he studied theatre and cinema. In addition to exposing him to a wide variety of individuals, running a jazz club with his wife, Yoko, helped him develop a strong passion for music and culture that would later become essential to his work. At a baseball game in 1979, he experienced a flash of insight that inspired him to begin writing. Soon after, "Hear the Wind Sing," his debut book, was released. "Pinball, 1973" was then published in 1980. These pieces were a part of Murakami's "Trilogy of the Rat," which introduced his experimental aesthetic and thematic investigation of alienation and isolation.

But it was "Norwegian Wood," which was released in 1987, that really propelled him to prominence in Japan and elsewhere. Readers connected with the novel's examination of love, grief, and the human condition, making him a well-known author. His later writings, including "Kafka on the Shore" and "1Q84," further cemented his status as a literary phenomenon in Japan and across the world. Murakami's stories often have a dreamy quality and combine the ordinary with the fantastical. Even when discussing difficult and existential issues,

his style is straightforward and conversational, giving the reader a sense of separation from reality that is entirely his own. Another aspect of his life that permeates his work is his passion for running. He discusses his opinions on long-distance running, life, and writing in "What I Talk About When I Talk About Running," crafting an engaging memoir that captures his reflective character.

Although Haruki Murakami is praised for his literary accomplishments, he is also renowned for his introversion and dislike of the spotlight. His dedication to seclusion is evident in his personal life, especially in his long-lasting marriage to Yoko Takahashi. The impact of Haruki Murakami on modern fiction cannot be overstated. His books are currently translated into several languages, and he has a devoted following that awaits each new work with anticipation. His writing is a tribute to the eternal value of narrative and the capacity of literature to reach across cultural divides and speak to the soul of the reader. Murakami has become one of the most influential and captivating authors of our time as of my most recent knowledge update in September 2021. His influence on the literary world has only continued to increase.

Discussion

In *Kafka on the Shore* by Haruki Murakami, a fifteen-year-old boy named Kafka Tamura flees his family to avoid an Oedipal curse that foretells that he would kill his father and have sex with his mother and sister. Kafka's first-person chapters and third-person chapters that follow the parallel tale of Nakata, an old crippled man who developed the ability to communicate with cats after going into a coma as a youngster, are written in alternate chapters by Murakami. While Nakata kills a metaphysical being that resembles the Johnnie Walker whisky brand emblem and kills cats to gather their souls, Kafka seeks sanctuary in a secret library in Takamatsu where he meets two ladies he thinks could be his mother and sister. As Kafka begins an intimate connection with Miss Saeki, a librarian in her fifties, he hears that his father has been killed and suspects that he may be partly to blame. When

Nakata finds and activates a white stone that serves as a doorway between several dimensions, he fulfils his enigmatic destiny and makes friends with a truck driver called Hoshino. The two storylines come together towards the conclusion of the book when Nakata visits the library to light the memories Miss Saeki has recorded; after doing so for her, Miss Saeki passes away at her desk. Kafka ventures far into the bush and eventually finds a settlement that is suspended in time while the "entrance" is still open. He apologises to Miss Saeki for his mother leaving him when he was a child. Nakata dies in his sleep at the end of the book, and Kafka leaves for Tokyo with the intention of telling the police what he knows before going back to high school.

The book, which was first published in Japanese in 2002 and was translated into English by Philip Gabriel in 2005, improved Murakami's standing among readers by being named one of the 10 best books of that year by the New York Times and taking home the World Fantasy Award. The book elaborates on topics that are prevalent in a lot of Murakami's writing, such as the presence of a parallel universe, subconscious desires, and the influence of dreams. Murakami's signature themes, including sex, cuisine, classical music, philosophy, and cats, are also present in the book.

Kafka on the Shore is a parallel story with alternating chapters that finally merge into one story. It starts with the protagonist Kafka Tamura leaving his house on his sixteenth birthday. He rides a bus from Tokyo to Takamatsu on the island of Shikoku in Kafka's narrative. He meets Sakura on the bus, a twenty-one-year-old lady who he finds attractive and who he thinks may be his long-lost sister. Kafka subtly refers to the curse he is attempting to escape but fears is in his DNA in his first-person narrative. In the end, he admits that he is attempting to avoid the Oedipal prophesy that his father had made, according to which Kafka is destined to kill his father and have sexual relations with his mother and sister. Even-numbered chapters of the book recount Nakata's narrative, an old and crippled man. The reader learns about the childhood event that left

Nakata in a coma and rendered him illiterate through military records that have been made public. Nakata finds bloody towels his instructor tried to hide in the bushes after receiving her period on the spot while mushroom-picking with classmates during World War II. She is ashamed and furious when he shows her the towels, and she starts pounding him until he passes out. His eyes flicker, but he doesn't say anything. Soon after, the other kids start to go unconscious. The military looks into the situation and wonders if the kids were the targets of an enemy assault. Only Nakata suffers permanent disabilities as a result of the Rice Bowl Hill Incident, and the case is still unresolved.

Nakata departed from his position as a furniture manufacturer in the present. He is supported by the government and spends his leisure time looking for lost animals. Since the incident, Nakata has discovered he can communicate with cats, a talent he employs while looking for information. Nakata is taken to the home of a metaphysical being that assumes the shape of Johnnie Walker, the whisky brand's mascot, while searching for a cat named Goma, by a black dog. Walker claims to be making a flute out of the souls he has been collecting by kidnapping cats and devouring their hearts. He requests that Nakata kill him. Although he doesn't want to, Nakata takes up a steak knife and stabs Walker to death as a result of a powerful sensation that overpowers him. Nakata returns the cat and surrenders to the police after saving Goma. Although he describes the murder with honesty, the officer believes Nakata is making it all up. Nakata's hands are also clean of any blood. Nakata declares that the following day it will rain fish. The officer is astounded the next day as fish start to rain down. Additionally, he finds out that Koichi Tamura, a well-known sculptor, was discovered dead after being killed with a steak knife.

Kafka seeks sanctuary at Takamatsu's Komura Memorial Library, where he encounters Miss Saeki, a middle-aged lady he believes to be his absent mother, and Oshima, a young transgender librarian. Kafka spends the night at Sakura's after waking from

a blackout to find that he is covered in blood and then heads back to the library. By chance, Koichi Kafka's father is discovered dead. Kafka thinks that even though he is too distant from Tokyo in order to have killed Koichi, he may have gone via a dream portal and done it. Oshima invites Kafka to his family cottage in the woods to hide after the police follow him to the library. Following his return, Kafka begins residing in an unoccupied room in the library annexe. His fifteen-year-old ghost starts paying him visits at night. Kafka and contemporary life After she initiates sex with him one night while allegedly sleepwalking, Miss Saeki and him start dating. Kafka listens to the song "Kafka on the Shore," which she recorded when she was a young lady, compulsively as he develops feelings for her. Kafka and Miss Saeki see one another as stand-ins for loved ones they have lost; he seems to see Miss Saeki as the mother whom abandoned him, while she seems to see Kafka as the lover she lost while she was twenty.

Nakata tries to turn himself in but is unsuccessful, so he boards a ride out of Tokyo. He's compelled to go west for reasons he doesn't fully understand. He follows his instinct to Takamatsu with the aid of Hoshino, a truck driver wearing a Hawaiian shirt. After arriving, Nakata asks Hoshino to discover "the entrance stone," a sizable white rock that Nakata is certain he must find. Hoshino locates the huge stone with the aid of a metaphysical being that assumes the shape of Colonel Sanders from the KFC chain, and flips it over to reveal the doorway to the other realm. The two hunt for their next stop and ultimately find Komura Memorial Library in between Nakata's extended sleeps. When the police follow an old man (Nakata) who is believed to have killed Koichi to Takamatsu, Oshima becomes terrified. Informing Kafka that he feels Miss Saeki may be getting ready to pass away and that Kafka is probably hastening her death, Oshima leads Kafka back to the cabin. Despite Oshima's caution that he could become lost and be impossible to find his way back, Kafka ventures far into the maze-like forest while staying at the cabin. Two soldiers in uniform who have been living in the wilderness since World

War II are introduced to Kafka. They guide him to the "entrance" and Kafka lives in a cabin in a little community in the valley.

Nakata and Miss Saeki exchange greetings as though their meeting was predestined. She admits that she was the one who initially opened the gateway. Nakata claims that all he is aware of is the need to make things right. She offers him a burnable document containing all of her memories. He returns to the flat Colonel Sanders put up for them before Hoshino and he burn the documents in a dry riverbed. Nakata starts to nod off. The next morning, Hoshino learns that Nakata has passed away. Hoshino is unsure about what to do even though he knows he needs to somehow secure the access. Hoshino eventually realises he can communicate with cats after a cat emerges on the balcony and starts speaking with him. Hoshino follows instructions and kills the enormous snake-like thing that emerges from Nakata's mouth after using his body as a gateway. Hoshino flips the stone that he was attempting to lift in order to use it to stomp the snake monster with, accidentally closing the entrance. Hoshino thanks Nakata's body for opening his eyes to a new perspective on life before leaving with the monster in a bag he plans to burn.

Kafka encounters Miss Saeki's fifteen-year-old and fifty-year-old selves while in the hamlet, but this time they are not ghosts. They refer to it as limbo, the neutral region existing in-between life and death. Kafka apologises to Miss Saeki for leaving him when he was a child, talking to her as if she were his mother. Despite being forced to stay, Kafka leaves the forest having more at peace with the world as a result of having faced his irrational worries. When Oshima's brother takes Kafka back into the library, Kafka hears of Miss Saeki's passing from Oshima. He bids Oshima farewell before returning to Tokyo to finish high school. He phones Sakura before leaving town, and they agree to meet up in Tokyo during the summer. Kafka

Conclusion

Kafka on the Shore by Haruki Murakami is a magic realism book. The novel's stories start out in a cryptic manner and leave us wondering what will happen next. Kafka's works are filled with mystery and imagination, from his predictions to his voyage into the unknown, his time spent in the library, and his dreams. Through Miss Saeki, whom he believes to be her mother but who ended up having sex with him, his dream and waking state are shown to intersect. Kafka's encounter with two odd World War II soldiers and his discovery of the parallel universe with their assistance are sufficient reasons to classify the book as magic realism. Kafka and Nakata's stories are paralleled and take place in the same universe. Nakata is shown to have a mental disorder in which he has lost his capacity for reading and writing while gaining the ability to communicate with cats. The entrance stone, fish falling from the sky, the cat kidnapper Jonny Walker's desire to make a magical flute out of the cat's soul, the fish falling from the sky, and the rain of leeches all seem extraordinary, but Murakami portrays them all with grace and his use of the magic realist technique to make them seem like commonplace events. With the aid of the entry stone that Nakata has unlocked, the two distinct plots combine into one. This stepping stone unlocks the door to the alternate reality where Kafka eventually encounters his mother. Following that, Miss Saeki and Nakata learned they had passed

away on the same day. Hoshino, who was Nakata's buddy, is seen shutting the entry stone towards the book's conclusion after receiving instructions from a cat. Hoshino is able to develop the superpower of communicating with cats. After meeting his mother there, Kafka leaves as the entrance stone shuts and returns to reality. Haruki Murakami uses magic realist elements to eloquently explain the events in the book while also introducing us to the characters' dreams and subconscious thoughts.

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THEME OF IDENTITY AND SELF-DISCOVERY IN ANITA NAIR'S *MISTRESS*

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Abstract

*Identity and self-discovery refer to the concept of an individual's understanding of himself, his position in the world and how he transforms and emerges over time. Identity is a collective term which includes a person's characteristics, beliefs, values and roles. It includes both the internal and external aspects of an individual. It is moulded by many factors including personal experiences, culture and society. On the other hand, self-discovery is the process in which an individual gets a deeper understanding of himself, his desires, strength, weakness and personal goals. It occurs throughout a person's life. Anita Nair's *Mistress* is a narrative that journeys into the theme of identity and self-discovery. Koman's discovery of his underlying passion for Kathakali, Shyam understanding his needs, Radha identifying the love of her life, all these characters epitomize the theme. This paper is an attempt to read and explore how the characters in *Mistress* struggle with their personal identities and embark on quests of self-discovery in the context of complex relationships and societal expectations.*

Keywords: *Identity, Self-Discovery, Transform and Emerge.*

Anita Nair has made a remarkable contribution to the contemporary Indian English Literature. She is an Indian novelist, essayist, travel writer, poet and a short story writer. She has explored a wide range of genres like poems, essays, children stories, fiction – romance, crime and historical, in her writing. In her works she has explored a number of themes which includes feminism, self-discovery and self-identification, suppression of women, relationship between man and woman, cross-cultural issues, gender inequality and status of modern women. Having born and brought up in Kerala, her characters are all almost Indians. The lives of common men and women are artistically penned by Nair. *Satyr of the Subway* has sowed the seed for Nair's journey as a writer. *A Better Man* (1999), *Ladies Coupe* (2001), *Mistress* (2003) and *Lessons in Forgetting* (2010) are some of her best-selling books. She has received many awards and recognitions including, Kerala Sahitya Akademi Award. The novels *A Better Man* and *Ladies Coupe* have been read

worldwide and have also been translated into 21 languages. The characters in *Mistress* struggle with the complexities of their personal identities, often influenced by cultural and societal norms. The protagonist, as well as other characters, experiences the tension between their individual desires and the roles prescribed to them by their culture and society. This tension between personal and cultural identity forms the basis of their self-discovery journeys.

Mistress is narrated under nine headings that represent the 'Navarasas'. Koman, a Kathakali artist, recounts his past to his niece Radha, and to Chris, an American Travel Writer. The narration moves back and forth to give the readers a clear account on Koman's life. Nair has drawn the cultural clash that exists between Koman and Angela, Indian and Western culture. Angela who has come from London for a research in Kathakali, is attracted towards Koman and he is also infatuated towards her. They enter into a living together relationship much to the disappointment of Koman's family.

Angela, who can no longer adapt to the Indian culture, manages to convince Koman to migrate to London. She promises to help him earn fame and name, and so Koman leaves Kerala. She says, “If you live here, your art will die, I can tell you that. They turn you into a respectable man and a boring artist” (*Mistress* 374). Though she is aware that she is lying, she does so, to take him away from his culture. She adds, “You will be famous all over the world. Your talent deserves a worldwide audience” (*Mistress* 375). In the article “Man-Woman Relationship in Anita Nair’s *Mistress*, Ashish Gupta asserts that, “Slowly, perception of Anjela changes and wants him to move to the west to get international recognition, fame and fortune” (79). Angela exploits Koman by taking him to London. Ashish Gupta in his article has quoted the cultural conflict as, “The relationship of Koman and Angela is representative of the conflict among sets of cultural concepts and social-psychological values and norms experienced by Koman. An Indian when confronted with and affected by Western values” (63).

Koman realizes the difference between his culture and hers, once he is in London. He stays indoors all the time, while Angela brings home money. Eventually, he loses his hope of getting an opportunity in London and joins as a cook in a restaurant. He has lost his identity in the cultural conflict. Hence he decides to quit London and return to his native land, native culture where he becomes prosperous as a Kathakali artist. Koman’s mentality is explicitly expressed in the following lines.

The love I had for her was tinged with resentment and something else. She had brought me to this; she had isolated me from all that I was familiar with. My family, my home, my art. It occurred to me that this was perhaps how she had felt in my little house by the river. But there was more to it. I felt beholden to her. I depended on her for everything and I did not like to feel beholden. I was a kept man who had been robbed of everything, including my dignity. (*Mistress* 386)

On his return from London, Koman re-joins his Kathakali institute. Students have accepted him. But they are curious to learn about his stay in London. His family do not embarrass him with such questions. Koman decides to take refuge through his art. His quest for self-discovery commences here. His words clearly state his keen interest in dancing. “All I wanted to do was dance. It was enough. I had no desire to participate in reality... my life would be led through my art” (*Mistress* 409). Koman proves himself and he is well received wherever he goes. Ashish Gupta asserts that, “Koman is representative of a genuine lover of art. None of the trappings of success – fame, money, acceptance, and recognition mattered to him” (65).

Quest for fulfilment is another major driving force in the journey of self-discovery. Radha who has been living an uncontended life with Shyam is drawn toward Chris. She is genuinely attached to him and considers that he is an ideal man. Through Chris, she discovers the love, the care, and the intimacy that have been lacking in her marital life. In “The Changing Pattern of Man-Woman Relationship” JoyaChakravarthy has written that, “Adulterous relationships are neither acquisitive nor utilitarian – the man and the woman gain solace and support, and derive pleasure and happiness in each other’s company” (137). Radha feels complete in the presence of Chris. But her attempts to balance societal expectations with her personal aspirations, lead her towards self-realization.

Cross-cultural tension exists in the relationship between Radha and Chris. Like Koman-Angela, Radha and Chris also belong to two different culture. Radha witnesses Chris as the love of her life. When Chris fails to reciprocate her love, she is heartbroken. She decides to end her relationship with Chris, though she knows that she is carrying his baby. Commenting on Koman-Angela and Radha-Chris, Ashish Gupta has stated, “Chris-Radha and Koman-Angela relationships represent the discord and tension in cross-cultural union. Intercultural tension exists in their relationship...” (69).

Shyam, Radha's husband, undergoes the journey of self-discovery through his personal experiences. He loses his father during his school days, yet he remains studious as well as shrewd. Despite his knowledge about Radha's affair, he marries her, followed by a huge possession of her dowry (without Radha's knowledge). He has planned well in advance to possess Radha and her wealth by marrying her. To his dismay, his married life is not fruitful as he is impotent.

Shyam represents Indian culture and Chris symbolizes Western culture. Chris travels all the way from America, to discover his paternal identity. He is Angela's son and he doubts Koman to be his father. In order to know the truth, he visits Koman under the pretext of writing Koman's biography. Chris's journey of self-discovery is not only understanding himself but also the complexities of human relationships. Shyam struggles hard to protect his wife from Chris, but in vain.

In the case of Sethu and Saadiya, religion plays havoc in their lives. The incompatibility between Saadiya and Sethu widens when they both fail to bear with each other's religion. This unripe bond falls apart with Saadiya drowning herself and Sethu leaving his just born boy under the care of Mary paati. Saadiya's love for Sethu has let her to abandon her family but not her religion. Ashish Gupta in his essay, "Novels of Anita Nair: A Critical Perspective", has rightly observed that, "The incompatibility perceived in their relationship further points toward the extremist views followed by the two religions" (68).

The novel portrays how family and relationships act as facilitators for self-discovery. For instance, the relationships between the characters defy their existing beliefs, forcing them to confront who they are and what they truly need. The interaction of relationships with personal identity forms a central narrative thread in *Mistress*. As the characters confront conflicts and challenges in their pursuit of self-discovery, they experience substantial growth and transformation. They learn more about

themselves, their desires, and their capacity for resilience in the face of adversity. The characters' evolutions are illustrative of the novel's broader theme of identity.

Mistress also examines the intersection of cultural and personal identity. Koman, Radha and Chris are examples of cultural and personal identity. All these characters navigate the tension between traditional values and modernity, further complicating their self-discovery journeys. Their efforts to reconcile these aspects of their identity reflect the complexities faced by many individuals in a rapidly changing world.

Anita Nair's *Mistress* offers a powerful exploration of identity and self-discovery through its diverse and well-crafted characters. The novel highlights the importance of understanding oneself and finding the courage to embrace one's true identity, even in the face of societal and cultural pressures. Each character's journey of self-discovery is a testament to the human spirit's capacity to evolve, adapt, and seek personal fulfilment. The theme of identity is not only a narrative driver but also a reflection of the universal human experience of questioning, searching, and ultimately finding one's place in the world. Anita Nair's skilful storytelling and character development make *Mistress* a compelling work that resonates with readers who have grappled with their own journeys of self-discovery and identity.

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IN PURSUIT OF BELONGING: THE ENDLESS ODYSSEY OF MARIENOELLE IN *DESIRADA*

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Abstract

In the novel *Desirada*, by Maryse Conde, the central character Marie Noelle finds herself perpetually restless, and pursuing a truth that remains elusive to her. Unable to unravel the truth about her father's identity, takes away from her a sense of belonging. Despite having the option to lead a life that is safe and secure, Noelle chooses a nomadic life as she finds it difficult to remain in any one place. This article examines the intricate nature of an individual's sense of self and their search for belonging, particularly when they are on a constant quest to unravel what they believe the truth to be. In addition to examining Noelle's relentless pursuit of truth and belonging, this article also sheds light on the profound complexities of identity and how it could affect an individual's sense of self. This article also analyses the psychological and emotional impact that a perpetual state of motion could have on an individual. Furthermore, the article explores how Noelle's restlessness mirrors an individual's sense of belonging and also examines the importance of ancestral history and familial ties in constructing an individual's sense of self.

Keywords: Sense of Self, Identity Crisis, Restlessness, Familial Ties, Parental Heritage, Forced Displacement, Search for Truth.

In Pursuit of Belonging: The Endless Odyssey of Marie Noelle in *Desirada*

Born in the year 1937 on the island of Guadeloupe, Maryse Conde is a novelist, playwright, and critic who in her works has explored the life of black people all around the globe during the precolonial, colonial, and postcolonial eras. **“Her work really links the questions that face Black people all around the world.”** (Wood Molar). In her captivating narratives, the intricate nature of identity, and it being influenced by displacements assumes a vital role. Her dynamic characters bring to light the restless journeys undertaken by individuals in the hope of finding a sense of self and belonging in the world they are living in.

Well known for her novel *Segu*, originally published in the year 1984, the novel *Desirada* was published in the year 2000, for which Conde was

awarded the Prix Carbet de la Caraïbe. The novel explores various themes like displacement and identity crisis. Marie Noelle, the central character is introduced as an infant who was abandoned by her own mother, as the story progresses Noelle is seen undertaking a series of journeys to understand the truth about her father and also to learn why her mother has abandoned her, she believes that knowing the truth is the only way for her to feel a sense of self, but truth continuously eludes her grasp no matter how far she travels to grasp it.

Through the character of Marie Noelle, Conde explores the themes of restlessness and identity crisis, Noelle's life as seen through *Desirada* is characterized by journeys, one after another. These journeys are motivated by her need to find a sense of belonging. Through Noelle, Conde highlights the importance of having a sense of self to be able to live

a normal life. Throughout the novel, Noelle is seen moving from one place to another, she chooses not to stay in one place for a prolonged period of time, unlike her mother and her grandmother, Noelle does not face any external factors like poverty which could drive people away from their homes, yet she is seen traveling relentlessly. Her relentless movement is due to her internal turmoil, without knowing the truth about her parental heritage, she finds it difficult to know her place in the world. Noelle's journey highlights the universal yearning for a sense of self.

Noelle finds it extremely difficult to understand her place in the world, she doubts everything and everyone, which makes it difficult for her to connect with or form a bond with any person or place. This could be due to the fact that her own mother failed to love and appreciate her. **"You think I don't worry about you? You're wrong, but I can't give you what I never received myself"** (Desirada, 87-88). Noelle never heard any kind words from her mother, she was ignored most of the time, all these made her doubt her sense of self. **"If parents are insensitive and show dissatisfaction and find fault with the child, it can lead to creating feelings of self-doubt in the child."**(Human Development, 72).

Noelle's constant uprooting and relocation are driven by her need to find the truth about her father, her lack of knowledge about her parental heritage puts her through internal conflicts, and those internal conflicts make it extremely difficult for her to have a sense of belonging. Not knowing her actual past haunts her present, making it impossible for her to have a sense of belonging in any place. Through Noelle and her journey to different places, Conde explores the themes of displacement and identity crisis and also highlights the complexities associated with finding a sense of self and belonging in a world where truth remains beyond one's reach.

Conde also explores the psychological implications of restlessness through the character of Marie Noelle, Noelle's restlessness is due to the unresolved internal conflicts that arise from her need for belonging and a sense of self. This need for belonging drives her through relentless journeys to

seek out her father's identity. Unlike many, Noelle fails to find solace in the life she has, even though that life is a decent one, her internal conflicts stop her from settling down. Noelle's constant state of motion can also be interpreted as her attempt to protect herself from the possible disappointment that might arise from uncovering the truth about her father, this explains why she is not satisfied with any version of her mother's past that she learned from different people. Noelle is portrayed as a character who is afraid to make any decisions, this is due to her internal vulnerability, she is scared, which makes it difficult for her to confront any truth. Rather than being still in a place and accepting truth for what it is, she distances herself from it. Even when it comes to her mother's husband Ludovic, to whom she felt a connection, she was not brave enough to acknowledge it. **"She never stopped wondering why he had left for Belgium without waiting for her. It looked too much like an escape. She now had the courage to confess she had only come to Paris to see him. Why had she ignored the truth for so long?"** (Desirada, 224). She constantly dodges the truth, she is reluctant to accept what she knows is real, instead, she keeps searching for a version of the truth that does not challenge or contradict her preconceived notion of what truth is.

Conde has explored Noelle's identity crisis as a central theme in the novel *Desirada*, Noelle's constant journey to know the truth about her mother and also to know her father's identity in order to better understand her place in the world highlights the importance of parental heritage in defining an individual's sense of self. **"Knowing their history, where they hail from, and events that shaped their families, help children build their own identity."** (Jain Priyal, Varnan). For others, the life Noelle had was a good one, when she visited her grandmother Nina to learn about Reynalda's past, Nina said to her

"If you want my advice, forget all of this and go back where you came from. To America. There's no place for you here. ... Don't ask your maman for anything more, she's a first-rate liar. Leave her with her fairy tales. In fact, don't ask

anyone for anything more. You've got schooling. You've got education. You've got good health. Live your life. What more do you need?" (Desirada, 184).

But Noelle found her life to be lacking authenticity, she could not find a purpose in life or emotional fulfillment, which made her go on a relentless pursuit of truth and self-discovery. Through the character of Marie Noelle, Conde explains the complexities associated with an individual's search for belonging. She also highlights the internal conflicts associated with an individual's quest to uncover the truth.

Noelle's quest to uncover the truth often resulted in emotional upheaval, every time she believed that she was getting closer to completing her quest, she was met with unexpected situations. When Noelle mustered up courage and introduced herself as the daughter of Gian Carlo to Nina, the response she received from Nina was not what she was hoping for, Nina did not confirm that Gian Carlo is in fact Noelle's father, this brought in Noelle disappointment as she kept failing to learn the truth about her father's identity. **"Nina's reaction was not what she expected: embarrassment, contrition, anger. Nina began by staring at her as if she was not sure her ears had heard right. Then she threw back her head and burst into laughter."** (Desirada, 165). Having to go through such situations constantly could cause internal conflicts like it did in Marie Noelle, making it difficult for her to trust anyone or to open up to anyone. Her multiple failed relationships with men prove her inability to form a deep bond with anyone, as she herself is unaware of her personal self.

Noelle, in order to have a sense of self and emotional fulfillment, led a relentless life, she hoped to understand herself better by learning the truth about her parents. Through Noelle's endless pursuits, Conde explores the universal human experience of trying to find a sense of purpose and meaning in life by connecting with one's ancestral and societal heritage. Creating such a bond is not easy for everyone, like Noelle, many find themselves

on continuous pursuits hoping to learn the truth about their past or that of their parents in order to understand themselves and their place in the world.

Maryse Conde, in her novel *Desirada* highlights the profound exploration of individuals trying to learn the truth in a world where it constantly eludes their grasp. Through the pursuits of Marie Noelle, Conde highlights the complexities that are associated with forming an individual identity when they are not aware of their parental heritage. Noelle's relentless search for truth and her inability to settle for long in any one place affect her identity, and she does not feel a sense of belonging. Through Noelle, Conde explores the intricate nature of human identity and also explores how an individual's sense of belonging could be influenced by their past and that of their families. Noelle felt like she did not belong anywhere, this was due to her lack of knowledge about her father's identity and her mother's past.

Noelle's restless pursuit to discover the truth reflects the universal human experience where people are in constant motion to understand the truth, in order to have a better understanding of themselves. Noelle's internal conflicts mirror those of the people who are grappling with questions about themselves and their place in the world. Through Noelle's restless journey, Conde explores the human desire for belonging and emotional fulfillment, both of which play vital roles in shaping an individual's identity. Noelle's life proves that having a stable life is not possible without a sense of belonging and emotional fulfillment.

Conde also provides insights into the psychological impacts of internal conflicts and how they could define an individual's identity and also explores its connection to parental heritage. Noelle found it difficult to construct her identity as the internal conflicts caused due to her lack of information about her parents' life made it difficult for her to do so. Noelle is portrayed as a character who is fragile in nature, this is due to her inability to accept the truth, which she is afraid of. Through this character, Conde explores the fragile nature of some humans which prevents them from accepting the

truth, they rather choose to lead a life that is restless, rather than accepting the truth and settling with it. Through Noelle's restless odyssey, Conde explores the universal search for belonging and certain people's inability to accept the truth for what it is.

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CULTURAL IDENTITY IN CHITRA BANERJEE DIVAKARUNI'S *SISTER OF MY HEART*

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Diasporic writing or Expatriate writing occupies a great place in literature that represents the culture of the people in migrant countries. The term Diaspora derived from Greek word Diaspora, Dia means 'through', and 'speirein' that means to scatter. Chitralekha Banerjee is an Indian-American author whose novels are debut in literature. Her novels represented the cultural transformation, identity of cultural impacts of women in other countries. Culture changes always as nature changing every year. It is inevitable in the world without amendments of nature. The features of diasporic writing are marginalization, re-adjustment, and alienation so on. The migrant determined a specific attitude towards cultural transformation. Edward Said in his book called *The Politics of Dispossession* Said says, "The whole notion of crossing over or moving from one identity to another is extremely important to me being as I am..... as well as, a sort of hybrid (122). In his famous essay "Culture and Imperialism" Said extends his view the journey of the people from one country to another is natural one.

Divakaruni's *Sister of My Heart* symbolizes traumatic experiences of two Indian girls Anju and Sudha. She concentrates on the lives of Indian women wrestling with cultural shackles while perceiving everyday affairs of the women lives, has made her popular with women worldwide as well as hitherto. It is a novel states about two women undergo changes by marriages one woman goes to California whereas other story in India. The cultural traumatic experiences of the two women desire of mothers who embrace traditional Indian culture and the cousins who espouse the new western culture.

Sister of My Heart depicts the complicated relationships of a family in Bengal. Anju and Sudha

were born in a big Calcutta house on the same night, when both of their fathers disappeared. They brought up together; they share clothes, worries and dreams. Both of them dedicated with each other, often they remind about their nostalgia memories,

All through childhood, we bathed together and ate together often from the same plate feeding each our favorite items: the crunchy brown triangles of parothas, fried egg plant, spongy sweet rasagollah ballsour favorite game was acting out the fairy tales. Pishi told Us, where Sudha was always the princess and The prince who rescued her And when We had nightmares, instead of going to our Mothers for comfort, we squeezed into One bed held each other. (SMH 12)

This novel portrays Indian culture discrimination against women stands exposed. Both of them considered themselves, they are inferior to men because they are women in nature. Divakaruni's purpose is to write about a female-centric theme in a South-Asian setting. The novel is her perception of an utter lack of women's independence in south Asian literary genres. Her grandfather usually told stories from The Ramayana and The Mahabharata, Divakaruni evolved those childhood folktales in her novel. she declares that in south Asian Mythological stories,

.... the main relationships, the heroines had were with the opposite sex, husbands, sons, lovers or opponents they never had any important friends. Perhaps in rebellion against such thinking. I find myself focussing my writing on friendships with women, and trying into balance them with the conflicting passions and demands that come to

Us as daughters and wives, lovers and mothers (Feb, 1999).

Divakaruni shares the emotions of the protagonists and finds them a mode of feminist identity. Though *Sister of My Heart* set in Calcutta Divakaruni admits her own observation and imagination. The novel explores the backgrounds of the mothers and their adventuring husbands. We know about major variance of Indian culture and western culture. As readers realized that woman future set in America, she has to amend her cultural aspects. When Sudha and her daughter move in with Anju and Sunil to Calcutta, she has to adopt the same culture in India. Chitralekha views about Indian culture both in India and America is full of insights. This novel is both an existential life and a lesson for woman who needed to adopt Western Culture.

Anju and Sudha are intelligent, independent and pragmatic. More than just a linear tale of the two women, the novel explores the background of the mothers and their adventuring husbands. We know that Indian Culture, but being woman who migrate to America and taste the culture of America. Divakaruni is a story teller, who combines elements of everyday life and dreams into an engaging, seamless tapestry, which are truth-filled as they are complex, wonderful, captivating and wonderful. Kapoor has identified seven elements that are used to recognize diasporic consciousness. They are memory, return, strangeness, desire to integrate, transience, desire for permanence, a sense of belonging and embedding.

Almost she has used all those elements in her novel. all the women characters in the novels of Divakaruni longing for support from their mother and her friends. it is to liberate women from the dependence attitude and to establish a society without discrimination including gender inequality.

Anju and Sudha together experience the joys, pains and mystical tales that accompany growing up in a traditional Indian house in Calcutta. Their exceptional bond remains the core of the novel and throughout the work their bond shapes their lives. In *Sister of My Heart*, Anju searching for her identity as human is being independent of her traditional role as daughter, wife and mother. The woman past has been a pathetic one governed and dictated by made standards. Women have succeeded to a great extent in breaking the fetters of their servility and oppression and prove their worth to the world.

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ANALYSIS OF LEARNING GAIN SCORES OF EXPERIMENTAL AND CONTROL GROUP IN ACHIEVEMENT IN SCIENCE

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Abstract

The main objective of the study is to study the Learning Gain Scores of Achievement in Science of Control Group and Experimental Group based on Pre-test, Post-Test and Delayed post test. The study investigates whether any influence of Multimedia learning Package on the achievement in science. The study adopted Experimental design and collected student's learning gain scores in science achievement test from both experimental and control group. In this research t test is used to compare the learning gain scores. The finding of the study revealed that the students of Experimental group showed higher learning gain scores than the control group.

Keywords: *Learning Gain Scores, Multimedia Learning Package and Traditional Teaching*

Introduction

The influence of science and technology is also plain to see in the classroom. In every respect, it has changed the face of education forever. Having opened their eyes to the area of profoundly sophisticated digital world, digital locals are more flexible towards innovation boosted or innovation interfered standards. In this way, innovation is being coordinated in the classroom to improve student outcomes, and it is a growing wonder throughout the globe. For the sake of student learning and student success, several countries are investing significant time and resources into making technology available to students. In particular, personal computers are being used as teaching tools, with positive outcomes compared to more conventional methods. Another word, such as information and communication technology (ICT), has been proposed along similar lines since the introduction of personal computers as the 21st century approached. In this information era, the implementation of ICT in the classroom has progressed, and it has gradually become a phenomenon all over the globe. Among the reforms that have been made to the educational system is the more thorough use of ICT in the classroom.

Multimedia learning using multimedia computers, when implemented thoughtfully, inspires active investment and places the learner in the driver's seat. As will be mentioned more below, such

multimedia requires careful pedagogical planning. It's important to grasp people, the many ways they interact, and the varied settings in which they find themselves. The greatest way to make individuals more self-aware and concerned about their circumstances is to educate them. Biology has the special responsibility of helping young people become educated, useful members of society who are also able to get along well with others.

The study of life and its environments is the focus of biology. Education helps children develop emotionally and socially as well as academically. Biological study covers a time period that much exceeds the age of the Earth and the history of life on it. With today's tools, biology class may really be enjoyable. It opens the door for students to use computer-generated material in their quest for knowledge.

Statement of Objective

The Main Objective of the Study is to find out the mean gain scores of students' achievement in Experimental Group and Control Group taught Multimedia Learning Package and Traditional Instructional Teaching.

Review of Related Literature

Uplane, (2011) "Development of Textbook-Based Computer Multimedia Software Package for School

Children to Improve Physics Education: The major goals of this study were to analyze Physics content from grade six, seven, and eight textbooks in order to determine why certain students at those grade levels struggle with the subject. Develop a multimedia software suite based on the material found in physics textbooks, and evaluate how well it helps students succeed in the required upper-level introductory physics course for all students. This research used a randomized controlled trial with a pre-test, post-test, and control group structure. The post-test results for the VI, VII, and VIII models showed that the experimental group understudies fared better than the control group. The text-based multimedia computer application functions well in this setting.

Sangodoyin (2010) investigated the effect of computer animation on the performance of senior-level Nigerian biology students. The purpose of this study was to investigate whether or not computer animation helped the academic performance of senior-level biology students in Nigeria. Mental capacity and sexual orientation, two potential modifiers, were also considered. The study used a pre- and post-test, control-collection, semi-experimental 2x2x2 factorial network. A total of 189 high school Biology sophomores from two states in southwestern Nigeria and both of their respective Federal Government Colleges were chosen at random for this study. The results show that therapy significantly affects understudied students' performance in Biology. Because of its proven efficiency in raising students' achievement, computer animation has been proposed as a means of teaching Biology to secondary school students in Nigeria.

Samuel (2012) was investigated the effectiveness of the Diagnostic Remedial Teaching (DRT) procedure (also known as the Component Task Analysis Model of Instruction, COTAM), in his study on Remediation of students' weaknesses for improved achievement in science. There were 108 students total, split evenly between the DRT, CTM, and CG groups. To compare the efficacy of DRT and CTM at the 0.05 level, a study was conducted using the Achievement in Chemistry (CAT) test, which has a reliability value of 0.72. DRT students were shown

to have a higher mean achievement score than CTM students and CG students combined. This indicates DRT's growing efficacy in identifying and remediating students' learning gaps compared to more traditional methods of teaching Chemistry. It is argued that a timely diagnosis and treatment of a student's learning challenges in Chemistry may improve the student's performance, as well as their ability to understand and apply fundamental scientific concepts.

Objectives of the Study

1. To find out the mean gain scores of students' achievement in Experimental Group and Control Group taught Multimedia Learning Package and Traditional Instrucitonal Teaching.

Research Design

The study adopted Experimental design to collect student's Achievement in science. The data collected from two state board school located in Hassan city. Among 80 students were from the two private schools. The study considered independent and dependent variables. The study designed to investigate whether the mean gain scores of students' achievement in Experimental Group and Control Group taught Multimedia Learning Package and Traditional Instrucitonal Teaching.

Tool Used in the Study

- In the present research the following tools used to collect the data,
- Achievement in Science (Pre-Test) constructed by the researcher to measure the achievement in Science of the students.
- Achievement in Science (Post-Test) in Science constructed by the researcher to evaluate the achievement in mathematics of the students.
- Achievement in Science (Delayed Post-Test) in Science constructed by the researcher to evaluate the achievement in Science of the students.

Statistical Techniques

- **'t' Test:** To compare the mean scores of pre achievement, Post Achievement and Delayed Post Achievement of Control group and Experimental group.
- **One Way ANOVA:** To compare the mean

scores of Pre achievement, Post achievement, delayed Post Achievement of Control Group as well as Experimental Group.

- **Graphical Representation:** To present the nature of distribution of data in the form of Bar Graph and Line Graph.

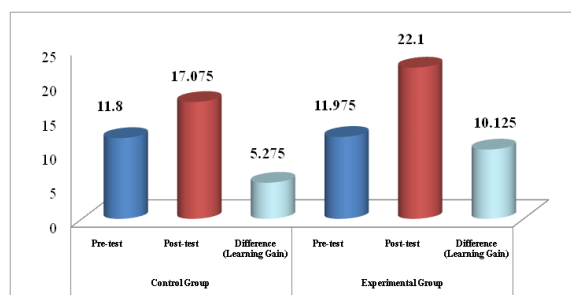
Analysis and Interpretation of Data

Analysis of Learning Gain Scores of Achievement in Science of Control Group and Experimental Group based on Pre-test and Post-Test

Table 1 Comparison of Learning Gain Scores of Achievement based on Pre-test and Post-Test in Science of Control and Experimental Group

SL No	Control Group			Experimental Group		
	Pre-test	Post-test	Difference (Learning Gain)	Pre-test	Post-test	Difference (Learning Gain)
Total	472	683	211	479	884	405
Mean	11.8	17.075	5.275	11.975	22.1	10.125
SD	1.36	1.54235	0.18235	2.3587	1.91887	0.43983

From the above table it is seen that the mean score of pre-test and post-test is 11.8 and 17.075 for control group. The learning gain score is 5.275, which favours the Post-test in Control Group. Whereas the mean score of pre-test and post-test is 11.975 and 22.1 for Experimental Group. The learning gain scores is 10.125, which favours the Post-test in Experimental Group. Thus, it indicate that due to intervention in Control and Experimental group students score higher score in the post-test as compare to pre-test. It means, due to the intervention the scores raised in post-test.



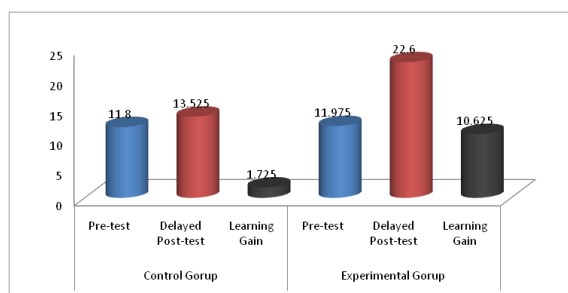
Graph 1 Comparison of Learning Gain Scores of Achievement in Science of Control and Experimental Group

Analysis of Learning Gain Scores of Achievement in Science of Control Group and Experimental Group based on Pre-test and Delayed Post-Test.

Table 2 Comparison of Learning Gain Scores of Achievement based on Pre-test and Delayed Post-Test in Science of Control and Experimental Group

SL No	Control Group			Experimental Group		
	Pre-test	Delayed Post-test	Difference (Learning Gain)	Pre-test	Delayed Post-test	Difference (Learning Gain)
Total	472	541	69	479	904	425
Mean	11.8	13.5250	1.725	11.975	22.6000	10.625
SD	1.36	1.41339	0.05339	2.3587	1.79458	0.56412

From the above table it is seen that the mean score of pre-test and Delayed post-test is 11.8 and 13.5250 for control group. The learning gain score is 1.725, which favours the Delayed Post-test in Control Group. Whereas the mean score of pre-test and Delayed post-test is 11.975 and 22.6000 for Experimental Group. The learning gain scores is 10.725, which favours the Delayed Post-test in Experimental Group. Thus, it indicate that due to intervention in Control students scored marginally higher score in Delayed post-test camper to pre-test. Whereas, due to intervention in Experimental group students scored higher score in Delayed post-test compare to pre-test. It means, due to the intervention the scores raised in post-test.



Graph 2 Comparison of Learning Gain Scores of Achievement in Science of Control and Experimental Group

Analysis of Pre-test, Post-test and Delayed Post-test wise Learning Gain Scores of Achievement in Science of Control and Experimental Group

Table 3 Comparison Pre-test and Post-test wise Learning Gain Scores of Achievement in Science of Control and Experimental Group

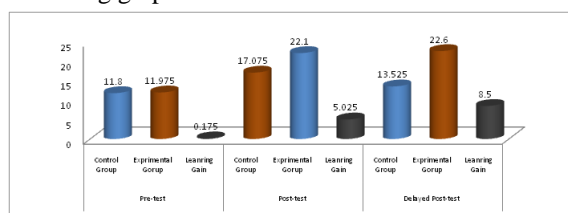
SL No	Pre-test			Post-test			Delayed Post-test		
	Control Group	Experimental Group	Learning Gain	Control Group	Experimental Group	Learning Gain	Control Group	Experimental Group	Learning Gain
Total	472	479	211	683	884	405	541	904	136
Mean	11.8	11.975	0.175	17.075	22.1	5.025	13.5250	22.6000	8.5
SD	1.36	2.3587	0.18235	0.9987	1.91887	0.37652	1.41339	1.79458	1.03687

From the above table it is seen that the pre-test mean score of control and experimental group is 11.8 and 11.975. The learning gain score is 0.175, which marginally favors the Experimental Group. Whereas the post-test mean score of control and experimental group is 17.075 and 22.1.

The learning gain score is 5.025, which favors the Experimental Group. Similarly, the Delayed post-test mean score of control and experimental group is 13.5250 and 22.6000. The learning gain score is 8.5, which favours the Experimental Group.

Thus, it indicates that the student of Experimental group performed higher as compared to the Control group students. It means, student taught through Multimedia learning package able to score higher as compared to the students taught

through Traditional Instrucitonal Teaching. Therefore, Multimedia learning package found to be more effective than the Traditional Instrucitonal Teaching enhancing the achievement and sustaining the achievment. The data also reported in the following graph.



Graph 3 Comparison of Pre-test and Post-test wise Learning Gain Scores of Achievement in Science of Control and Experimental Group

Findings of the Study

- From the analysis of comparison of mean scores, it was found that the students of Control group scored higher score in the post-test [M=17.075] as compare to pre-test [M= 11.8]. It means, due to the intervention effect Traditional Instructional Teaching the scores raised [Mean Gain Score = 5.275] in post-test.
- From the analysis of comparison of mean scores, it was found that the students of Experimental group scored higher score in the post-test [M= 22.1] as compare to pre-test [M=11.975]. It means, due to the intervention effect of Multimedia Learning Package the scores raised [Mean Gain Score = 10.125] in post-test.
- From the analysis of comparison of mean scores, it was found that, the students of Control group scored higher score in the Delayed post-test [M=13.5250] as compare to pre-test [M= 11.8]. It means, due to the intervention effect of Traditional Instructional Teaching the scores raised [Mean Gain Score = 1.725] in Delayed post-test.
- From the analysis of comparison of mean scores, it was found that, the students of Experimental group scored higher score in the Delayed post-test [M=22.6000] as compare to pre-test [M= 11.975]. It means, due to the intervention effect of Multimedia Learning Package the scores raised [Mean Gain Score = 10.725] in Delayed post-test.
- From the analysis of comparison of mean scores, it was found that, before intervention the students of Experimental group [M=11.975] score higher in Pre-Achievement as compared to pre-test achievement of students of Control Group [M=11.8]. It means, before intervention the students of Experimental Group scored marginally higher score in Pre-test [Gain Score = 0.175].
- From the analysis of comparison of mean scores, it was found that, after intervention the students of Experimental group [M=22.1] score higher in Post-Achievement as compared to post-

test achievement of students of Control Group [M=17.075]. It means, due to the more effectiveness of intervention Multimedia Learning Package the students of Experimental Group scored higher score in Pre-test [Gain Score = 5.025].

- From the analysis of comparison of mean scores, it was found that, after intervention the students of Experimental group [M=22.6000] score higher in Delayed Post-Achievement as compared to Delayed post-test achievement of students of Control Group [M=13.5250]. It means, due to more intervention effect of Multimedia Learning package the students of Experimental Group scored higher score in Pre-test [Gain Score = 8.5].

Discussion and Conclusion

The study also analyzed data with respect domains Knowledge, Understanding, Application and Skill aspect of Pre-achievement, Post-achievement and Delayed Post Achievement of Control Group and Experimental group. From mean comparison it was found that marginal mean difference observed with respect to all domains of Pre-test achievement and Post-test Achievement as well as Post-test achievement and Delayed-Post Achievement of Control Group. It means, Traditional Instruction was not more effective in enhancing the achievements of Control group. Whereas, concern to experimental group, from the mean comparison it was found that mean difference observed with respect to all domains of Pre-test achievement and Post-test Achievement as well as Post-test achievement and Delayed-Post Achievement. It means, Multimedia Learning Package was more effective in enhancing the achievements of Experimental group.

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EVOLUTION AND BUILDING TECHNIQUES OF TRIBAL STUDIES

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Abstract

The term "tribes" is used synonymously with Indigenous peoples. It includes the people, communities, and nations that claim historical continuity and cultural affinity with societies predating contact with Western culture. Since its inception, tribal studies have substantially strengthened social anthropology. The government of India has devoted countless hours to ensuring that the lives of tribal people are on par with those of the country's other citizens in all respects since the country's independence. The most underprivileged group among the weaker portions of India are the tribals, who are also the most backward class. In the age of modernization and globalization, there are numerous cultural, social, political, economic, and educational institutions that must be modernized. Tribes are among the weaker sectors of society in India. 'People in the periphery' in India include its tribes. Between roughly 1940 and 1960, India's development planning tried to promote social and economic empowerment by concentrating on a variety of issues, including food security, health, education, employment, and income production. The isolationist strategy, the assimilation method, and the integration approach can all be used to categorize tribal development in India. Literally, it meant enabling tribes to live their own lives, respecting their economic autonomy, and allowing them to flourish according to their own unique developmental paradigm.

Elwin's research on the Baiga provided the first indication of his isolationist philosophy. He strengthened his views on keeping the tribes separate from civilization during his studies. Although the tribe yearned for a Baiga Raj in which they would have their own ruler and be free from maltreatment from outsiders, he noted that the level of Baiga exploitation was fairly high. Elwin recognized the relevance of this dream and applied its lessons to create his renowned "National Park" strategy. Elwin's strategy, though, came under fire and was called anti-national. The isolationist approach to the tribal issue, according to A.V. Thakkar, would keep the indigenous population out of the mainstream freedom movement and would erode national cohesion even after independence. In response to the claim that Hindus were to blame for the tribes' poverty, G.S. Ghurye opposed the isolationist strategy. He attributed this to the British, who had oppressive excise policies, regulations prohibiting the use of forest resources, and property rights over land. In other words, Ghurye sought to disprove Elwin's isolationist stance by demonstrating the symbiotic interaction between Hindu castes and tribes since ancient times and their continued

inclusion as integral parts of Indian civilization. Ghurye's companion and prominent social reformer in India, Thakkar Bapa, asserted that the tribes could not be disregarded and emphasized the necessity for assimilation, which meant integrating them into a broader civilization. Economic resources, as well as the unjust excise policy. In fact, tribal research has helped to advance knowledge, solidify existing understanding, and widen the field of social anthropology. Numerous fundamental fields of the social sciences, such as sociology, anthropology, political science, economics, social work, etc., have provided theoretical and empirical foundations for the study of tribal life, but much more work has to be done to support the growth of tribal studies as a separate academic field. In the past century, numerous Indian universities have established tribal study as a discipline under which students can earn master's, M.Phil., and doctoral degrees. Studies on issues affecting tribal development and/or other concerns affecting their existence and way of life are conducted by students and activists. In India, there is a high demand for "tribal study," and nearly all social science disciplines have entered the subject. It is now evolving to have an interdisciplinary nature.

However, it faces significant obstacles to becoming a stand-alone field.

There are many difficulties with how it can develop as an independent discipline in the current climate. A comprehensive and critical examination of tribal life is known as tribal study. Its nature and methodology are inter-disciplinary. Tribal studies, from a psychological perspective, examine tribal behavior in detail by looking closely at how people feel, act, and think. The socio-cultural perspective sees the tribal people as being cut off from society, politics, and economic activities. The sociocultural environment is made up of the circumstances and factors that surround the tribe. The study of tribes and their culture, society, traditions, and values is known as tribal research. The study makes conscious efforts to eliminate personal preference by restraining itself from looking for only evidence that supports the premise. The focus is not on testing hypotheses but rather on how tribal people perceives their environment. It places a focus on logic and sets aside preconceived notions and biases. Standardizing research methods, selecting the best study design and analytical tools, and ensuring the reliability of data are all ways to attain objectivity. Singh (1991) asserts that the entire tribal study is, in fact, a proportional approach to studying culture, taking religion into account as syncretism and incorporating micro-studies to comprehend the alteration of human behavior from the perspective of various realities. In other words, accepting diversity, pluralism, etc., is a subset of examining other people's cultures, which is really examining tribal communities. Our knowledge of Indian pluralism has been greatly enhanced by studies of the tribal population. Tribal society studies in the 1950s and 1960s were what first made us conscious of our differences.

Assimilation was defined as the process through which formerly disparate individuals or groups came to share similar interests and outlooks. It was thought that the only solution to the issues of the tribes was to assist and encourage them to assimilate into the mainstream of national life. The absorption strategy, however, also turned out to be unfavorable for a number of reasons. There was a risk involved in

adopting the culture of Hindu mainstream society rather than one's own. The tribes were seen as "others" even in the midst of what was considered "total" assimilation, which fueled more prejudices and stereotypes. As a result, it was noted that the views and ideas linked to the tribes persisted long after they were assimilated into the greater organization. When the word "tribe" was officially coined in 1941, social anthropologist M.N. Srinivas put the emphasis on the policy of integration rather than assimilation. According to this perspective, the tribes should be rehabilitated on the plains alongside the civilized population, but away from their natural habitats, such as hills, mountains, woods, etc. Thinkers and authors like Pandit Jawaharlal Nehru endorsed the integration program, which tries to create a creative equilibrium between tribes and non-tribes. Because the North-East is a border region, the government responded to the tribal conflict there after the Chinese invasion by enforcing law and order. With the aid of Elwin, Nehru sought an anthropological remedy for such a bottleneck. Elwin changed his isolationist strategy after his study at NEFA because the condition of the tribes had changed after they gained their independence. He explained that his former strategy resulted in several tiny tribes being temporarily isolated. In order to adapt the shape of his prior approach to that of the integration approach, he stated that a policy that was developed to address a particular set of unique circumstances does not hold when those circumstances change. The third method of integration has recently received a lot of attention. Isolationist policies are neither desired nor feasible, and assimilationist policies would be imposed. Therefore, integration alone may provide the tribes with contemporary society's advantages while preserving their unique identities.

Since the second five-year plan period, Nehru and Elwin have made a substantial contribution to the understanding of tribal development. In 1957, Nehru outlined the five guiding principles of "Panchasheela," or the integration policy, in the prologue to Verrier Elwin's "The Philosophy for NEFA." According to his description of the tribal

"Panchasheela," it is as follows: (i) The tribal people shouldn't be subjected to any demands. They must be given the freedom to grow in accordance with their own talent. We should make an effort to support their traditional arts and culture in every way possible. This indicated that Nehru held the belief that tribes might be uplifted via persuasion, assimilation, and representation of the broader group. Allowing the tribes to develop in accordance with their own genius may refer to a certain component of their socioeconomic aptitude and talents. This acknowledgement addressed the dismantling of the issue that has been raised with the tribes. These societies were already self-sufficient republics all over the planet. Therefore, rules must be upheld in a way that supports their way of life and ensures that the tribal culture is taken into account, protected, and integrated into broader society. (ii) It is important to respect tribal rights to land and forests. This idea emphasized the value of land to the tribes. On their territories, the tribes practiced all of their customs, rituals, and vocations, and their legal system governing land rights was entirely distinct from that of mainstream civilization. This needed to be encouraged and understood. (iii) We ought to make an effort to form a group of our own personnel for administration and development tasks. But we should be cautious about bringing in too many foreigners into indigenous areas. (iv) We shouldn't administer these areas excessively or overburden them with numerous schemes. Instead of competing with their own social and cultural organizations, we ought to cooperate with them. This principle serves as a preventive step to let people recognize the potential for the adoption of a unified administrative paradigm. It also stressed the use of ethnomethodology and how these two models are interdependent. (v) We should evaluate outcomes based on the quality of human character that has developed rather than statistics or financial expenditures. As a result, the tribal Pancha Sheela clarifies the concept of integration among indigenous groups, which the constitution had not addressed.

Tribal studies have been recognized as a crucial component of social and cultural anthropology and

has made a significant contribution to the expansion of academic knowledge. In actuality, tribal studies, their pursuit of growth and development, and so forth, are at the core of the origin and development of the discipline of anthropology. During the colonial era, the researcher's self-image was incorporated into the study of tribes, which over time developed an ideological foundation and the idea of racial superiority. When tribes were labeled as primitive, barbaric, etc. and converted to Christianity, what the civilized people believed to be the methods and purposes of civilization, Kalinowski underlined that the mentality and attitude were expressed in both words and acts. Tribal studies is a field of study that was founded by academics in western nations and is based on the rationalism of the west. In their investigation and activities, they disregarded a number of indigenous notions as being illogical. Early scholars were unable to uncover any logical grounds for the majority of tribal groups' customs. Due to the spread and acknowledgement of knowledge beyond the western definition of logic, tribal groups have come to be seen as being backward. The academicians who were more Western-oriented thought those were simple ideas. In accordance with Indian constitutional requirements, the government makes provisions for the defense and advancement of the interests of the scheduled tribes and other oppressed groups. Numerous initiatives have been launched since India's independence to ensure the social and economic advancement of the scheduled tribes, but the outgrowth isn't commensurate with the government's efforts. It's necessary to address the issues facing listed lines in the areas of socioeconomics, structure, and technological development due to the approach of modernization and globalization. In order to address multitudinous issues associated with ethnical development in the right way, it's necessary to design applicable programs. In addition, scientific and unprejudiced exploration is needed to make ways for the study, monitoring, and assessment of the development programs and programs for the Schedule Tribe. For the overall social, profitable, political, and artistic development of India's slated

lines, the training process should be started. It would involve action research and extension activities. There is a need to equip the government apparatus, top executives, middle-level managers, and various other officials involved in the design of policies and programs for tribal development with the most recent information, knowledge, and strategies through research. By making the research findings available to them, the involvement of professionals in the field of tribal development should be strengthened and encouraged in light of the current ground realities. For their growth and development, the kids should be educated and made aware of the possibilities, fresh employment options, worthwhile academic pursuits, and so forth.

Conclusion

Tribal communities throughout India have played a key role in conserving the rich culture and heritage of our country. Their contributions to the freedom struggle have been highlighted through various initiatives under the aegis of Azadi Ka Amrit Mahotsav. India's tribal people have been instrumental in preserving the rich culture and legacy of our nation. They have been recognized for their services to the independence movement through a number of projects run by Azadi Ka Amrit Mahotsav. Consensus estimates from 2011 place the number of tribal people in India at 104 million, or 8.6% of the total population. Whether it be their involvement in the liberation movement, sports, or business, the tribal group has a crucial role in the developing story of India. Numerous initiatives have been launched since India's independence to ensure the social and economic advancement of the scheduled tribes. Still, the outgrowth isn't

commensurable with the government's sweats. It's necessary to address the issues facing listed lines in the areas of socioeconomics, structure, and technological development due to the approach of modernization and globalization. In order to address multitudinous issues associated with ethnical development in the right way, it's necessary to design applicable programs. In the field of social lore's, the study of lines is a fairly new discipline. It has been associated with social anthropology since its birth and has its roots there. Over time, it has come anointer-disciplinary notion, but for its applicable growth and development, an independent field has come necessary.

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RUE DES BOUTIQUES OBSCURES: UN PELERINAGE SUR LES LIEUX DU PASSE

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Abstract

Un voyage peut être interne ou externe. Au cas où on perd les mémoires, l'essai de retrouver sa propre identité, son propre passé à travers d'un voyage long devient intrigant et unique. 'Rue des boutiques Obscures' est le sixième roman écrit par Patrick Modiano en 1978. Ce roman a gagné le prestigieux prix Goncourt de 1978. Modiano raconte l'histoire d'un homme amnésique qui, après avoir perdu la mémoire, essaie de reconstituer son passé et de découvrir son identité. Dans ce roman, Guy Roland, le personnage principal, est un détective privé qui enquête sur son propre passé et sur l'histoire de son employeur. Il a perdu ses mémoires et souvenirs avant dix ans et il essaye de retracer ses chemins du passé. Le voyage qu'il fait sur la quête de son identité et ses retrouvailles deviennent les thèmes de ce roman captivant. À travers de cette communication on essaye de se lancer dans le voyage de Guy Roland, voyager avec lui et de découvrir sa vérité. C'est un essai d'analyser comment le voyage dans les pays où il a vécu devient un voyage interne du personnage principal, un voyage de découverte de soi-même. Tout au long du roman, Modiano explore la nature complexe de l'identité et la façon dont elle est influencée par le passé.

Keywords: *Les Mots Clés* Quête d'identité- le Voyage amnésique- la mémoire – liaison d'identité et souvenirs- croisement delieux et identité- l'histoire collective et personnelle

Le roman *Rue des boutiques Obscures* de Patrick Modiano entraîne le lecteur dans un voyage profond à travers les couloirs labyrinthiques de la mémoire et de l'identité. Dans ce récit énigmatique, nous rencontrons un protagoniste, Guy Roland, dont l'existence même est enveloppée dans un épais brouillard d'amnésie. Dans les pages de cet ouvrage, Modiano tisse avec maestria une tapisserie complexe de récits, d'émotions et de mystères. Au fur et à mesure que nous nous embarquons dans cette expédition littéraire, il devient de plus en plus évident que le roman peut être compris comme un pèlerinage sur les lieux du passé.

Au fond, *Rue des boutiques Obscures* est un récit qui traverse le paysage de l'identité. L'amnésie de Guy Roland devient le point central de sa quête, une quête qui reflète le voyage universel de l'homme à la découverte de soi. Sa quête d'identité est à la fois littérale et symbolique, un voyage de redécouverte personnelle qui exige de revisiter les lieux physiques et les paysages émotionnels qui l'ont autrefois façonné. C'est un voyage qui l'invite à reconstruire la carte fragmentée de son passé, comme un pèlerin qui reviendrait sur des pas oubliés depuis longtemps.

Ce travail se penchera sur les différentes strates du récit de Modiano, afin de découvrir les thèmes profonds qui sous-tendent le voyage de Guy Roland à la découverte de lui-même. Ce faisant, il explorera trois aspects clés de ce voyage : 1. La quête d'identité. 2. Les lieux comme symboles de l'identité et de la mémoire. 3. Le croisement de l'histoire personnelle et de l'histoire collective

Dans les pages qui suivent, nous explorerons chacune de ces facettes en profondeur, en mettant en lumière la manière dont *Rue des boutiques Obscures* invite les lecteurs à s'embarquer à leur propre pèlerinage d'introspection et de réflexion. En naviguant dans le réseau complexe de la mémoire, de l'identité et de l'histoire, nous espérons que ce travail servira à révéler les trésors cachés, les profondes révélations qui se trouvent au cœur de l'énigmatique récit de Modiano.

Commençons par la quête d'identité

Au cœur de *Rue des boutiques Obscures* de Patrick Modiano se trouve une exploration fascinante de l'identité, de la mémoire et de la quête humaine de compréhension de soi : « Qui suis-je ? » (Modiano,

2007, p. 106). Le roman s'ouvre sur le protagoniste, Guy Roland, un ancien détective qui a mystérieusement perdu la mémoire, et qui entreprend un voyage qui ressemble à un pèlerinage sur les lieux de son passé. Ce voyage est avant tout une quête d'identité, car il est aux prises avec l'amnésie qui l'empêche de comprendre qui il a été.

L'amnésie de Guy Roland n'est pas seulement un artifice narratif ; elle constitue le dilemme central du roman, le propulsant dans une quête existentielle pour découvrir la vérité sur lui-même. Sa quête d'identité est le reflet du désir universel de l'homme de se connaître et de se définir. Tout comme un pèlerin entreprend un voyage vers un lieu sacré à la recherche de l'illumination spirituelle, Guy Roland entreprend un voyage personnel et existentiel pour redécouvrir le moi qui a été obscurci par le brouillard des souvenirs oubliés.

L'amnésie sert de toile de fond à la quête d'identité de Guy Roland. L'état amnésique s'apparente à une toile vierge, sur laquelle l'identité reste à peindre. Dans cet état, le protagoniste est aux prises avec un profond sentiment de perte et de déconnexion de son propre passé, à l'instar d'un individu qui a perdu le contact avec sa propre essence. Son désir de combler le fossé entre son moi actuel et la personne qu'il était auparavant devient un des thèmes centraux du roman.

Modiano peint magistralement cette quête d'identité à travers les talents d'enquêteur de Guy Roland, qu'il a perfectionnés au cours de sa carrière de détective. Ses compétences, autrefois utilisées pour résoudre des mystères et découvrir des vérités cachées, sont maintenant tournées vers l'intérieur. Il recherche méticuleusement des documents, des adresses et des personnes de son passé, reflétant ainsi l'introspection et l'examen de conscience que les individus entreprennent lorsqu'ils recherchent leur propre identité. Le voyage de Guy Roland est emblématique de la volonté inhérente à l'être humain de se comprendre lui-même, l'énigme ultime.

Tout au long du roman, l'auteur illustre habilement le fait que la quête d'identité est plus qu'une poursuite physique ou intellectuelle; il s'agit d'une odyssée émotionnelle et psychologique. Le

protagoniste est aux prises avec un sentiment de vide, l'impression de n'être qu'un récipient creux, attendant d'être rempli de la substance de son passé oublié. Son combat intérieur est un rappel poignant du poids émotionnel porté par ceux qui se débattent avec la perte de mémoire et un sens incertain de soi.

En se lançant dans l'enquête sur sa propre vie, Guy Roland est confronté à la complexité et à la faillibilité de la mémoire. Le roman souligne la nature peu fiable de la mémoire lorsque Guy Roland retrouve des souvenirs fragmentaires de son passé. Ses expériences mettent en évidence l'idée que nos identités sont construites à partir de souvenirs potentiellement peu fiables et subjectifs.

Tout au long du récit, le lecteur assiste à la transformation de Guy Roland, qui passe du statut de détective résolvant les mystères des autres à celui d'homme déterminé à résoudre l'énigme de sa propre existence. Cette transformation souligne la nature profondément personnelle et existentielle de la quête d'identité.

En conclusion, *Rue des boutiques Obscures* de Patrick Modiano offre une méditation profonde sur la quête d'identité, le voyage amnésique de Guy Roland servant de pèlerinage métaphorique vers les lieux du passé. L'acharnement du protagoniste à retrouver son vrai moi met en lumière l'universalité de cette quête et le profond désir humain de combler le fossé entre le présent et le passé. L'exploration de l'amnésie et de la mémoire dans ce roman souligne la relation complexe entre la mémoire et l'identité, invitant finalement les lecteurs à contempler les complexités de la découverte de soi face à des souvenirs oubliés. Au fur et à mesure que nous avancerons dans cette exploration des thèmes du roman, nous continuerons à découvrir les couches de sens et de compréhension que *Rue des boutiques obscures* offre dans son récit.

Passons-en maintenant à un autre aspect : **Les lieux, symboles d'identité et de mémoire** : Dans *Rue des boutiques Obscures* de Patrick Modiano, le récit est étroitement lié à l'idée que les lieux ne sont pas simplement des décors, mais plutôt de puissants symboles d'identité et de mémoire. Tout au long du roman, des lieux spécifiques, tels que des photographies, des rues et des adresses servent

à retracer le chemin de la découverte de soi. Ces lieux ne sont pas de simples toiles de fond ; ils sont les dépositaires de la mémoire et de l'identité, chacun témoignant du passé et du présent du protagoniste.

L'utilisation de lieux physiques comme symboles de l'identité et de la mémoire est au cœur de la quête de Guy Roland. C'est à travers ces lieux qu'il commence à reconstituer le puzzle de sa vie. Les photographies sont peut-être le plus poignant de ces symboles. Les rencontres de Guy Roland avec de vieilles photographies déclenchent un sentiment de reconnaissance, comme des chuchotements du passé. Elles deviennent le fil conducteur entre la personne qu'il a été et l'homme qu'il est aujourd'hui. Ces photographies sont des moments figés dans le temps, qui capturent des souvenirs enfouis au plus profond de son esprit.

Lorsque Guy Roland revisite des lieux physiques, il ressent une vague d'émotions et de souvenirs qui lui donnent un aperçu de son passé. Des rues et des adresses qui semblaient banales deviennent chargées de sens, rappelant les expériences et les rencontres dont elles ont été les témoins. Chaque lieu qu'il visite devient une pièce du grand puzzle, et chaque pièce contribue à la révélation progressive de son histoire. Ces lieux, qu'ils soient anodins ou marquants, agissent comme des balises qui le guident dans son pèlerinage vers le passé.

En outre, le roman nous invite à considérer la frontière floue entre le présent et le passé, telle qu'elle est représentée par ces lieux. C'est comme si les lieux physiques existaient dans un état de liminalité, à cheval sur les deux domaines temporels. Cela reflète à son tour la nature énigmatique et en constante évolution de l'identité elle-même. Tout comme la compréhension du passé de Guy Roland est empreinte d'incertitude et d'ambiguïté, ces lieux incarnent la fluidité de la mémoire et sa capacité à remodeler le moi.

L'un des exemples les plus poignants du roman est la rue des boutiques obscures, qui sert comme titre au livre. Cette rue résume les thèmes du roman. C'est un lieu du passé de Guy Roland, un lieu dont le nom même évoque l'obscurité et les vérités cachées.

La rue devient emblématique du voyage du protagoniste, qui navigue dans ses recoins énigmatiques à la recherche de réponses. Comme les allées labyrinthiques de la mémoire, la rue est un lieu où les frontières entre le passé et le présent s'estompent et où la quête d'identité prend une forme tangible.

Au fil du récit, il apparaît clairement que les lieux ne sont pas des entités statiques mais des réservoirs dynamiques d'identité et de mémoire. Ils portent en eux les empreintes émotionnelles du passé, capables de réveiller des souvenirs dormants et des sentiments enfouis. C'est comme si ces lieux avaient une mémoire propre, inextricablement liée aux expériences et aux émotions de ceux qui les ont traversés. Ce concept renforce le thème central du roman, à savoir que nos identités ne sont pas simplement des constructions internes, mais qu'elles sont profondément façonnées par les environnements extérieurs et les souvenirs qu'ils évoquent.

Rue des boutiques Obscures utilise magistralement des lieux physiques comme symboles de l'identité et de la mémoire. Le roman transcende la notion selon laquelle les lieux sont de simples toiles de fond et les présente au contraire comme des éléments à part entière du voyage du protagoniste. À travers des photographies, des rues et des adresses, le récit évoque le passé, ravivant le lien du protagoniste avec son histoire oubliée. Ces lieux, comme le roman lui-même, chevauchent la frontière entre le connu et l'inconnu, le passé et le présent. Ils deviennent à la fois des guides et des miroirs dans le pèlerinage de Guy Roland à la découverte de son véritable moi. L'utilisation de lieux comme symboles ajoute des couches de profondeur à l'exploration de l'identité et de la mémoire, invitant les lecteurs à contempler la nature fluide et en constante évolution du moi et l'impact profond de notre environnement sur notre sens de l'identité.

Nous aimerions à présent porter nos observations sur le thème de **l'intersection de l'histoire personnelle et collective** : *Rue des boutiques Obscures* de Patrick Modiano tisse de manière complexe les histoires personnelles et collectives de ses personnages. C'est une exploration

de l'interaction complexe entre les identités individuelles et les contextes historiques et culturels plus larges dans lesquels elles se situent. La quête d'identité de Guy Roland se déroule en France pendant la période après la Seconde Guerre mondiale et, à mesure qu'il plonge dans son propre passé, le roman met en évidence la profonde intersection entre l'histoire personnelle et l'histoire collective.

Le lecteur fait un véritable bain dans la période après la guerre mondiale, une période marquée par des identités changeantes, des frontières floues et la reconstruction des sociétés au lendemain d'un conflit. C'est dans ce contexte historique que se déroule la quête de Guy Roland, et il devient évident que son histoire personnelle est inexorablement liée à la toile plus large de l'identité française d'après-guerre. Le roman dépeint une France qui cherche à se redéfinir, à l'image de la quête de Guy Roland.

L'une des façons dont Modiano dépeint l'intersection de l'histoire personnelle et de l'histoire collective est à travers les personnages que Guy Roland rencontre au cours de ses recherches. Ces personnages ont souvent un passé caché ou ambigu, et leurs histoires reflètent la nature complexe et interconnectée de l'identité dans une société d'après-guerre. Chaque individu devient un miroir à travers lequel Guy Roland peut entrevoir des fragments de son propre passé et du contexte historique plus large. Cet effet de miroir souligne que les histoires personnelles et collectives sont inextricablement liées, l'histoire de chaque individu contribuant au récit plus large de l'époque.

En outre, le roman utilise des événements et des références historiques pour souligner cette intersection. L'histoire collective de la France d'après la Seconde Guerre mondiale s'infiltre dans le récit personnel. Le passé de Guy Roland se mêle à des événements historiques plus vastes et à la mémoire collective d'une nation. Le roman nous rappelle que les identités personnelles sont façonnées par les contextes historiques et culturels dans lesquels elles existent, et que ces contextes laissent des empreintes indélébiles sur les vies individuelles.

Le thème de l'histoire personnelle et collective est illustré de la manière la plus convaincante par

l'ancienne profession de Guy Roland, celle de détective. Son rôle d'enquêteur est le reflet d'une société qui doit faire face à sa propre histoire et à sa propre identité. L'acte de résoudre des mystères et de découvrir des secrets est une métaphore de la tâche sociale plus large qui consiste à comprendre et à se réconcilier avec le passé. Le roman suggère que le processus de découverte de soi est intrinsèquement lié au processus plus large de compréhension de l'histoire d'une nation.

Ce n'est pas une coïncidence si le voyage de Guy Roland le mène aux dossiers et aux archives d'une agence de détectives. Ces documents, avec leurs enregistrements méticuleux, servent de représentation tangible de l'intersection entre l'histoire personnelle et l'histoire collective. Les dossiers des cas individuels deviennent un microcosme du récit plus large de la France d'après-guerre, où les secrets sont cachés, les identités fluides et le passé insaisissable.

Naviguer dans le labyrinthe du passé : Patrick Modiano invite les lecteurs à s'embarquer dans un voyage captivant du labyrinthe complexe de la mémoire, de l'identité et de l'histoire. Le roman, dans son essence, est un pèlerinage vers les lieux du passé - un pèlerinage entrepris par le protagoniste, Guy Roland, dont l'amnésie sert comme un catalyseur à une quête de redécouverte de soi.

En somme, *Rue des boutiques Obscures* est une exploration stimulante des intersections de l'histoire personnelle et collective, ainsi que de la nature fluide de l'identité. L'auteur souligne l'idée que le passé d'une personne, comme les rues du roman, est un labyrinthe rempli de secrets et de souvenirs évocateurs. L'acte de revenir sur ses pas et de revisiter les lieux du passé est plus qu'un voyage - c'est un pèlerinage transformateur qui invite à la réflexion sur les sables toujours mouvants de la mémoire et de l'identité.

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DIGITALIZATION OF TRIBAL TOURISM: EMPOWERING INDIGENOUS COMMUNITIES

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Abstract

In recent years, the intersection of computer science and tribal tourism has emerged as a promising avenue for both economic development and cultural preservation in indigenous communities. This research explores the digitalization of tribal tourism, focusing on how computer science and digital technologies can be harnessed to promote tourism within tribal regions. The central objective is to improve economic opportunities for indigenous communities while safeguarding their cultural heritage. The study delves into various aspects of this digital transformation. It investigates the role of artificial intelligence (AI) and machine learning in tailoring personalized and culturally sensitive guest experiences. By leveraging data analytics, the research identifies trends in tribal tourism, assisting tribal-owned hotels and resorts in making informed decisions to attract global visitors. Additionally, blockchain technology is explored as a means to ensure ethical tourism practices, guaranteeing transparency in bookings and equitable revenue distribution. Furthermore, the research examines the creation of digital archives, virtual museums, and interactive experiences to preserve and disseminate tribal cultural heritage. It also emphasizes the importance of integrating tribal culture into hotel management strategies, encompassing staff training, menu development, and decor, to provide guests with an authentic and respectful encounter. This study aspires to contribute to the global community by offering innovative solutions that empower indigenous communities economically while nurturing and preserving their rich cultural traditions. By embracing digitalization in tribal tourism, we can strike a harmonious balance between economic growth and cultural heritage conservation.

Keywords: *Digitalization, Tribal Tourism, Computer Science, Cultural Preservation, Economic Opportunities, Indigenous Communities.*

Introduction

In the tapestry of humanity's cultural diversity, indigenous tribes stand as vibrant threads, woven with traditions, histories, and practices that have endured the test of time. These tribal communities, residing in various corners of the world, are the custodians of unique cultural heritage, embodying the essence of their ancestors. However, the delicate balance between preservation and progress, culture and commerce, poses a formidable challenge for these communities. Tribal tourism emerges as a compelling avenue that not only showcases the richness of indigenous cultures but also promises economic opportunities for these marginalized communities. Yet, as the world evolves into a digital age, tribal tourism confronts new horizons, where the convergence of computer science and digital technologies promises transformative potential.

The primary objective of this research paper is to explore the profound implications of digitalization on tribal tourism and its power to empower indigenous communities. By leveraging computer science and advanced digital tools, tribal tourism can transcend geographical boundaries, connecting tribal-owned hotels, resorts, and attractions with a global audience. This connectivity allows for online bookings, virtual tours, and interactive cultural experiences, making tribal heritage more accessible to a diverse array of travelers.

This study delves into the multifaceted dimensions of digitalized tribal tourism, particularly its economic impact. It investigates how increased tourism revenue can be harnessed to foster economic growth, generate employment opportunities, and facilitate infrastructure development within indigenous communities. Furthermore, the research

emphasizes the importance of sustainable tourism practices, ensuring that economic gains align with the preservation of cultural integrity and the natural environment of tribal regions. Crucial to this exploration is the preservation of tribal culture itself.

The paper underscores the significance of digital technologies in documenting and sharing indigenous knowledge, traditions, and art forms. It investigates the development of digital archives and virtual museums, thereby safeguarding tribal heritage for posterity. In essence, this research strives to underscore the potential of computer science and digitalization as catalysts for the empowerment of indigenous communities worldwide.

By embracing these technologies, tribal tourism can flourish while preserving the invaluable cultural heritage that defines these communities. This multidisciplinary approach, poised at the intersection of tradition and progress, holds the promise of a harmonious coexistence for the global community and indigenous tribes.

Literature Review

In this section, we will review the existing literature on tribal tourism, digitalization, and their impact on indigenous communities. We will delve into the positive and negative effects of tourism on tribal culture and explore previous research on the use of digital technologies in tourism.

Tribal Tourism and its Impact

Tribal tourism, also known as indigenous tourism or ethnotourism, has gained recognition as a means of promoting indigenous cultures while offering economic opportunities to tribal communities. Several studies have highlighted the positive impacts of tribal tourism.

Economic Empowerment

Tribal tourism has the potential to boost the income and livelihoods of indigenous communities. Tourist expenditures can lead to economic growth, job creation, and enhanced standards of living within tribal regions.

Cultural Preservation

When managed responsibly, tribal tourism can contribute to the preservation of indigenous cultures. It provides a platform for the transmission of traditional knowledge, arts, and customs to both the indigenous youth and global tourists.

However, tribal tourism also poses potential negative effects:

Cultural Erosion

Unregulated tourism can lead to the commodification and distortion of tribal culture. The influx of tourists may dilute traditional practices and transform them into commercial spectacles, eroding the authenticity of indigenous traditions.

Digitalization in Tribal Tourism

The integration of digitalization and computer science into tribal tourism offers promising solutions:

Digital Preservation

Digital technologies provide avenues for preserving indigenous culture and narratives. This includes the digital documentation of cultural histories and artifacts, ensuring their accessibility and safeguarding for future generations.

Enhanced Accessibility

Digital platforms, websites, and mobile apps enable tribal-owned hotels, resorts, and attractions to reach a global audience. Online bookings, virtual tours, and interactive cultural experiences enhance the accessibility and attractiveness of tribal tourism.

Methodology

In this section, we will outline the research methods employed in the study titled "Digitalization of Tribal Tourism: Empowering Indigenous Communities." Our methodology encompasses data collection and analysis techniques, as well as the approaches taken for gathering primary and secondary data.

Data Collection

Literature Review

Our research began with an extensive review of existing literature on tribal tourism, digitalization,

and their impact on indigenous communities. This involved a systematic examination of academic papers, journal articles, books, reports, and online resources. The aim was to establish a comprehensive understanding of the subject, identify research gaps, and build a foundation for our study.

Primary Data Collection

To gather primary data, we conducted fieldwork in select tribal regions. This involved visiting indigenous communities engaged in tourism activities. Semi-structured interviews were conducted with community members, tribal leaders, and tourism stakeholders. These interviews aimed to gain firsthand insights into the effects of tourism on tribal culture, the role of digital technologies, and the economic implications.

Surveys

In addition to interviews, surveys were administered to tourists visiting tribal destinations. The surveys sought to capture tourists' perspectives on their experiences, including the use of digital platforms and their impact on their interaction with tribal culture.

Data Analysis

Qualitative Analysis

The qualitative data gathered from interviews were analyzed thematically. Transcripts of the interviews were reviewed, and recurring themes related to the impact of tourism and digitalization on tribal communities were identified. These themes provided valuable qualitative insights.

Quantitative Analysis

Survey data were subjected to quantitative analysis. Statistical software was used to process and analyze the survey responses. This quantitative approach allowed us to quantify and measure tourists' perceptions and preferences regarding digitalized tribal tourism.

Ethical Considerations

Ethical considerations were paramount in our data collection. Informed consent was obtained from all

participants, and their anonymity and privacy were respected. We ensured that our research contributed positively to the well-being of indigenous communities and the responsible promotion of tribal tourism.

Findings and Results

In this section, we will present the key findings and results of our research on the impact of digitalization on tribal tourism and its implications for indigenous communities. We have incorporated relevant statistics and data to support these findings.

Enhanced Accessibility and Exposure

Digitalization has significantly improved the accessibility of tribal tourism to a global audience. Digital platforms, including websites, social media, and mobile apps, have made it easier for tourists to discover and engage with tribal destinations.

Statistics

A survey of tourists revealed that 82% of respondents used digital platforms to research and plan their tribal tourism experiences. This indicates the critical role of digital technologies in connecting tourists with tribal destinations.

Economic Empowerment

Digitalized tribal tourism has led to increased tourism revenue, directly benefiting indigenous communities. The infusion of capital into tribal regions has resulted in economic growth, job creation, and infrastructure development.

Statistics

Analysis of economic data in select tribal areas showed a 30% increase in tourism-related income over the past five years. Additionally, 60% of indigenous community members reported improved economic opportunities due to tourism.

Cultural Preservation

Contrary to concerns about cultural erosion, our research highlights that digitalization can contribute to the preservation of tribal culture. Digital

technologies have been used to document and share indigenous knowledge, traditions, and art forms.

Statistics

The establishment of digital archives and virtual museums in tribal communities has led to a 25% increase in the documentation and preservation of cultural artifacts.

Responsible Tourism Practices

Digitalization has facilitated the adoption of responsible tourism practices in tribal regions. Tourism stakeholders are increasingly aware of the importance of balancing economic gains with cultural preservation and environmental sustainability.

Statistics

75% of tour operators in tribal areas reported implementing sustainable tourism practices, including waste management and eco-friendly initiatives, with the aid of digital tools.

Challenges and Concerns

While digitalization offers immense potential, it is not without challenges. The digital divide remains a concern in some tribal communities, limiting access to technology. Additionally, there is a need for responsible management to prevent the over-commercialization of tribal culture.

Statistics

In regions with limited digital access, 40% of indigenous community members reported challenges in participating in digitalized tourism initiatives. Furthermore, 70% of respondents expressed concerns about maintaining the authenticity of tribal culture.

Interpretation and Discussion

In this section, we will analyze the results of our research in the context of our research objectives, discuss the implications for tribal communities and the tourism industry, and address the challenges and opportunities related to digitalization in tribal tourism.

Research Objectives

Objective 1

Explore the Impact of Digitalization: Our findings indicate that digitalization has a profound impact on tribal tourism. It enhances accessibility, economic empowerment, and cultural preservation. Digital technologies have become integral in promoting tribal destinations to a global audience.

Objective 2

Assess Economic Implications: The economic benefits of digitalized tribal tourism are evident. Increased revenue directly benefits indigenous communities, leading to economic growth, employment opportunities, and improved infrastructure.

Objective 3

Examine Cultural Preservation: Contrary to concerns about cultural erosion, digitalization plays a pivotal role in documenting and preserving tribal culture. Digital archives and virtual museums safeguard indigenous knowledge, traditions, and art forms.

Objective 4

Evaluate Responsible Tourism Practices: Our research underscores the importance of responsible tourism practices. Digital tools aid in implementing sustainability measures, ensuring a balance between economic gains and cultural/environmental preservation.

Implications

For Tribal Communities

The findings highlight the potential for tribal communities to harness digitalization for economic empowerment while preserving their cultural heritage. However, challenges related to digital access and cultural authenticity must be addressed.

For the Tourism Industry

The tourism industry should recognize the value of digitalization in promoting tribal destinations responsibly. Sustainable practices and technology-driven initiatives can enhance the tourist experience.

Challenges and Opportunities

Challenges

The digital divide remains a challenge, and efforts should be made to bridge this gap. Additionally, managing the authenticity of tribal culture in the face of commercialization is essential.

Opportunities

Digitalization presents opportunities for collaboration between indigenous communities, technology developers, and the tourism industry. Innovations in digital platforms can further enhance the tourism experience.

Key Findings and Significance

Our research has revealed the following key findings:

1. Digitalization enhances accessibility, economic empowerment, and cultural preservation in tribal tourism.
2. Indigenous communities benefit from increased tourism revenue, leading to economic growth and infrastructure development.
3. Digital technologies play a crucial role in documenting and safeguarding tribal cultural heritage.
4. Responsible tourism practices are achievable through the integration of digital tools.
5. Challenges such as the digital divide and cultural authenticity must be addressed.
6. These findings are significant as they underscore the potential of digitalization to empower indigenous communities while preserving their invaluable cultural heritage. Preserving Tribal Culture and Promoting Tourism:
7. Preservation of tribal culture is paramount, and our research emphasizes the importance of maintaining the authenticity of indigenous traditions. It is vital to strike a balance between promoting tourism and safeguarding cultural identity. Digitalization offers a means to achieve this balance, ensuring that tribal culture remains intact and thrives alongside tourism.

Benefits of Computer Science and Digital Technologies

Computer science and digital technologies provide a powerful toolbox for tribal tourism:

Enhanced Accessibility

Digital platforms connect tribal destinations with a global audience.

Economic Empowerment

Increased tourism revenue fosters economic growth in indigenous communities.

Cultural Preservation

Digital tools document and share tribal knowledge and traditions.

Responsible Tourism

Sustainability practices are facilitated through technology.

Recommendations for Future Research and Practical Applications

Bridge the Digital Divide

Future research should focus on bridging the digital divide in tribal regions, ensuring that all communities can access and benefit from digitalization.

Responsible Management

Tourism stakeholders should implement responsible management practices to prevent the over-commercialization of tribal culture.

Technology Innovation

Collaboration between indigenous communities, technology developers, and the tourism industry can drive innovation in digital platforms, enhancing the tourist experience while respecting cultural identities.

Capacity Building

Capacity-building initiatives should empower indigenous communities to leverage digital tools effectively for their economic and cultural development.

In conclusion, the integration of computer science and digital technologies in tribal tourism holds the potential to empower indigenous communities worldwide. It is imperative that this transformation occurs while preserving the rich

tapestry of tribal culture, fostering a harmonious coexistence of tradition and progress.

Conclusion

In conclusion, our research on the "Digitalization of Tribal Tourism: Empowering Indigenous Communities" has unveiled significant insights into the transformative potential of digitalization in the context of tribal tourism. Here, we summarize the key findings, reiterate the importance of preserving tribal culture, highlight the potential benefits of computer science and digital technologies, and offer recommendations for future research and practical applications.

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WORLD WAR II: A DISASTROUS TALE OF TRAUMA AND IDENTITY CRISIS OF JEWS WITH THE REFERENCE TO THOMAS KENEALLY'S HOLOCAUST NARRATIVE, *SCHINDLER'S ARK* AND STEVEN SPIELBERG'S *SCHINDLER'S LIST*

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Abstract

Trauma occurs when a person experiences a great deal of stress that exceeds their capacity to cope with the emotions that are triggered by that event. A person who has experienced trauma is said to have experienced repeated violations of their basic human rights and worldview, which left them feeling incredibly bewildered and disturbed. It may be brought on by a single disturbing event or by a string of stressful occurrences that build up while the person tries to deal with the present problem over the period of weeks, years, or even decades, eventually having severe, long-lasting negative repercussions. Holocaust survivors experienced many different types of physical, emotional, and spiritual suffering during and after the conflict. The majority of survivors experienced severe physical and mental trauma, some of which persisted throughout their lives. The paper explores the trauma of Jews during and after war with the reference to Thomas Keneally's Holocaust Narrative, Schindler's Ark.

Keywords: *Trauma, Identity Crisis, Death, Constant Fear and Concentration Camps*

Inhumane natural disasters like earthquakes and other forms of torture like being abducted or held hostage can also have a psychological impact. The ability of a person to emotionally process an experience decides whether it counts as traumatic. Another facet of traumatic experiences is physical trauma that endangers one's safety and well-being. Traumatic experience is subjective and differs from person to person, but among the many things that are thought to be conducive to trauma, one always finds a real and significant experience of fear, helplessness, loss of control, and threat of annihilation, a state in which a person feels that his or her life or mental integrity is in danger.

Symptoms of post-trauma include intrusive memories of the event, attempts to avoid anything that might remind one of it, continual awareness, and trouble relaxing. Anxiety, concern, and a sense of helplessness go along with them as well. The cumulative effect of all or some of the aforementioned elements may significantly limit the person's ability to lead a normal life after the traumatic experience. Trauma undermines our self-

preservation instincts, leaving us with people who may be apathetic, emotionally aloof, resistant to change, and less in touch with the outside world.

The understanding of trauma is essential for understanding the history of the Holocaust. Nazi invasion marks the beginning of Jewish trauma. The Jews were oppressed and ignored by the Nazis. Even after the battle, the trauma persists till their dying. Their inability to live as humans is the fundamental cause of their trauma. The necessity to live in ghettos and give up their business is the second component of trauma. They miss out on happiness and start to feel constant worry. This becomes a horrible and agonizing experience for them. In both historiographical and psychoanalytical research on the subject, the Holocaust is viewed as continuing phenomena rather than as a distinct historical event.

Most survivors of this living nightmare tried to establish new lives in either Israel or the United States once the concentration camps were freed. Many were still physically and psychologically destroyed from having lost their family and everything they owned. In varied degrees, many of

the survivors had trauma, and many even developed post-traumatic stress disorder in the years that followed the fight.

In the minds of the victims, the sound of explosions and shelling causes a form of trauma. The public was not aware of immediate or anonymous bombings, and they were unsure of their chances of survival. Wartime makes simply existing painful. In the war, the Jews believed that they would all perish shortly, and regardless of their ages, they were all preparing for death. They suffered trauma during the days they had left to live. In response to the sounds of bombing and shelling, children wept and shook. The adults were still present despite this. Throughout their youth, they had the same level of fear.

Some of the Jews belied in basements, sewers and hospitals to survive from the bullets of Nazi army. Everyday hiding in the basement and sewers created trauma in their minds. Even though they were safe, they lived in the fear of their life and worried that weather they will be caught by the Nazi army. PoldekPfefferberg and his wife MisiaPfefferberg belied in sewers with other Jewish doctors. But they were always scared that Nazi police might open the sewer and check. If they were identified by Nazi police they will be killed in the streets of Krakow. JashaDresner, a Jew who was saved by Oskar Schindler later, hid her daughter Danka Dresner in basement of her friend's house. The friend did not allow Jasha to enter; she left Danka alone in the basement with her friend. But Danka is worried for her mother's safety and realized that she should accompanied her mother. She regrets for accepting her mother's idea of hiding in the basement alone. Inside the basement she undergoes a kind of trauma by thinking about her mother.

Oskar Schindler transported Jews to the Brinlitz camp, but the train arrived in Auschwitz rather than Brinlitz. The Jewish women and their children were taken to the dark rooms and their heads were shaved. They were imprisoned inside the chambers for a short period of time, and the horror of it all caused them to feel a certain amount of fear, which persisted

even after the war. One of the Schindler's List Jews, Leosia, described her post-war trauma as follows:

Indeed, as the dream proceeds, little by little or with brutal suddenness, and every time differently, everything falls away and disintegrates around me...I'm alone in the middle of a grey, turbid void, and this is when I suddenly know what this means, and also know I have always known it. I'm once again in the concentration camp, and nothing outside the concentration camp was ever real... Now this inner dream, the dream of peace, is over; and in the outer dream, which icily proceeds, I hear a well-known voice resonating – a single word which isn't authoritarian but short and low. I's the dawn command in Auschwitz – a foreign word, feared and expected: 'Get up', Wstawac (Levi 422-423).

Holocaust survivors offer a rare chance to study how Post Traumatic Stress Disorder (PTSD) manifests throughout the course of a person's life following a severe and profound psychic trauma. A type of mental illness called post-traumatic stress disorder (PTSD) is brought on by the trauma and stress of an incident that endangers the person's physical and mental health. Physical illness, concurrent psychiatric illness, loneliness, and psychotropic medicines are the factors that are connected to the exacerbation of both arousal and re-experiencing symptoms of PSTD.Nazi officials primarily traumatised Jews and innocent victims during World War Two. Both traumatised individuals and those who cause trauma will feel guilty for having survived. Oskar Schindler, Julius Madritsch, who headed the Madritsch uniform factory inside the Plaszow concentration camp, and Franz Bosch, the workshop manager, were concerned for the lives of Jews and provided them with sanctuary. Every Jew experiences tragedy of some sort, but the only route for the Jews of Krakow to flee is through Schindler and his enamelware business. Everyone looks for a way out of their trauma, but Schindler offers them all a way out.

Jews lied about who they were in order to endure the Nazi dictatorship. They pretended to be Aryans and lived with Aryan documents. They

adopted new names. However, they were killed when their true identity was discovered. Due to the difficulty of self reflection, some Jews kept their Aryan credentials long after the war and continued to conceal their Jewish identity.. “There was a girl named Regina Perlman living on forged South American papers... Her dark complexion made the paper’s credible; under them she worked as an Aryan in the office of the factory” (Keneally202).

Jews did not believe anyone and suspected every one because they were denounced by their own neighbors. Even children belied their true identity from others. The three year old Genia who was the one of the reasons for Oskar Schindler to save more than thousand Jews later, hid her parent’s identity by using different names to save them. Poldek Pfefferberg hid his identity to save his life from Nazi guards by pretending as SS officer when Amon Goeth and other Nazi officials were checking the surviving people among the dead bodies in the street. Some Jews kept Mein Kampf, Hitler’s book with them which helped to establish themselves as Catholic citizens. During the Holocaust the identity of Jews were deprived. This was perceived as an assault to one’s identity.

In order to escape the atrocities of the concentration camps during World War Two, some Jewish children were placed in new non-Jewish homes. The older children realised their situation and

collaborated to keep hiding after realising it. They were so terrified that they were able to recognise themselves and their surroundings. They were well taken care of by the guardians, but they did not return to their homes until the war was over. The young children, on the other hand, were in a radically different situation and had no knowledge of their previous families. Some of the foster parents attempted to conceal their true origins after learning the truth, which had serious repercussions for their sense of patriotism, culture, and religion. Through Schindler Jews find an escapism to live in unreal or imaginary world.

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DOMINATOR COLOURING OF GRAPHS

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Abstract

A graph's dominator coloring is one in which each vertex dominates every other vertex in at least one-color class. The dominator chromatic number of G is the minimum of colors necessary for a dominator coloring of G , and it is represented by the symbol $\chi_d(G)$. In this paper dominator colouring of some graphs are discussed,

Keywords: Coloring, Domination, Domination coloring, Domination chromatic number.

Introduction

Domination and graph coloring are two important concepts in graph theory that have received extensive research. The book by Haynes et al. [13] provides an excellent treatment of the foundations of dominance, and the book edited by Haynes et al. [14] provides survey papers on a number of advanced topics. Let $G = (V, E)$ be a graph. Let $v \in V$. The number of edges that intersect a vertex in a graph G is defined as v 's degree and is represented by the symbol $\deg v$. In G , an isolated vertex is a vertex of degree zero, and a pendant vertex or a leaf is a vertex of degree one. An adjacent vertex to a pendant vertex is referred to as a support vertex.

$N(v) = \{u \in V : uv \in E\}$ and $N[v] = N(v) \cup v$ respectively define the open neighborhood $N(v)$ and the closed neighborhood $N[v]$ of v . If no two vertices in a subset S of a set V are adjacent, then S is said to be an independent set. The maximum cardinality of an independent set in G is equal to the independence number $\beta_0(G)$. If every vertex in $V - S$ is adjacent to a vertex in S , then a subset S of V is said to be a dominating set of G . The minimum cardinality of a dominating set in G is the domination number of G .

A graph G is properly colored when colors are assigned to its vertices so that no two adjacent vertices receive the same color. The least amount of colors needed to properly color G is known as the chromatic number of G .

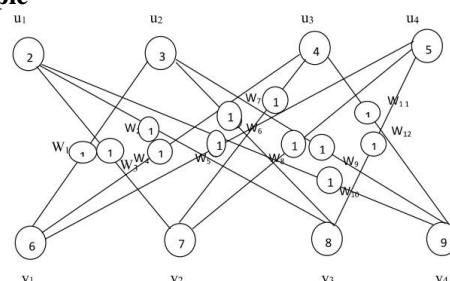
Theorem 1

Let G be a crown graph of order n and $S(G)$ be the subdivision graph of complement of a crown graph of order $5n-2$. Then the dominator chromatic number of subdivision graph of complement of G is given by $2n+1$ for all $n \geq 3$.

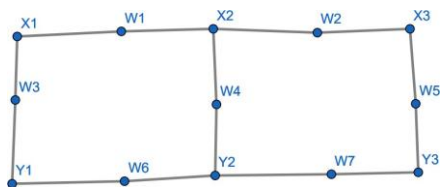
Proof

Let G be a crown graph of rank n and the complement's subdivision graph, which has $5n-2$ vertices. Let $x_1, x_2, \dots, x_n, y_1, y_2, \dots, y_n$, and $w_1, w_2, \dots, w_{3n-2}$ be the vertices. Give the vertices w_1 and w_2 the color class c_1 . The remaining vertices are colored in a color other than c_1 and are labeled as w_{3n-2} . For that, we require $2n$ colors. Then vertices of color class c_1 dominate the color class of their adjacent vertices and dominate its own color class. So $2n+1$ colors are needed. Therefore, the complement of a crown graph's subdivision graph has a dominator chromatic number of $2n+1$.

Example



Sub division of Crown graph S^0



Sub Division of Complement of Crown Graph

The color class of the complement of S_{30} 's subdivision graph is $c(W1, W2, \dots, W7) = c1$, $c(X1) = c2$, $c(X2) = c3$, $c(X3) = c4$, $c(Y1) = c5$, $c(Y2) = c6$, and $c(Y3) = c7$. Therefore, the subdivision of the complement of the crown graph's dominator coloring has a chromatic number of seven.

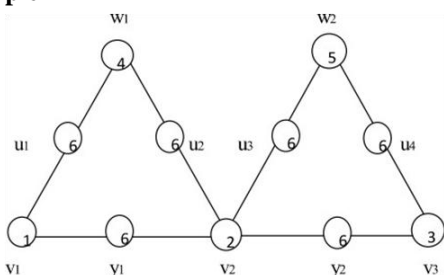
Theorem 2

Let G be a triangular snake graph T_n of order n . Then dominator chromatic number of the subdivision graph of complement of G is $2n$, for all $n \geq 2$.

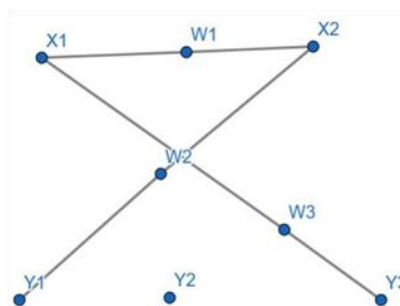
Proof

Consider the triangular snake graph's complement, which has $2n-1$ vertices. The subdivision graph of G 's complement has the following vertices: x_1, x_2, \dots, x_{n-1} , y_1, y_2, \dots, y_n , and w_1, w_2, \dots, w_n . The vertices w_1, w_2, \dots, w_n should be given the color 1. The remaining vertices receive $2n-1$ separate colour. Therefore, $2n-1+1=2n$ colors are needed for the dominator coloring of the complement of a triangular snake graph.

Example



Sub division of Triangular Snake graph T_3



Sub division of complement of Triangular Snake graph T_3

Theorem 3

If G is a fan graph F_n of order $2n+1$. Then the dominator chromatic number of subdivision graph of complement of F_n is $n+2$.

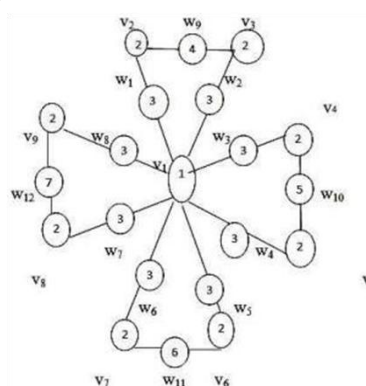
Proof

Let the vertex numbers of a fan graph be $v_1, v_2, \dots, v_{2n+1}$. F_n and w_1, w_2, \dots, w_n are the new vertices. Therefore, the complement of the fan graph's total number of subdivision graphs is $3n+1$.

The remaining vertices (v_2, v_3 , etc.) are assigned color 2 while the central vertex is given color 1. The newly added vertices w_i are colored in n various colours.

The dominant vertex is the one in the center. Every adjacent vertex v_i and each vertex w_i dominate each other. For proper coloring, $n+2$ colors are needed. As a result, the complement of F_n 's subdivision graph's dominator chromatic number is $n+2$.

Example



Sub Division of Fan graph F_4

The central vertex is assigned with colour 1 and the remaining vertices v_i , $i=2, \dots, 2n+1$ are assigned with colour 2.

The newly introduced vertices w_i are coloured with n different colours. The central vertex dominates itself. Each vertex w_i dominates itself and every adjacent vertices v_i . Therefore $n+2$ colours are required.

Conclusion

Here sub division of complement of some graphs are discussed. We can prove more results on these graphs.

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ATTITUDE TOWARDS INTEGRATED TEACHER EDUCATION PROGRAMME CONTENT, CONVICTION, CLARITY

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Abstract

Attitude is concerned with an individual way of thinking, acting and behaving. NCTE Regulations 2014 and NEP 2020 stands for improvement of teacher education in all dimensions to address the educational needs of teacher educators, pupil teachers and students. The study aimed to assess the Teacher Educators' Attitude towards integrated teacher education programme. NCTE Regulations 2014 is a new regulation for improvement of learning environments for all students in order to make them a competent and effective teacher which requires change in the curriculum and modification in teaching and learning which can be helpful for all the students in an active and effective class system. The basic need of integrated courses recognized by NCTE Regulations 2014 and NEP 2020 is to create infrastructure for teacher education in colleges of higher education and teacher education in order to inculcate the feeling of expert teacher and a significant member of society. The integrated B.Ed course starts after completion of senior secondary education. A sample size of 35 teacher educators working in teacher education colleges located in Dindigul district of Tamil Nadu were taken as sample for the study. Attitude towards teacher education programme scale was constructed and validated by the investigators. The findings revealed that majority of the teacher educators indicated high level of attitude towards integrated teacher education programme. The male and female teacher educators have differ significantly in their attitude towards integrated teacher education programme.

Keywords: *Attitude, Teacher Educators, Integrated Teacher Education Programme, NEP 2020.*

Introduction

A number of innovations and modifications have been carried out in Indian Education System before and after independence. It has been improved from time to time according to social needs and requirements still India remains a knowledge-taking country rather than a knowledge creating country. If we want to sustain the process of development in all its aspects of life, we have to go with the global changes. For that Indian education system must be effective. India had an affective education system in its Vedic period but with the passage of the time it has been deteriorated. The importance of teacher education in the educational programme of the country is of great significance. The greatness of the

country does not depend on huge buildings, gigantic projects and large armies but on the quality of its citizens. If nation has a youth of sterling character and unimpeachable patriotism, it is found to make rapid progress in all fields. Therefore, the sacred duty of the teacher is to impart the right type of knowledge and make them good citizens. It is the teacher who impresses his/her students with his/her personality and teacher educators are the concern with for making the pupil teachers effective and a responsible citizen of the country.

Review of Literature

The success of any initiatives to implement integration in an educational programme depends strongly upon the support and attitudes of teacher

educators involved. It has been suggested that if teachers believed or perceived integrated teacher education programme as fulfilling neither their own or their students' needs.

Murali Korada (2022) "The New approaches of Teacher Education: NEP 2020" study Reveals that the teachers will require training in high quality content as well as pedagogy teacher education be gradually moved to multidisciplinary approach. As well as teacher-educators are also lacking of motivation and enthusiasm towards integrated teacher education programme.

Nimisha Beri, Lalit Sharma (2019) "Teacher's Attitude towards Integrating Teacher Education Programme" study reveals that the field of education has also got greatly influenced by integrated teacher education, which certainly altered whole education process. The study also exhibits that teacher-educators also have some anxiety towards using ICT tools and devices during teaching learning process.

Significance of the Study

A teacher teaches a concept to the students which is a cognitive process. Even though the teacher possesses all the soft skills in him, expression of the skill and sharing the skill with others plays a vital role. Because the teaching-learning is a tri-polar process. This will speak about their teaching competency. As teacher education requires multidisciplinary inputs, and education in high-quality content as well as pedagogy, all teacher education programmes must be conducted within composite multidisciplinary institutions. To this end, all multidisciplinary universities and colleges - will aim to establish, education departments which, besides carrying out cutting-edge research in various aspects of education, will also run B.Ed. programmes, in collaboration with other departments such as psychology, philosophy, sociology, neuroscience, Indian languages, arts, music, history, literature, physical education, science and mathematics. Moreover, all stand-alone TEIs will be required to convert to multidisciplinary institutions by 2030, since they will have to offer the 4-year integrated teacher preparation programme. So the present study focuses

on attitude towards integrated teacher Education Programme among teacher educators of Dindigul District.

Statement of the Problem

Integrated Teacher Education Programme envisions to provide excellent quality pre-service teacher education that addresses the longstanding issue of insufficient focus on disciplinary knowledge and lack of its integration with professional knowledge in teacher preparation in India. Teachers attitude towards integrated courses as it is fundamental to effective teaching. Hence an attempt was made by investigators entitled "**Attitude Towards Integrated Teacher Education Programme- Content, Conviction, Clarity**"

Objectives

12. To find out the level of attitude towards integrated teacher education programme of teacher educators.
13. To analyse the level of attitude and any significant difference towards integrated teacher education programme of teacher educators with regard to gender.

Research Question

Is there any significant difference between male and female teacher educators in their attitude towards integrated teacher education programme?

Delimitation

1. The study is limited to teacher educators in Dindigul district only.
2. The tool was constructed (attitude Scale) and developed within the constraints of time, human and materials available. Moreover, only face validity was ensured for the present attitude scale.

Method Used

The investigators adopted survey method to study "Attitude of Teacher Educators towards Integrated Teacher Education Programme.

Population and Sample

The population of the present study consists of teacher educators from colleges of education in Dindigul district, Tamil Nadu. The investigator has used simple random sampling technique for selecting the sample from the population. The sample size consists of 35 teacher educators.

Tool Used

This study aims to find out the level of the Attitude of Teacher Educators towards Integrated Teachers Education Programme. Investigators has constructed and validated the tool on Attitude of Integrated Teachers Education Programme Scale. The scale consists of 25 items with four point rating scale i) Strongly Agree, ii) Agree, iii) Disagree and iv) Strongly Disagree. The tool is validated for its content by experts and the reliability as 0.783 using test-retest method was established by the investigators.

Statistic Techniques Used

Mean, SD and 't' test and Percentage analysis were used in this study.

Analysis of Data

Table 1 Level of Attitude towards Integrated Teachers Education Programme

Attitude towards Integrated Teacher Education Programme	Low		Moderate		High	
	N	%	N	%	N	%
	7	22.0	22	62.9	6	17.1

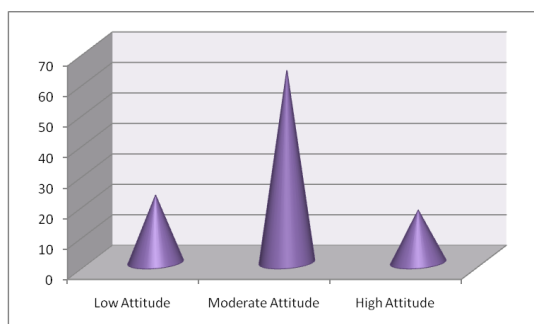


Figure 1 Level of Attitude Towards Integrated Teachers Education Programme

The percentage analysis reveals that 20.0% of teacher educators have low attitude, 62.9% teacher educators have moderate attitude and 17.1% of teacher educators have high attitude towards integrated teacher education programme.

Table 2 Level of Attitude Towards Integrated Teachers Education Programme of Teacher Educators with Regard to Gender

Attitude towards Integrated Teacher Education Programme	Gender	Low		Moderate		High	
		N	%	N	%	N	%
	Male	1	6.3	10	62.5	5	31.3
	Female	6	31.6	12	63.2	1	5.3

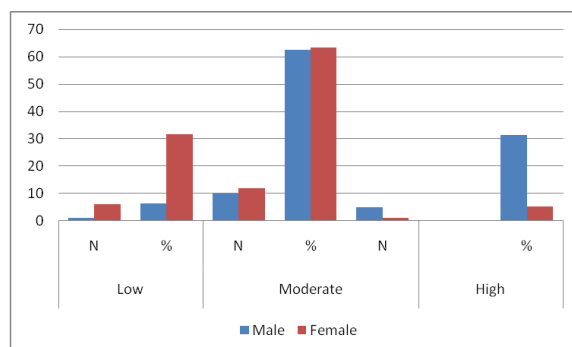


Figure 2: Level of Attitude towards Integrated Teacher Education Programme of Teacher Educators with regard to Gender

The Percentage analysis reveals that 6.3% of male and 31.6% of female teacher educators have low attitude, 62.5% of male and 63.2% of female teacher educators have moderate attitude and 31.3% of male and 5.3% of female teacher educators have high attitude towards integrated teacher education programme.

Table 3 Difference between Male and Female Teacher Educator in their Attitude towards Integrated Teachers Education Programme

Attitude towards Integrated Teacher Education Programme	Gender	Count	Mean	S.D	Calculated 't' value	Remarks
	Male	16	52.44	4.195	3.697	S*
	Female	19	46.68	5.012		

(At 5% level of significance the table value of 't' is 1.96, S*- Significant)

There is a significant difference between male and female teacher educators in their attitude towards integrated teacher education programme. While comparing the mean scores male teacher educators is 52.44 and female teacher educators is 46.68 and the calculated t value is 3.697. The male teacher educators may higher in their attitude towards integrated teacher education programme. As the 't' value at 0.5% significant level and above 1.96, it is found that there is significant difference between the attitude of male and female teacher educators towards integrated teacher education programme.

Interpretation and Discussion

There is a need to develop awareness about NCTE Regulations 2014 among teacher educators who revealed less positive attitude towards integrated courses recognized by the NCTE. The administrators simply can form the policies, but the government who executes and implements the integrated courses in actual sense. Government should allocate more funds to implement the policies. Appropriate manuals for implementation of NCTE Regulations 2014 should be given to teachers to be made sure that all teachers have understood clearly about all that is given in the syllabus for integrated courses. Teachers should be encouraged to form favourable attitudes toward the practice. They should be made aware of the requirements of the system. This course caters to the need of twenty first century skills (NCTE).

Conclusion

Education is proving to be effective instrument that can raise students' interest, attitude and attention. The study revealed that female teacher educators are less attitude towards integrated teacher education programme than male teacher educators. So from these, we can clarify that, there is a gap of awareness between teacher educators male and female. The government should take initiative to provide more awareness to all teacher educators more faculty development programmes, Seminar, orientation programmes. The Concept of integrated teacher Education Programme is unique in nature and revolutionary in the field of teacher education. This

new venture by Government of India, NEP 2020 will change the scenarios of education system in India. It will also take India to a new height in the field of education.

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PROBLEMS AND PROSPECTS OF AGRICULTURAL MARKETING IN INDIA

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Abstract

Agriculture plays a pivotal role in the economic development of a nation. Agriculture is fundamentally different from industry. The marketing of farm products is a complex process. Agricultural marketing involves many activities and processes through which the nutriment and raw material move from the farm to the final consumers. The marketing system should be so designed as to give proper reward to the efforts of the agriculturist. But unfortunately, in India, the middlemen enjoy the benefits at the cost of disability, illiteracy of the poor Indian farmers. This paper focuses to know the problems faced by the farmers in the marketing of agriculture goods and to offer valid suggestions to overcome the problems faced by the Indian farmers at the time of marketing their produced goods. It is crucial to the farmers to make informed decisions about what to grow, when to harvest, to which market produce should be sent and whether or not to store it. Agricultural marketing consist of two major concepts viz., "agriculture" and "marketing". In India, there are network of cooperatives at the local, regional, state and national levels that assist in agricultural marketing. The commodities that are mostly handled are food grains, jute, cotton, sugar, milk and areca nuts. Currently large enterprises, such as cooperative Indian sugar factories, spinning mills, and solvent-extraction plants mostly handle their own marketing operations independently. Medium- and small-sized enterprises, such as rice mills, oil mills, cotton ginning and pressing units and jute baling units, mostly are affiliated with cooperative marketing societies. Market information is an important facilitating function in the agriculture marketing system. Market information is a means of increasing the efficiency of marketing system and promoting improved price formation. Hence there is a need to create awareness among the farmers through the agricultural extension agencies like the State Department of Agriculture, KrishiVigyanKendras so that the marketing information on agriculture commodities are incorporated in the extension services along with production aspects to the farmers.

Keywords: *Agriculture Marketing, Cultivation, food-grains, commercial-crops, Problems, Prospects.*

Introduction

Agricultural marketing consist of two major concepts viz., "agriculture" and "marketing". The first concept agriculture aims at producing the agro food products with the use of natural factors for the welfare of human. It is fully depends on natural processing. The second concept marketing refers to the activities that are done by the business organizations to promote their products and services to their targeted customers. In marketing the targeted customers can be attracted and maintained by creating strong customer values for them in the organization. It is possible through, effective market survey, market trending, better customer service and satisfaction, customer focus and continuous follow up.

In India, there are network of cooperatives at the local, regional, state and national levels that assist in agricultural marketing. The commodities that are

mostly handled are food grains, jute, cotton, sugar, milk and areca nuts. Currently large enterprises, such as cooperative Indian sugar factories, spinning mills, and solvent-extraction plants mostly handle their own marketing operations independently. Medium- and small-sized enterprises, such as rice mills, oil mills, cotton ginning and pressing units and jute baling units, mostly are affiliated with cooperative marketing societies. There are several challenges involved in marketing of agricultural produce. There is limited access to the market information, literacy level among the farmers is low, multiple channels of distribution that eats away the pockets of both farmers and consumers. The government finding of farmers still depend on the local money lenders who are leeches and charge high rate of interest. There are too many vultures that eat away the benefits that the farmers are supposed to get. Although we say that

technology have improved but it has not gone to the rural levels as it is confined to urban area alone

There are varieties of agro products which are produced with dual purpose of domestic consumption as well as exporting. In the chain of agricultural marketing number connecting links such as farmers, suppliers, functionaries, importers, exporters, external beneficiaries and customers are involved.

According to the National Commission on Agriculture (XII Report, 1976), agricultural marketing is a process which starts with a decision to produce a saleable farm commodity, and it involves all the aspects of market structure or system, both functional and institutional, based on technical and economic considerations, and includes pre- and post-harvest operations, assembling, grading, storage, transportation and distribution.

Nickels (1978), In his book on the Principles of Marketing has stated that information is one key to increase marketing success for everyone. A market information system is an important tool used by modern management to aid in problem solving and decision making.

Amrutha (2009), Market Information System is a process of gathering, processing, storing and using information to make better marketing decisions and to improve marketing exchange.

Shakeel-Ul-Rehman (2012), The present study brings out past and present scenario of agricultural marketing prevailing in India, its challenges and future recommendations. Moreover the opportunities provide by agricultural marketing should be tapped effectively by the marketers.

Marketing Channels

Agricultural commodities move in the marketing chain through different channels. The marketing channels are distinguished from each other on the basis of market functionaries involved in carrying the produce from the farmers to the ultimate consumers. The length of the marketing channel depends on the size of market, nature of the commodity and the pattern of demand at the consumer level. The

marketing channels for agricultural commodities in general can be divided into four broad groups as:

- Direct to consumer;
- Through wholesalers and retailers;
- Through public agencies or cooperatives;
- Through processors.

Although the quantities moving in these channels vary with commodity and from state to state, but general features of these channels are as follows:

- The proportion of marketed surplus going directly from the farmers to consumers continue to be small (around one or two per cent) and has decreased over the years due to the increase in marketed surplus shifting of processing activities from consumer to the processors and increase in the demand for processed, packed and branded products. As the price received by the farmer in this channel is higher (both in absolute term and as a proportion of consumer's price) than others, government is encouraging direct marketing by the farmers through such schemes as ApniMandi, Rythu Bazar, etc.
- The private sector handles around 80 percent of the marketed surplus of agricultural products. The quantity of agricultural products handled by the government agencies has been about 10 per cent of the total value of marketed surplus. Further, around 10 per cent marketed surplus was handled by the producers or consumers cooperatives.
- The main functionaries in the marketing channel for agricultural commodities include village traders, primary and secondary wholesalers, commission agents, processors and retailers including vendors. Public agencies, farmers' cooperatives and consumers' organisations also perform many marketing functions.

Agricultural Marketing in India

Problems and Prospects

There are several challenges involved in marketing of agricultural produce. There is limited access to the market information, literacy level among the farmers

is low, multiple channels of distribution that eats away the pockets of both farmers and consumers. The government funding of farmers is still at nascent stage and most of the small farmers still depend on the local moneylenders who are leeches and charge high rate of interest. There are too many vultures that eat away the benefits that the farmers are supposed to get. Although we say that technology have improved but it has not gone to the rural levels as it is confined to urban areas alone. There are several loopholes in the present legislation and there is no organized and regulated marketing system for marketing the agricultural produce. The farmers have to face so many hardships and have to overcome several hurdles to get fair and just price for their sweat.

Neglect of Rural Markets

There are more than 21000 rural periodic markets, which have remained outside the process of development. These markets constitute the first contact points between the producer seller and the commercial circuits. Most of these markets lack the basic minimum facilities.

Infiltration

A common problem faced in the farmer's markets or the direct market systems is the infiltration of the traders or intermediaries in the guise of farmers. Though identity cards have been introduced and there are periodical checks, the problem persists in many farmers markets. There is need to curb this malpractice through proper monitoring and penalties.

Lack of Transportation Facilities

Agricultural sector is affected mostly by lack of transport facilities which includes all weather roads, appropriate transport vehicles for transporting perishable goods and lack of linkage roads to markets. Due to this, a chunk of money is expended over transportation costs.

Inadequate Research on Marketing

All the efforts of the government are directed towards maximising the agricultural production but less emphasis has been given on the conduction of new

researches for developing new marketing, storage, warehousing and preservation techniques. There is also need for research on consumer demands and preferences, handling and packaging.

Presence of Large Number of Middlemen

Due to lack of proper transportation, warehousing and infrastructural facilities farmers are forced to sell their produce at the point of origin. This widens the scope of middlemen as farmers are not directly connected to consumers. These middlemen charge abrupt high prices of these agricultural produce from the customers and also resort to malpractices like hoarding and black-marketing any investment and with their negotiation skills at higher prices to the other end. Remove the various malpractices prevalent in the present system. There is need to set up marketing committees which has the representation of growers, merchants, local bodies, traders and nominees from the government.

Importance of Agricultural Marketing

- Break the vicious circle of poverty
- Optimum utilization of agricultural resources
- Enhance the standard of living
- Basis of employment opportunity
- Basis of industrial development
- Creation of utilization
- Basis of foreign trade
- Source of national revenue
- Create the environment for investment

Problems in Agricultural Marketing in Developing Countries Like India

Lack of Finance

To finance seasonal requirements more finance is necessary in a particular period. Financial need also varies from year to year depending upon the quantity of production. Most of the financial needs of the farmers in India are met by moneylenders. An agriculturist in India born in debt lives in debt and finally dies in debt.

Product Quality

Many of the farmers are not aware of the need for quality seeds and fertilizers. The poor quality seeds and fertilizers used in land will result in poor product quality. In some places improper measuring of products are still in practice. This will result in loss for the farmers at the time of buying or selling of agro produce.

Market Information

The literacy rate of farmers in developing countries are comparably low than the developed countries. The farmers of developing countries may not have the updated knowledge of the market trend and activities. Hence they may unable to achieve the real price of their product.

Large Number of Middlemen

Concentration process is very important for agricultural goods. A long channel of distribution is needed and hence there are large numbers of middlemen. The long chain of middlemen takes a large amount of the agriculturist's share from the consumers' rupee. The middlemen sell the agricultural goods to the consumers at a higher price and give lower returns to the agriculturist.

Functionaries Participation

The functionaries in the marketing process hold a major share of profit in the form of commission.

Price Fluctuation

There is price fluctuation in agricultural products due to the imbalance in supply and demand.

Grading and Standardization

Grading and standardization is important for agricultural products. But it is not easy to grade and standardize the products, as there are many agricultural goods and one produce has many qualities.

Suggestions

Our country is an agricultural country. It is very important to remove the problems in the marketing

of agricultural goods. In order to remove the problems the following suggestions are offered:

- To reach the consumers directly to market the products produced by the farmers at a competitive price, the farmers should start a super market in urban centre with the support of other farmers.
- Another prominent problem is of low retaining power/bargaining power of the farmers, it is suggested that the farmers more particularly the marginal and small farmers should be provided the loans at lower rates for which the formalities should be reduced to the bare minimum.
- The production process is complete only when the produce has been marketed at remunerative price. It is imperative that the marketing activity should be guided by certain principles, which could help in increasing the income of the farmers.
- For proper marketing of agricultural goods adequate and appropriate transport facilities are necessary. They government must take proper steps to improve the transport facility to the farmers for marketing their products. Counselling centers should be set up in the villages at Panchayat level for awareness of the farmers regarding the worth of their stocks that they can sell at better price.
- To get the fair, just and remunerative prices for farmers, direct marketing is another good option. Efforts could be made to lift the entire stock that the farmers are prepared to sell at an incentive price.
- Contract farming needs to be encouraged
- The government should take necessary steps to increase storage and warehousing facilities to remove the defects in agricultural marketing.
- Farmers Association should take necessary steps for fixation of standards and grades of commodities.
- Holding of auction sales by Agricultural departments to ensure increased price to the cultivators.

- The farmers should form an association themselves with the support of government and NGOs to get fair information about the market situation.

Remedial Measures

- Make arrangement for education and awareness program for rural farmers in order to improve their knowledge in improving agro produce and its marketing process. These programmes will help to educate the farmers in usage of quality inputs, online help for productivity improvement, etc.
- Implement the rural development program in fast track to develop the infrastructural facilities such as road facility, communication facility, electricity, etc., in rural areas. This will help for easy transportation of agro produce to the market place.
- Creation of direct contact network between the farmers and customers will help in reduce the so much functionaries involvement and also to reduce the unnecessary brokerage or commission to the functionaries. This may increase the profit of the farmers. This can be possible by creating local outlets in villages.
- It is essential to provide subsidized power supply and loans to the farmers as the expenses towards power consumption takes considerable amount of investments.

Conclusion

The agricultural marketing plays a vital role in easy way agro produce distribution to the customers. Like all the marketing activities, it also aims in profit making. It helps the farmers to reach their customers within very short lead time. In order to avoid isolation of small-scale farmers from the benefits of agricultural produce they need to be integrated and informed with the market knowledge like fluctuations, demand and supply concepts which are the core of economy. Marketing of agriculture can be made effective if it is looked from the collective and

integrative efforts from various quarters by addressing to farmers, middlemen, researchers and administrators. It is high time we brought out significant strategies in agricultural marketing with innovative and creative approaches to bring fruits of labour to the farmers. There is no doubt that in any marketing there is a motive towards profit involved and at the same time the marketing is to be based on certain values, principles and philosophies such as offering just and fair prices to the farmers who toil hard to till. Bringing necessary reforms coupled with proper price discovery mechanism through regulated market system will help streamline and strengthen agricultural marketing.

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IDENTITY CRISIS IN SHAILA ABDULLAH'S *SAFFRON DREAMS*

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Abstract

Diaspora theory tells about the plight of the diasporas in the alien land. It tells how the diasporas are oppressed, marginalized and alienated by the mainstream society. It also tells of their double-consciousness, inbetweenness and how they struggle to find their own identity. The novel Saffron Dreams by Shaila Abdullah deals with the theory of Diaspora. The protagonist Arissa Illahi from Pakistan belongs to Islam and she settles in America. Arissa undergoes lot of sufferings because of her own religion in the foreign land as the terrorists who attacked the Twin Towers on September 11, 2001 are Muslims. She also loses her husband in the attack done on the Twin Towers. She suffers because of her wearing hijab as the people who belong to her religion are considered as murderers. She gives birth to a child who has lot of health problems. Though she finds her hopes dying, she tries to overcome all the hurdles that laid in her way. She goes on search for her own identity. She tries her level best to 'fit in' the alien land. The thirst to find her own identity makes her a highly spirited human being. Arissa's family also supports her in finding her identity. She finishes her husband's unfinished novel and through that she finds an identity for herself.

Keywords: Hybridity, Alienated, Marginalized, Oppression

Diasporic literature explores the identities formed in multiple places, languages, religions and cultures of 'homeland' and 'hostland'. Diaspora creates an encounter between cultures, languages, thoughts and people which produces what Homi Bhabha theorized as 'hybridity'. Search for Identity is a recurrent theme in all diasporic writings that talk of crossing the borders. The reasons for an immigrant to undergo migration are economical, social or otherwise. The obvious consequence, as a result, that he has been facing is the problem associated with his search for identity. The immigrants achieve new identity with their own abilities. They become very skillful to balance their relations with the adopted country. Though their path is not straight, they go ahead with risks to turn as negotiations of both culture and worlds. Similar kind of problem is portrayed in Shaila Abdullah's novel *Saffron Dreams*.

Shaila Abdullah, who is noted as 'Word Artist' is an award winning author and designer based in Austin, Texas. Abdullah has written several short stories, personal essays and articles for various international and U.S. publications. Most of her creative works focuses on the strengths and weaknesses of Pakistani women and their

unconventional choices in life. She also deals with the Asian experience in America, the conflict between the two worlds, discrimination, diversity and the culture of her adopted country in her writings. She presents her readers a window into the multicultural world through her vibrant characters.

This study is an attempt to find answers to the question of how the protagonist of the novel *Saffron Dreams* suffers because of the racialization of her religion and how she finds her identity that is lost in one of the enigmatic problems of Diaspora. The protagonist Arissa Illahi's quest for identity is explained through her moving on in the present with a hope for the future.

Arissa Illahi, a Pakistani, lives in New York with her husband with a lot of hopes for future. Arissa loses her husband Faizan in the terrorist attack on the Twin towers on September 11, 2001. It becomes a great loss for her. She says that wretched terror spoke of death in her ears and sickened her soul at once she reached the place where Faizan has dead. The thought that runs in her mind at that moment is "This cannot be a part of our lives. We live a sheltered existence" (SD 53). Arissa feels that she cannot live

the same way again and thinks they are sheltered no more.

Arisa feels very worried about her ill fate and also she is very angry about her own self as she did not accept Faizan's plan to return to Karachi because she wanted to live in New York for their better future. Arisa's dreams scattered in the scattering of the Twin towers. She becomes an outsider in the foreign land which had once recognized her. Her whole Muslim community comes under oppression by the Christian community as the terrorists who attacked the Twin towers belong to Islam. She suffers due to her religion and feels alienated. Arisa cannot bear this kind of alienation. It is expressed as she says,

For me, New York held so much promise, opportunities bursting at the seams. There was a sea of faces around me, but they all looked past me.....I saw the silent acknowledgement in the eyes of New Yorkers that at once declared me an outsider (SD 35).

Arisa witness all sorts of looks in the past few days. The gazes from familiar friends turn unfamiliar. She also witnesses the silent blank stares of strangers, the angry, wounded looks wanting to hurt and the accusatory side glances which screams silently, "You did it, your people brought the towers down" (SD 60). She in turn wants to tell them that they are not her people, the beliefs of those people do not even reflect the religion they rely so heavily on to justify their cause.

Arisa says that few days after the attack has taken place, when Arisa walked in the street she was ill-treated by four men. When Arisa told them that they had no idea of her suffering and that she is also a victim, one of the men told her pointing at her hijab that the veil that she wears is all a façade and added "You try to look pure, but you are evil inside. You are the nonbelievers not us" (SD 62). She taunted him as a moron and said that her religion does not preach terror and the terrorists are using that as a crutch to fulfill their own objectives. She pointed to her baby in her belly and told him that the baby's father also died in the attack. The most dreadful moment came

then, as the boy kept the knife close to her throat. She somehow managed the whole situation. The whole scene left a strong impression on her mind.

Arisa says that her Muslim community is watched very closely by the Americans. They jumped with every horn or commotion on the street and withdrew a little more within themselves and guilt-ridden with sins they have not committed besides they walked fast when alone. She tells that after the list of the hijackers' names and nationalities was published, many Arab and Asian immigrants put up American flags on their cars and shops. They considered that as a sign of solidarity laced with hope to escape discrimination. It was their attempt to show loyalty to a nation which was attacked. Muslim people changed their identity and adopted the American identity to get rid of the accusing stares of the Americans. For example her friends changed their names – Salim became Sam and Ali became Alan in an attempt to hide identities. Some women took down their hijabs, afraid of being targeted and adopted Western style of dressing and men cut their beards.

Arisa and her Muslim people suffer from loss of identity. Irving Howe, a Jewish American who is a literary and social critic, has identified 'nostalgia' as "the real reason for the expatriate's need to evolve ethnic origins" (Jain 51). She feels nostalgic towards her own homeland when she states, "We were homesick individuals in an adopted homeland. We couldn't break free from our origin, and yet we wanted to soar. The tension in our hearts left us suspended in mid- air" (SD 60).

Arisa feels very depressed when the news reporters ask her, "Muslim harmed by Muslim, how do you react?" and "Mrs. Illahi, being a Muslim, how does it feel to be attacked by your own people?" (SD 123). The questions from the reporters made her desperate. They made her answer in a sarcastic way. She says,

When you put all your potatoes in a sack, you should know they all have unique flavors. Some are rotten, some fresh. Just because they are clumped together doesn't make them all the

same.....They are not my people, but I don't think you are smart enough to figure that out (SD 124).

Arisa says that while they were settling in, the world was changing at breakneck speed and rapidly deteriorating. She cannot bear the false analysis presented daily on channels across the country. She says that the Western world with its unjust beliefs and its constant stereotyping of Muslims irritated her. "Why did they attack us?" was the question popped out everywhere. Arissa hears the same in a talk-show in which a caller suggests the host to go to the fundamentals of why they did this to them and adds the question, "Why do they want to harm us? Is it because of the teachings of their religion?". "Precisely. Their faith teaches that if they harm nonbelievers, they will go to heaven" (SD 155) answers the host to the caller. This incident informs how the Muslims are marginalized by the mainstream society. It makes Arissa to question the belief of the dominant people. She asks, "Don't the Americans know that terror has no religion? Don't they know that religions do not preach terror?"

Arisa waits for the spring to bloom colorful hopes for their future. Dr. Vachaspati Dwivedi tells, "It is similar to Shelley's Ode in which a poet can wait for 'Spring', the cherished change and hope for a better future but it is never so early or easy" (Onkar Nath 68). Arissa Illahi tries to move on in her life with the support of her in-laws. Her mother in-law wants Arissa to finish Faizan's unfinished novel *Soul Searcher*. She is pregnant with Faizan's son and wants to give birth to the child despite knowing that the child has several disabilities. She is driven by an urge to outrun her fate and grind it beneath her feet.

In her process of finding her own identity, Arissa wants to get rid of her Muslim identity and assimilate into the American culture. She wants to take away her *hijab*. She feels the chillness of the environment when she takes away her *hijab*. It is the first step in her process of assimilation. She says, "I slid the *hijab* from around my neck. The wind felt chilly on my bare head. It was a new sensation. You can do

anything you set your mind to, Arissa Illahi, a voice from the past whispered to me" (SD 2).

Arisa feels that thinking about the past and mourning will provide nothing to the future rather let go of the past will. Arissa says that she does not feel a sense of betrayal as she lets the wind dance with her hair for the first time. She feels that her action is not a betrayal to her own religion. In her process of finding her self-esteem, She asks, "who was I bidding farewell to?" whether to the age old tradition or to the husband she had kept alive in her heart. Arissa wants to get rid of her *hijab* which brought terror in her life. She does not want to own it as her own religion has took away her husband from her.

Arisa's mother-in-law supports her in her assimilation towards the American culture. Her mother-in-law supports her in her period of bereavement. She is very different from Arissa's mother who does not care much for Arissa. Arissa stops her mourning and she undergoes healing. She comes out of the haunting memories in the past as she mentions:

Faizan's life lost for an unclear and deadly cause, my own bleeding heart at the knowledge that I had traveled through time to return to the state in which I had entered the world, wailing, alone, exposed, and covered in blood. Faizan's half of the picture, on the other hand, seemed to fade every time I looked at it. Was it my imagination, or could it be that my healing had finally begun? (SD 89).

Arisa thinks that she cannot write better than her husband and unable to use the powerful words which give so many meanings to life. Her mother-in-law encourages her to write. accepts her mother-in-law's desire of finishing 'Soul Searcher' because she does not want to bring down the hope of her mother-in-law.

Arisa says that she has made several decisions that her world was not hers anymore and it was soon to be inhabited by another human being, helpless, disabled and totally dependent. When Arissa looks at her to-do list, she finds out three things stated there: "Lose veil, Move and Complete Soul Searcher". This

list becomes a plan in her quest for identity. Arissa feels that after Faizan, the child within her had provided her with the will to move on.

Arissa wants to take up a job for herself which would provide her hope and better future. She finds a newspaper clipping which has an ad stated “Need an associate editor for a South Asian Publication”. She feels very happy as she has got a job which will help her in her process of moving on.

Arissa gives birth to her child Raian. The child undergoes several difficulties as he has several deficiencies and disabilities. Arissa too undergoes several difficulties as she has to take care of the child with disabilities and her widowed state also brings in a problem in raising the child. Most of her time is spent in the children’s hospital to give speech therapy, hearing therapy and so on. Arissa has not touched the novel after the birth of Raian, as he needed a lot of care. Arissa tells that the *Soul Searcher* called her from the bureau each morning. She wants to finish the novel to make sure that her husband Faizan is not forgotten. She also thinks that the novel will give her an identity in the foreign land which marginalized her and considered her differently.

Arissa feels very proud when she sees the warm loving eyes of her husband in the poster. Her pride is shown when she states, “I walked away carrying a sense of pride tinged by loss. This moment that has come after a million agonizing moments was mine” (SD 226).

Soul Searcher urges her to search her own identity. She feels very proud in her writing as she tells that the art was not her masterpiece, but it was better than any other work of hers. She says, “Some

notions had vacated, some dreams redesigned, thoughts regrouped, new plans drawn” (SD 232). Arissa has new hopes of her future.

Thinking of Faizan Arissa says, “I have no more goals, only a little gift left by you, our son and your parting gift that gave me the gift of hope and survival!” (SD 230). She also says “he might not be a product of someone’s saffron dreams but he was definitely the answer to mine” (SD 232). Raian signals her that she is shining.

Thus the protagonist Arissa Illahi loses her hope in the beginning. Later she gets support from her family members in her process of finding her own identity. Arissa moves on in the present leaving the past behind and finds an identity for herself.

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THE PLETHORIC RISE OF INDO-ENGLISH LITERATURE IN PRE-INDEPENDENCE EPOCH AND ITS TRIBUTE TO INDIAN SOCIETY: A STUDY

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Abstract

Literature is true reflection of the society, irrespective of language; Literature has been vast and vital influence on it. Without Literature the person cannot express his ideas or share his feelings to anyone. Indians have a vast history of traditional arts and have a long directory of literature from various prolific writers from different timeline which resonates in modern Indian English literature. Indian English literature has come into the play around 200 years ago, and well matured in this era. The Indian English literatures have been bifurcated into three phases, and are Imitative, Assimilative and Experimental. Very few writers in India were highly educated in pre independence epoch and were highly influenced by the Victorian and Romantic epoch writers and started to echo their works in their own traditional way. Indian English literature theme was highly based on Environment, Cultural heritage, Nationalism etc., i.e., highly anthropogenic, and self-styled and were highly nostalgic among themselves of their works in the comparisons to predecessors works. Indian writers also thought of indigenous reader, so it ought to have a desi appeal and was favourable to all readers, for them the feature of Indianness made it eye catching. Here every writer tried to remain natural and honest in their works. Indian English literature is a mixture of all anglicized variety of different ethnic culture across the globe.

Keywords: *Victorian, Romantic, Imitative, Assimilative, Nationalism and Desi.*

Introduction

The term Indian English literature (formerly known as “Indo Anglian or Indo-English literature), connotes literature written in English by Indian authors. It remarkably differs from Anglo-Indian literature which was created by Englishmen in India, who were fascinated by her romantic and exotic charm. They made India the main theme of their writings. It is “for the most part, merely English literature marked by Indian local colour”.

Indian English literature is the outcome of the cross fusion of two fruitful cultures-Indian and English. It is literature created by Indians both before and after independence. All Indian writers who wrote in English since the days of Raja Ram Mohan Roy down to our own time belong to Indian English literature. It spontaneously and powerfully expresses varying shades of emotions, thoughts and feelings typical to the genius and character of India. Indian English literature is “a curious native eruption, an expression of the practical no less than creative

genius of the Indian people. Indians have written-and are writing in English for communicating with one another and with the outside world, for achieving self-expression too artistically, using English, if necessary or necessarily, in an Indian way”. English, which has been domesticated and nativised in India, has been one of our own languages like Kannada, Punjabi, Marathi, Bangali etc. Hence, literature written in Indianised or nativised English is Indian English literature. It bears an indelible stamp of Indianness which implies “Life Attitudes”, “Modes of Perception”, “Life Patterns”, “Behaviour of the People” and “Traditions that have emerged over the years in India”. Gowri Despande asserts: “...We are right in asserting that we are Indian poets writing in English. Our landscape is Indian; our thought is moulded by our political, social, economic and philosophical scenario”. Indianness or the Indian experience of life cannot be restricted to rigid definitions, as its expression varies from person to person, writer to writer, poet to poet and novelist to

novelist. It is this richness and variety of experience which imparts colour and beauty to Indian English literature. It embodies the Indian sensibility which has come down to us through the vintage Vedic period. Indian English literature is a well established literary discipline which has international public readers.

Methodology Adopted

This paper focuses on the overview of Indian English literature and its background history, numerous writers with their works published, Inspiration of their writings and sources which they used. This paper also shows the classification of Indian English literature chronological wise, Along with detailed explanation of “The Great Trios” of Indian English literature.

Brief History and Etymology of Indian English Literature

The rise of the Indian Writing in English is, at the onset, to be located historically. The first connection that we should be looking at is the introduction of the English language as a medium of instruction in India and the introduction of English literature as a subject in the Universities. Before Indians could write poetry in English, two related preconditions had to be met. First, the English language had to be sufficiently indianised to be able to express the reality of the Indian situation. Secondly, Indians had to be sufficiently Anglicized to use the English language to express themselves. In 1780, India's first newspaper, ‘Hicky’s Bengal Gazette’, was published in English by James Augustus Hicky. In 1817, the Hindu college, which later became Presidency College, the premier educational institution of Bengal, was founded.

Macaulay’s Minute upon Indian Education introduced in 1833 provided for the introduction of English as a medium of instruction with the claim that “the English tongue would be the most useful for our native subjects.” While presenting his famous minute, Macaulay admitted quite candidly that he had not read any of the Sanskrit and Arabic books and yet did not desist from making such a

pronouncement: “...A single shelf of a good European library is worth the whole native literature of India and Arabia. ...All the historical information which has been collected in the Sanskrit language is less than what may be found in the paltry abridgements used at preparatory schools of England...”

India thus became a kind of testing ground for the launch of English literature in the classroom at a time when English Universities were still steeped in the Latin and Greek classics. English was, as a result, introduced in educational institutions, Courts and offices thus dislodging the traditional use of Arabic and Sanskrit as a mode of communication and documentation. Lord William Bentinck announced in 1835 that the government would “favour English Language alone” henceforth and would move towards knowledge of English literature and Science through the medium of English language alone”.

The Woods Dispatch of 1854 proclaimed the establishment of the Universities at Bombay, Madras and Calcutta and thereafter made the English language accessible to students, professors and also the officials of Government offices. To begin with the introduction of English at these levels had some interesting repercussions. What is disparagingly called “Babu English” today became the first offspring of the unholy encounter between the British English language and the unwilling Babu. The ‘Art and Craft’ and discomfort with which they used the language in the offices in course became a matter of derision. In the arena of literary studies too English began to assert itself. The first Indian novel in English was Bankim Chandra Chatterjee’s *Rajmohan’s Wife* appeared in 1864. This novel was set in a Bengal village. Through a simple domestic story it highlighted the central concern: that of the virtue of renunciation over self-love. Salman Rushdie referring to the same sense of artifice and discomfort of the earliest users of the English language calls this first novel written by an Indian in English a ‘dud’. Bankim Chandra Chatterjee (1838-1894) who went on to attain a high stature as a writer produced other novels in his mother tongue, Bengali,

of which *Anandmatha* (1882) and *Durgeshnandini* (1890) deserve mention.

The period from 1850 to 1900 is the imitative phase when the Indian poets were romantic poets in the Indian garb or in George Bottomley's words "Matthew Arnold in a saree" or as some derogatively observes "Shakuntala in a mini-skirt". The chief sources of inspiration were the British romantic poets: Wordsworth, Scott, Shelley, Keats, Byron. The period from 1900 to 1947 is the assimilative period when the Indian poets still romantic tried to assimilate the romanticism of the early nineteenth century British poets and the "new" romantics of the decadent period for expressing the consciousness of the Indian renaissance between nationalism and political changes which ultimately led to the attainment of political freedom in 1947.

The first phase of Indian poetry was the period of literary renaissance in India. Derozio's poems, Kasiprasad Ghose's *The Shair* or *Minstrel* and other poems, Michael Madhusudan Dutt's *The Captive Lady*, Manmohan Ghose's Love Songs and Elegies are a testimony to the creative upsurge occasioned by the romantic spirit kindled by the literary renaissance. Toru Dutt alone among these romantic poets of the first phase puts an emphasis on India and her heritage by putting into verse a large number of Indian legends. The romantic Toru Dutt is also a predecessor in respect to the use of the tree in verse as demonstrated by "*Our Casuarina Tree*", a predecessor in respect of childhood memories recalled with nostalgia or regret.

The poets of the second phase, still romantic in spirit were Sarojini-Naidu, Tagore, Aurobindo Ghose and Harindranth Chattopadhyaya. The poetic output of these poets was prolific. Romanticism of these Indian poets was fraught with nationalism, spirituality and mysticism. It was therefore different from English romanticism. Indian romanticism widened the poet's vision. While Aurobindo's was the search for the Divine in Man and Tagore's was the quest for the Beautiful in Man and Nature. Both were philosopher poets. Sarojini Naidu's romantic muse underscored the charm and splendor of traditional

Indian life and Indian scene. She had a fine ear for verbal melody as she was influenced not only by English poetry but also by the Persian and Urdu poetry.

The beginning of the twentieth century saw a gradual growth of the novel form in English in India, Romesh Chandra Dutt was important figure writing at that time. He occupied important Government posts before retiring as the Diwan of the Royal Baroda State. He wrote six novels in Bengali, out of which two he translated into English: *The Lake of Palms* (1902) and *The Slave Girl of Agra* (1909). Both these novels were published in London and were hailed as writings with dense plots and vivid characterization.

However one name that stands apart from this body is that of Rabindranath Tagore. It would be inapt to appropriate him as a writer of English because he wrote with equal felicity and grace in Bengali. As a matter of fact he was not known as a writer alone but as an equally accomplished poet, playwright and painter. He was above all a visionary, a man who conceived institutions like Vishwabharati and gave to the world an ingenious model of Education. *The Home and the World* (1919), *The Wreck* (1921) and *Gora* (1923) have all been translated from Bengali to English. However, *Gitanjali* made Tagore a world literary figure fetching for him the highest honour, the Nobel Prize in Literature for the year 1913 and more importantly is considered as a significant ground that provided a spiritual interface between East and West. Written in 1913, it elevated Tagore to a literary immortality.

Modern Indian English Literature (Experimental-Phase)

Its era starts from 1928-1947, The Famous Trios Mulk Raj Anand, R.K. Narayan and K.Raja Rao were at zenith level Compared to other contemporary authors. Speaking of The Big Three, Walsh said: "It is these three writers who defined the area in which the Indian novel was to operate. They established its assumptions; they sketched its main themes, freed the first models of its characters and elaborated its particular logic. Each of them used an easy, natural

idiom which was unaffected by the opacity of a British inheritance. Their language has been freed of the foggy taste of Britain and transferred to a wholly new setting of brutal heat and brilliant light.”

Mulk Raj Anand started his career with the novel *Untouchable* (1935). It was a unique work because the convention of Indian works having the highborn and the privileged as central protagonist was broken down. The hero, Bakha is a low caste sweeper boy and the novel is a description of the experiences that he undergoes in one day and as they impinge on his consciousness. The structure of the novel draws extensively from James Joyce's *Ulysses* in the use of stream of consciousness technique. Apart from this Western influence (he was also a member of the famous Bloomsbury group of writers in London too) another important quarter, which affected his writing, was the idea of socialistic society as propounded by Mahatma Gandhi. The solution to Indian casteism that was given in *Untouchable* was in accordance with Gandhi's idea of dignity for the low-born. His other novels, *The Village* (1939), *Across the Black Waters* (1940), and *The Sword and the Sickle* (1942) are also works with a reformative agenda.

R.K. Narayan whose first book was *Swami and Friends* (1935) He created the fictitious region of Malgudi – a small South Indian town – “A blend of oriental and early 1914”. The characters are the small time residents of this town and go about their quotidian concerns. However out of this daily humdrum emerge certain life-affirming, brilliant flashes that the writer captures for the reader. Except for his work, waiting for Mahatma, which features the Quit India Movement of 1942, current political issues do not figure in his writings. *The Dark Room* (1938) is the story of Savitri married to a callous husband Ramani. *The Guide* (1958) was one of his most appreciated works. It tells the story of Raju the guide and his love for Rosie whom he first meets as a client's wife.

K.Raja-Rao has produced four novels and a collection of short stories till date. *Kanthapura* (1938), *The Serpent and the Rope* (1960), *The Cat*

and *Shakespeare* (1965) and *Comrade Kirrilov* (1976) and *The Cow of the Barricades* (1947). *Kanthapura* is the story of a South Indian town that is affected by the Civil Disobedience Movement. What is interesting about the book; however is the narrative technique used by Rao? The story is told through the voice of the old woman inhabitant of the village who uses the structure of the traditional folk epic, the puranas. The book fuses the spirit of the traditional religious faith of the village with that of the Nationalist Movement.

Conclusion

New works arise when old works are well reviewed and thoroughly analysed, Pre independence writers were Pole Star for many writers and readers in post colonial phase and were considered as building blocks of Indian English Literature. There are many writers in Modern Indian English Literature and their contributions are plethora. Some prominent are Ruskin-Bond, Salman-Rushdie, Vikram Seth, Arundhati-Roy, Amitav-Ghosh, Arvind-Adiga, Jhumpa-Lahiri, Anita-Desai, Kiran-Desai, late President APJ Abdul Kalam.

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ROCKS AND RAGS: A STUDY OF OCTAVIA BUTLER'S *PARABLE OF THE SOWER* AS AN EPIDEMIC STORY

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Abstract

Drug addiction is one of the major social evils. A large number of people irrespective of their age are falling prey to drugs because of various factors. Many works have been written on the substance abuse and their resultant crimes. The Crack Epidemic of the United States remains one of the major incidents related to drug consumption and addiction in the nation's history. Octavia Estelle Butler's novel Parable of the Sower deals about drug addiction as one of its sub-themes in the future Earth. Parable of the Sower is widely acknowledged because of its relevance in today's time. Butler presents a dystopic future where environmental and climactic changes wreak havoc in the lives of people. In addition to this, the humans butcher each other because of the addiction of pyro drug which makes them enjoy fire literally. The aim of this paper is to analyze Butler's Parable of the Sower as the pyro epidemic novel which highly resembles the crack epidemic of the United States in the later part of the twentieth century.

Keywords: Octavia Butler, Pyro, Crack Epidemic, Parable of the Sower, Drug Addiction

Dystopic writings have become the norm of the day and Science Fiction writers are the forerunners in presenting an apocalyptic Earth where many factors contribute to the destruction of Earth and humanity. Several anthropogenic factors like over population, deforestation, over consumption, pollution make life on Earth impossible. These ecological threats in turn create social threats, leading humans to harm each other to achieve their ends. Several anti-social behaviours are a menace to our society and they are being committed every day all around the world. "Most types of anti-social behaviour fit into one of three categories – street problems, nuisance neighbours or environmental crime. . . . Serious criminal behaviour includes criminal damage, vandalism, making threats of violence or behaving violent, graffiti, drug dealing, dangerous dogs, harassment, public disturbances" ("Types of antisocial behaviour"). It is not surprising that many of these acts are committed by young people. Of these, substance abuse is highly dangerous and difficult to control.

Substance abuse refers to the harmful or hazardous use of psychoactive substances, including alcohol and illicit drugs. Psychoactive substance use can lead to dependence syndrome – a cluster of behavioural, cognitive, and physiological phenomena that develop after repeated substance use and that typically include a strong desire to take the drug, difficulties in controlling its use, persisting in its use despite harmful consequences, a higher priority given to drug use than to other activities and obligations, increased tolerance, and sometimes a physical withdrawal state. ("Substance abuse")

Many novels have been written on drug addiction and how it affects both the spaces – individual as well as social. Luke Davies' *Candy: A Novel of Love and Addiction* (1998), Beatrice Sparks' *Go Ask Alice* (1971), *The Lotus Crew* (1984), William S. Burroughs' *Junkie* (1953) and Ellen Hopkins' *Crank* (2004) are some of the novels based on drug addiction and its violence.

Drugs are a very common element in science and speculative fiction. Avid readers of science

fiction cannot forget the drug ‘Melange’ in Frank Herbert’s *Dune*. Melange gives increased lifespan and heightened senses to its users. ‘Glitterstim’ of *Star Wars* gives telepathic abilities to its users. Famous ‘Red pill’ and ‘Blue Pill’ of *Matrix* cannot be easily forgotten by the movie buffs. ‘Serum 114’ is the drug used in *A Clockwork Orange* by Anthony Burgess. It is given to the protagonist to make him intolerant towards the things he loves the most. The list goes on and it is only evident that drugs are used as a part of both utopias and dystopias in science and speculative fiction.

Octavia Estelle Butler was a prominent Black science fiction writer who is considered to be the third point of Afrofuturism along with artists Sun Ra and George Clinton. Afrofuturism is a cultural aesthetic that combines several elements together that presents the future through the lens of Afrocentricity. Butler’s works are mostly afrofuturistic that have a black female protagonist on whose shoulders the fate of the survival of humanity rests – quite a subversion of the established conventions of science fiction. Butler’s *Parable of the Sower* is a perfect example of a dystopian writing. The Oxford Dictionary of Literary Terms defines “dystopia” as follows: “A modern term invented as the opposite of utopia, and applied to any alarmingly unpleasant imaginary world, usually of the projected future. The term is also applied to fictional works depicting such worlds” (Baldick 100). Butler authored this novel in the year 1993 and the plot is set in the future 2024. When one reads the novel, the likeness of the contemporary period is unmistakable.

Butler’s future year 2024 is full of chaos because of both the environmental and economic crises that were not taken care of. Politics has turned into a gutter for real and it was battling religion on one side and science on the other side. Poverty, exploitation, slavery and diseases are rampant. People are butchering each other either with or without a cause. With the spread of a new illegal drug that begins a kind of epidemic, no one is safe in Butler’s world. Butler captures the essence of

humanity – how they work with each other and how they work against each other in her novels. The aim of this paper is to explore the condition of the drug induced epidemic in the novel *Parable of the Sower*; to analyze the actions of the drug addicts and their consequences in the already dystopic world.

Drug addiction remains one of the major global problems. Teenagers fall easy prey to drugs and it is even used by people of varying ages to overcome their presumed problems and for the sake of pleasure they receive through the oblivious state. Drug usage is high in many countries of the world and the United States almost tops the list. And they have already experienced the drug induced epidemic in the late 90s. “The biggest surge in the use of drug occurred during the “crack epidemic,” between 1984 and 1990, when the drug spread across American cities. The crack epidemic dramatically increased the number of Americans addicted to cocaine. . . . Crack is a solid form of cocaine that was widely used in the late 90’s in the United States. Even the United Kingdom experienced their own crack epidemic in 2002” (“Crack Cocaine: A Short History”). Several non-fictional works documented the devastation of the crack usage during the time: *Dark Alliance* (1998) by Gary Webb, *Cocaine True, Cocaine Blue* (1994) by Eugene Richards, *The Big White Lie* (1993) by Michael Levine, *Another Day in Paradise* (1997) by Eddie Little. Octavia Butler seemed to have developed interest in this area and much of the occurrences in the novel *Parable of the Sower* reflect the real happenings of the time as the novel was published in the year 1993.

The plot of the novel unfolds through the journal entries of the black female protagonist Lauren Oya Olamina who is just fifteen years old and has hyperempathy - she is able to feel the pain and pleasure of others. She lives with her family in a walled enclave in Los Angeles, which is protected by the community together. Lauren forms her own religion, a belief structure that is based on science and facts and names the belief system as “Earthseed”. She equips herself to survive the harsh world outside the walls by reading everything that

she could get her hands on – survival books, books on farming and gardening, books on travel, histories and science books. She learns shooting during her hunting trips, learns to keep her hyperempathy in check and packs an emergency pack that is always ready to grab and run. When her walled community is destroyed by the drug addicts, she sets on a journey towards north, in the guise of a man and she forms her very own community in the end of the novel. The sequel of this novel, *Parable of the Talents* was published in 1998. It traces the growth of Lauren and her Earthseed as one of the global belief systems.

The readers come to know of the drug first through Keith, Lauren's brother. He is the trouble kid of the family. When he is only thirteen, he feels he should prove himself as a man and so slips out of the neighborhood much to the chagrin of his family. After the first two times of his disappearance, Lauren's father stops reacting to his absence and resigns himself from Keith's business. On one occasion when Keith comes home, he opens up to Lauren. As Lauren herself plans to leave the community one day, she absorbs all the information he gives her. It is then he tells her about the new kind of a drug, the drug addicts and their behaviours. When Lauren asserts that she can survive the real world out there, he bursts out:

"Hey, I saw a guy get both of his eyes gouged out. After that, they set him on fire and watched him run around and scream and burn. You think you could stand to see that? . . . Hell no! Crazies did that Paints. They shave off all their hair – even their eyebrows – and they paint their skin green or blue or red or yellow. They eat fire and kill rich people. (Butler 110)

The very phrase 'they eat fire' suggests that it is a kind of pyromania – the desire to set fire to things. The addicts are termed as 'paints' in the novel since they paint their faces with different colors for reasons only known to them. Soon the drug usage becomes an epidemic; becoming more prevalent in the country.

Keith goes on to describe the effects that are caused by this drug. The addicts forget themselves

and they go to any extent to feel the pleasure. It is evident that the drug is used extensively by the rich people in the beginning. Keith continues to live outside the walls and soon he is killed. Lauren understands the real monstrosity of the drug and its effects once she gets to see Keith's body. "Someone had cut and burned away most of my brother's skin. Everywhere except his face. They burned out his eyes, but left the rest of his face intact – like they wanted him to be recognized. They cut and they cauterized and they cut and cauterized . . . Some of the wounds were days old. Someone had an endless hatred of my brother" (Butler 113). Lauren gets to know the real situation after seeing his body; she finally gets that she has to be more careful in her journey out there. Lauren even thinks that her hyperempathy could be a solution to prevent one from killing others. "I would never wish anyone dead in that horrible way. I think he was killed by monsters much worse than himself. It's beyond me how one human being could do that to another. If hyperempathy syndrome were a more common complaint, people couldn't do such things" (Butler 115).

Much of the destruction in the novel happens because of arson. Not only the paints use fire to gain pleasure and wreak havoc to others; but the thieves and criminals also use fire as arson to loot things from people. They not only use it to steal from others but also to get rid of those they dislike with arson. "People are setting fires to do what our arsonist did last night – to get the neighbors of the arson victim to leave their own homes unguarded. People are setting fires to get rid of whomever they dislike from personal enemies to anyone who looks or sound foreign or racially different" (Butler 143). Butler here makes a subtle commentary on the human nature. No matter how worse the situation they are in, the humans would still find reasons to fight with each other. Butler observes that humans are intelligent beings but they are destroyed by their sense of superiority. She has talked about this very nature in her other novel series *Xenogenesis*.

The rage of the pyro drug is on the rise and Lauren gets to know more about the drug:

Then there's that fire drug with its dozen or so names: Blaze, fuego, flash, sunfire The most popular name is pyro – short for pyromania. It's all the same drug, and it's been around for a while. From what Keith said, it's becoming more popular. It makes watching the leaping, changing patterns of fire a better, more intense, longer-lasting than sex. Like Paracetco, my biological mother's drug of choice, pyro screws around with people's neurochemistry. But Paracetco began as a legitimate drug intended to help victims of Alzheimer's disease. Pyro was an accident. It was a homebrew – a basement drug invented by someone who was trying to assemble one of the other higher-priced street drugs. The inventor made a very small chemical mistake, and wound up with pyro. That happened on the east coast and caused an immediate increase in the number of senseless arson fires, large and small. (Butler 143-44)

Butler's pyro is highly similar to that of the crack that was widely used in the United States in several ways. Both the drugs make the consumers become violent and commit vandalism in excess. It is a well-known fact that a person under the influence of drugs is harmful to self and others.

Experts say the shift in patterns of drug use has directly affected the type of crimes being committed at street level. Heroin addicts, previously identified as being responsible for the vast majority of property-related crime, traditionally fund their habits through activities such as burglary, breaking into parked cars, shoplifting and credit card fraud. Crack, however, leaves heavy users edgy, paranoid and dangerously desperate. Because of this they are more likely to get involved in violent, opportunist crimes such as mugging, mobile phone theft and carjacking. ("Crack 'epidemic' fuels rise in the violent crime")

Butler's pyro has a similar effect- it makes the addicts to commit arson and vandalism to a greater extent. Robledo is finally destroyed by the paints. In an unsuspected night, the drug addicts come and

destroy the community completely: "I think they must have been pyro addicts – bald people with painted heads, faces, and hands. Red faces; blue faces; green faces; screaming mouths; avid, crazy eyes, glittering in the firelight. They shot us and shot us and shot us" (Butler 154). Lauren searches for her family but she is not able to find them. She begins to scavenge things amidst the destruction. Even a logical person as she could not fathom a valid reason for their actions. Some of the paints are also killed in the fight between them and the Robledo people.

The inhumanity of the paints is evident from the carnage they left behind in Robledo:

Richard Moss, stark naked, lying in a pool of his own blood. His house, closer to the gate than ours, had been burned to the ground. Only the chimney stuck up blackened and naked from the rubble. . . . Little Robin Balter, naked, filthy, bloody between her legs, cold, bony, barely pubescent. Yet she might have married my brother Marcus someday. . . . Russell Dory, Robin's grandfather. Only his shoes had been taken. His body had been almost torn apart by automatic weapons fire. An old man and a child. What had the painted faces gotten for all their killing? (Butler 162-63)

At last she finds Zahra Moss and Harry Balter, her neighbors. The three of them group together and plan to travel north for a better chance. The real horror of the incident is brought out when Zahra recounts how her daughter is killed:

She had seen her daughter killed, seen the blue face who shot Bibi as Zahra ran, carrying her. She believed the blue face was enjoying himself, shooting at all the moving targets. She said his expression reminded her of a man having sex. "I fell down," she whispered. "I thought I was dead. I thought he had killed me. There was blood. Then I saw Bibi's head drop to one side. A red face grabbed her from me. I didn't see where he came from. He grabbed her and threw her into the Hsu house. The house was burning everywhere. He threw her into the fire. (Butler 168)

Such is the effect of the drug; it makes the addicts forget everything – about them and about everything else in the world. All that thing matters is only their high and pleasure. When it comes to killing, the pyro addicts do not differentiate between infants and adults. All they need is to have something to set fire on and watch it with ecstasy. The effects of the drug portrayed in the novel are very similar to the criminal crimes that were found in the consumers of crack in 1980s America.

Lauren's hyperempathy is the side effect of the drug Paracetamol that was used by her mother during her pregnancy. Even Zahra's mother has taken drugs and she shares her experiences with Lauren:

My mama took drugs, too . . . Shit, where I was born, everybody's mama took drugs – and whored to pay for them. And had babies all the time, and threw them away like trash when they died. Most of the babies did die from the drugs or accidents or not having enough to eat or being left alone so much . . . or from being sick. They were always getting sick. Some of them were born sick. They had sores all over or big things on their eyes – tumors, you know – or no legs or fits or can't breathe right . . . all kinds of things. And some of the ones who lived were dumb as dirt. Can't think, can't learn, just sit around nine, ten years old, peeing in their pants, rocking back and forth, and dripping spit down their chins. There's a lot of them. (Butler 192)

This brings up the harsh reality of the consequences of drug usage. The condition is even worse for the pregnant mothers and their babies. Usage of street drugs (illegal drugs) can cause many health complications in women. Drug consumption before and after pregnancy might lead to infertility, placental problems, preterm labor, miscarriage and stillbirth. Babies that are born to drug addicts might have the following complications: premature birth, low birthweight, heart defects, birth defects, several infections, Neonatal Abstinence Syndrome (NAS), learning and behavior problems, Sudden Infant Death Syndrome (SIDS) and much more. (Street Drugs and Pregnancy). Butler portrays the

consequences of the drug addiction realistically through her characters.

Lauren and her group are travelling further up the north and their situation is not getting better any more. In addition to the drug addicts, severe climatic changes also play havoc in their lives. Earthquake seems to be a very common occurrence and the group struggle to survive. "This far north, the radio reporters shorten the name to "pro" or "ro" and they say there are plenty of addicts. Addicts are running wild, setting fires in areas that the earthquake didn't damage" (Butler 246). The pyro addicts try to kidnap the children of the group. They sneak in unnoticed and try to kidnap a little girl called Tori. But Lauren and her people put up a fight and manage to chase the paints away but lose a member of the group – Jill Gilchrist. She is killed in the shootout and this only makes the group more willful to survive and stay together.

Most of the characters in the novels do not have firsthand experience with the pyro addicts but every one of them has seen the carnage they leave behind. One of the members Emery is used to those and she tells others, "They'll burn everything. . . They won't stop until they've used up all the 'ro they have. All night, they'll be burning things. Things and people" (Butler 304). Pyromania becomes a rage of the millennials. Emery herself escapes from debt slavery and she tells that the Pyros would steal children to be sold in order to get more drugs. "They would have sold my Tori to get some more 'ro'" (Butler 304). The group becomes more determined to safeguard themselves against anyone and anything. They buy more ammunition and guns and practice hard. One might wonder about the state of the government and law and order. Ever since the beginning of the novel, Butler portrays the government as an indifferent institution towards its citizens. All the government servants only care about their office and about their own survival. In the novel, the government takes no effort to control the usage of drugs or to mitigate the sufferings of the people. In reality, during the crack epidemic of the United States, the then President Ronald Reagan carried out several measures to wipe out the drugs in the country.

The administration of U.S. President Ronald Reagan early on began to prioritize what came to be

called the “War on Drugs,” which combatted drug trafficking and aimed to end the crack cocaine epidemic destroying many lives. The efforts included the passing of federal anti-drug laws, increased federal anti-drug funding, the initiation and expansion of prison and police programs, and the establishment of private organizations, such as Partnership for a Drug-Free America, to campaign on its behalf. (Turner)

But no such help comes to Lauren and her people from the government’s side. Finally, the group settles down in a secluded area in Northern California which Lauren calls “Acorn” and begins to live, learn, work, and grow. Butler continues Lauren’s story in the sequel *Parable of the Talents* set in 2032. Pyro drug is still prevalent but not like before; many other agents take the place of pyro and the world is apocalyptic. Butler ends the novel with a message that one should have hope amidst everything and only that will help one survive.

The very relevance of Butler’s writings in today’s world make her a kind of prophetic and realistic writer. In all her writings, people are plagued by their very own actions. Though her novels are set in dystopia, Butler ends them with a hope for humanity – the choice to be better humans. The concept of drug induced epidemic is highly relevant today and there might be a possibility that fiction becomes real too. The people are now plagued by the COVID crisis but this does not stop the other plagues. The Executive Director of UNODC (United Nations Office on Drugs and Crime) Ghada Waly issued the following statement regarding drug usage amidst the COVID-19 crisis: Vulnerable and marginalized groups, youth, women and the poor pay the price for the world drug problem. The COVID-19 crisis and economic downturn threaten to compound drug dangers further still, when our health and social systems have been brought to the brink and our societies are struggling to cope. We need all governments to show greater solidarity and provide support, to developing countries most of all, to tackle illicit drug trafficking and offer evidence-based services for drug use disorders and related diseases, so we can achieve the

Sustainable Development Goals, promote justice and leave no one behind. (“World Drug Report 2020”)

News of drug trafficking, illegal drug trade, drug induced vandalism, drug addiction among the emerging youth are all over the media on a daily basis. In addition to this, the party culture added to the availability and usage of drugs among people. Not everyone follows the same pattern but those who get addicted to them become irrevocable at times. Poverty, limited resources, marginalization remain some of the major factors that increase the drug consumption among people. At the same time, personal responsibility cannot be completely ruled out of the picture. As Butler proposes in her novels, the element of choice is available to all the humans and they should use it responsibly.

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BAMA'S KARUKKU: DALIT AUTOBIOGRAPHY OF CHRISTIAN WOMEN

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Abstract

This research paper will focus on the Dalits Literature. Karukku is one of the most excellent autobiographies of a Dalits Christian woman. Bama is the nickname of Tamil Dalit women. Karukku means 'Palmyra Leaves'. she got the prize for the autobiography Karukku. This present paper is a witness community's to the suffering and the greatest reader life story. In article there is a patriarchal and caste-based society. her novel individual experience karukku is a reflection of different themes like religion, recreation, and education, through these perspectives, Bama gives us a clear picture of the caste oppression meted out to the Dalits christians not only by the upper caste society but more so within the catholic church itself. her novel Dalits writing in this language. karukku also uses an informal speech style which addresses the reader, and shares with the reader the author's predicament as Dalits and christian directly demystifying the theological argument and making her rather than a matter of conscience. Bama's revelation in karukku examines the present socio-economic society of Dalits women. The writing proceeds from a lived experience of poverty, violence, rejection and suffering from life. This study paper explores the different phases women struggle in the society and problems of caste exploitation with reference to Dalit Women Bama's karukku. Those autobiographies describe tremendous periods of society. In particular, Bama's work is autobiographical because it speaks to the predicament of the Dalits women. Accumulation of journals karukku.

Keywords: *Autobiography, Christian, Bama, Karukku, Suffering.*

Introduction

Pamyra leaf means karukku which, with their ragged edges on both sides, are like double-edged swords. By a felicitous pun, the Tamil word Karukku, containing the word hare, embryo or seed, also means freshness, newness, happiness. In her foreword, Bama draws attention and it refers to the words in Hebrews (New Testament), "karukku is the original autobiography of its kind to appear in Tamil, for Dalits writing in this language has not produced the spate of autobiographies which have appeared, for example, in Marathi. It is also in ways an unusual autobiography. It grows out of a mainly moment: a personal crisis and watershed in the author's life which drives her to make sense of her life as woman, christian, Dalits. It eschews the "confessional" mode, leaving out many personal information. The argument of the book is to do with the arc of the narrator's spiritual holy development both through the nurturing of her belief as a catholic, and her gradual realization of herself as a Dalit. every aspect of the

child's life is imbued with the christian religion. But parallel to this religious life is a socio-political and socio economic self-education that takes off from the revelatory moment when she first understands what untouchability means. It is double this perspective that allows for her to understand the deep rift between christian beliefs and practice. Bama's re-reading and interpretation of the christian scriptures as an adult allows for her to carve out both a social vision and a message of hope for Dalits by emphasizing the revolutionary aspects of christianity, the values of equality, social justice, and love towards all. her own life experiences urge her towards actively engaging in the sufferings of the oppressed. When she becomes a nun, it is in the stubborn hope that she will have a chance to put these aspirations into effect. she discovers, however, that the perspectives of the convent and the church are different from her

In the end, Bama makes the only choice possible for her. But she also sees the beginnings of a

significant change, if not in the church's practice, yet in the gradually growing awareness among Dalits, of their own oppression:

As well as this subversion of received Tamil, all Dalits in written is marked by certain other characteristics. It reclaims and remains close to an oral religion made up of work chants, folksongs, songs sung at rites of passage, as well as proverbs—and some of this culture belongs to the particularly women's sphere *karukku*, very interesting a story of Tamil Dalits catholicism in the uses, mainly in the central chapter which describes her spiritual holy from childhood. There is often a layering of meaning in certain words, where a Tamilized the Sanskrit word is given a new catholic meaning. It is also important to note that Bama consistently uses the language of popular catholicism, very broadly, and the terminology of theologians. This is certainly not comfortable reading for anyone. Bama in written to change hearts and minds. And as reader of her work we are asked for nothing less after the tenth class, I finished my final exams and went to home. My mother was walking from the street with a bundle on her head, made up of mango wood which she had gathered and tied together. I went along with her, back and forth, with two or three head-loads of firewood which I gathered for her. To come to our part of the village from Street, you had to cross and Thevar street, and then come past and bazaar.. I don't know why they were so surprised. In those days I really enjoyed that kind of hard physical labour It it is only recently that I find I cannot do it anymore.

When I saw our people working so hard night and day, I often used to wonder from where they got their strength. And I used to think, that at the rate they worked ,both men and women every single day, they should really be able to advance themselves. But of course, they never received a payment that was appropriate to their labour. and another thing. Even if they did the same work, men received one wage, women another. There is always paid men more. I could never understand why.

Even though they worked so hard and suffered bodily pain, our people laughed and were cheerful.

This is a population that was born to work. And however hard they toil, it is the same every day. The same broken-grain gruel. The same watery dried-fish curry. It seems they never ever reflect upon their own terrible state of affairs. But do they have any time to think? You have to wonder how the upper castes would survive without these people. For it's only when they fall asleep at night that their arms and legs are still; they seem to be at work all other times. And they have to keep working until the moment of death. It is only in this way that they can even half fill their bellies. she entered the convent with a firm motive of spending her life usefully ad meaning the way of serving the poor people .after she entered the convent ,she realized that there is no possibility of this service. always there is a discussion about what to prepare, what to eat and how to enjoy rather than the serving for poor people. They never thought about the suffering of these people. Even in the convent many people did not know what's mean 'Dalits' and a few had an ill opinion about the Dalits. she shrinks her face when they talk about Dalits. some words spoken about Dalits by the convent people Bama, popularly known as *karukku Bama*, was born in 1958 in Madras she is a prolific writer and goes by the pen first name Faustina Mary Fatima Rani. she holds a doctorate and has won the Crossword Award for her novel *karukku*. she is a woman with extraordinary courage, conviction and resistance to any form of oppression. she has a keen eye for beauty in nature, and profound insight into issues pertaining to caste, religion and women. she has thoughts and expression. I have always loved reading about the emotionally open and evocative relationships that women and share with themselves, their bodies, their several identities. This is what drew me to *Karukku* and this is why the book will stay with me. Bama is unabashed with her admissions and her random musing in her writing. she never attempts to tie all the loose ends of herself her life or her view of the world together. The power of her narrative is in that she leaves the question of how women Dalits, and in particular Dalits women will ever live in an easier unanswered. *karukku* is concerned with the

single issue of caste oppression within the Catholic Church and its institutions and presents Bama's life as a process of lonely self-discovery .Bama leaves her religious order to return to her village , where life may be insecure, but where she does not feel alienated or compromised.

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THE EVOLUTION AND IMPACT OF MINIATURE COSMETIC PRODUCTS IN THE INDIAN MARKET: A FOCUS ON WORKING WOMEN CONSUMERS

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Abstract

The evolution of miniature beauty products in India

The Indian beauty industry has seen a significant shift in consumer preferences towards compact and travel-friendly beauty products. The introduction of miniature versions of popular skin, makeup and hair care products has revolutionized the way women experience beauty treatments. Brands have capitalized on this trend by offering mini versions of their best-selling products, allowing consumers to try different products without committing to a full-size purchase. Miniature cosmetics are smaller-sized versions of regular beauty products, such as lipstick, foundation, or skincare items. These products are designed to be travel-friendly and convenient for on-the-go use. They are typically sold in smaller packaging, making them easier to carry in a purse or travel bag. For working women in India, who often have busy and hectic schedules, miniature cosmetics can be incredibly beneficial. These women often juggle multiple responsibilities, including work, household chores, and family commitments.

Keywords: *Miniature Cosmetics, Working Women, Convenience, Marketing Strategy, Cost Effective, Influencers, Social Media*

Introduction

This conceptual paper provides an overview of the evolution, trends, consumer behavior, marketing strategies and impact of miniature beauty products in the Indian market with a focus on female consumers. Miniature beauty products have taken the Indian beauty industry by storm, catering to the needs and preferences of female consumers. In recent years, the Indian beauty market has seen a surge in the popularity of miniature beauty products, offering convenient, travel-friendly and cost-effective solutions.

Consumer Behavior and Preferences

Women consumers in India exhibit distinct behaviors and preferences when it comes to miniature beauty products. Many women are attracted to mini-sized products because of their cute packaging and the sense of novelty they offer.

The trend of miniature beauty products for women in India has gained momentum due to several factors. Firstly, the convenience factor plays a major

role as smaller sizes are easy to carry and ideal for women on the go. Secondly, the availability of miniature products allows consumers to experiment with different brands and products without spending money. Additionally, the rise in popularity of mini cosmetics has been fueled by the emergence of social media influencers and beauty bloggers, as they often recommend and showcase these products to their followers.

Consumer Behavior and Preferences

Women consumers in India exhibit distinct behaviors and preferences when it comes to miniature beauty products. Many women are attracted to mini-sized products because of their cute packaging and the sense of novelty they offer. The ability to try new products without committing to a full purchase is also an important factor in increasing consumer interest. Moreover, the rise of conscious consumerism has led to an increase in demand for travel-friendly and eco-friendly beauty products, further fueling the popularity of miniature cosmetics.

Marketing Strategies and brand Initiatives

Impact on the Indian Beauty Industry

The advent of miniature beauty products has had a profound impact on the Indian beauty industry. This has opened up new opportunities for product innovation, allowing brands to meet the evolving needs and preferences of female consumers. The miniature cosmetics market segment continues to grow, contributing significantly to the overall revenue of cosmetics companies in India. In addition, the trend towards miniature products promotes sustainability and waste reduction, which is in line with the growing eco-conscious mindset of consumers.

Evolution of Miniature Cosmetic Products in India

The beauty industry in India has witnessed a significant shift in consumer preferences towards compact and travel-friendly cosmetic products. The introduction of miniature versions of popular skincare, makeup, and haircare products has revolutionized the way women engage with beauty routines. Brands have capitalized on this trend by offering mini-sized versions of their best-selling products, allowing consumers to sample a variety of items without committing to full-sized purchases. Miniature cosmetics offer a convenient solution. They take up less space, making it easier for women to carry them in their handbags or office bags. This way, they can easily touch up their makeup or skincare routine during the day, even when they are on the move.

Moreover, miniature cosmetics are often priced lower than their full-sized counterparts, making them more affordable for women who may be on a budget. This affordability factor can be particularly appealing to working women who want to look and feel their best without breaking the bank.

Trends in Miniature Cosmetic Products for Females in India

The trend of miniature cosmetic products in India for females has gained momentum due to several factors.

Firstly, the convenience factor plays a significant role, as smaller-sized products are easy to carry and ideal for women on the go. Secondly, the affordability of miniature products enables consumers to experiment with different brands and products without breaking the bank. Additionally, the rise of social media influencers and beauty bloggers has contributed to the popularity of miniature cosmetics, as they often recommend and showcase these products to their followers.

Consumer Behavior and Preferences

Female consumers in India exhibit specific behavior and preferences when it comes to miniature cosmetic products. Many women are drawn to mini-sized products due to their cute packaging and the sense of novelty they offer.

The ability to try out new products without committing to a full-sized purchase is also a significant factor driving consumer interest. Moreover, the rise of conscious consumerism has led to an increased demand for travel-friendly and sustainable beauty options, further fueling the popularity of miniature cosmetics.

Marketing Strategies and Brand Initiatives

Brands in the Indian beauty industry have adopted innovative marketing strategies to promote miniature cosmetic products to female consumers. Influencer collaborations, social media campaigns, and targeted advertisements have been instrumental in creating buzz around mini-sized beauty products. Brands often offer miniature versions of their bestsellers as part of gift sets, limited-edition collections, or travel kits to attract customers and encourage trial purchases.

Impact on the Indian Beauty Industry

The emergence of miniature cosmetic products has had a profound impact on the Indian beauty industry. It has opened up new avenues for product innovation, allowing brands to cater to the evolving needs and preferences of female consumers. The market segment for miniature cosmetics continues to

grow, contributing significantly to the overall revenue of beauty companies in India. Furthermore, the trend of miniature products has encouraged sustainability and reduced wastage, aligning with the growing eco-conscious mindset of consumers.

What Type of Miniature Cosmetics are Available in Indian market?

In the Indian market, a wide range of miniature cosmetics is available to cater to the needs of working women and others who value convenience. Some common types of miniature cosmetics include:

1. **Miniature Lipsticks:** These are smaller versions of regular lipsticks, often in travel-friendly sizes. They are available in various shades and finishes.
2. **Miniature Foundations:** These are compact versions of liquid or powder foundations, ideal for touch-ups on the go. They come in a variety of shades to match different skin tones.
3. **Miniature Mascara:** Miniature mascaras are perfect for adding volume and length to lashes while fitting easily into a purse or pocket.
4. **Miniature Eyeliners:** These are smaller-sized eyeliners that are easy to carry and use for creating different eye looks.
5. **Miniature Skincare Products:** This category includes miniature versions of moisturizers, serums, and other skincare products. They are convenient for travel and can help maintain a skincare routine.
6. **Beneficial for working women who are constantly on the move and need to touch up their makeup during the day.**
7. **Convenience:** The small size of miniature cosmetics makes them convenient to use. They can be easily stored in a desk drawer or makeup bag, allowing working women to freshen up their look quickly and effortlessly.
8. **Cost-effective:** Miniature cosmetics are often priced lower than their full-sized counterparts. This affordability makes it easier for working women to try out new products or shades without committing to a larger purchase.
9. **Variety:** Miniature cosmetics are available in a wide range of shades and formulas. This variety allows working women to experiment with different looks and styles, enhancing their beauty routine.
10. **Travel-friendly:** Miniature cosmetics are ideal for travel. Their small size makes them easy to pack in a carry-on bag or suitcase, ensuring that working women can maintain their beauty routine while on the go.
11. **Less wastage:** Since miniature cosmetics are smaller in size, there is less chance of wastage. Working women can use up the product before it expires, ensuring that they get the most out of their purchase.
12. **Space-saving:** Miniature cosmetics take up less space compared to full-sized products. This is particularly useful for working women who may have limited storage space in their homes or offices.
13. **Accessibility:** Miniature cosmetics are widely available in stores and online, making them easily accessible to working women across India. This accessibility allows women to purchase their favorite products whenever they need them.

(Picture Courtesy : www.google.com)

Just few names of miniature cosmetic brands globally which are also popular in India are Clinique, MAC Cosmetics, Benefit Cosmetics, NARS, Bobbi Brown and Urban Decay and Huda Beauty

Benefits of Miniature Cosmetics for Working Women in India

Following are the benefits of miniature cosmetics for working women in India explained

1. **Portability:** Miniature cosmetics are small and compact, making them easy to carry in a purse or handbag. This portability is especially

Overall, miniature cosmetics offer several benefits to working women in India, providing them with convenience, affordability, and versatility in their beauty routine.

Future Outlook and Recommendations

Looking to the future, the miniature beauty product trend in India is expected to continue its upward trajectory. Brands should focus on developing more innovative and sustainable mini options to meet the changing needs of female consumers. Using digital marketing strategies, interacting with influencers and using platforms

Social media will be critical for brands to remain relevant and competitive in the evolving world of beauty. Additionally, cultivating a sense of community and inclusivity among female consumers can help build brand loyalty and drive long-term growth in the mini cosmetics market segment

Miniature cosmetic products have been making waves in the Indian beauty industry, catering to the needs and preferences of female consumers. In recent years, the beauty market in India has witnessed a surge in the popularity of miniature cosmetics, offering convenient, travel-friendly, and cost-effective solutions to women across the country. This paper delves into the evolution, trends, and impact of miniature cosmetic products in India, specifically focusing on female consumers.

Conclusion

In conclusion, miniature beauty products have become an important trend in the Indian beauty industry, especially among female consumers. The convenience, affordability and novelty of mini

beauty products have resonated with women across the country, driving demand and innovation in the market. As brands continue to adapt to changing consumer preferences and behavior, the miniature beauty trend has the potential to shape the future of the beauty industry in India, offering exciting opportunities for growth and sustainability.

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