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Special Issue on

**VOICES AND VISIONS: NAVIGATING LANGUAGE, CULTURE, LITERATURE
AND REGIONAL DISCOURSES IN A MULTILINGUAL LANDSCAPE**

Special Issue Editors

**Dr Shoba Liza John | Dr. J. John Sekar | Dr. Samsrutha Devi A
Dr. Vishnu Raj P | Syamlal M S**



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In the current era of globalization, multilingualism has become a defining feature of cultural and social landscapes worldwide. As languages intertwine, they give rise to diverse expressions of identity, regional narratives, and literary forms. This multilingual dynamic not only enriches cultural exchanges but also raises crucial questions about the preservation of minority languages, the representation of local voices, and the negotiation of regional discourses within broader global frameworks.

This journal seeks to explore these intersections by focusing on how language and literature reflect and shape the complex interplay of cultural identities across multilingual spaces. By examining voices from various linguistic communities and their visions of literature, we aim to foster deeper insights into how regional and global narratives coexist and influence each other. Through this exploration, we hope to illuminate the power of multilingualism in expanding the boundaries of literary discourse, while highlighting the significance of regional cultures and their contributions to the global cultural mosaic.

EDITORIAL NOTE

The Bodhi Hybrid Conference on Voices and Visions: Navigating language, Culture, Literature and Regional Discourses in a multilingual Landscape is the second great venture of the Department of French and Additional languages. The multilingual conference brought forth a bunch of ideas and saw a heated discussion on the recent developments in the field of language. The conference witnessed the sharing of experience with regard to the implementation of FYUGP part of the NEP of the central Government. This issue presents to you a plethora of ideas on various fields pertaining to language, literature and culture. I hope this will shed light on various untrodden paths and pave way for future researchers.

Bonne Lecture!

Editors

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

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IS LITERARY THEORY THE SAME AS SCIENTIFIC THEORY?

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Abstract

This article explores the fundamental differences between literary theory and scientific theory. It argues that while both serve as frameworks for understanding their respective fields, they operate within distinct intellectual paradigms. Literary theory is characterized by its focus on interpretation, subjectivity, and cultural context. It often embraces complexity and multiple perspectives. In contrast, scientific theory is grounded in empirical evidence, testability, and the pursuit of objective truths. The article highlights how these divergent goals and methodologies reflect the unique purposes of the humanities and sciences, and underscores that literary theory and scientific theory, while both valuable, are not interchangeable.

Keywords: *interpretation, subjectivity, cultural context, objective truths, empirical evidence, adaptability*

Introduction

The question of whether literary theory is the same as scientific theory invites a deeper exploration of the fundamental differences between the humanities and the sciences. At first glance, both literary theory and scientific theory share common ground as intellectual frameworks that seek to explain, interpret, and predict aspects of the world. However, a closer examination reveals that these two forms of theory operate within fundamentally different paradigms, each with its own set of principles, goals, and methodologies.

Scientific theory, by its very nature, is grounded in empirical evidence and the pursuit of objective truths. It is built on the foundation of observation, experimentation, and falsifiability—a theory must be testable and capable of being proven wrong to be considered scientific. For example, the theory of gravity is supported by a vast body of empirical data and can be tested through repeated experimentation. As Thomas Kuhn famously noted in *The Structure of Scientific Revolutions* (2012), scientific theories evolve through a process of paradigm shifts, where new evidence can lead to the overthrow of old models in favour of more accurate ones.

In contrast, literary theory operates within a different intellectual tradition, one that prioritizes interpretation, subjectivity, and cultural context.

Literary theories, such as feminism, postcolonialism, or deconstruction, are not concerned with predicting outcomes or establishing universal laws. Instead, they offer frameworks for understanding the complexities of texts, and explores the ways in which literature reflects, shapes, and challenges societal norms. As Terry Eagleton (2008) writes in *Literary Theory: An Introduction*, literary theory is less about discovering objective truths and more about “revealing the often invisible structures that underlie and support our social practices.”

This divergence in purpose and methodology is crucial to understanding why literary theory and scientific theory are not the same. While scientific theories strive for simplicity and parsimony—Occam’s Razor dictates that the simplest explanation is often the best—literary theories embrace complexity and multiple interpretations. A Marxist reading of Charles Dickens’ *Hard Times*, for example, might focus on the critique of industrial capitalism while a feminist analysis could highlight the portrayal of gender roles. Both interpretations are valid within the framework of literary theory since it demonstrates its inherent plurality and resistance to reductionism.

Moreover, the adaptability of literary theory contrasts sharply with the rigidity of scientific theories. While scientific theories can evolve, they do so within strict limits dictated by empirical

evidence. Literary theories, on the other hand, are more fluid and open to reinterpretation. The evolution of feminist theory, for example, from its early focus on women's rights to more contemporary explorations of intersectionality and queer theory, illustrates the dynamic nature of literary criticism.

Review of the Related Literature

Recent literature in literary theory reflects a growing awareness of the intersections between literary and scientific methods, particularly in the areas of narrative, interdisciplinarity, and adaptability. While these developments suggest some convergence, the literature also reinforces the distinctiveness of literary theory, particularly in its embrace of pluralism and continuous evolution. This review highlights that while literary theory and scientific theory share certain methodological similarities, they remain fundamentally different in their goals, principles, and approaches to knowledge.

A notable trend in recent literary theory is the embrace of interdisciplinary approaches that blur the boundaries between literary analysis and scientific enquiry. For example, in *Narrative Science* (2021), Mary S. Morgan explores how narrative structures, typically associated with literature, play a crucial role in the construction and communication of scientific knowledge. It underscores the idea that both literary and scientific theories share common ground in their reliance on narrative to organize and convey complex ideas, suggesting a convergence of methods that challenges the strict separation of the two fields.

Objectivity (2007), by Lorraine Daston and P. Galison examines the historical development of the concept of scientific objectivity. The book traces how objectivity became a central value in science, exploring its evolution from the mid-19th century to the present. Daston and Galison discuss various types of objectivity, including mechanical objectivity, where scientists strive to eliminate subjective influence, and how different historical contexts shaped the understanding and practice of objectivity in scientific enquiry.

In *Articulating the World* (2015), Rouse examines how scientific concepts are not merely

tools for describing the world but are deeply intertwined with the practices that produce and refine them. He argues that our conceptual understanding is shaped by the active engagement with the world through scientific inquiry, challenging traditional views that separate scientific theories from the practices that generate them. *How Scientific Practices Matter* (2002) focuses on the significance of scientific practices in shaping not only the content of scientific knowledge but also its meaning and relevance. Rouse advocates for a practice-based philosophy of science, emphasizing that understanding science requires an appreciation of the activities, techniques, and material engagements that constitute scientific work. Both works contribute to a deeper understanding of how science operates not just as a body of knowledge, but as a dynamic, practice-driven process of world-making.

Culler (2007) interrogates the role that literature plays within various theoretical frameworks, emphasizing that literary texts are not just objects of analysis but also vehicles that shape and challenge theoretical paradigms. He examines how different theories—from structuralism to deconstruction—engage with literature, and how these engagements reflect broader questions about meaning, interpretation, and the function of language. Culler's work is particularly notable for its ability to bridge the gap between literary practice and theoretical reflection, making a compelling case for the continued relevance of literary analysis within the broader field of cultural and philosophical studies. The work stands as a significant contribution to both literary theory and the philosophy of literature, and highlights the essential, yet often contested, role of the literary in shaping critical thought.

Recent scholarship also emphasizes theoretical pluralism within literary theory, which stands in contrast to the often-singular focus of scientific theories. In *Literary Theory* (1983), Eagleton revisits the idea that literary theory is inherently pluralistic, allowing for multiple, often competing interpretations of a single text. This pluralism is seen as a strength, enabling a richer, more nuanced understanding of literature. Eagleton's analysis

demonstrates that, unlike scientific theories, which aim for consensus and universal applicability, literary theory thrives on diversity and the coexistence of multiple viewpoints.

The advent of digital humanities has further complicated the relationship between literary and scientific theories. In *Distant Reading* (2013) Moretti advocates for what he calls “distant reading,” a method that contrasts sharply with close reading by analysing large-scale patterns and trends across vast corpora of texts, often utilizing digital tools and statistical models. Moretti’s approach seeks to uncover the underlying structures of literary history that are often invisible when focusing on individual works. Through this lens, he explores how literary forms and genres evolve over time, how they spread across cultures, and how these processes can be mapped and visualized. *Distant Reading* has sparked significant debate within the literary community as it redefines the scope and scale of literary studies, suggesting that data-driven analysis can complement traditional interpretive practices. The book is a seminal text in the field of digital humanities, offering new perspectives on how we understand literature in the age of big data.

Meanwhile, *The Theory Toolbox: Critical Concepts and Contemporary Theory* (2023) by Jeffrey R. Di Leo and Robert E. Scholes stands out as a highly accessible and pragmatic guide to literary theory. The authors excel in demystifying complex theoretical concepts and makes them approachable for both novices and those seeking to refresh their understanding. Their use of clear explanations and practical examples effectively bridges the gap between theoretical abstraction and applied criticism. However, while the work’s straightforward approach is beneficial for introductory readers, it occasionally oversimplifies nuanced debates and may not delve deeply enough into the complexities of contemporary theory for advanced scholars. Thus, it serves as a valuable resource for introducing key concepts and engaging with literary theory in a practical manner.

The Routledge Companion to Literary Theory (2023) edited by Julian Wolfreys is a comprehensive, ambitious, and extensive compilation that effectively

captures the breadth and depth of contemporary literary theory. The volume’s strength lies in its diverse contributions from leading scholars, offering a comprehensive overview of both foundational theories and current debates. Each essay is well-crafted, providing insightful analyses and critical perspectives that reflect the latest developments in the field. However, the sheer scope of the anthology can be overwhelming, and its breadth sometimes sacrifices depth in individual areas. While it serves as an invaluable reference for understanding the various theoretical approaches, its expansive nature may not cater to readers seeking in-depth explorations of specific theories. Despite this, the Companion remains a crucial resource for those looking to grasp the multifaceted landscape of modern literary criticism.

However, *Post-Theory: New Directions in Literary Theory* (2023) by Fredric Jameson offers a provocative and insightful examination of the evolving landscape of literary theory. Jameson’s critical exploration of the shift away from traditional theoretical frameworks to new paradigms provides a thought-provoking perspective on contemporary discourse. His analysis is both rigorous and engaging, and challenges readers to reconsider established boundaries and embrace innovative approaches. Nevertheless, its focus on theoretical innovation may alienate those who prefer more traditional or established frameworks as Jameson’s critique sometimes veers into abstract territory without sufficient grounding in practical application. Despite this, it is a valuable contribution that stimulates critical reflection and encourages a re-evaluation of current theoretical practices.

Finally, *The Cambridge Companion to Literary Theory* (2024) edited by Neil Badmington and Jennie Batchelor offers a comprehensive and well-structured overview of key issues and debates in contemporary literary theory. The volume’s strength lies in its wide-ranging essays, contributed by prominent scholars, which provide both historical context and insight into current theoretical trends. Each chapter is meticulously crafted, making complex ideas accessible and relevant. However, the

companion's breadth occasionally leads to a lack of depth in some areas as it aims to cover a vast array of topics rather than delving deeply into any single theory. This broad approach might leave advanced readers seeking more detailed explorations of specific theoretical perspectives.

Knowledge Gap Identified

The review of the related literature highlights several knowledge gaps in the discussion of whether literary theory is the same as scientific theory. These gaps include a limited examination of specific instances where literary and scientific theories overlap in practice, a lack of comparative analysis regarding the impact of methodological rigour and interpretive flexibility on theory development, insufficient exploration of the influence of digital humanities on literary analysis, and a need for deeper investigation into how theoretical adaptability in literary studies compares with paradigm shifts in scientific disciplines. Moreover, there is a need for more detailed case studies or frameworks that explore how interdisciplinary methodologies can bridge the gap between the two fields. Addressing these gaps could provide a more comprehensive understanding of the relationship between literary and scientific theories.

Aim and Objectives

The aim of the article "Is Literary Theory the Same as Scientific Theory?" is to critically examine the similarities and differences between literary theory and scientific theory, explore how each operates within its respective intellectual tradition, and assesses whether these two forms of theory can be considered analogous or fundamentally distinct. It has the following objectives as well:

- 1) To analyse the foundational principles and methodologies underlying literary theory and scientific theory, highlighting the key distinctions and overlaps between the two.
- 2) To investigate the role of interpretation, empirical evidence, and truth-seeking in both literary and scientific theories, with a focus on how these elements shape the development and application of each type of theory.

Thesis Statement

Although both literary theory and scientific theory serve as frameworks for understanding and interpreting their respective domains, they fundamentally differ in their methodologies, goals, and epistemological approaches, with literary theory emphasizing interpretative richness and theoretical pluralism, while scientific theory prioritizes empirical evidence and objective validation.

Method

The exploratory method is particularly suitable for this study as it is essential for the initial stages of research. Literary theory, being a relatively recent field, is still in the early stages of development, especially concerning its impact on the institutionalization of English studies and its pedagogical significance in contemporary academia worldwide. Moreover, exploratory research is a methodological approach that is primarily used to investigate a research problem that is not clearly defined or is in its early stages. This method is employed to gain insights, develop hypotheses, and understand the broader context of the research topic. It is characterized by its flexibility and open-endedness, allowing researchers to explore a subject from multiple perspectives without a rigid structure or predetermined outcomes. The key features of exploratory research method are that:

- 1) It typically involves open-ended questions that encourage participants to share their thoughts, experiences, and insights without constraints.
- 2) The research design is often flexible, and allows for changes in direction as new insights emerge.
- 3) While it can involve quantitative methods, exploratory research is often associated with qualitative techniques such as interviews, focus groups, case studies, and ethnography.
- 4) The goal is not to test a specific hypothesis but to generate new hypotheses and insights that can be further examined in subsequent research.

John Dewey in *How We Think* (1910) emphasises the importance of enquiry and exploration in the learning process. His work has laid the foundation for exploratory research in the context

of education and problem-solving, advocating for a method that begins with open inquiry and moves toward structured investigation. Barney G. Glaser and Anselm L. Strauss in their seminal work titled *The Discovery of Grounded Theory: Strategies for Qualitative Research* (1967) introduces Grounded Theory, a research method that is inherently exploratory. It involves generating theory from data collected during the research process, rather than starting with a hypothesis. Their approach allows researchers to explore a phenomenon deeply and develop new theoretical insights based on empirical evidence. Claude Levi-Strauss' *Structural Anthropology* (1958) expands an exploratory method that involves a deep exploration of myths, kinship, and social practices to generate new theoretical frameworks.

In this study, the researcher conducted an in-depth investigation of both scientific and literary theories, with a particular emphasis on literary theories. To develop a new hypothesis, significant effort was devoted to analysing classical texts, which are an essential component of the higher education literary curriculum.

Results

The distinctions between scientific theory and literary theory are profound. They reflect the divergent purposes, methods, and epistemologies that underpin these two fields of enquiry. Scientific theory is grounded in empirical observation, experimentation, and the pursuit of objective truths about the natural world. It seeks to provide explanations that are testable, falsifiable, and universally applicable, often striving for predictive power and consistency within a given framework.

In contrast, literary theory is more interpretative and subjective, concerned with the analysis of texts, language, and meaning within cultural and historical contexts. It embraces plurality and ambiguity, recognizing that multiple interpretations can coexist and that meaning is often constructed rather than discovered. While scientific theories aim to describe how the world is, literary theories explore how we understand and represent the world through language

and narrative. These differences highlight the unique roles each theory plays in expanding human knowledge and shaping our understanding of both the physical and cultural realms. The table below highlights the key similarities and differences between scientific theory and literary theory:

Features	Scientific Theory	Literary Theory
Nature & Scope	Explains natural phenomena through empirical evidence and seeks objective, universal truths.	Is concerned with the interpretation, analysis, and critique of literary texts.
Empirical Support & Interpretive Framework	Is grounded in empirical evidence and is supported by data gathered through observation and experimentation.	Based on critical analysis and interpretation.
Testability & Falsifiability	Must be testable and falsifiable.	Different interpretations can coexist.
Predictive Accuracy vs. Interpretive Richness	Is able to make accurate predictions about future events or phenomena.	Concerned with the richness and depth of interpretation it provides.
Scope	Often seeks to explain a broad range of phenomena within a particular field. Its scope is usually wide, aiming for generalization.	Can have a wide or narrow scope, depending on the focus.
Simplicity vs. Complexity	Prefers simplicity (parsimony). Theories should be as simple as possible while	Often embraces complexity.

	still explaining the phenomena effectively.	
Internal Consistency	Requires strict internal consistency; all parts of the theory must logically cohere.	Also values internal consistency, but it is more flexible.
Adaptability	Is important, but changes are usually incremental and based on new data.	Is often more fluid and adaptable.
Objective Truth vs. Subjective Interpretation	Aims for objective truth that is universally applicable, regardless of individual perspectives.	Embraces subjective interpretation.
Generativity	Generates new hypotheses and experiments, leading to further discoveries and refinements.	Generates new readings and interpretations of texts, & often inspires other scholars to explore new avenues of analysis and critique.

Discussion

The features of a theory in general, especially in scientific contexts, differ in several key ways from those of literary theory. While both types of theories aim to explain and interpret aspects of their respective fields, their goals, methods, and evaluative criteria are distinct.

Nature and Purpose

Scientific theory aims to explain natural phenomena through empirical evidence and seeks objective, universal truths. It is concerned with facts, causality,

and prediction. On the other hand, literary theory is concerned with the interpretation, analysis, and critique of literary texts. It provides frameworks for understanding how texts function, what they mean, and how they relate to their cultural and historical contexts. For example, postcolonial theory examines literature produced in countries that were once colonies, analysing how these texts reflect and challenge the legacy of colonialism. It explores how a novel like *Things Fall Apart* by Chinua Achebe portrays the impact of British colonialism on African societies. Psychoanalytic theory interprets literature through the lens of psychoanalysis, focusing on the unconscious desires and anxieties of characters and sometimes the author. For example, Freud's analysis of Hamlet might explore Hamlet's hesitation as a reflection of Oedipal conflict.

Empirical Support Vs. Interpretive Framework

Scientific theory is grounded in empirical evidence and is supported by data gathered through observation and experimentation. On the other hand, literary theory is based on critical analysis and interpretation. It draws on philosophical, historical, and cultural contexts rather than empirical data. The "evidence" in literary theory comes from textual analysis, rather than observation or experimentation. For example, Marxist literary theory interprets literature through the lens of class struggle and economic power. A Marxist reading of Charles Dickens' *A Tale of Two Cities* focuses on the depiction of the French Revolution as a response to the economic oppression of the working class. Feminist literary theory interprets texts by examining how they portray gender roles and power dynamics. When analysing *The Handmaid's Tale* by Margaret Atwood, a feminist critic might focus on the oppressive patriarchy depicted in the story and how it reflects real-world gender inequalities.

Testability and Falsifiability

Scientific theory must be testable and falsifiable. It can be proven wrong through experiments or new evidence. On the other hand, literary theory is not typically testable or falsifiable in the scientific sense.

Different interpretations can coexist, and a theory may be more about providing a lens through which to view a text rather than about proving or disproving a hypothesis. In other words, multiple interpretations of a text can coexist without one necessarily being “right” or “wrong.” For example, Jacques Derrida’s deconstruction of *Plato’s Pharmacy* shows how the text both condemns and relies on writing, illustrating how multiple, conflicting interpretations are possible. Deconstruction is a literary theory that suggests that texts contain contradictions and oppositions that undermine their apparent meanings. Again, a psychoanalytic reading of Shakespeare’s *Hamlet* might explore Hamlet’s hesitation to kill Claudius as a manifestation of repressed Oedipal conflicts. While this interpretation cannot be empirically tested, it provides a compelling framework for understanding the character.

Predictive Accuracy vs. Interpretive Richness

Scientific theory’s key feature is its ability to make accurate predictions about future events or phenomena. On the other hand, literary theory is more concerned with the richness and depth of interpretation it provides. It does not predict outcomes but rather offers new ways of understanding texts and cultural artifacts. Applying deconstructive theory (that analyses the ways in which texts undermine their own meanings) to a poem by Emily Dickinson might reveal how the poem simultaneously asserts and questions ideas about death, creating a complex interplay of meanings.

Scope

Scientific theory often seeks to explain a broad range of phenomena within a particular field. Its scope is usually wide, aiming for generalization. On the other hand, literary theory can have a wide or narrow scope, depending on the focus. Some literary theories, like structuralism, aim to apply broadly across all texts, while others, like feminist theory, may focus on specific themes or genres. For example, a feminist reading of *The Scarlet Letter* by Nathaniel Hawthorne might examine the portrayal of

Hester Prynne as a woman who defies patriarchal society. Again, a structuralist theory (that applies to texts, arguing that they can be understood as systems of signs and symbols governed by underlying structures) might analyse a fairy tale like *Cinderella* by identifying common narrative structures (the transformation of the protagonist) that it shares with other shares.

Simplicity (Parsimony) Vs. Complexity

Scientific theory prefers simplicity (parsimony). Theories should be as simple as possible while still explaining the phenomena effectively. On the other hand, literary theory often embraces complexity. Literary theories can be intricate, drawing from multiple disciplines and allowing for multi-layered interpretations of texts. For example, a new historicist reading of *The Tempest* might explore the play’s themes of power and colonialism considering both the text and the historical context of England’s exploration and colonisation in the early 17th century. This approach leads to a complex interpretation that integrates various historical, cultural, and literary elements. Again, a postcolonial reading of Joseph’s *Heart of Darkness* might explore the complex relationship between the coloniser and the colonised, the depiction of Africa and Africans, and how the novel reflects and critiques colonial attitudes.

Internal Consistency

Scientific theory requires strict internal consistency; all parts of the theory must logically cohere. On the other hand, literary theory also values internal consistency, but it is more flexible. Contradictory ideas can sometimes coexist within literary theory, reflecting the complex and multifaceted nature of texts. Reader-Response theory focuses on the role of the reader in creating meaning. Different readers might interpret a text like Virginia Woolf’s *To the Lighthouse* in different ways, and all interpretations are considered valid within this framework. While the theory values consistency in the idea that meaning is shaped by readers, it allows for diverse and potentially contradictory interpretations. Again, one might read Scott

Fitzgerald's *The Great Gatsby* as a critique of the American Dream while another might see it as a tragic love story.

Adaptability

Scientific theory evolves as new evidence emerges. Adaptability is important, but changes are usually incremental and based on new data. On the other hand, literary theory is often more fluid and adaptable. Theories can be combined or reinterpreted as cultural and intellectual contexts shift, reflecting changes in society, politics, and thought. Queer theory evolved from feminist theory and psychoanalytic theory, adapting these frameworks to explore issues of gender and sexuality in literature. A queer reading of Oscar Wilde's *The Picture of Dorian Gray* might analyse the text's exploration of same-sex desire and societal norms, using concepts from both feminist and psychoanalytic theory. A queer reading of *Orlando* by Woolf might explore the fluidity of gender and identity in the novel, reflecting contemporary concerns about non-binary identities.

Objective Truth vs. Subjective Interpretation

Scientific theory aims for objective truth that is universally applicable, regardless of individual perspectives. On the other hand, literary theory embraces subjective interpretation. Different readers may derive different meanings from the same text, and multiple interpretations are often seen as valid. A new historicist reading of *The Tempest* might focus on the play's reflection of European colonialism, but the specific interpretation of this context can vary based on the critic's perspective. A structuralist analysis of a fairy tale like *Cinderella* might focus on the recurring narrative structures and character roles like hero and villain that appear across different versions of the story. However, different structuralists might interpret these patterns in distinct ways, leading to various conclusions about the text's meaning.

Generativity

Scientific theory generates new hypotheses and experiments, leading to further discoveries and refinements. On the other hand, literary theory generates new readings and interpretations of texts, often inspiring other scholars to explore new avenues of analysis and critique. Ecocriticism is a relatively recent literary theory that examines the relationship between literature and the environment. An ecocritical reading of Mary Shelley's *Frankenstein* might explore how the novel reflects anxieties about human intervention in nature. This approach can inspire further analysis of other texts from an environmental perspective, and generate new interpretations across a wide range of literature. Again, poststructuralism which builds on and critiques structuralism has generated a wide range of new interpretations and critical approaches. Roland Barthes' "The Death of the Author" challenged traditional notions of authorship and authority, leading to new ways of analysing texts that focus on the reader's role in creating meaning. This has inspired countless scholars to explore literature in innovative ways.

Limitations of the Study

The following limitations suggest that while exploratory methods can provide valuable initial insights, they should be supplemented with more structured and comprehensive research approaches to achieve a deeper and more balanced understanding of the differences between scientific and literary theories.

- 1) Exploratory methods often rely on qualitative analysis, which introduces subjectivity and researcher bias. This, in turn, influences how the differences between the two theories are identified and interpreted, potentially skewing the findings.
- 2) Exploratory studies typically focus on specific cases, texts, or examples, which may limit the ability to generalize findings across broader contexts. The unique characteristics of the selected examples does not fully represent the

broader landscape of scientific and literary theories.

- 3) The inherent complexity and ambiguity of both scientific and literary theories make it challenging to draw clear, definitive conclusions. Exploratory method struggles to account for the nuances and variations within each field, leading to oversimplifications.
- 4) Exploratory studies often lack the empirical rigour found in more structured research methods. This makes it difficult to validate findings or provide concrete evidence for the differences identified between scientific and literary theories.
- 5) Comparing scientific and literary theories involves bridging the gap between two distinct academic disciplines. Exploratory method faces difficulties in adequately addressing the specialized knowledge, terminology, and methodologies unique to each field, potentially leading to incomplete or imprecise analyses.
- 6) Both scientific and literary theories are dynamic and subject to change over time. An exploratory study does not fully capture the evolving nature of these theories, particularly when the research focuses on static or historical examples without considering ongoing developments.
- 7) Exploratory studies have a limited scope, focusing on particular aspects of scientific and literary theories while neglecting others. This results in an incomplete comparison that overlooks important dimensions of how these theories operate and interact.
- 2) Exploring how interdisciplinary approaches, such as those integrating digital humanities, cognitive science, or philosophy of science, can provide new insights into the relationship between literary and scientific theories. This could involve case studies where literary and scientific methods are combined to address complex problems.
- 3) Analysing how advancements in technology, particularly in digital tools and data analysis, influence both literary and scientific theories. Research could focus on how these technologies alter the methods and practices within each field and whether they create new areas of convergence.
- 4) Examining deeply the epistemological foundations of both fields to understand how concepts of truth, knowledge, and interpretation differ between literary and scientific theories. This could involve a philosophical analysis of how each field constructs and validates its understanding of reality.
- 5) Conducting historical studies to trace the development of literary and scientific theories over time. This could include examining how shifts in cultural, social, and intellectual contexts have influenced the evolution of theories in both domains.
- 6) Investigating the implications of the differences between literary and scientific theories for education and professional practice. This could involve studying how these theories are taught and applied in academic and professional settings and how understanding their differences can impact interdisciplinary collaboration.
- 7) Studying how the concepts of theoretical adaptation in literary theory and paradigm shifts in scientific theory influence their development and application. Research could focus on comparing how these processes occur and their impact on the advancement of knowledge in each field.

These areas offer valuable opportunities for expanding our understanding of the differences

Scope for Further Research

The scope for further study in the area of the differences between literary theory and scientific theory includes several promising avenues:

- 1) Investigating how the methodologies of literary theory and scientific theory can be compared and contrasted in more detail. This includes examining how each field's approach to knowledge construction, interpretation, and validation affects their respective theories and practices.

between literary and scientific theories and exploring how these differences impact their respective fields.

Conclusions

Each feature of literary theory reflects its focus on interpretation, complexity, and subjective understanding, distinguishing it from the more objective, empirical nature of scientific theories. These features allow literary theory to provide rich, nuanced readings of texts that can vary widely depending on the theoretical lens applied. The hypothesis drawn is: While literary theories offer valuable frameworks for analysing classical texts, they are more effective in capturing the nuanced, interpretive, and contextual dimensions of these works than scientific theories.

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FOREGROUNDING THE SIGNIFICANCE OF WORD AND MEANING IN THE EPISTEMOLOGICAL SYSTEM OF MĪMĀṂSĀ

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Abstract

The study of words has been a major subject in the Indian Epistemological system. Except Charvāk philosophical system, all the branches of philosophy have dealt with the explication and implication of śabda in social phenomena. Mīmāṃsā School of philosophy deals with the 'exegesis of the Vedas.' Unlike grammarians, it treats language only as a tool to interpret Vedic text. Eventually, in its attempt, it lays down some tenets regarding language that are insightful and illuminating in general linguistics. To the Mīmāṃsākas, the letters or sounds are imperishable, and the word is the basic unit of the meaning. It is the view that goes against that of Bhartṛhari. The primary focus of this study is to investigate the concept of word and meaning as explored in the Mīmāṃsā philosophical system. The present article attempts to highlight the views of the Mīmāṃsākas regarding the word and its meaning. Further, the role of the word in a sentence is analysed, and Mīmāṃsākas belief regarding word and sentence is compared with Bhartṛhari's notion of language.

Keywords: epistemological system, śabda, dhvani, sphota, artha

Introduction

Mīmāṃsā School of philosophy preoccupies with the Vedic texts where it attempts to explain and interpret the passages from the Vedas. Sanskrit word Mīmāṃsā means “deep reflection” or Critical “Investigation” (Apte, 2017, p. 497). Merriam-Webster Dictionary defines the term Mīmāṃsā as an “orthodox Hindu philosophy concerned with the interpretation of Vedic texts and literature . . .” (Merriam-Webster). The Mīmāṃsā is the one of the six prominent systems of Indian philosophy which is further divided into two systems-the Purvamīmāṃsā or Karmamīmāṃsā established by Jaimini and the Uttaramīmāṃsā or Brahmanmīmāṃsā founded by Bādarāyaṇa. These two branches of the same philosophy have little in common between them. On the one hand, the former deals with the “correct interpretation of the ritual of the Veda and the settlement of dubious points in regard to Vedic texts”; on the other hand, the latter primarily deals with the nature of the Supreme Being or Brahman (Apte, 2017, p. 497). The Veda includes mantras (metrical hymns) and the brahmanas (prose passages). The brahmanas are further categorized in

two sections: “Prescriptions” which includes vidhi (injunctions) and nishedha (prohibitions); and “Supplementary descriptions” (arthavādas) that is further categorised into three groups: (a) gunavādas-are the statements disproved by human worldly experience and to get a convincing meaning they require an explanation. Jaimini in sutra 1.2.11 of Purvamīmāṃsā explains: “When mind is called a thief, it is compared with a thief” (Sandal, 1923, p. 12), (b) anuvādas, are the “repetition of ideas already known”, such as *agnir himasya bhesajam* (fire is the antidote to snow), and (c) bhutarthavādas, dealing with “things which are unknown but may taken to be true, for example, statements like “Indra killed Vrta”” (Coward & Raja, 1990, p. 25).

Mīmāṃsā school is further subdivided into two schools—the Bhatta Mīmāṃsā led by Kumārila Bhatta and the Mīmāṃsā school of Prabhākara led by Prabhākara-which differs in their interpretation of Vedic injunction. Bhatta School believes that the subject matter of the Vedic literature is the realisation that the action enjoined will produce some beneficial result. Coward and Raja (1990) writes:

For every Vedic injunction the three basic components that must be indicated are: *sadhya* (what is to be brought about), *sadhana* (the means or *karana*), and *itikartavyata* (in what way it is to be brought about). In the Bhatta system the *sadhya* of the *sabdi bhavana* is the *arthi bhavana* and the *itikartavyata* is the *arthavada* associated with the injunctions. . . . According to the Prabhakaras, however, the basic components that need to be indicated are: the *visaya* (the act enjoined), the *niyojya* (the person who is enjoined to do it), and the *karana* (the means of doing it). (25)

Mīmāṃsā believes that the relation between word and meaning is eternal. For instance, in *sutra* 1.1.5 Jaimini says: “Certainly there is eternal connection between the words and its meaning; its knowledge is *upadeśaḥ* it is never erroneous in matters invisible; it is authoritative in the opinion of Bādarāyaṇa by reason of its not depending on others” (Sandal, 1923, p. 1). Mīmāṃsā accepts *śabda* as a one of the important *pramana*. *Śabda* is verbal authority. “An intelligible sentence yields knowledge except when it is known to be the statement of an unreliable person (*anaptat-Vākya*). This is known as verbal testimony or simply testimony (*śabda*) or authority” (Chatterjee & Datta, 1948, p. 368). *Śabda pramana* are of two types *pauruṣeya* or personal and *apauruṣeya* or impersonal. Words of such persons who are trustworthy and have some kind of authority over the society due to their knowledge in any field are called *pauruṣeya* or personal. On the other hand, authority of the Vedas is recognised as *apauruṣeya* or impersonal. Prabhākara only accepts Vedic authority as *śabda pramana*.

The Mīmāṃsākas took the leading part to metaphoric study of language. They pioneered the study of the function of *lakṣaṇa* that is the secondary meaning of words. In their study they found that sometimes there is incongruity in word and meaning while explaining text in a particular context. Due to the failure of the literary sense in providing a suitable explanation they had to rely on the secondary meaning of the text. “The Prabhākara held that the inconsistency is the impossibility of

taking the word in the literal sense, while according to the Bhattas it is the unsuitability in the context” (Coward & Raja, 1990, p. 26). Eventually, both the schools accept that the contextual factor plays an important part in language explanation. For example: ‘*Gangayam ghosah*’. The literal sense of this sentence is that ‘the house is in the river Ganga’ which is certainly impossible. However, when taken in secondary sense, it means ‘the house is near the river Ganga’ which makes sense.

Sentence Meaning

There are two views regarding the study of sentence and sentence-meaning in Indian tradition—*Khāṇḍapaksha* and *Akhandapaksha*. The former view is held by the Mīmāṃsākas and the principal propagator of the latter is Bhartṛhari. Matilal (1992) calls the first view as ‘atomism’ and the second view as ‘sentence-holism’ (p. 106). According to *Khāṇḍapaksha* (atomism), the word is the primary unit of meaning and it is an autonomous linguistic unit capable of producing an idea or making sense in itself. Words are the fundamentals of the linguistics studies. Some may argue that communication takes place in sentences but a sentence is just an aggregate of individual words. Meaning of a sentence depends on individual words. In India or elsewhere, the initial stages of speculation shows that individual word was the primary focus which believed to have its separate meaning. Approximately, all Indian philosophical system focuses on word which has its own meaning. In logic, *śabda* has been taken as one of the *pramana*. The concept *nāmarūpa* suggests that the things are identified with their name. Name of objects generally refers the perceptible shape or *akriti*. Nouns are the words which refer to the name of things.

The three great Acharyas of Sanskrit Grammar—Pāṇini, Kātyāyana, and Patañjali—mainly discusses the correct use of word forms. Yāska, who preceded these giant grammarians, provides an etymological study of words. The Naiyāyikas also discusses individual words. They take *śabda* as a means of *pramana*. Though later works of Nyāya School also focuses on sentences and the factors required

understanding them, however, it is the Mīmāṃsā School of philosophy which initiates the comprehensive study of sentences. They are primarily involved with the exegesis of Vedic passages and developed a theory of interpretation. Perhaps this is the reason that Mīmāṃsā philosophy is also called *Vākyaśāstra*. Nevertheless, for them the word is the primary unit of meaning. Even in ancient India, not all scholars related to linguistic speculation had taken word to be real source of meaning; some of them were concerned with the unreal nature of the word. Through Yāska, we come to know that according to Audumbarāyaṇa, “it is the statement as a whole which is regularly present in the perceptive faculty of the hearer” and the classification of words into noun, verb, upasarga is just for the convenience of grammatical analysis (Coward & Raja, 1990, p. 7). Because of its universal applicability and simplicity words are used world-wide for naming things. Also, Bhartṛhari refers to Vartakṣa who holds the view that “it is only the sentence that is regularly present in the mind of the hearer” (p. 8).

Related to *Khandapakṣa* thesis of sentence meaning, there are two different theories regarding the status and function of meaning within a sentence in the Mīmāṃsaka-*abhihitānvaya* theory of Bhaṭṭa School and *anvitābhīdhāna* theory of Prabhākara School. Both the principles consider sentence to be made of component elements such as words, particles etcetera. These individual components have meaningful expression isolated from that of sentence as a whole. For the listener to cognise the sentence meaning as a whole, (supposedly he has the same linguistic competency required and he knows the function of that particular language) it is prerequisite to have the knowledge of individual meaning of words and particles. Therefore, according to atomistic view, a sentence cannot be taken as the smallest unit of meaning, “for sentences are virtually countless and we certainly cannot learn a language by learning these countless sentences and their meanings” (Matilal, 1992, p. 107).

The *abhihitānvaya* principle believes that each word has its own separate meaning in a sentence, we grasp the individual meaning first, and at the same

time we gather them to understand the sentence as a whole. Sentence meaning is formed by syntactically connected word meaning. In a sentence each word conveys its individual meaning and their role stops with that. It is the word meaning not the word which provides syntactically holistic sense of a sentence. In another word, the Bhaṭṭa School says that the listener grasp the complete sentence meaning by understanding the isolated meaning of individual words first.

According to the second view, individual words themselves reveal the holistic meaning of sentence. We get the meaning of individual words in the context of sentence. In *anvitābhīdhāna* theory, meaning of a sentence is cognised as a whole simply by listening and understanding the component words which are put together by syntactical rule. To explain it differently, Prabhākara believes, to understand the sentence it does not require to cognise the isolated meaning of individual words first, then, afterwards joining them together. Sentence-meaning come straight to mind from individual words themselves in complete form. The process of cognising single word then putting them together is unnecessary. In short, “designation by words first, then the designata are connected to form a unity” is called *abhihitānvaya* and “connected designation” of constituent words in the context of sentence is *anvitābhīdhāna* (Matilal, 1992, p. 108). Moreover, the sentence can be taken as a unit of speech but the word as an analytical unit of sentences should be considered as a unit of language. Both the schools holds to the idea that the word-meaning is determined by the conditions for grammatical relation among words within a sentence which are: *akankṣa* (mutual expectancy), *yogyata* (consistency), *samnidhi* (proximity). Besides these, they also accept the significance of speaker’s intention and context in cognising the meanings of words. Matilal (1992) explains explicitly the notion of ‘sentence-holism’ and ‘atomism’ in following words:

according to the first view, meanings of words are assumed to be independent units, as complete objects. In recognizing the meaning of a sentence . . . , we as hearers must obtain these

self-subsistent building blocks (meaning) and then cement these blocks to obtain the connected meaning of the sentence. . . . in the second view . . . we recognize or obtain the sentence-meaning directly from the word themselves, means that there is no intervening event . . . between our knowledge of words . . . and our knowledge of the meaning of the sentences made of such words. This has the implication that the meanings of the words are not . . . context free, independent objects. Whatever a word designates, it is always related or connected (anvita) with the designation of other words in the sentence. (p. 108)

Therefore, the context of the sentence, according to the second view, plays a crucial role in obtaining the meaning of the sentence from individual words. Though not denying the existence of individual words as meaningful unit, it believes word-meaning is relevant only in sentential context.

The main propagator of the *akhandapaksa* theory is Bhartṛhari who holds the view that a sentence is not divisible in any condition in regards to apprehension of its meaning. The germs of this theory is found in the views of *Taittiriyaśamhitā* that says in its early stage language was not divisible into components (Sastri, 1959, p. 83); Audumbarāyaṇa held the similar view. Puṇyārāja mentions that both Pāṇini and Patañjali have accepted sentence as the indivisible entity. He even quotes from *Mahābhāṣya* where Patañjali accepts sentence as real unit of language and words as unreal entity as well as he approves the indivisible nature of sentence (*ibid.*). Nevertheless, Bhartṛhari is accredited with developing it further to its perfection. As, Sastri claims that “the real credit for logically establishing the indivisibility of a sentence goes to Bhartṛhari, the undoubted champion of the doctrine of *Śabda brahman* (*ibid.*) Bhartṛhari conceives sentence as a whole and a complete structure which present itself as one, not as the groupings of several words. In the case of sentence-meaning also he stands to his position advocating the unity of meaning. Sentence-meaning is not formed by individual word meanings, but it is a meaningful structure which cannot be

divided further into smaller units. In *Vākyapadīya* verse II.1-2, he provides eight definitions prevalent at the time. He defines a sentence as—(1) “the verb” (*akhyata*), (2) “a close combination of words” (*śabda saṅghāta*), (3) “the universal (*jāti*) which resides in a close combination of words”, (4) “an utterance which is one and devoid of parts” (5) “a sequence (of words)”, (6) “the transformation of consciousness” (*buddhyanusaṅghṛti*), (7) “the first word” (*pada ādya*) and (8) “all the component words severally and possessing expectancy for one another” (*pṛthakasarvapaśa sakamkṣa*) (36). Definitions, that a sentence is—the universal which resides in a close combination of words, an utterance which is one and devoid of parts, and the transformation of consciousness—falls under the theory of *akhandapaksha* (indivisibility of sentence). And, remaining five definitions of sentence corresponds to the view of the Mīmāṃsakas. Mīmāṃsakas views regarding sentence are analysed as follow:

- The Mīmāṃsakas takes sentence as a *saṅghāta* (collection) of words wherein each word is taken to be a meaningful unit. Even within a sentence these words keeps their individual meaning intact. The sentence meaning if formed by cognising the individual meanings first and afterwards connecting them together.
- The sentence is a sequence of words and the meaning of the sentence is understood in this very sequence. In this definition the ‘time’ element plays a crucial role because sequence or order is the property of time. This definition is based on the notion that each words in the sentence reveals a particular meaning only if it is cognised in that particular sequence.
- A sentence is defined as a verb which implies that the meaning of the sentence is understood in a single word which denotes action. All other words are cognised in connection to the verb. Therefore, by understanding the meaning of the verb, one can make sense of the sentence as a whole.
- Sometimes the meaning of the sentence may be cognised by the first word in sentence. In another word, since the first word in the

sentence express the meaning of the whole sentence, it is defined as sentence itself. For instance, when someone says ‘Bring water’, the listener gets the idea that he is asked to bring something in this case water.

- Another view is that each word in a sentence has the capacity to reveal the sentence meaning though partially; in this case any word in the sentence can stand for the whole sentence.

The first two views advocates the staunch belief of *padavādins* ascribed to Bhatta School of Mīmāṃsā. Their theory regarding language has been called *abhihitānvaya*. And, the last three views support the notion of contextualism. The words may express their individual meaning but they are understood in relation to each other; they advance meaning in the context of sentence. These last three views are concerned with the theory of *anvitābhidhāna* as propagated by Prabhākara School of Mīmāṃsā. Therefore, in conclusion it may be stated that the *padavādins* or the *khandapakṣi* conceive words as real entity and to them there is no as such entity as sentence, ultimately the meaning is conveyed by words.

Conclusion

Mīmāṃsā School of Philosophy is concerned with the Vedic interpretation. Their primary aim is not to propound the rules for syntactical understanding but they study the word as the authority or testimony which is the greatest source of knowledge. Moreover, to them, the words are the instrument that validates the authority of the Vedas. In the Indian knowledge system, there are two theories regarding the meaning-*Khandapakṣi* and *Akhandapakṣi*. The Mīmāṃsakas propagates the *Khandapakṣi* view according to which the word is only reality. *Khandapakṣi* is further subdivided into two branch theories-*abhihitānvaya* and *anvitābhidhāna*. Both of them accept the word to be the primary unit of meaning, however, the latter believes that word meaning cannot subsist on their own. The meaning of the word must be understood in the context of the sentence. The second theory comes closure to Bhartṛhari’s view regarding the contextual existence

of word meaning. The contextual importance of the meaning leads the Mīmāṃsakas to postulate the metaphorical theory of meaning. That is when the word meaning cannot be taken in the literal sense; it must have the secondary sense. In other words, contextual awareness of the speech unfolds the meaning. Therefore, the Mīmāṃsā conceives a sentence to be a collection of words wherein the words retain their meaning. The words are real and meaningful, and thus, retain their identity intact in the sentence unlike Bhartṛhari’s belief.

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BEYOND THE STEREOTYPE: COMPLEX MASCULINITIES IN CONTEMPORARY MALAYALAM CINEMA

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Abstract

Masculinity, even though perceived as a monolithic concept, is a complex and multifaceted social construct. It is a set of attributes, behaviors, and roles culturally associated with men and boys. While biological sex determines whether someone is a male or a female, gender is a social construct that defines the characteristics and roles attributed to each sex. Masculinity is not a fixed entity or attribute; it varies across cultures, historical periods, and even within societies. What is considered masculine in one context might be seen as feminine or neutral in another. Moreover, the concept of is constantly evolving, influenced by societal changes, media representations, power dynamics, and individual experiences. The relationship between masculinity and gender is intricate. Masculinity is a performance of gender, a way of embodying societal expectations about what it means to be a man. It is through these performances that gender roles and hierarchies are reinforced or challenged. Studies on masculinity will give insights into broader societal structures and power dynamics and a representational space to question the limitations imposed by traditional gender roles and to explore the potential for more diverse and inclusive expressions of manhood. Contemporary Malayalam cinema challenges traditional notions of masculinity by presenting complex and multifaceted male characters who grapple with societal pressures and personal desires. The portrayal of masculinity in contemporary Malayalam cinema reflects a broader shift in societal attitudes towards gender roles as films increasingly explore the complexities of male identity. This research paper highlights how the concept has become a leitmotif in contemporary Malayalam cinema over the last decade.

Keywords: masculinity, gender, malayalam cinema, representation, power

Masculinity, even though perceived as a monolithic concept, is a complex and multifaceted social construct. It is a set of attributes, behaviors, and roles culturally associated with men and boys. While biological sex determines whether someone is male or female, gender is a social construct that defines the characteristics and roles attributed to each sex. Masculinity is not fixed; it varies across cultures, historical periods, and even within societies. What is considered masculine in one context might be seen as feminine or neutral in another. Moreover, the concept is constantly evolving, influenced by societal changes, media representations, power dynamics, and individual experiences. The relationship between masculinity and gender is intricate. Masculinity is a performance of gender, a way of embodying societal expectations about what it means to be a man. It is through these performances that gender roles and hierarchies are reinforced or challenged.

A recent shift in gender studies has been towards incorporating masculinity and redefining and

identifying the concept. Though there was a pro-feminist group supporting the causes of gender equality, critical studies with reference to masculinity emerged much later in the 20th century. Raewyn Connell in *The Man and the Boys* observes that there are 'multiple masculinities' and that gender has been generated in different ways in different cultures and different eras, particularly in a culture such as at a school or a workplace one can find with these masculinities. The primary studies in the literary domain and academia on the aspects of critical masculinity studies were based on an ideal state of masculinity, which continued till the late 70s and 80s and based on masculinity as a model that was to have aspired. The same image was portrayed in popular culture as well. As such, men were supposed to be characterized by masculinity as the primary attribute. The same has been imbibed across various cultures, which maintain patriarchal norms and resist identifying the same attributes to women. Only after the critical gender studies in the 1980s did

the viewpoint shift to consider the point of incorporating the female gaze.

This further shows that masculinity is not an eternal attribute, but it is historical and developed over time in culture by various power dynamics. This argues that several masculinities can be framed and reproduced with the same gender. However, the visibility may be challenged by gender politics. These masculinities develop different relations with each other and different power focuses and institutions, and they are represented in various forms in various cultural products (Ozbay & Balic 2004). This assumption puts the idea that masculinity is different across different cultures based on several elements, including class, sexuality, religion, race, ethnicity, age, and location. Psychoanalytic studies showed men's character structures to be internally divided, even contradictory, and showed both masculinity and femininity as the product of psychological compromises, often tense and unstable (Chodorow 1994).

Popular films serve as powerful cultural mirrors, reflecting and shaping societal perceptions of gender. The representation of masculinity in these films is particularly influential, as it often reinforces or challenges traditional gender roles. For decades, cinema has predominantly portrayed masculinity through a narrow lens. The "classic hero" archetype, characterized by physical strength, dominance, and emotional stoicism, has been a staple of popular films. These characters often embody hegemonic masculinity, a form of masculinity that privileges men and is considered the norm. Characters like Rambo, Terminator, and John McClane exemplify this archetype with their physical prowess and ability to overcome challenges. Even in romantic comedies, the male lead is often portrayed as the strong, assertive partner who knows what is best. Judith Butler argues that "gender is in no way a stable identity or locus of agency from which various acts proceed; rather, it is an identity tenuously constituted in time -an identity instituted through a stylized repetition of acts (519), whereas Mulvey argues that "the scopophilic instinct (pleasure in looking at another person as an erotic object, and in,

contradistinction ego libido forming identification processes) act as formations, mechanisms which mould this cinema's formal attributes. The actual image of women as (passive) raw material for the active gaze of man takes the argument a step further into the content and structure of representation, adding a further layer of ideological significance demanded by the patriarchal order in its favorite cinematic form illusionistic narrative film (67).

Contemporary Malayalam cinema challenges traditional notions of masculinity by presenting complex and multifaceted male characters who grapple with societal pressures and personal desires. The portrayal of masculinity in contemporary Malayalam cinema reflects a broader shift in societal attitudes towards gender roles as films increasingly explore the complexities of male identity. By subverting traditional masculine stereotypes, Malayalam cinema contributes to a more inclusive and equitable representation of gender in popular culture. Malayalam films have always contributed greatly to reimagining and reframing the cultural and social identities, which has been part of developing the political ecology of subaltern modernities in Kerala. Cinemas in India have played a great role in imagining, shaping, and embodying cultural and social identities as part of the project of modernity in India. During the 1980s and 90s Malayalam cinema, the concept revolved around exploring masculine roles and how they are challenged or questioned by the hegemonic male. The studies primarily focused on the male body and desire. This could explore representations of male sexuality and physicality in contemporary Malayalam films. However, in the last decade, male characters who were representations of new masculinities on screen defied stereotypes and offered alternative models of masculinity emerged. This could examine how Malayalam cinema reflects and influences broader societal shifts in gender roles and expectations. "The competitive individualism that came in the wake of liberalization refuses traditional gender hierarchies and accentuates a crisis in masculinity. Men felt less secure in their masculine moorings. This crisis is most obviously

revealed in Malayalam cinema where cinema simultaneously constitutes and reflects social history and social processes” (Meena T Pillai “The Many Misogynies of Malayalam Cinema”). The trajectory of the representation of masculinity in Malayalam cinema has traced back to the master-slave relationships or the capitalist relationship that was the interwoven thread behind the patriarchal familial relationships with gendered divisions of social roles and labor as well as the practices of customs and traditions reached with the representations in films like *The Great Indian Kitchen* and *Jaya Jaya Jaya* capturing the transformative fights that culminate in the divorce of the protagonists. “Despite being cordial, supportive, and caring towards the family members, family as a system supports the men, rather than these women, who are struggling. The movies do not portray male characters as evil, cruel and vicious in their interactions with the outside world, but instead, they are portrayed as regular family men the audience can relate to. This relative perspective and suspension of disbelief challenge the male gaze, especially when characters’ aggressions are criticised instead of being lauded as masculine traits” (Niyati et al., “Reproducing Home as a Space of Labour”)

A few of the films challenging traditional masculinity included *Angamaly Diaries* (2017), which presented a raw and gritty portrayal of young men growing up in a small town. It challenges the stereotypical image of the heroic male protagonist by focusing on the complexities of life in a marginalized community. *Sudani from Nigeria*, which came out in 2018, subverts traditional masculine tropes by portraying a simple, kind-hearted football coach who forms an unlikely bond with a foreign player, highlighting the importance of empathy and understanding over aggression and dominance. *Kumbalangi Nights* (2019) also presented a complex tapestry of male characters, each grappling with their own issues, exploring themes of brotherhood, love, and redemption, challenging traditional notions of masculinity. *Malik* (2021), a political drama starring Fahad Fazil, presents a complex anti-hero who is both a powerful and conflicted individual. The film

explores the consequences of power and the human cost of political ambition.

Films addressing societal pressures on masculinity include *Virus* (2019), which portrays a diverse group of healthcare professionals working together to combat an epidemic, highlighting the importance of cooperation, empathy, and resilience in the face of adversity, challenging the stereotypical image of the macho hero. *Jallikattu* (2019), with its intense and visceral film, explores the primal instincts of a group of men as they descend into chaos in pursuit of a wild bull. While it may seem to reinforce traditional masculine tropes, it also exposes the underlying fear and vulnerability beneath the bravado. It offers a raw and unfiltered portrayal of masculinity, stripping it down to its primal instincts. The film is a stark departure from the conventional hero-centric narratives prevalent in Malayalam cinema. The film delves deep into the primal instincts of men. The chase for the bull becomes a metaphor for the battle within each man to assert dominance, survival, and control. The film is a cauldron of male aggression and hyper-masculinity. The men are driven by a desire to conquer, to prove their strength and bravery. Despite the overt display of aggression, the film hints at the underlying vulnerability of these men. The fear, panic, and desperation surrounding the chaos reveal a more complex picture of masculinity. The conspicuous absence of women in the narrative creates a space where masculinity is explored in isolation, devoid of the complexities introduced by female characters. This reinforces the idea of a masculine world operating on its own rules. While the film does not explicitly condemn this behaviour, it presents a stark and unflinching portrayal of the consequences of unchecked aggression and competition.

Aavesham (2024) presents a stereotypical image of traditional masculinity through the characters’ bravado and involvement in the gangster world. However, it also subverts the traditional notion of masculinity, showcasing the vulnerabilities and complexities of the protagonist and the major characters. The initial bravado of the engineering students is gradually replaced by fear and uncertainty

as they get deeper into the criminal underworld. The film also emphasizes the importance of friendship and loyalty as core masculine values, even in the face of danger. *Manjummel Boys*, too, has subverted the traditional notion of masculinity. The film reinforces traditional masculine traits like courage, strength, and resilience. The characters demonstrate physical prowess and mental fortitude in their attempt to rescue their friend. Despite the intense survival situation, the characters also exhibit emotional vulnerability. Their concern for their friend and their shared fear creates a more nuanced portrayal of masculinity. The film strongly emphasizes the bond between the friends, high lighting camaraderie as a fundamental aspect of masculine identity. Both films explore the complex nature of masculinity beyond stereotypical portrayals and highlight the importance of friendship and loyalty as core masculine values. This also demonstrates how masculinity can be expressed in different ways, depending on the circumstances. Fahad Fasil's character, Ranga, is presented as the quintessential alpha male. His physical dominance, coupled with a charismatic personality, establishes him as the unquestioned leader. This portrayal reinforces traditional notions of male power and authority. The three protagonists initially appear as vulnerable and timid. However, their reliance on Ranga to reclaim their dignity suggests a certain dependence on the male figure of authority. This highlights the complex dynamics of power and submission within male relationships. While Ranga is portrayed as a powerful figure, the film also reveals his vulnerabilities. His emotional connection with his mother and certain moments of introspection showcase a softer side to his character. The character of Baby Mol provides a counterpoint to Ranga's masculine persona. The character of Babymol challenges traditional gender roles of being a passive object of desire. She is portrayed as a strong, independent woman. Ranga's masculinity is subverted with the Babymol, which makes the representation of masculinity more complex and gives deeper insights. The film also employs humour to challenge the serious and intense portrayal of masculinity often seen in action genres. The comedic

elements humanize the characters and make them more relatable. The film subtly critiques traditional gender roles through its comedic portrayal of masculinity. By exaggerating certain masculine traits, the film invites the audience to question these stereotypes. *Aavesham* offers a multifaceted exploration of masculinity, challenging and subverting traditional stereotypes while also reinforcing certain aspects of male identity. The film's blend of action, comedy, and drama allows for a complex and nuanced portrayal of male characters.

As such, Contemporary Malayalam cinema has witnessed a significant evolution in portraying masculinity. The monolithic image of the strong, silent hero is gradually giving way to more complex and nuanced representations. The traditional archetype of the strong, silent, and dominant male hero is gradually being replaced by more complex and nuanced characters. New-wave Malayalam cinema has already set the scene for redefining masculinity. This cinematic movement has been instrumental in challenging traditional gender roles and stereotypes. By introducing complex and multifaceted male characters, these films have initiated a much-needed conversation about masculinity in contemporary society. The role of directors like Lijo Jose Pellissery, Mahesh Narayanan, and Jude Anthany Joseph in shaping new masculinity. The films increasingly present male characters who are flawed, vulnerable, and emotionally complex, challenging the traditional notion of masculinity as a monolithic construct. The trend in contemporary Malayalam cinema is towards a more inclusive and realistic portrayal of masculinity. The films move away from stereotypes and explore the complexities of male identity, which is a positive development. This shift reflects broader societal changes and evolving attitudes toward gender role

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THE POWER OF EMOTIONAL INTELLIGENCE: SHAPING SOFT SKILLS FOR SUCCESS

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Abstract

In today's fast-changing work environment, soft skills have gained greater importance alongside traditional technical abilities. This paper examines the crucial impact of Emotional Intelligence (EI) in developing and improving these key skills. EI, which includes self-awareness, self-regulation, empathy, motivation, and social skills, plays a significant role in enhancing communication, leadership, teamwork, and adaptability. By analyzing recent case studies, including leadership during the COVID-19 pandemic and examples from popular media like "The Intern," this paper illustrates how EI contributes to personal and professional success. It also addresses challenges and criticisms associated with EI, such as measurement difficulties and theoretical debates, and offers practical strategies for developing EI within individuals and organizations. The findings underscore the transformative power of EI in fostering a productive and harmonious work environment.

Keywords: emotional intelligence (ei), soft skills, leadership, communication, teamwork, professional development

Introduction

Contextual Background

In the modern, rapidly changing professional world, the importance of soft skills has become more widely acknowledged. The shift from traditional industrial economies to knowledge-based economies has heightened the demand for skills that facilitate effective communication, collaboration, and problem-solving. Soft skills, once considered supplementary, are now deemed essential for career success and organizational effectiveness. This shift has also brought emotional intelligence (EI) to the forefront, as it plays a crucial role in honing these skills.

Literature Review

Emotional intelligence, a term introduced by Daniel Goleman in the mid-1990s, involves the ability to identify, comprehend, and manage both personal and others' emotions. Yet, the concept's origins can be traced to earlier psychological theories, notably those developed by psychologists like John Mayer and Peter Salovey. Their research established the groundwork for understanding the key elements of EI, including self-awareness, self-regulation, motivation, empathy, and social skills.

Understanding Soft Skills

Soft skills encompass a variety of interpersonal and intrapersonal abilities that allow individuals to interact effectively and harmoniously with others. Unlike hard skills, which are technical and job-specific, soft skills are broadly applicable across various roles and industries. Key soft skills include:

- **Communication:** The skill to express information clearly and effectively, through both verbal and non-verbal means.
- **Teamwork:** The capability to work well with others towards a shared objective, highlighting cooperation and flexibility.
- **Adaptability:** The ability to adjust to changing conditions and challenges, showing resilience and a willingness to embrace change.
- **Problem-Solving:** The capability to identify, analyze, and solve complex issues, often requiring creativity and critical thinking.
- **Time Management:** The proficiency in prioritizing tasks and managing time effectively, while balancing multiple responsibilities.
- **Leadership:** The skill to inspire and guide individuals or teams, fostering a vision and motivating others to achieve it.

Industry-Specific Soft Skills

Different industries prioritize various soft skills based on their unique demands. For instance, the healthcare industry values empathy and communication, as professionals often deal with patients' emotional and physical well-being. In contrast, the technology sector may emphasize teamwork and problem-solving, as innovation often requires collaborative efforts and creative solutions.

Soft Skills Vs. Hard Skills

While hard skills are crucial for performing specific job functions, soft skills are essential for navigating the social and emotional aspects of the workplace. For example, a software engineer may possess technical proficiency in coding (a hard skill), but without effective communication and teamwork abilities (soft skills), they may struggle to collaborate with colleagues and articulate their ideas.

Emotional Intelligence: An Overview

Deep Dive into EI Components

Emotional intelligence is composed of five main components, each contributing to different aspects of interpersonal and intrapersonal interactions:

- **Self-Awareness:** The skill to identify and understand one's own emotions. Self-awareness helps individuals evaluate their emotional strengths and weaknesses, which can guide their growth both personally and professionally.
- **Self-Regulation:** The ability to manage and control one's emotions, particularly during stressful or difficult situations. This skill involves staying calm and responding in a measured, deliberate manner rather than reacting impulsively.
- **Motivation:** The drive to achieve goals for intrinsic reasons, such as personal satisfaction or a sense of purpose. Motivated individuals are often more resilient and persistent in the face of obstacles.
- **Empathy:** The capability to understand and connect with the emotions of others. Empathy fosters strong interpersonal connections and

helps individuals respond compassionately to others' needs.

- **Social Skills:** The ability to handle relationships, create networks, and navigate social situations effectively. Social skills are crucial for communication, collaboration, and conflict resolution.

EI Measurement Tools

A range of tools and assessments have been designed to evaluate emotional intelligence, including:

Emotional Competence Inventory (ECI):

Developed by Daniel Goleman and Richard Boyatzis, this tool evaluates emotional intelligence competencies in a professional setting.

Mayer-Salovey-Carus Emotional Intelligence

Test (MSCEIT): This ability-based test assesses the four key areas of emotional intelligence: perceiving emotions, facilitating thought, understanding emotions, and managing emotions.

EQ-i 2.0: A self-report assessment that measures emotional intelligence across various dimensions, including self-perception, self-expression, interpersonal skills, decision-making, and stress management.

Critique of EI Theories

While EI has gained widespread acceptance, it has also faced criticism. Some scholars argue that EI overlaps significantly with personality traits and cognitive intelligence, questioning its distinctiveness as a construct. Additionally, there are concerns about the reliability and validity of EI measurements, as emotions are inherently subjective and can vary across cultural contexts. Critics like Locke (2005) have emphasized that the notion of emotional intelligence lacks a solid theoretical foundation, suggesting that it may be more of a marketing tool than a scientifically rigorous construct.

The Influence of Emotional Intelligence in the Development of Soft Skills

Self-Awareness and Effective Communication

Self-awareness is foundational to effective communication, as it enables individuals to

recognize their emotional states and how these may affect their interactions. For example, a manager who is aware of their stress levels during a high-pressure project can consciously choose to communicate calmly, preventing potential misunderstandings or conflicts. Research shows that self-aware individuals are better at adapting their communication styles to suit different audiences and contexts, resulting in clearer and more impactful exchanges.

Self-Regulation and Conflict Resolution

Self-regulation plays a crucial role in conflict resolution. Individuals who are able to regulate their emotions are more likely to remain composed during disputes, facilitating rational discussions rather than emotional outbursts. For instance, a team leader with strong self-regulation skills can de-escalate a heated argument by acknowledging differing viewpoints and guiding the conversation toward a constructive resolution. This ability to stay calm under pressure and control impulsive reactions is essential for finding mutually beneficial solutions.

Empathy and Teamwork

Empathy is crucial for promoting effective teamwork, as it enables individuals to understand and connect with their colleagues' emotions and perceptions. Empathetic group members are more likely to build trust and rapport, creating a supportive and cohesive team environment. For example, in a diverse workplace, empathy can help bridge cultural differences, allowing group members to recognize and respect each other's unique contributions. Research indicates that groups with high levels of empathy often perform better, as they are more inclusive and collaborative.

Motivation and Adaptability

Motivation, particularly intrinsic motivation, is closely linked to adaptability. Motivated individuals are more resilient and open to change, as they are driven by a deep-seated desire to achieve their goals. In rapidly changing industries like technology or media, where new challenges and opportunities arise frequently, adaptability is a crucial soft skill. A

motivated employee who views a sudden change in project scope as an opportunity rather than a setback can quickly adapt, finding innovative solutions to new challenges.

Social Skills and Leadership

Social skills are critical for effective leadership, as they enable leaders to build relationships, influence others, and manage team dynamics. Leaders with strong social skills can inspire and lead their groups, creating a positive and productive work environment. For example, a leader who excels in communication and empathy can effectively navigate conflicts, mediate disputes, and motivate their team members. This capability to connect with others emotionally is a key feature of transformational leadership, which emphasizes inspiring and empowering individuals to realize their highest potential.

Strategies to Develop Emotional Intelligence and Soft Skills

EI Training Programs

Organizations can offer various training programs to enhance employees' emotional intelligence. These programs often include workshops and seminars focused on core EI components, providing practical tools and techniques for cultivating self-awareness, self-control, empathy, and interpersonal skills. Role-playing exercises and simulated scenarios are also commonly used to help individuals practice EI skills in a controlled environment.

Coaching and Mentoring

Coaching and mentoring are effective strategies for developing EI and soft skills. Coaches and mentors can provide personalized feedback on emotional responses and interpersonal interactions, helping individuals refine their EI. They can also create tailored development plans that address specific areas of improvement, such as managing stress or enhancing empathy. Research has shown that employees who receive coaching and mentoring are more likely to develop strong emotional intelligence and soft skills, leading to better performance and career advancement.

Organizational Culture

Promoting a positive organizational culture that values and encourages EI is essential for integrating these skills into everyday practices. Organizations can foster such a culture by recognizing and rewarding emotionally intelligent behaviors, such as effective communication, empathy, and teamwork. By doing so, they reinforce the importance of EI and encourage employees to develop and apply these skills consistently. Additionally, leaders can model emotionally intelligent behavior, setting a standard for others to follow.

Self-Reflection Practices

Encouraging employees to engage in self-reflection practices, such as journaling and mindfulness, can enhance their self-awareness and self-regulation. Journaling allows individuals to document their emotional responses and interactions, helping them identify patterns and areas for improvement. Practicing mindfulness and meditation can also assist individuals in gaining a deeper awareness of their emotions, reducing impulsive reactions, and promoting a calm and focused mindset.

Case Studies and Empirical Evidence

Public Leadership and Empathy during COVID-19

During the COVID-19 pandemic, empathy became a critical skill for public leaders as they navigated unprecedented challenges. Leaders such as New Zealand's Prime Minister Jacinda Ardern demonstrated high levels of emotional intelligence by addressing the nation's fears with compassion and transparency. Her empathetic communication and decisive actions helped maintain public trust and compliance with health measures. Similarly, leaders in other countries who exhibited empathy and emotional intelligence were more successful in managing the crisis, as they were able to connect with the public and provide clear, empathetic guidance.

Leadership and Teamwork in *The Intern*

The film *The Intern* provides a compelling portrayal of leadership and teamwork dynamics. The character Ben, played by Robert De Niro, exemplifies

emotional intelligence through his empathetic and supportive interactions with his younger colleagues. Despite the generational gap, Ben's ability to listen, understand, and offer thoughtful advice fosters a positive and productive work environment. This depiction highlights the importance of empathy and social skills in bridging generational differences and promoting effective teamwork. The film serves as a practical example of how emotional intelligence can enhance workplace relationships and overall team performance.

Corporate Examples of EI and Soft Skills

Many companies have successfully integrated emotional intelligence into their corporate culture, resulting in significant improvements in employee engagement and productivity. For example, Google has introduced initiatives that promote open communication and psychological safety, enabling employees to share their emotions and ideas without fear of judgment. This strategy has created a collaborative and innovative work environment where employees feel valued and motivated. Similarly, Zappos emphasizes employee happiness and well-being, understanding that emotionally intelligent employees are more likely to provide exceptional customer service.

Challenges and Criticisms Measurement Difficulties

A major challenge in the field of emotional intelligence is the difficulty in accurately measuring it. Unlike cognitive intelligence, which can be assessed through standardized tests, emotional intelligence involves subjective emotional experiences that can vary widely among individuals and cultural contexts. This variability makes it challenging to develop reliable and valid measurement tools. Furthermore, self-report assessments, which are commonly used to measure EI, may be prone to biases such as social desirability and self-deception.

Theoretical Criticisms

Emotional intelligence has faced criticism regarding its theoretical foundation. Some scholars argue that EI is not a distinct construct but rather a combination

of other psychological traits, such as personality and cognitive intelligence. For instance, the Big Five personality dimensions—openness to experience, diligence, sociability, cooperativeness, and emotional instability—exhibit some similarities with elements of emotional intelligence. Critics suggest that this overlap raises concerns about the distinctiveness and scientific credibility of emotional intelligence.

Implementation Challenges

Despite the recognized importance of emotional intelligence, integrating EI training into organizational practices can be challenging. One of the primary obstacles is the difficulty of changing deeply ingrained behaviors and attitudes. Additionally, organizations may face resistance from employees who are skeptical of the benefits of EI training or uncomfortable with the introspective nature of such programs. Ensuring that EI training is perceived as valuable and relevant to employees' professional development is crucial for successful implementation.

Practical Applications

Corporate Examples

Numerous companies have reaped the benefits of incorporating emotional intelligence into their corporate practices. For instance, Google has implemented various programs to promote psychological safety and open communication among employees. By fostering an environment where employees feel secure in sharing their ideas and emotions, Google has fostered a culture of innovation and collaboration. Another example is Zappos, which emphasizes employee well-being and happiness. The company's commitment to emotional intelligence has resulted in high levels of employee satisfaction and customer loyalty.

Future Trends

As the workplace evolves, the significance of emotional intelligence and soft skills is expected to increase. With the rise of remote work and digital communication, the ability to navigate virtual interactions with empathy and emotional awareness will become increasingly valuable. Additionally, as

artificial intelligence and automation transform the job market, human-centric skills like emotional intelligence will become crucial differentiators. The future of work will likely place a greater emphasis on EI as a key component of leadership and interpersonal effectiveness.

Conclusion

Summary of Findings

In conclusion, emotional intelligence is crucial in the development and utilization of soft skills, which are essential for success in today's professional landscape. Through a comprehensive examination of recent news, media examples, and empirical studies, this paper has demonstrated how EI contributes to effective communication, conflict resolution, teamwork, adaptability, and leadership.

Future Research

While significant progress has been made in understanding emotional intelligence, there are still many areas for future research. For instance, exploring the impact of EI on digital communication and virtual teams could provide valuable insights into how emotional intelligence can be leveraged in remote work environments. Additionally, further research into the cultural variations in EI and its applications across different industries would enhance our understanding of this complex construct.

Final Thoughts

As we navigate a more complex and interconnected world, the significance of emotional intelligence cannot be overstated. In both personal relationships and professional environments, the capacity to understand and manage emotions is essential for forging meaningful connections and achieving success. By fostering emotional intelligence, individuals and organizations can unlock new levels of potential and create more empathetic, resilient, and effective workplaces.

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EXPLOITER LES FOLKLORIQUES DANS LA CLASSE DE FLE

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Abstract

La folklorique représente la culture d'une région. La folklorique c'est l'histoire traduite à travers une conte ou une chanson, transmis oralement. Enseigner une langue en utilisant la folklorique s'avère être très utile. Ça sert non seulement comme une histoire ou une chanson qui simplifie l'apprentissage d'une langue mais en même temps cela transmet les messages d'une vie durable. A cause de la globalisation, nous savons que notre terre est en danger. Pour lutter contre cette perte, il faut apprendre à vivre avec soin. C'est possible seulement si on refaire notre vie. Il est difficile de sensibiliser la population. Alors qu'au contraire c'est facile à apprendre aux enfants. Ainsi les leçons de la vie durable doit être transmis aux jeunes dans les écoles et les universités. Pour cela le cours de langue est la solution parfaite. Ainsi dans notre communication nous allons voir comment intégrer la folklorique d'une région dans la classe de FLE afin de favoriser une étude interculturel et aussi transmettre le message d'une vie durable.

Keywords: folklore, contes, durabilité, fle

D'après l'ONU, la durabilité est une notion très importante de nos jours pour guérir les séquelles créées par la globalisation. Le développement de la technologie, en rendant notre vie plus facile, a fait de nous des gens qui veulent ramasser toutes les choses même en dehors dont on a besoin. Maintenant nous avons reconnu l'erreur que nous avons fait et nous reconnaissons que nous sommes dans un état décourageant. Ainsi on a mis l'accent sur la durabilité et on a envisagé des plans afin de sensibiliser les gens sur la durabilité.

La classe de langue était reconnue comme un outil pour promouvoir l'idée de durabilité. Comment propager ces notions ? A travers les contes et des chansons qui reflètent la culture de nos ancêtres. Le folklore est l'ensemble des productions collectives émanant d'un peuple et se transmettant d'une génération à l'autre par voie orale et par imitation. Ces arts et traditions populaires comprennent la culture littéraire (contes, récits, chants, musiques, croyances), figurative (rites) et matérielle (habitation et techniques).

Le CECR met l'accent principalement sur l'action (perspective actionnelle). Il considère les usagers d'une langue comme des agents sociaux. Dans le cadre des tâches proposés, il accorde de la place à ceux qui sont plutôt d'ordre ludique et

esthétique. {...} écouter et lire à haute voix le texte écrit, parler du texte, réécrire ou raconter l'histoire d'une autre manière ou avec une fin différente, écrire des textes imaginatifs à partir de l'histoire connue, jouer l'histoire sous forme de théâtre et.(p.61). On peut affirmer que l'apprentissage à travers les contes donne une expérience par laquelle les étudiants essaient de donner un sens à leurs vies en dehors de construire une identité individuelle et collective. La nature même du récit enracine dans la culture, la tradition ou le folklore d'un peuple, stimule tout exercice interculturel.

On dit que la meilleure façon d'améliorer votre connaissance d'une langue étrangère est d'aller vivre parmi ses locuteurs. Le cas échéant, la meilleure façon d'y parvenir est de lire beaucoup.

Comme Le Dit Roland Barthes (1966 :1)

Le récit commence avec l'histoire même de l'humanité ; i n' y a pas, il n'y a jamais eu nulle part aucun peuple sans récit ; toutes les classes, tous les groupes humains ont leurs récits, et bien souvent ces récits sont goûtés en commun par des hommes de culture différente, voire opposée : le récit se moque de la bonne et de la mauvaise littérature : international, transhistorique, transculturel, le récit est comme la vie ».

C'est la raison, il y existe dans toutes les sociétés, un mélange de contes de traditions orales qui circulent toujours. Ces récits élaborés à partir d'éléments historiques magiques, réalistes ou fantastiques, véhiculent de diverses manières des intentions didactiques. En conséquence on a fait appel aux folklores pour dégager le lien maintenu par nos ancêtres avec la nature et ainsi retourner à ce moyen de vie. Selon Barriere, les contes appartiennent à l'imaginaire collectif. Les utiliser et exploiter leur trame permet d'aborder l'écrit en autorisant l'entrée du merveilleux en cours. Certains contes ont un fond éthique ou une morale. La littérature aide dans l'éducation de la personne toute entière. Les thèmes sociaux, moraux, et relationnels qui sont derrière les histoires se placent au-dessus des cultures locales. Trouver un compagnon de vie, vieillir, la mort- ces problèmes appartiennent à toute culture. [...] les soucis généraux et les joies communes de l'humanité occupent une partie importante des contes de tradition orale. En plus l'utilisation de textes littéraires dans les classes est un moyen de transmission culturelle dont on ne peut pas se passer, étant donné que quand on parle de littérature on parle de langue et on parle de culture, notion inséparable. Le conte s'avère mieux à travailler dans trois dimensions fondamentales afin de travailler la dimension didactique, la dimension ludique et la dimension éthique. La nature même des contes invite les apprenants à les écouter ou à les lire, à chercher à les comprendre et à réfléchir sur les situations dont ils parlent, et enfin à s'exprimer à leur sujet. En plus les thèmes si variés de ces textes suscitent la réflexion sur des sujets d'intérêt éducatif relatifs à la culture, aux différentes manières de concevoir la vie et de ce fait aux valeurs humaines. Cela ajoute une dimension humaine.

Les Etudes Precedentes

Il n'y existe pas beaucoup d'études en français exploitant la folklorique en classe de FLE. Neanmoins il y a des études de folklorique en classe d'anglais langue étrangère. Ainsi nous avons tiré nos idées de recherche de ces études. Nous allons

enumerer et décrire les études menées par certains chercheurs dans ce champ.

Selon l'étude menée par Allison Brennan dans son étude "L'histoire folklorique, motivation et Apprentissage", il existe plusieurs types de folklorique, et cela réponds aux différents besoins de l'apprenant. En parcourant l'histoire les apprenants peuvent s'identifier avec certains personnages. Ils peuvent observer certains comportements ou valeurs qu'ils peuvent s'endosser, ils détestent ou ils peuvent s'approprier. Ainsi il construit son identité littéraire.

Sabina Magliocco dans son étude "Folklore and Language Teaching: Preliminary remarks and practical suggestions" élabore l'importance d'utiliser les histoires et des contes dans une classe pour attirer l'attention des apprenants et aussi pour développer les valeurs parmi les apprenants.

Dans l'article *Expanding the role of Primary Sources in the classroom*, Kelly Bartlett met en lumière l'importance de documenter les contes oraux afin de les transmettre à la nouvelle génération.

Dans notre communication nous allons voir comment aborder l'histoire folklorique dans une classe de FLE afin de faciliter un apprentissage interculturel qui peut promouvoir en même temps l'idée d'une vie durable. Pourquoi on a choisi le folklore parce que c'est facile à comprendre. Tous les folklores, même s'ils proviennent des régions variées suivent le même ordre. C'est-à-dire, il y a quelques problèmes et puis finalement les méchants sont punis et la bonté est félicitée. Il y a aussi un message vers la fin.

Il y a une histoire de Pakkanar, un personnage célèbre du roman de Parayi petta panthirukulam où les 12 enfants de cette femme (Parai) se rassemblent une fois par an pour des rites religieux. Pakkanar avait l'habitude d'apporter la viande de bœuf qui était un tabou pour les brahmines (les gens de la classe supérieure). Au contraire sachant le pouvoir de Pakkanar, la femme qui était en charge de cuisiner n'a pas révélé ce fait et elle la cuisine pour chaque pooja. Une fois il apporte la merde de la vache/du bœuf. Cette femme qui avait peur de désobéir Pakkanar mais en même temps qui avait le désir de garder le pooja pur, a fait un trou dans la terre et l'a

enterre. Quand Pakanar a reconnu qu'il n'avait pas reçu ce qu'il a apporté il était furieux. Mais il a compris ce qui s'est passé et il a demandé à la femme d'aller regarder si la merde enterrée avait poussé. La femme est allée vérifier et elle a vu qu'il y surgit une plante. On dit que c'est la légume qui s'appelle Kovakka.

Pakkanar a fait cette geste afin de montrer qu'il n'y a rien qui est dégoûtant pour Dieu. Il connaît tous et il comprend tout. C'est une histoire qui montre comment la nature peut transformer les pires des choses en quelque chose qui a le pouvoir de nourrir les gens.

Cette histoire souligne le message de l'égalité et aussi aide à développer un sens de respect envers les légumes.

Le Mode D'emploi

Maintenant on va voir comment on peut utiliser cette histoire dans une classe de FLE. On peut commencer en montrant des images et en demandant aux apprenants de raconter ce qu'ils comprennent. Puis on peut lire l'histoire tout en gardant les dessins. Et on peut expliquer le système féodal et la hiérarchie des classes qui existaient dans la société d'autrefois. On peut parler des croyances d'une classe particulières. On peut discuter s'ils continuent de nos jours également.

Ensuite on peut discuter l'idée de cette histoire. Ou bien on peut demander aux apprenants de donner une suite à cette histoire ou d'imaginer une autre suite. Finalement on peut leur demander d'imaginer

une histoire pour les légumes ou des fruits de leur choix.

On peut leur demander aussi de trouver les contes de France lié avec les légumes. On peut aussi traiter les valeurs de ces légumes.

Ici on met l'accent sur le fait qu'il existe plusieurs manières d'aborder les contes et les chansons dans une classe de FLE. Cela réponds aux besoins des apprenants de tous les niveaux. Tout dépend de l'imagination et de la créativité du professeur.

En gros il y a plein de moyens d'exploiter une histoire et aussi de favoriser une étude interculturelle. Ça peut aussi nourrir la créativité et l'imagination. Il semble que dans une société fascinée par l'image, le conte a beaucoup d'avenir devant lui. Il nous fait découvrir la magie de la parole, les aidera dans la maîtrise d'une langue étrangère aussi riche culturellement et contribuera à leur éducation intégrale.

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ECONOMICS IN EVERYDAY LIFE: REFLECTIONS BASED ON MULTIDISCIPLINARY AND MULTILINGUAL PERSPECTIVES

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Abstract

In recent times, the debate among scholars about whether economics is purely a social science or a science has been gaining global attention. As a social science, economics studies human behaviours in relation to their social and cultural environments. With the evolution of new branches like econometrics and the incorporation of statistics and mathematics into economic theory, economics is also a body of systematic knowledge based on facts, observations, and experimentations. Earlier research has indicated that economics is both a social science and a science. However, the relevance of history, culture, language, and literature in economics needs to be explored more. This paper tries to integrate how the subject matter of economics influences our daily lives through real-life or practical situations. The mainstay of this paper is to show how the rationale of economics helps everyone in society to choose suitable options and to make the right decisions in everyday life.

Keywords: economics, social science, science, optimization, society, language, literature, cinema

Introduction

Many people hear the word 'economics' and think it is only about money or wealth. Nonetheless, it is safe to say that economics is not just about money or wealth. The scope of economics is much more comprehensive and complex. Economics is about weighing different choices or alternatives that are available to us. It is more about ranking our preferences within the constraints in front of us. There is, of course, the prominence of money in many economic decisions we make daily. Nevertheless, most of our daily, monthly, or long-term life choices have nothing to do with money as such. Yet, they could still be considered within the purview of economics.

The English term 'Economics' comes from the Greek word 'Oikonomia', which means 'household management'. The Greek philosopher Aristotle defined economics as the science of 'household management'.

The Merriam-Webster dictionary defines Economics as "a social science concerned chiefly with description and analysis of the production, distribution, and consumption of goods and services".

Theoretical Background

We are all familiar with the different formal definitions of Economics, beginning with Adam Smith's 'Wealth Definition', Alfred Marshall's 'Welfare Definition', Lionel Robbins' 'Scarcity Definition' and the more recent Samuelson's modern interpretation of Economics.

Adam Smith, a Scottish philosopher, and economist, is considered the 'Father of Economics'. His book "An Inquiry into the Nature and Causes of Wealth of Nations" was published in 1776. The central idea of this influential text is the individual's desire to pursue his 'self-interest'. One can understand this self-interested behaviour of human beings from the following quote by Adam Smith. "It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own self-interest. We address ourselves not to their humanity but to their self-love, and never talk to them of our own necessities, but of their advantages" (**The Wealth of Nations, 1776**). In the Smithian point of view, economics is the 'science of wealth', and a nation's economy depends on the wealth generated and accumulated through the production and consumption of goods and services. Smith opines,

"The great object of the Political Economy of every country is to increase the riches and power of that country" (**The Wealth of Nations, 1776**). Thus, the Smithian definition of economics became known as the '*Wealth Definition*' of economics.

The wealth-centric definition of Adam Smith was widely criticized for its limited scope considering the subject matter of economics, and for its sole focus on the creation and accumulation of material wealth. This limitation paved the way for the writings of an English economist, Alfred Marshall. Marshall's book "*Principles of Economics*", released in 1890, emphasized human welfare over material wealth. Marshall defines economics as "*a study of men as they live, move, and think in the ordinary business of life*" (**Principles of Economics, 1890**). The significance of the welfare component in human life is explicit in Marshall's own words: "...*Economics is a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of well-being*" (**Principles of Economics, 1890**). Thus, Marshall's definition came to be known as '*Welfare definition*' which concentrates only on '*material welfare*'. According to Marshall, "*man earns money to get material welfare*" (**Principles of Economics, 1890**).

The prominence of material wealth and material welfare in economics received widespread criticism from economists and scholars worldwide. This drawback prompted the English economist Lionel Robbins to redefine the subject matter of economics. In his 1932 paper, "*An Essay on the Nature and Significance of Economic Science*", Robbins approached the subject as follows: "*Economics is the science which studies human behaviour as a relationship between ends and scarce means which have alternative uses.*" This approach became known as the '*Scarcity definition*' of economics. In this regard, Economics is considered as the science which deals with the twin ideas of '*scarcity*' and '*choice*'. As human beings, we know that we not only have needs but also wants and that too unlimited. However, the resources at our disposal

are limited. This notion is made explicit by the Malayalam poet Vayalar Ramavarmain a song in the Malayalam movie '*Chemeeen*'. The verse goes like this; "...*kadalile olavum karalile mohavum, adangukillomane, adangukila...*" i.e. '*The tides in the sea and human wants are unlimited; when one want is satisfied the other creeps up*'. Thus, there is the problem of scarcity arising from unlimited wants and limited means. The challenge doesn't end there; the limited resources have alternative uses. This tricky situation leads us to the issue of choice. Thus, we need to confront two problems – *scarcity* and *choice*. Economics as a subject of thought teaches us to order or rank our preferences; we should try to satisfy the most urgent want first. At the same time, we need to reduce as far as possible the cost of the benefits that we have to forgo in advance of selecting the most urgent want. This process is simply an optimization strategy wherein we make choices or decisions to maximize our utility or satisfaction by minimizing the opportunity cost (*the cost of the benefit of the next best alternative foregone*) involved. This optimization process is the fundamental logic of economics, which we can apply to our day-to-day affairs. In short, economics is a science of rational decision-making under conditions of scarcity and choice.

However, Robbins' definition also had certain limitations as it was more individual-specific or '*micro*' in nature. The problems of aggregate demand and aggregate supply, national income and other macroeconomic concepts were quite underexplored by Robbins. Therefore, Paul Samuelson, a twentieth-century American economist discerns Economics as "*the study of how people and society choose, with or without the use of money, to employ scarce productive resources which could have alternative uses, to produce various commodities over time and distribute them for consumption now and in the future among various persons and groups of society*" (**Samuelson, 1948**). This viewpoint became known as the '*Growth Definition*' of Economics.

Economics in Everyday Life

Current times urge us to go beyond the conventional definitions of Economics. We live in a dynamic, vibrant economy that is remodelled at the regional, state, national, and global levels with the influence of a multitude of economic as well as political, social, technological, and environmental factors. Our daily lives are being increasingly shaped by the social, political, and economic decisions we make and the policies implemented by the governments and other institutions. The aforementioned decisions and policies result from the pressures created by the different phases of a business cycle (*boom, recession, depression, recovery, growth*) in an economy and global competitiveness. In order to negotiate with these rapid changes happening in society or the world at large, we need to be equipped with knowledge and skills. Only then can we participate effectively in the dynamics of a society or an economy. Comprehending the logic of economics will empower us to identify and appraise the daily events in our lives. Understanding basic economic concepts will nurture our skills of critical and creative thinking, data analysis, and decision-making. Thus, economics as a study of interest will enable us to contribute to society and manage future challenges confidently. Then only would we be able to develop an appreciation of the interdependent nature of personal satisfaction, economic prosperity, societal well-being and environmental sustainability. Therefore, economics is a way of thinking about how people interact in society, how we make economic and non-economic decisions, how we foster relationships, how we navigate through life-challenging situations, and how we come out successful and happy in our lives.

There is a '*Robinson Crusoe*' character in economics. It is also important to understand that this fictional character - '*Robinson Crusoe*' is borrowed from Daniel Defoe's 1719 novel "*Robinson Crusoe*". For economic analysis, Robinson Crusoe is a man stranded on an uninhabited island after a shipwreck. So naturally, he is regarded as the only economic agent in the picture. He is the one and only consumer and the one and only producer on the island. There are only two goods (products) - labour and coconuts,

and there is a trade-off between the two. The left-alone Crusoe uses his labour power and skills to survive on the island and finally gets rescued (as is the case in Defoe's novel). Keeping aside the economic notion of Crusoe, we can understand that Robinson Crusoe is also a figure of strength, grit, determination, perseverance, hope and faith. These are all the attributes that we seek in our daily lives. Robinson Crusoe is thus also a human who survived the odds of life. There is also a Hollywood movie titled '*Robinson Crusoe*' by actor Pierce Brosnan, underscoring the idea of survival. Yet another Hollywood movie on similar lines is '*Cast Away*' by the actor Tom Hanks. '*Cinderella Man*' is another Hollywood movie set in the context of the Great Depression of the 1930s. The Great Depression was the worst economic crisis the world has experienced in the twentieth century with massive unemployment and poverty. This movie again gives us a feel of the great depression and the extent to which a man (James J. Braddock, played by Russell Crowe in the movie), being a husband and a father, goes to feed his family.

Yet another real-life example concerns the economic decisions we make as a consumer or producer. Decisions as to current consumption vs. future consumption, purchasing luxury goods, creating bank deposits, taking loans, starting and running a business, stock market trading decisions, and everything else depend on the tax rates, interest rates, policy rates, reserve ratios, and prices the financial regulators and the governments oversee in the money and capital markets. So '*Budget*', be it the union budget or the state budget, are important to us as they influence our daily life decisions.

Similar is the case with wealth management. We do not keep all the good eggs in one basket, do we? Likewise, we hold wealth in different forms like real estate, consumer durables, gold, bank deposits, shares, mutual funds, etc. Thus, we try to maintain a combination of assets with different returns and risks. To analyze returns and risks and create a portfolio of assets, we use the optimization technique from economics, which was discussed earlier in this paper.

A more recent and familiar example would be the implementation of the Four Year Under Graduate

Programmes (FYUGP) in universities across Kerala this academic year 2024-25. The liberty of choice is given to the students now. They can decide to which *Major Courses*, *Minor courses*, *Multidisciplinary Courses* (MDCs), *Value Added Courses* (VACs), *Skill Enhancement Courses* (SECs), etc., to opt for in their four years of study. Furthermore, the students are given multiple exit options from their programmes of study. Here, the choice option can also be exercised using the optimization technique and the logic of economic principles.

Conclusion

Therefore, it is only right to presume that the rationale of economics is present in anything and everything around us, be it in the form of consumer-producer relationships, different types of markets, choices and decisions that we make in our daily lives, conflicts between nations, the quest for territory, power, and wealth, or even the continuation of life on planet Earth. We do remember what 'Chacko Master' (the character played by Thilakan) said in the 1995 Malayalam movie 'Spadikam'; "*bhoogolathinte oro spandanavum kanakkilaanu*", i.e. 'Every pulse of the globe counts and is in mathematics'. Thus, it is only fitting to add to what 'Chacko Master' said; now, we could say every pulse

of the globe counts and is in mathematics and economics. Accordingly, it is indeed befitting to comment that the principles of economics matter in our everyday life.

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FROM LEGENDS TO CITY LIGHTS: RE-PRESENTING MAGICAL WOMEN IN URBAN FANTASY AND MYTHOLOGICAL RETELLINGS

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Abstract

Mythological retellings involve the reimagining of traditional myths and legends, often from a contemporary perspective. These retellings can construct interpretations of familiar tales, delving into the complexities of characters who have long been confined to their archetypal roles. Re-reading these age-old narratives explores themes of power, morality, and identity, often highlighting aspects of the narrative that resonate with modern sensibilities. Urban fantasy, on the other hand, weaves magical and supernatural elements into the fabric of contemporary city space. Here, the mundane and the extraordinary coexist, with magical creatures, secret societies, and otherworldly phenomena hidden beneath everyday reality. Urban fantasy often explores the intersection of the ordinary and the fantastical, examining how magic might influence or disrupt contemporary social structures and individual lives. It offers a unique lens through which to view the challenges and complexities of modern life, all while maintaining a sense of wonder and possibility. Magical Women, a short story collection curated by Sukanya Venkataraghavan mapped the fantastical and the mystical narratives, exploring themes of power, identity, and transformation through the lens of female experience. "Grandma Garam's Kitty Party" is one narrative that explores the possibilities of urban fantasy and subversive retelling. The paper analyses how the narrative traverses diverse genres-mythological retellings and urban fantasy to eerie tales of the otherworldly, blending the canonical versions with the contemporary.

Keywords: urban fantasy, modernity, mythological retelling, canonical, carnival

Urban fantasy is a subgenre of speculative fiction that blends elements of the fantastical with urban, settings. Unlike traditional fantasy, which typically unfolds in entirely imagined worlds, urban fantasy is rooted in the familiar environments of contemporary cities, where the ordinary and the extraordinary coexist. The genre brings magical creatures, supernatural beings, and mythical elements into the everyday life of a bustling metropolis, creating a world where magic is just beneath the surface of reality. In urban fantasy, the city itself often becomes a character, with its streets, buildings, and hidden corners serving as the backdrop for magical events. The juxtaposition of the mundane and the magical allows diverse interpretations and narrative possibilities, exploring how ancient powers and mythical entities interact with modern society's norms, technology, and culture. "Urban fantasy presents a world much like our own, but with the added twist that magic and supernatural creatures

exist, often hidden in plain sight. It explores the interaction between the ordinary and the extraordinary, challenging the boundaries of reality." (96)

Magical Women, a short story collection curated by Sukanya Venkataraghavan mapped the fantastical and the mystical narratives, exploring themes of power, identity, and transformation through the lens of female experience. "Grandma Garam's Kitty Party," a short story by Shweta Thaneja blends urban fantasy and mythological retelling, offering a unique commentary on the intersection of tradition and modernity. It is one narrative that explores the possibilities of urban fantasy and subversive retelling. The paper analyses how the narrative traverses diverse genres- mythological retellings and urban fantasy to eerie tales of the otherworldly, blending the canonical versions with the contemporary.

The narrative unfolds in the familiar, contemporary setting of a kitty party, an event that symbolizes social gathering and gossip among urban

women. The story centres on a *chudail*, (a witch) - Jaanu; who wants to cease being a witch and become 'normal'. Jaanu is college-educated and has studied philosophy. She dreams of being a Human Resource Manager. She is vegan and finds the entire idea of the kitty party of *chudails* quite ludicrous. But it is the night of the kitty party and she is trying to get away from the kitty party when she is forcefully summoned by a man – who is using the hair she had cut off to style her hair in the latest style to magically summon her. And the request that he makes is that he wants to see her feet. Jaanu is both fascinated by his request at the same time worried that he will end up being the snack at kitty party being hosted close by – by her family members. When he tries to get to obey her with magical chants – which he had procured by paying fifty rupees, she tells him that it is merely a scam. And what he wants is to massage her feet, the idea which appears quite ridiculous to her. It is at this time, that her cousins—the twins—Muffin and Sweetie both *chudails* too – come over there. To their delight, they find Jaanu with the man who they presume to be the 'snack' that Jaanu is bringing to the kitty party.

However, this seemingly mundane scenario is transformed into a space where the boundaries between the ordinary and the supernatural blur. The mythological elements are woven seamlessly into the urban environment. Mythological retellings involve the reimagining of traditional myths and legends, often from a contemporary perspective. These retellings can construct interpretations of familiar tales, delving into the complexities of characters who have long been confined to their archetypal roles. Re-reading these age-old narratives explores themes of power, morality, and identity, often highlighting aspects of the narrative that resonate with modern sensibilities. "Mythological retellings are not merely about retelling old stories; they are about revisiting these narratives with a new lens, often challenging the traditional interpretations and offering fresh perspectives on timeless themes." (18) The titular Grandma Garam is not just an elderly woman but a figure of immense, mysterious power, hinting at a past steeped in ancient lore. Her character embodies

the blend of the mythic and the modern, as she navigates a world that is both rooted in tradition and yet very much part of the contemporary urban landscape. "Urban fantasy reinvigorates the familiar settings of our cities by overlaying them with layers of mythology and magic, making the ordinary streets we walk on stages for epic, hidden battles between forces of good and evil." (234)

Muffin, *chudail* at a later phase recognizes that the man is none other than the 'Fetish Man' who is in the habit of summoning witches so that he could massage their feet. The two of them lift the Fetish man and take him away to the venue of the kitty party. Here we come across many other *chudails* and their different mannerisms are described in great detail. 'Cat meat was being roasted on makeshift skewers on top of the fire' as the food for the party and her grandmother – Grandma Garam was brewing *catrum*. The entire family finds it amusing at first and then alarmed when Jaanu states that she is a vegan and she is in the process of becoming 'straight' by straightening her legs to look forward. She feels quite abnormal when she has to go to college and hide her feet and configure her feet to look forward using spells. Meanwhile the Fetish Man has made himself quite chummy with Grandma Garam and he too joins the conversation and warns Jaanu that going 'straight' is not as easy as it is portrayed. Jaanu was under the impression that going straight just meant "promising the community to walk the straight path the forward path, the path of progression. It's a spiritual path toward normalhood for *chudails*. That's what the Tantric-ji preaches." (110). To her horror, she discovers that it is not so and that the feet are cut and then sewn back together to make them straight. It is the Fetish Man who is able to convince her of this with the pictures that he shows her from his whatsapp groups. His declaration, "Why do you think I came to this island, desperate for a *junglechudail*?" drives home the point to her. Themes of secrecy, hidden worlds, and the tension between the normal and the supernatural are common, with protagonists who may be ordinary people drawn into extraordinary circumstances, or beings from the magical realm trying to navigate the

complexities of urban life. Urban fantasy often reflects the diversity and complexity of contemporary life while adding layers of wonder, danger, and mystery, making it a captivating genre that resonates with postmodern narration and understanding.

The story ends with Jaanu realizing that she was nothing less than an idiot for falling for such scam. "There were questions to be answered, vengeance to be taken and new pathways to explore. However, it would not be tonight." She joins her family in dancing at the kitty party accepting that the new normal was to see the Fetish man at the feet of her grandmother Garam – both contented. The kitty party, typically a symbol of modern urban life, becomes a stage for the retelling of mythological themes, where ancient wisdom and supernatural elements come to life in a modern context. The narrative highlights the persistence of myth and magic in the midst of urbanity, showing how these ancient stories continue to influence and shape the lives of women today, even in the most unexpected of settings.

The narrator's satirical exploration of identity and societal norms through the lens of Jaanu, a *chudail* seeking to transcend her supernatural origins and integrate into the human world is intriguing. This narrative is a prime example of how these urban fantasy and mythological retellings can intersect to explore themes of power, identity, and the endurance of ancient wisdom in the modern world. Jaanu's character embodies a complex blend of aspiration and contradiction, as she navigates between her educated, modern sensibilities and the traditional expectations associated with her *chudail* heritage. Educated and aspiring to a career in Human Resources, Jaanu's vegan lifestyle and disdain for the seemingly archaic rituals of *chudail* culture set her apart from her peers.

The 'kitty party', is an event Jaanu views with equal parts incredulity and disdain. Yet, despite her attempts to distance herself from the gathering, she finds herself inexorably drawn into its orbit when a mysterious man, wielding strands of her own hair, compels her presence. The man's bizarre request to

inspect her feet serves as a catalyst for Jaanu's internal conflict, juxtaposing the absurdity of the situation with her genuine concern for the man's safety amidst her family's carnivorous festivities. The familiar environment of an urban kitty party, a social gathering commonly associated with middle- to upper-class women in Indian cities is created on purpose by the narrator which makes it fit into the category of urban fantasy. These parties are typically characterized by gossip, games, and light-hearted banter, reflecting the everyday realities of modern urban life. However, the mundane setting of a kitty party is transformed into a space where the supernatural and the mystical are ever-present, lurking just beneath the surface. "In mythological retellings, the power lies in the reinterpretation, where ancient characters and events are recast in a modern context, making them relevant and resonant for contemporary audiences." (45)

As the man's attempts to exert control over Jaanu through dubious magical means falter, the arrival of Jaanu's *chudail* cousins, Muffin and Sweetie, adds a further layer of chaos to the proceedings. Mistaking the man for the anticipated 'snack' at the party, the twins soon recognize him as the enigmatic 'Fetish Man,' renowned for his penchant for foot massages with witches. Their decision to transport him to the kitty party venue propels the narrative into a whirlwind of surreal encounters and comedic misadventures. The urban setting is crucial to the impact of the text, as it grounds the narrative in a world that is immediately recognizable to the post modern reader. This familiarity makes the intrusion of the fantastical all the more striking. The city, often a symbol of modernity and rationality, becomes a backdrop where ancient powers and magical forces are at play, challenging the notion that the supernatural belongs only to the past or to remote, rural areas. In "Grandma Garam's Kitty Party," the city itself becomes a character and space, with its streets, neighbourhoods, and social customs providing a framework within which the extraordinary can unfold.

Against the backdrop of the party's carnivalesque atmosphere, replete with roasting cat meat and the brewing of *catrum* under the watchful eye of Grandma Garam, Jaanu's attempts to reconcile her desire for normalcy with the demands of her *chudail* heritage take centre stage. The Fetish Man's revelations regarding the painful process of 'straightening' one's legs serve as a stark reminder of the harsh realities lurking beneath the veneer of Jaanu's aspirations. The story subtly reinterprets traditional myths, presenting them in a modern context. Grandma Garam's powers and knowledge, which seem almost divine, suggest connections to ancient deities or mythological figures who possess wisdom and abilities far beyond the ordinary. By placing this character in the setting of a contemporary kitty party, the persistence of myth in modern life, suggested that these ancient stories and powers continue to resonate and influence the present.

Ultimately, Jaanu's journey of self-discovery culminates in a moment of profound realization, as she comes to terms with the futility of her attempts to conform to societal expectations. Embracing her *chudail* identity, Jaanu finds solace in the acceptance of her family and the whimsical camaraderie of the kitty party. The presence of the Fetish Man at Grandma Garam's feet serves as a symbolic affirmation of Jaanu's newfound understanding, signaling a harmonious convergence of tradition and modernity in the whimsical world of Grandma Garam's Kitty Party. The kitty party, typically a space for light-hearted socializing, becomes a stage for the enactment of mythological themes. The attendees, who might be seen as ordinary urban women, are revealed to be part of a world where

magic is real, and ancient powers still hold sway. This blending of the every day with the mythical challenges the reader to reconsider the boundaries between the ordinary and the extraordinary, suggesting that the two are not as separate as they might seem. The narrative focuses on female empowerment, as the women in the kitty party are not just passive participants but active players in a world where they possess hidden strengths and knowledge. By placing mythological elements in an urban setting, the story suggests that the city, often seen as a symbol of progress and rationality, is also a place where the past and the present, the mythical and the real, can coexist. "Grandma Garam's Kitty Party" is a powerful representation of how urban fantasy and mythological retelling can be used to explore complex themes in a way that resonates with postmodern readers. The story's blend of the familiar and the fantastical, the modern and the mythic, creates a narrative that is unique in setting and characters, demonstrating the enduring power of myth and magic in the modern urban landscape.

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L'UTILISATION DES TEXTES LITTÉRAIRES COMME UN OUTIL FONCTIONNEL PÉDAGOGIQUE DANS UN COURS DE FLE AU NIVEAU A1 : UNE APPROCHE EXPÉRIMENTALE

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Le Résumé

De nos jours, grâce à la mondialisation, l'acquisition des langues étrangères est mise en avant. La connaissance des langues étrangères est un atout valable en considérant les motifs professionnels. En outre, la tendance récente de la migration a augmenté la demande pour la connaissance des langues européennes en particulier le français en raison de sa présence mondiale. De ce fait, FLE est un domaine bien signifiant concernant l'enseignement du français dans le monde. FLE propose les approches didactiques différentes en soutenant l'application des méthodologies pédagogiques selon le statut sociologique, culturel et socio-économique des apprenants. Selon les enseignants, c'est vraiment un défi pour élaborer un cours efficace de FLE qui s'adresse aux besoins langagiers des apprenants. Ainsi, ils sont toujours dans un mode d'improvisation aux besoins changeants de l'apprentissage des langues étrangères. À mon avis, est-il vraiment nécessaire d'incorporer du texte littéraire dans un cours du FLE au niveau A1 est encore discutable. Parce que, les besoins langagiers des apprenants de niveau A1 est de communiquer en français en toute simplicité dans les scénarios personnels et professionnels. D'autre part, il est indéniable que le texte littérature fait également partie intégrante de l'apprentissage des langues. C'est donc, j'ai essayé une démarche expérimentale d'utiliser des poèmes français simples pour inculquer les quatre compétences linguistiques aux apprenants de niveau A1. Dans cette communication, je vais discuter en détail comment j'ai utilisé le texte littéraire comme un outil pédagogique performant pour enrichir les quatre compétences linguistiques à travers de l'exemple du poème « Déjeuner du Matin » de Jacques Prévert. Par conséquent, il sert à deux objectifs : pour s'initier la langue française en familiarisant les textes littéraires.

Les mots clés : les textes littéraires, les poèmes français, un outil pédagogique, les compétences linguistiques, une approche expérimentale, le niveau A1

Introduction

De nos jours grâce à la mondialisation, l'acquisition des langues étrangères est mise en avant. La connaissance des langues étrangère est un atout valable en considérant les motifs professionnels. En outre, la tendance récente de la migration a augmenté la demande pour la connaissance des langues européennes en particulier le français en raison de sa présence mondiale. De ce fait, FLE est un domaine bien signifiant concernant l'enseignement du français dans le monde. FLE propose les approches didactiques différentes en soutenant l'application des méthodologies pédagogiques selon le statut sociologique, culturel et socio-économique des apprenants. Etant l'enseignant, on est toujours à la recherche des possibilités pour l'adaptation faisable des démarches pédagogiques aux besoins changeants de l'apprentissage des langues étrangères chez les

apprenants. C'est donc, j'ai essayé une démarche expérimentale d'utiliser des poèmes français simples pour inculquer les quatre compétences linguistiques aux apprenants de niveau A1. Dans cette communication, je vais discuter en détail comment j'ai utilisé le texte littéraire comme un outil pédagogique performant pour enrichir les quatre compétences linguistiques à travers de l'exemple des poèmes « Déjeuner du Matin » de Jacques Prévert.

Le Scénario Actuel De Mon Cours De Français

Tout au long du Kerala, aux écoles et aux collèges, le français est enseigné comme la langue seconde. En plus, le français est aussi enseigné à l'Alliance Française. Dans mon collège aussi qui est affilié à l'université du Kerala, le français est enseigné comme la langue seconde aux étudiants de B.A/B.Sc/B.com au niveau A1. Puisque, notre

collège est autonome, on a la liberté de formuler le programme en conformité avec le cursus de l'université. Donc, avec le soutien du BOS, on a essayé modifier le programme en mettant l'accent sur les quatre compétences langagières. Les étudiants doivent apprendre le français pendant les quatre semestres. Une attention particulière est donnée à la littérature française pendant le 3^e semestre à travers les poèmes français simples.

Les Besoins Langagiers Chez Les Apprenants

Quand, j'ai commencé mon métier de professeur de français en 2008, le nombre d'étudiants dans la classe du français était seulement 25. Après 15 ans, en ce moment, c'est 135. En ce moment, le Kerala est peut-être un des états indiens qui témoigne un taux très élevé de la migration internationale. Les jeunes du Kerala partent aux pays francophones, soit à la recherche du travail, soit dans le but de faire des études supérieures. Récemment, il y a une augmentation rapide dans le nombre de gens qui émigrent surtout au Canada. Toutes ces tendances contribuent à la forte demande de l'apprentissage du français. Les besoins langagiers de tels apprenants de niveau A1 est de communiquer en français en toute simplicité dans les scénarios personnels et professionnels. A mon avis, pour cette raison, est-il vraiment nécessaire d'incorporer du texte littéraire dans un cours du français au niveau A1 est encore discutable. Parce que tout le monde ne s'intéresse pas à la littérature. D'autre part, il est indéniable que le texte littéraire fait également partie intégrante de l'apprentissage des langues. Voilà, comment après réflexion, j'ai essayé d'utiliser efficacement des poèmes français simples comme un outil pédagogique pour introduire les compétences différentes de la langue.

Le texte littéraire comme un outil performant pédagogique au niveau A1

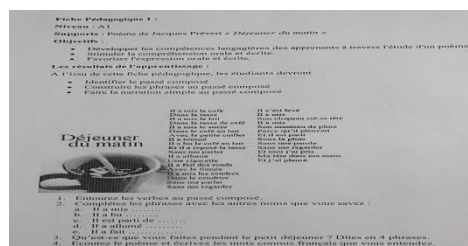
Est-il vraiment difficile de travailler sur des extraits littéraires avec des jeunes, surtout quand leur niveau de maîtrise de la langue n'est pas très élevé ?

Selon Albert et Souchon,

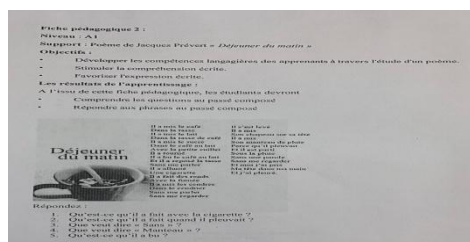
« un grand nombre de textes se prêtent aussi bien à une utilisation au niveau élémentaire qu'au niveau avancé. La difficulté n'est pas dans le texte; elle dépend de l'objectif que l'on se fixe en soumettant le texte aux apprenants, et de la longueur du texte que l'on donne à lire. »¹

Le choix du texte littéraire rend son efficacité pédagogique. Il doit être simple et accessible, tant au niveau du vocabulaire que de la structure et en même temps représenter magnifiquement la langue. Car, pour ceux que ça intéresse, la littérature augmente la motivation chez l'apprenant et d'améliorer sa compétence de réception. Une motivation qui n'est plus limitée à l'espace classe. Le texte littéraire propose une entrée simple et sûre à la langue. En introduisant la poésie de manière progressive, les apprenants peuvent commencer à apprécier la richesse de la langue française tout en renforçant leur vocabulaire et leur compréhension grammaticale.

Ici, je vais démontrer comment je rédige les fiches pédagogiques avec les poèmes français pour renforcer l'apprentissage de la langue. Comme nous savons, « *Déjeuner du Matin* » est un poème simple de Jacques Prévert, mais il communique un sens profond. Selon le programme, les étudiants apprendront ce poème pendant le 3^e semestre en analysant dans le contexte littéraire. Mais, j'ai utilisé ce poème juste comme un court texte, sans aucune références littéraires, pour introduire et comprendre les contenus grammaticaux ainsi que lexicaux. Je me suis senti que l'intégration de cette manière saisit l'intérêt de tous. La technologie moderne facilite la préparation des fiches pédagogiques intéressantes.



¹ ALBERT M.C et SOUCHON M., 2000, Les Textes littéraires en classe de langue, Hachette, « F »
Autoréférences.



De même, j'ai élaboré plusieurs fiches pédagogiques basées sur les autres poèmes français comme « Le Pont Mirabeau », « La Chanson d'automne », « La Cigale et la fourmi » etc qui sont prescrits pour les études littéraires au 3^e semestre. Il faut noter que ces fiches ne portent aucune référence littéraire. De la réponse positive des étudiants, j'ai compris qu'il aide capter l'intérêt de tous indépendamment de leur affinité pour les textes littéraires.

Avant, quand j'ai introduit les poèmes complètement dans un contexte littéraire pendant le 3^e semestre, 25% des étudiants manquaient de l'implication et donc, il était difficile pour l'enseignement de créer un environnement favorable de la classe. En suivant cette démarche pédagogique d'utiliser les poèmes français comme un outil de support en classe depuis le 1^{er} semestre, j'ai observé que les étudiants développent une sorte de familiarité. Cela apporte un flux naturel et une facilité pour enseigner la littérature dans la classe.

La littérature n'est pas seulement un outil pour initier les 4 compétences langagiers mais, c'est aussi une fenêtre ouverture à la culture de la langue cible qui développe la compétence culturelle chez les apprenants. Selon Esteoule-Exel et Regnat Ravier,

« L'apprentissage des langues doit être également un moyen de transmettre des valeurs, d'en changer, de permettre aux hommes de mieux se connaître, de se comprendre, d'avancer ensemble en se respectant. La littérature est le lieu privilégié où se retrouvent ces valeurs. La littérature est une lecture du monde à partager. Sans la sacraliser, il faut

*donc redonner à la littérature la place qui doit être la sienne au sein de l'apprentissage. »*²

L'intérêt de la littérature place l'apprenant dans une situation d'apprentissage réelle et authentique. Grâce à cette approche d'utilisation de poèmes français dans le contexte langagier au 1^{er} semestre et dans le contexte littéraire au 3^e semestre, on peut initier les compétences linguistiques fondamentales ainsi que les compétences littéraires chez les étudiants au niveau A1.

Conclusion

Etant un élément essentiel de la langue, l'intégration appropriée des textes littéraires est inévitable. Le véritable défi est le choix des ressources pédagogiques au niveau A1 en fonction des besoins linguistiques des apprenants. La démarche pédagogique que j'ai expérimenté s'adresser ce défi dans une certaine mesure. En utilisant les textes littéraires simples comme un outil pédagogique performant, il sert à deux objectifs : pour s'initier la langue française en familiarisant les textes littéraires.

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² ESTEOULE-EXEL. M. H et RAVIER S.R., Livres Ouverts, Approche des littératures française et francophone, PUG, fév. 2008, Grenoble.

FRENCH LANGUAGE PROFICIENCY AS A COMPETITIVE ADVANTAGE IN THE GLOBAL TOURISM INDUSTRY

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Abstract

Tourism represents one of the world's largest industries with nearly 1300.11 millions estimated international visitor arrivals in the year 2024. Tourism industry is a progressive and competitive sector that flourishes on effective communication and cultural exchange. As globalization pursues to expand, the ability to speak in bilingual has become an essential for professionals in the tourism industry. Among many languages, French stands out highest due to its International reach and cultural Importance. This paper aims to identify and analyse new job market trends and patron expectations regarding French language proficiency and its impact on career opportunities and competitive advantage in the tourism industry.

Keywords: french language proficiency, tourism industry, job market trends, employer expectations, competitive advantage, multilingualism, career opportunities.

Introduction

Tourism, the fastest-growing industry in the world economy, is a sector where French language proficiency can be a game-changer. It represents one of the world's largest industries, with nearly 1300.11 million estimated international visitor arrivals in 2024. As globalisation continues to expand, the ability to speak in bilingual has become essential for professionals in the tourism industry. With its international reach and cultural importance, French stands out among many languages. Effective and efficient communication skills and understanding of culture are critical during this peak. French, a widely spoken language worldwide, holds a significant place in the tourism sector. This paper aims to understand how French language proficiency can perform a competing edge that helps find jobs in the tourism sector.

Objectives

The primary objective of this paper is to analyse and explain the Importance of French language proficiency as a competitive advantage within the global tourism sector. The study aims to achieve the following

1. Evaluate the Demand for French Language Skills in Tourism:
2. Analyze the Trends and Opportunities
3. Understanding Employer Expectations:

4. Exploring Benefits for Tourism Businesses:

Methodology

This study utilises a mixed-method approach to collect initial data on the highlights of French language proficiency in tourism. Quantitative data collection included job opportunity postings on significant employment websites and qualitative data from industry experts.

The Global Importance of the French Language

According to the OLF (Organization Internationale DE la Francophonie) report published in 2022, there are 321 million people who speak French across the five continents. French is the official language in many countries. It is also an essential language for many international organisations, such as the European Union, the International Olympic Committee and the United Nations. The extensive use of the French language underscores its Importance in the tourism industry. The capacity to understand and communicate in French confers multiple advantages for international travellers.

New Job Market Trends

Tourism is the largest industry, with multiple stakeholders, such as travel agents, airlines, hotels, restaurants and activities. There are several job profiles related to tourism. A significant change

happened during this scenario: the large number of requirements for professionals with bilingual capacity. Professionals with French language proficiency receive higher pay than those who speak other languages. This need arises from the significant market segment of French-speaking tourists, which we must address.

Speaking French is a unique skill in the hotel industry that stands out separately. Hotels that receive international tourists require a staff member who can speak bilingual languages to enhance the customer experience level. In particular, French-speaking tourists value the ability to convey the messages in their mother tongue, intensifying the overall experience and satisfaction. Coincidentally, those in the tourism sector who speak French assist French-speaking guests by providing travel advice and services that meet the customer's needs and wants.

Tour guides also have a significant advantage over French language fluency. Guided tours are a famous way for travellers to enhance new destinations, and the efficiency of offering tours in the French language can attract a more significant audience. French fluent tour guides can give more participation and informative experiences for French-speaking tourists, giving positive feedback and increasing repeat customers.

Employer Expectations and Customer Satisfaction

According to data from the YouGov Institute, organised by University College London and Birmingham University research team, 49 % of the French population travelled outside their country. This data depicts the Importance of French language proficiency in the tourism sector.

The tourism industry works as a system. The industry needs help to stand alone as many stakeholders are involved in this sector, such as airlines, travel agencies, accommodation, and activities. There are specific Expectations of an employer in this sector regarding French proficiency. It is based on customer satisfaction, elaborated target market, built international collaboration, and offers

unique products in the competitive market. Employers understand the Importance of fluency in French in the tourism sector. French People aged above 40 prefer native language speakers throughout their holiday. A person who communicates in their native language will enhance and appreciate customer satisfaction, leading to repeated customers. This preference is for customer face-to-face interaction roles like reception, restaurant, cabin crew, ground staff, and tour guide. We can gain customer loyalty and brand publicity by fulfilling this specific need.

Market Expansion and Competitive Differentiation

Expertise in French allows the tourism sector to spout into a broad market. Belgium, France, Canada (especially Quebec), Switzerland, and several African nations are essential sources of Francophone tourists. By presenting services in France, the industry can bring and serve more potential customers, thereby widening its market space. This dimension is critical for businesses looking to increase in size and be a competitor internationally.

In a highly competitive tourism sector, providing services in French can be a milestone in the market space. The ability to communicate the customer's needs and wants in French can stand out separately from their business competitors. This differentiation can attract loyal customers and contribute to long-term business success.

Job Opportunities in the Global Tourism Market

Various job websites have posted several job opportunities for French speakers in the tourism sector. Customer service representatives are the ones on the job. The company they are looking for a candidate who can clarify customer queries and support French-speaking clients. These roles are available worldwide, and the company also provides relocation packages. Job roles related to marketing are also require for French speaking skills. The leading job roles related to the marketing sector are sales associate, Business development associate and sales specialist. The hospitality and tourism

management sector requires several multilingual employees in each part of the world. Marriott International, Accor and Hilton worldwide are the major employers in the industry. Roles like Tour Operator and Travel Consultant are ideal for French speakers. These positions require destination knowledge, customer service skills, and the ability to handle logistics for travel arrangements. These job roles demand proficiency not only in French but often also in English, as they involve interacting with diverse customers. The proficiency to speak French opens up numerous career paths in the global tourism industry, providing competitive advantages in various sectors ranging from customer service to management and specialised roles. Several websites like Aurawoo, Europe Language Jobs, Vatel France, Naukri, Indeed, and LinkedIn are famous for providing French Tourism jobs.

Findings

The findings illustrate that bilingualism is a valuable asset in the service industry, especially for those who speak French, and it can provide more opportunities in the tourism sector. Delivering services in France leads to improved customer satisfaction, positive feedback, and repeat customers. Tourists feel comfortable and valued when communicating in their native language. This enhanced customer experience is crucial for building a loyal customer base and generating positive word-of-mouth referrals. French proficiency allows businesses to attract and serve a more significant market segment, including tourists from multiple Francophone countries. The expanded reach contributes to increased revenue and business growth. In an increasingly globalised world, the ability to cater to diverse linguistic groups is essential for business success.

Effective communication with French-speaking partners and clients strengthens business relationships and opens up new opportunities for collaboration and expansion. These solid international relationships are vital for negotiating deals, coordinating services, and ensuring smooth operations. They also contribute to a more robust global network, enhancing business resilience and

growth. In a mass tourism market, offering services in French helps businesses stand out and appeal to a specific niche, giving them a unique selling proposition. This differentiation can attract loyal customers and contribute to long-term business success. In a sector where customer preferences and experiences are paramount, the ability to cater to specific linguistic and cultural needs is a significant advantage. For individuals, French language skills can significantly enhance career prospects. Multilingual employees are in high demand, often commanding higher salaries and enjoying more opportunities for advancement. In the tourism industry, where customer service and communication are critical, proficiency in a widely spoken language like French is a precious skill.

Conclusion

French language proficiency is a pivotal competitive advantage in the global tourism industry. It improves customer satisfaction, elaborates market network, builds international relationships, and provides distinctness in a competitive market. For tourism professionals, French language skills give significant career opportunities and development. As the tourism industry continues to develop, the importance of multilingualism, specifically French proficiency, will only increase. Spend time in language education and training is crucial for businesses and individuals looking to bloom in this dynamic industry. By understanding the competitive advantages of French language proficiency, businesses can develop their service offerings, attract broader customers, and build stronger international collaborations. This tactical advantage will help them stand out in a mass market and achieve long-term success. Similarly, for individuals making careers in tourism, proficiency in French can open up many opportunities, leading to career enhancement and personal growth. In conclusion, integrating French language proficiency into the tourism industry is not just a matter of convenience but a strategic necessity. As the world becomes interconnected, the ability to communicate effectively in multiple languages will continue to be a critical factor for success. Therefore,

businesses and individuals should prioritise the development of French language skills to capitalise on the numerous benefits they offer in the global tourism industry.

Suggestions

1. Educational institutions should integrate the French language into the travel and tourism curriculum.
2. Tourism stakeholders can provide continuous language development programmes for their employees online and offline.
3. Collaboration with Language training centres like Alliance Française
4. Language Incentives
5. Language learning Apps
6. Virtual Learning programme

By implementing these suggestions, tourism businesses can effectively leverage French language proficiency to gain a competitive advantage, enhance customer satisfaction, and expand their reach in the global tourism markets.

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LA QUÊTE D'IDENTITÉ : UNE EXPLORATION DE L'ŒUVRE DE LEILA SLIMANI

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Leila Slimani, né en 1981 au Maroc est une écrivaine franco-marocaine. Elle est l'une des voix féminines les plus puissantes de la littérature contemporaine. Les œuvres de Leila Slimani explorent une gamme d'émotions de la joie à la tristesse, de l'amour à la haine. Les thèmes les plus fréquents sont la féminité, la maternité, l'identité et la société. Leila Slimani a fait son entrée dans le monde littéraire avec son roman "Dans le jardin de l'oubli" publié en 2014. En 2016, son deuxième roman, "La Chanson Douce" a remporté le prix Goncourt, l'un des prix littéraires les plus prestigieux de France.

Dans cet article, nous allons explorer la crise d'identité dans son roman "La chanson douce". Leila Slimani utilise la quête d'identité comme un fil conducteur pour explorer les tensions entre le passé et le présent, entre les individus et la société et aussi entre les différentes facettes de l'être humain. À travers ces personnages, assez complexes et nuancés, elle explore les tensions et les contradictions qui traversent nos vies.

À propos de ce roman, c'est l'histoire d'un couple qui s'appelle Paul et Myriam et de ses enfants Mila et Adam. Ils vivent dans un appartement de luxe et mènent une vie luxueuse mais superficielle. Louise, la mère travaille dans une grande entreprise et elle devient fatiguée en faisant des tâches domestiques et en s'occupant de ses enfants. Alors elle engage une nounou, Louise pour prendre soin de ses enfants. La nounou s'intègre rapidement dans la famille et devient indispensable.

Tout d'abord, la nounou était une bénédiction, mais petit à petit des tensions commencent à apparaître dans la famille. La fille Mila commence à se comporter de manière étrange et devient plus attachée à la nounou, plutôt qu'à sa maman. La mère commence à suspecter que la nounou a une influence

néfaste sur la fille. La nounou, quant à elle, elle devient de plus en plus possessive envers Mila et commence à garder la fille pour elle seule et à exclure la mère de la vie de Mila. Les tensions s'intensifient même entre le couple et ils commencent à se disputer. La situation atteint le sommet avec un acte irréparable de la part de la nounou. Elle tue les deux enfants et bouleverse la vie de la famille.

La Quête D'identité

La quête d'identité est un élément central du roman. Leila Slimani explore cette quête à travers les personnages du roman en différents axes. Cet article explore la manière dont Leila Slimani aborde la quête d'identité et montre comment ce thème est au cœur de la narration.

La crise d'identité féminine est un thème central dans ce roman. Ces personnages féminins sont souvent en quête d'identité, cherchant à comprendre qui elles sont et où elles vont. Le personnage de Myriam, la mère est emblématique de cette crise d'identité féminine. Mère de deux enfants, elle se sent prisonnière de son rôle et cherche à retrouver sa liberté et son autonomie. Elle est déchirée entre ses désirs et ses responsabilités et entre son identité de mère et son identité personnelle.

Leila Slimani explore également les attentes sociales qui pèsent sur les femmes, les stéréotypes et les rôles qui leur sont assignés. Ses personnages féminins luttent contre ses attentes et cherche à créer leur propre identité. La mère de ce roman regarde la nounou avec jalousie, car la nounou joue bien son propre rôle, le rôle de la mère. Myriam se sent déplacée par la nounou qui semble prendre sa place auprès de Mila, sa fille. Myriam, essaie en vain

d'être une bonne mère tout au restant fidèle à elle-même

Quant à la nounou, elle vient d'une famille pauvre et a lutté contre le monde pour trouver ce travail. Au début, elle était contente car ce rôle de nounou lui a donné une certaine autorité et une place dans la société. Cependant ce rôle est également limitant et ne lui permet pas de s'exprimer pleinement.

La nounou remplit un rôle maternel auprès de Mila, mais sans en avoir les droits et les reconnaissances. Cela crée une tension entre son désir d'être mère et sa réalité de nounou. Au fur et à mesure elle devient excessivement attachée et possessive avec Mila mais cette dépendance l'empêche de développer son propre sens de l'identité. En tant que nounou elle n'a pas d'autonomie et est soumise aux décisions des parents. Cela renforce son sentiment d'infériorité et de manque d'identité. La nounou ressent une jalousie et une rivalité envers la mère de Mila, car elle semble privilégiée alors que la nounou est prisonnière des attentes et des contraintes sociétales qui pèsent sur les femmes issues de l'immigration.

Vers la fin, la nounou perd sa propre identité et ses propres désirs. Elle se définit uniquement par son rôle de nounou et sa relation avec Mila. Le crime que la nounou commet à la fin du roman est un symptôme de sa crise d'identité. Elle cherche à

reprendre le contrôle de sa vie et affirmer son existence.

En conclusion, dans la Chanson Douce, Leïla Slimani utilise la quête d'identité pour mettre en lumière les contradictions et les conflits internes auxquels ses personnages sont confrontés. L'œuvre interroge finalement la possibilité de consolider ces identités multiples dans un monde où les attentes et les structures sociales semblent souvent inconciliables. Elle pousse le lecteur à réfléchir sur les façons dont nos rôles, nos choix, nos relations définissent qui nous sommes et sur les conséquences lorsque nos identités sont en conflit. À travers les personnages de Myriamet de la nounou, nous voyons se dérouler une quête d'identité complexe qui nous fait réfléchir sur notre propre identité. Le roman met en lumière, les tensions entre les attentes sociétales et les désirs individuels et nous montre que la quête d'identité est un voyage sans fin. Nous devons accepter nous-mêmes et embrasser notre complexité

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ARTIFICIAL INTELLIGENCE - A LANGUAGE LEARNING FACILITATOR

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Abstract

Artificial Intelligence is one of the prominent educational tools in language learning. AI-powered tools can enhance teaching and learning processes. AI facilitates a personalized learning experience for learners, adapting the pace and style of instructions to student's needs and abilities. It brings a paradigm shift in conventional learning methods. This study explores how AI technology enhances language acquisition processes and offers interactive learning experiences such as intelligent tutoring systems with instant feedback. This study also examines the functionality of AI in language acquisition, as well as its efficacy, applications, pros and cons, and future directions. This paper delves into the use of AI technology to enhance educational outcomes. This study primarily aims to assess the need for development in several areas, such as deeper AI-enhanced personalized learning, the importance of ethical considerations in conjunction with technological advancements and their long-term effects, and the preparation of educators for the effective use of AI tools.

Keywords: artificial intelligence, language learning, education technology, personalized learning, adaptive systems, educational innovation

Introduction

Artificial Intelligence (AI) is a broad field that comprises computer science, mathematics, statistics, linguistics, and others. AI is defined as the branch of computer science and how machines can emulate human intelligence. The focus on AI-related research worldwide corresponds to the increasing importance of AI technologies in various sectors. Chinese researchers have reduced more than twice as many papers on the topic of AI as researchers in the U.S. and more than 45% of the world's research output in this area in the last five years.

The prominence of AI technology is undeniable. It mimics the work of the human nervous system. It can process a humongous amount of information in a short time, improves efficiency, reduce long-term processes, and automate tasks. This platform offers round-the-clock access to learning materials.

AI has a transformative role in the education field including language learning. It offers innovative solutions that cater to the diverse requirements of students. It enhances the learning process through the utilization of adaptive learning platforms and can tailor instructions to individual students. It also provides Intelligent tutoring systems that can furnish

immediate feedback and conversational AI enables immersive practice.

AI can prognosticate the learning difficulties in individual learners, identify the knowledge gaps, and curate personalized pathways for each student. This technology analyzes the students' learning history, preferences, and performance by scrutinizing trend data. Thus, it can furnish learning materials that align with student's level of knowledge, strengths, and weaknesses.

We need to carefully examine the use of AI in the learning process. This paper focuses on the following noteworthy parts listed below:

- i) Personalized learning content for students.
- ii) Improved processes for assessment and decision-making that guarantee accurate assessments and thorough insights into the development of students.
- iii) Enhancing the responsibilities of educators by streamlining and automating work so that instructors can focus on delivering individualized teaching.
- iv) Giving students critical thinking abilities, discernment, and necessary knowledge.

By embracing AI as a catalyst for innovation and transformation in the education sector, we can create an empowering learning environment that meets the diverse requirements of a wide range of students. The overall idea of this study is to highlight the transformative role of AI in language learning. The paper arrangement is as follows: Section II discusses the literature survey part. The significant advantages of AI in language learning are explored in Section III. Section IV deals with the challenges and considerations. The future directions are mentioned in Section V and Section VI covers the conclusion part.

Literature Survey

Table 1 Role of Artificial Intelligence in the Education Field

Ref. No	Year	Purpose of the Study/ AI Implementation	The Outcome of the Study
[1]	2024	To augment and improve the learning experience using AI.	Revolutionize education by designing individualized courses of study using AI.
[2]	2023	Emphasize how AI has changed the role of leadership in the aspect of IQ and EQ.	Leaders should improve both hard skills and soft skills.
[3]	2022	AI-based solutions to address the needs of special students.	Possibility of robots replacing the duty of teachers.
[4]	2022	Explores the applications of AI.	AI applications include Smart Learning, Social Robots, and Virtual tutoring.
[5]	2022	Significance of AI as a teacher and student assistant	Explores the reasons for lower acceptance of AI and the risks and challenges of the AI revolution.
[6]	2021	Role of AI-powered tools	To improve feedback quality, grading system, analyze responses, provide feedback, and evaluate student knowledge using AI.
[7]	2020	Computer-supported	Prediction through educational data

		collaborative learning	mining.
[8]	2019	Personalized Learning	Integrating AI into existing educational infrastructure by providing tailored instructional content.
[9]	2019	Integrating Emotional Intelligence as a facilitator	Focuses on two main objectives: i) AI's role in financial services ii) Enhancing student's experience in learning activities.
[10]	2017	Immediate Feedback from students	Employing AI applications in the teaching/learning process

[1] The study examines the role of AI in tailoring lessons, improving the interaction between instructor and students, finding and filling knowledge gaps, and streamlining routine work. AI can be utilized to build virtual tutoring systems, instantaneous feedback, and interactive lessons.

This study [2] delves into how the role of leadership changes with the innovation of AI. The leaders of the digital era especially in the educational sector should be prepared, updated, aligned, and capable enough to manage new technologies.

[3] Presents AI as a flourishing innovator in the education sector. AI is a proven game-changer for students with special needs. This study presents how AI can be used in different areas of educational subjects, particularly in the healthcare sector.

AI can be used to solve many issues relevant to learning. This study [4] focuses on AI technologies such as smart learning., online learning environments, learning management systems, content accessibility, virtual facilitators, learning analytics, and so on.

This study [5] mentions how AI can be employed to assist teachers and students in educational development. It also addresses the risks associated with AI advancements such as data safety, privacy, and security concerns. It also points out the significant advancement in education techniques

such as personalized learning support, collaborative learning, and performance prediction.

Holstein et al., highlight that AI-powered conversation robots, machine learning, and natural language processing permits to improve the feedback quality [6]. The adoption of AI will develop more effective learning activities and a better-enhanced learning environment.

Hwang et al., points out the vital role of AI as a digital assistant in providing individual learning guidance based on the student's preferences and personal characteristics.

Zawacki-Ritcher et.al., mentions the major role of AI in [8] personalized learning. It also brings forth the concerns and challenges such as data privacy, and biases in AI algorithms.

This study evaluates the use of AI [9] in financial services and how it enhances the student's experience in the learning process. It also brings forth the ethical issues that need to be addressed.

Dickson [10] identifies the vital part of AI by providing solutions to the problem of interaction in large classrooms. It also explores traditional classroom problems and explores the positive aspects of an interactive educational platform using AI.

As the education field stands on the cusp of this AI-driven revolution, a comprehensive exploration of the opportunities, challenges, ethical considerations, and future directions is essential.

The Role of AI as a Language Facilitator

AI can perform tasks that require human intelligence. It can understand, process language, recognize patterns, draw meaningful insights, solve real-time problems, learning from experience, and interact with the environment. AI is a comprehensive strategy that builds an inclusive and accessible learning platform that addresses the diverse needs of learners and mitigates learning barriers.

AI-Driven Personalized Learning

Adaptive Learning Platforms

AI-enabled adaptive learning platforms tailor language instruction according to the requirements of the individual students. Some of the important learning platforms are Duolingo and Rosetta Stone. It

offers a personalized approach that caters to individual needs more effectively than the one-size-fits-all method. These platforms assess students' learning styles and proficiency and track their progress. It also delivers customized lessons and exercises. This personalization helps identify students' strengths and weaknesses and thus promotes more effective learning outcomes [1].

Intelligent Tutoring Systems

Intelligent Tutoring Systems (ITS) leverage AI to offer students immediate and real-time feedback and assistance [11]. Carnegie Learning platform is an example. It delivers personalized tutoring for students. This platform analyzes student's interactions, and identifies areas that need improvement, fostering a more supportive learning environment.

Interactive and Immersive Learning

Conversational AI

Conversational AI enables students to practice language skills in a simulated learning environment. It includes chatbots and virtual language partners [16]. Some of the tools are HelloTalk and Babel. These tools incorporate AI to facilitate interactive dialogues that allows learners to engage in real-time conversation with virtual partners. This immersive practice improves language fluency and builds confidence in the learner.

Gamification and AI

Gamification enhances language learning by integrating educational games and simulations into the learning process. It utilizes game-like elements to make language learning more interesting and motivating. One of the platforms that utilizes the game for learning is Duolingo. AI algorithms can track student's progress and adapt game challenges to keep students motivated and on track.

Natural Language Processing (NLP) in Language Learning

NLP can handle humongous data and can draw deep and qualitative insights. It can detect and analyze trend data based on learner's requirements.

Speech Recognition

Speech Recognition system analyses spoken language, and provides immediate feedback to students thus helping them to improve their speaking skills [12]. This technology assists students even outside of traditional classroom settings. Some of the AI-powered speech recognition systems are Rosetta Stone and Babbel.

Text Analysis and Writing Assistance

AI tools can be used for text analysis. Grammarly and ProWriting Aid are some of the AI-enabled tools that offer grammar checks, stylistic suggestions, punctuation errors, and feedback on assignments [15]. These tools empowers students to develop better writing skills by providing constructive corrections and explanations. It can also analyse the content for quality and relevance.

Challenges and Considerations

AI technology has a long history and already infiltrated the education sector. It Some of the major concerns associated with AI technology are data privacy, security, data governance and so on.

Data Privacy and Security

One of the significant concerns of the use of AI in education is data privacy and security. AI can collect and assess an enormous amount of student's data. Hence robust measures should be taken to protect this information and guarantee security and compliance with privacy regulations.

Equity and Accessibility

Another issue of AI-powered language learning tools is to ensure equitable access. Disparity in access to technology and having a stable internet connection may affect the AI solutions. It is a big challenge to address these inequities to maximize the effectiveness and benefits of AI in education.

Future Directions

AI technology is constantly continuing to evolve. AI technology influences the education and learning process and assist in performing administrative functions and tasks.

Enhanced Personalization

Future development in AI could lead to even better or advanced personalization of language learning environments [14]. AI may include additional data sources and sophisticated algorithms to provide increasingly precise and adaptive learning paths.

Integration of AI and Human Instruction

AI tools can be incorporated into traditional human instruction and can provide a balanced approach to language learning. It offers personalized support while conventional education system can provide context, cultural insights, and emotional support, creating a comprehensive educational environment [14] [13].

Expansion of Language Offering

AI technologies have the potential to include a wide range of languages and dialects available for online learning. As AI-powered tools become more sophisticated, they may integrate support for indigenous languages and regional dialects, broadening educational opportunities for students.

Conclusion

AI is reshaping language learning for learners by providing personalized, interactive, and immersive educational experiences. Furthermore, advances in AI development are slowing due to a global shortage of talent with skills in areas like deep learning, NLP, and robotic process automation. Rigorous and continued advancements in AI technology will promise to enhance and scale effective language learning outcomes and create new opportunities for students worldwide.

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PARADIGMS OF ALIENATION AND RESILIENCE: DEPICTION OF EXPATRIATE LIFE IN BENYAMIN'S *AADUJEEVITAM (GOAT DAYS)*

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Abstract

Economic compulsions of the globalized world necessitate the movement of people to distant lands in search of better opportunities. Expatriate writing depicts the struggles, resilience and perseverance of people living in exile, away from family and friends. Among the very few literary representations in Malayalam of the life of the huge expatriate contingent in the Gulf countries, Goat Days (Aadujeevitham 2008) stands out both in the narrative style, approach to the subject and storyline. The novel, based on real life experiences of an expatriate, delineates the alienation felt by the vulnerable protagonist and his struggle for survival against all odds. The paper attempts to analyse the novel using Karl Marx's theory of alienation wherein the exploitative capitalist forces denigrate people into animal-like existence.

Keywords: *expatriate writing, resilience, alienation, exploitative capitalist forces, animal-like existence*

Dr G Nirmala Siva quotes Gurubhagat Sing defining Expatriate writing as “the work of the exile who has experienced unsettlement at the existential, political and metaphysical levels “in the article, *The Themes of Exile, Expatriation, Identity Crisis and Alienation in the Stories of Salman Rushdie, “East, West”*. *Aadujeevitham* (2008), the debut novel of Benyamin, who worked in Bahrain as an engineer became the representative voice of the expatriate Indian community in the Gulf. *Goat Days* (2012), originally published in Malayalam as *Aadujeevitham* (2008) became an all-time best seller in the history of Malayalam literature and went into 251 editions in nine languages. Its English translation by Dr Joseph Koyippally (Professor and Head of the Department of English and Comparative Literature, Central University of Kerala who had been an expatriate working with University of Hail in Saudi Arabia) brought the work to the top 15 works selected for Man Asia Literary Prize in 2012. *Goat Days* (2012) was also short listed for the DSC Prize for South Asian Literature 2013. Benyamin won the Kerala Sahitya Akademi Award for Novel in 2009. “*Aadujeevitham* (2008) is an eye-opener in terms of how life, freedom and existence of an NRI are

defined, executed and controlled by hardship, fate and laws,” says Joseph Koyippally.

The novel is the heart-rending tale of an unskilled labourer uprooted from the backwaters of Kerala to the sandy deserts of Saudi Arabia. His struggles, alienation and hopes are presented in first person narrative. The work is a realistic representation of the experiences of a Malayali expatriate, Najib Muhammad. The author interviewed Najib to create the novel adding to it his knowledge, as an expatriate, of the subjugation and helplessness experienced by unskilled labourers in alien lands. The book cover says, “all lives which we didn't experience are fables for us”. Benyamin says in an interview given to *The Hindu*: “I have been living in the ‘Gulf region’ for the last 20 years and have been writing for the past ten years. Usually, we only hear of stories of success. But I wanted to talk about the many who lead lives of suffering and pain.” (Nagarajan)

Goat Days (Aadujeevitham) became an instant best-seller owing to its delineation of a lesser-known facet of the “gulf dream”. The novel divided into four parts—Prison, Desert, Escape, and Refuge - portrays the life of Najeeb Muhammad who had to endure a slave-like existence in Saudi Arabia. Like

many other Keralites Najib, a sand miner, too dreams of a job in the Persian Gulf. He leaves his pregnant wife, hoping to earn enough money to send back home. However, destiny hands him over to an Arab animal farm supervisor at King Khalid International Airport, Riyadh. On his maiden trip with the *arbab*, through the desert, Najeeb begins to have doubts in his mind. He is troubled by the shabby appearance of the *arbab* and the condition of the vehicle in which he is travelling. He perceives the presence of some unknown danger. He says, "The Gulf I had learned about from so many people was not like this. A whiff of danger. Nothing clear." (58)

At the end of that fateful journey, he is forced into a slave-like existence, herding goats, sheep and camels in the Saudi desert for almost three and a half years. He is kept half-starved and is denied water even for ablution. The farm (*masara*) supervisor controls him with a gun and binoculars and beats him with belt at his whim. His passport is confiscated from him and the inhuman torture he endures reduces him to an animal-like existence. He tries to keep himself alive by finding comfort in seasonal change like arrival of rain and the sprouting grass in the desert. All thoughts about his loved ones gradually recede from his mind owing to his day-to-day struggle for existence.

In his Preface to *A Contribution to the Critique of Political Economy* (1859) Karl Marx, stressing the importance of the economic structure of society to the lives of individual workers, asserts that "It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness." When Najeeb realises that it is not easy for him to escape from his predicament of tending goats in the desert, he starts identifying himself with them.

Karl Marx describes the alienation experienced by a worker in his "Economic and Philosophical Manuscripts of 1844". Marx talks about four kinds of alienation experienced by a worker in the capitalist system - alienation from one's product, alienation from the act of production, alienation from one's human nature and alienation from other workers. Marx says that "in his human functions he (worker)

no longer feels himself to be anything but an animal."

Najeeb becomes the embodiment of the alienated worker. When he fails to protect his favourite goat Nabeel from the cruelty of *arbab*, Najeeb experiences alienation from the product of his labour. He is not able to derive any pleasure out of his work, resulting in alienation from his labour. Absence of human interaction and a working condition which he neither likes nor receives any remuneration reduces him to a state in which he starts talking to the animals, eats with them and becomes one among them. He comments sarcastically that, "There was only one animal in that *masara* without any smell, and that was me. (110)

There are several instances in the novel which reveal his alienation from human nature. "Whenever the cold pierced through the blanket to maul my body, I would go to the *masara* and lie there embracing the sheep. I spent the winter as a sheep among the sheep". (120)

"Like a smacked puppy whining and running into its kennel with its tail between its legs, I ran and got into the back of the *arbab*'s pick-up. (127)

".... there were some wheatgrains left uneaten by the goats. I gathered them up and ate greedily. ... I slept in the *masara* with the goats. By then I had indeed become a goat." (128)

"I'd run to them without wasting a minute at the *masara*, frothing at the mouth like a rabid dog". (130)

"My body had become a pest reserve. Lice and bugs formed a crust on my skin. The goats were cleaner than I was". (138)

Najeeb tries to overcome his situation of being alienated from his people, land and language by treating the goats as his closest friends. He names them after his relatives, acquaintances, well-known film stars and politicians. He tries to identify their personal traits in the goats under his care. He names a goat as Nabeel, the name he has chosen for his son and treats him like his own son. The real life Najeeb tells in an interview years after that he will never be able to eat mutton since they were his only companions in the lonely desert life.

He attempts to overcome his linguistic alienation by deducing the meaning of some of the Arabic words used by his inhuman supervisor. After providing a list of Arabic words Najib says that he knows neither their exact meaning nor pronunciation. But those words and their presumed meanings helped him survive his ordeal. We see him getting beaten several times when he fails to understand the commands of his cruel *arbab*.

The novelist seems to offer faith as the panacea to escape from the animal-like existence for the protagonist. Najeeb holds on to God and seems to believe that there will be light at the end of the dark tunnel.

“I didn’t know if Allah heard me or not. But the belief that Allah was looking after me instilled in me a new confidence. Non-believers, those of you fortunate to live merrily in the pleasant greenery Allah has bestowed on you, you might feel prayers are ridiculous rituals. For me, prayers were my bolt-hole. It was because of faith alone that I could be strong in spirit even when I was weak in my body. Otherwise, I would have withered and burnt like grass in that blazing wind.” (131)

Just like Job in the Old Testament, Najeeb accepts his torments as trials given by God. At times, he even requests God to stop playing with him. He exclaims, “I can’t stand being mocked by you any longer.” (201) However, like the desert that hides life in its arid conditions, Najeeb learns to persist in his quest for freedom and life. He meets his friend Hakim held captive in the nearby *masara* and Ibrahim Khadiri, a Somalian who comes to work there. They plot to escape to freedom by crossing the desert on foot. Though they have an excellent plan of action, they lose their way in the desert. Hakim dies of thirst and Najeeb faints in the journey. Ibrahim carries him on his shoulder, reaches an oasis and revives Najeeb back to life. Ibrahim disappears at this point of the narrative. Najeeb reaches the highway from where a rich Saudi citizen takes him to Batha in Riyadh.

“Miracle is the dearest child of Faith” says Rudolph Otto quoting Friedrich Schiller in his *The Idea of the Holy* (1917). A series of miraculous events

happen in the life of Najeeb and he finally reunites with his family. Najeeb manages to reach a hotel run by a Malayali and gets refuge there. The kind-hearted hotel owner Kunjikka advises him to get arrested and land in prison. Then the government would deport him to India as he has no valid documents on him. During the long stay in the prison, he meets his old tormentor *arbab* who spares him. It is only then does Najeeb realize that his *arbab* didn’t have any legal claims on him.

Aadujeevitam depicts the struggle of a semi-literate sand miner, hailing from the back waters of Kerala, to keep himself alive in the Arabian desert. The story is one of suffering, finding one’s happiness in dire circumstances holding on to nothing but hope and faith. The beauty of the work lies in the evolution of Najeeb, the central character, whose cocooned life in rain drenched Kerala gets a jolt in the desert expanse of dry Saudi Arabia. Confronted by his trials and tribulations, Najeeb grows in his faith and conviction that he only undergoes what the Almighty had in store for him. He manages to understand this leading a life detached from all human interaction.

Benjamin talks about the lives of expatriate Keralites in the Persian Gulf countries in an interview, “Their money is the strong backbone of the economic growth of Kerala. Yet, their struggle, issues, feelings, emotional upheavals... have never been given the space or importance in our popular discourse. As a writer from this disappointed community, I have to focus on them. I have to raise their issues through my writing.” (Nagarajan. thehindu.com) As he was planning to fill this vacuum in Malayalam literature Benjamin heard about the experiences of Najeeb and decided to meet the man. He says, “But when I heard his tale, I knew this was the story I was waiting to tell the world and I knew this had to be told.” (Nagarajan. thehindu.com) That is how this extraordinary tale of human endurance took shape.

According to the definition given in the *Post-Colonial Studies: The Key Concepts*, “The condition of exile involves the idea of a separation and distancing from either a literal homeland or from a

cultural and ethnic origin.” (Ashcroft). The protagonist of the novel is exiled from his land, language, loved ones and even from human nature. The novel shows the grim reality of economic compulsions which force humans into a life of perpetual servitude. But the novel also celebrates the undying spirit of human resilience and significance of faith and belief in holding on to life.

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REGIONAL LANGUAGE, LITERATURE AND CULTURE BEYOND BOUNDARIES: A STUDY ON T. D. RAMAKRISHNAN'S NOVEL MAMA AFRICA

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Abstract

T. D. Ramakrishnan, writer and translator, is the recipient of many honourable awards including Kerala Sahithya Academy Award, Vayalar Award and Basheer Award. The writer is known for his unique style of blending myth, history and reality in presenting contemporary social and political issues. His pathbreaking works include Francis Ittycora, Sugandhi Alias Andal Devanayaki, Mama Africa and Alpha. The paper is a detailed study on regional language, literature and culture beyond boundaries in the novel Mama Africa. The select novel throws light on the oppressed past of African people and their culture through the writings of afictional African writer Tara Vishwanath of Indian origin. The setting of the novel includes the dictatorship of Idi Amin from 1971 to 1979 in Uganda and the lives of Indians who went to Africa under the rule of Britishers for railway construction. The author has utilised the historical characters of Africa and combines them with the constructed myths. The paper focusses on those people who do not belong to either colonizer or the colonized sector. The writer Tara Viswanath has never visited Kerala but writes in Malayalam as her grandparent and father have taught her the culture, tradition and language of their homeland. This paper is an attempt to study how regional voices flourish in foreign soil with special reference to the novel Mama Africa.

Keywords: regional voices, language, culture, tradition, history, third space

T D Ramakrishnan is a prominent Indian writer who made his own place in the literary field by employing his unique narrative style of blending myth and history. He has bagged many awards including Kerala Sahithya Akademy Award, Vayalar Award and Basheer Award. He started writing after his retirement from Southern Railway. The select novel Mama Africa is a tale of people who left Kerala years ago but still hold their culture, language and tradition close to their heart. The setting of the novel is connected to the construction of railway from Eastern Africa to Victoria lake around 1895 to 1901. The paper focusses on how regional language and culture can flourish in a foreign soil. To the author, T D Ramakrishnan, writing is a political weapon which has the power to transform the society. With this motive he writes a narrative employing a deadly combination of myth and History that can add

meaning to the gaps present in the past. In this paper the regional language mentioned is the language Malayalam, that bloomed in the African context. From India thousands of people were taken by the British Government to build railway in African countries. The labourers settled in Africa, but they never left behind their culture, tradition, heritage and language. This forms the major thread line of the novel, Mama Africa.

Now a days one can find many people migrating towards foreign countries for higher studies, job and permanent settlement. It is not only the people who are travelling across a country along with them, there are certain factors that are involved in this process like – language, culture and tradition. Even though the physical and the geographical setting changes in a migration the social and cultural value imbibed by an individual remains constant at the initial stage of

displacement. When an individual settles in another cultural context, there are chances for the individual to either hold their values and beliefs or to gradually forget them. There are lot of cases in both the sides, first, where people forget their mother tongue and become a part of the foreign culture and the second, where they live with their cultural values in a foreign place.

It can be easily compared with an active cell and a dead cell. An individual who migrates to another foreign country works like a cell and has two options – either it can work like an active cell or it can remain as a dead cell. If the individual is an active cell he will flourish in his language and culture without being affected by the interference of foreign culture. If the individual remains as a dead cell there will be no growth in his own language and culture, he will gradually forget his past and succumb to the web of foreign culture. In the work *Mama Africa*, Tara Viswanath is the main character who is a fictional writer in Africa of Indian origin who writes in Malayalam but her works are translated into English and Swahili for publication. She always had a wish to publish her works in Malayalam but it was done by her PEN friend after her death. She learnt Malayalam from her grandfather, M. P. K. Panicker who came to Uganda in the year 1898 as a part of Railway construction, married an African woman and settled there. He belonged to the family who wrote the Ramayana text using Ezhuthani and he took them along with first copy of Indulekha, Adhyathma Ramayanam, Jnanapana, Lalitha sahasranaamam with him to Africa. The grandfather and his son Dr Panicker continued the flow of cultural and literal spirit of their motherland in Africa. They used to bring literary books for their daughter Thara and she grew up geographically in Africa but culturally in Kerala. In this novel we can find that the grandparents of Tara were active cells in promoting their culture and language. They even founded an organisation called 'Uhuru' based on communist ideals. For doing so they were brutally killed by the authorities as they had no freedom to do that in Africa. In turn Tara was a very political writer, but she couldn't become an active cell as she

couldn't publish her works in Malayalam and she couldn't pass over her culture to her daughter, Sophia.

Her writings show a strong protest against the identity of an entire sector who do not belong to the colonized or the colonizer. As the title of her work, "Between Black and White", in Africa the Indians who settled there during the colonial rule fall into a grey area. They are not the natives nor the colonials and they have entirely different culture, tradition and History. This can be considered as a general fact that if there is black and white, there will be grey areas to be considered. The Indians who settled in Africa during the colonial rule had no voice and were considered outsiders but not like the colonials. Studies are present on the concept binaries in postcolonial studies but there happens to be a group in between these two extremes who are not ready to be identified as either the natives or the colonizers. The voice of this section goes unheard and are marginalized. Both the natives and the colonizers exploit them. Tara makes a statement in the novel that Africa flourished only because there were many Indians who were ready to sacrifice their lives. She claims that her community in Africa are at the same time the victims and the hunters. She rejects her identity as an Afro – Asian and raises question on Identity that, how can a person who belong to a community that lived more than ninety years in Africa cannot be an African.

Tara had a PEN friend in Kerala who gets astonished by knowing the fact that she knows Ramayana and the cultural values of Kerala more than him. She eagerly writes letters to him to know more about her motherland as she never visited it before. The letters between Tara and her friend remain as a cultural exchange between a native and a migrant. Both of them saw a similar dream of a black woman rising from the Victorian Lake and are sharing their perspectives on it. Tara identifies this black woman as Mama Africa, mother figure for the entire African community. In the novel, Mama Africa appears and helps Tara whenever she is in a trouble. This can be compared to the Indian context, where we have a mother figure called Bharathmata.

Same stories and similar cultural points can be seen in different contexts.

The author in the introduction of his novel states that Malayalam language and literature grow rapidly in foreign countries. There are Malayali groups and clubs that gather around festivals and celebrate the culture together. They even organise cultural programmes and the foreigners love attending them. The novelist asserts that Malayalam literature is read and widely discussed in the migrant world. He wrote the introduction to the novel when he was in the room of Malik Maqbool, a lover of words in Damal, Saudi Arabia. There are many migrants like Maqbool, who love their language and literature and are trying to spread it in another cultural context.

The novel also portrays the historical dictator of Uganda, Idi Ameen who was a brutal ruler from 1971 to 1979. The brutality of the dictator is well presented through the writings of Tara Viswanath. A real character and History are viewed through the eyes of a fictional character which in turn blurs the line between History and reality. An Historical character and a fictional character combine to re narrate the History of Africa.

Language, Literature and Culture have circulatory power and can break any boundaries and can travel worldwide. This forms one of the crust concepts in the select novel. A Malayali writer in Africa writes about her motherland, culture and tradition can be compared to the author, T D Ramakrishnan who chooses the setting of his novels in a global scenario connecting many countries,

different historical characters. Though the readers are not physically travelling, through literature they absorb the cultural, social and linguistic features of a place they have never visited before. This opens up a space for readers to travel to many places. The Language, literature and culture are inter connected and inter dependent in nature and they together constitute the identity of a community as well as individual identity. For the socio-lingual and cultural development of a society these three factors play a vital role. In the select novel, the regional language, literature and culture is flourishing in a foreign context and has to face many challenges. To conclude, any language, literature and culture can flourish in another cultural context if individuals are willing to become active cells.

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ANALYSE COMPARATIVE DE "SPEAK WHITE" DE MICHÈLE LALONDE ET "SPEAK WHAT" DE MARCO MICONE : LANGUE, IDENTITÉ ET LUTTE POUR LA JUSTICE SOCIALE

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Résumé

Cette étude compare les poèmes "Speak White" de Michèle Lalonde et "Speak What" de Marco Micone, en examinant leurs perspectives sur l'oppression linguistique et l'identité culturelle. Lalonde critique la marginalisation des francophones au Québec dans un contexte historique de lutte pour la reconnaissance linguistique. Son poème, imprégné de colère, dénonce l'usage de l'anglais comme outil de domination. En revanche, Micone explore l'expérience des immigrants dans un Canada multiculturel, mettant en lumière les défis linguistiques et identitaires qu'ils rencontrent. "Speak What" répond à "Speak White" en élargissant le débat sur l'oppression linguistique pour inclure les voix des nouveaux arrivants. En analysant la forme, le style et les thèmes de chaque poème, cette étude révèle comment la langue peut être à la fois un instrument d'oppression et un symbole de résistance et d'identité culturelle. Tandis que Lalonde utilise un ton accusateur pour exiger justice, Micone adopte une approche plus inclusive, appelant à la reconnaissance de toutes les identités linguistiques et culturelles. Ensemble, ces poèmes illustrent la complexité des dynamiques linguistiques au Canada

Mots-clés: oppression linguistique, identité culturelle, diversité linguistique, assimilation, francophonie, multiculturalisme, résistance, autonomisation

Introduction

La langue est à la fois un outil et un champ de bataille dans les luttes permanentes pour l'identité, l'autonomie et la justice sociale. Les poèmes "Speak White" de Michèle Lalonde et "Speak What" de Marco Micone sont des œuvres littéraires puissantes qui abordent les thèmes de la langue, de l'identité et de l'oppression culturelle. Les deux poèmes abordent les luttes linguistiques et sociales des communautés marginalisées, mais le font à partir de perspectives et de contextes historiques différents.

Contexte et Historique

La Révolution tranquille, période de transformation du Québec dans les années 1960, a marqué une quête d'autonomie et une réévaluation de l'identité québécoise. Les Québécois francophones, marginalisés dans un Canada anglophone, cherchent à affirmer leurs droits culturels et linguistiques. Le poème de Lalonde est une voix puissante dans ce

mouvement, dénonçant les inégalités systémiques auxquelles la communauté francophone est confrontée.

Le titre "Speak White" est provocateur. Il reflète l'attente dominante que les francophones doivent se conformer à l'anglais, associé à la "blancheur" ou à la domination culturelle. Lalonde met en avant la pression pour se conformer et l'effacement de l'identité linguistique et culturelle française.

Thèmes de l'Oppression Linguistique et de l'Identité Culturelle

L'oppression linguistique est un thème central de "Speak White". Le poème critique l'attente que les francophones abandonnent leur langue pour l'anglais, soulignant la marginalisation systémique. Lalonde utilise un ton de confrontation pour exprimer le malaise et la frustration des francophones. La répétition de "parler blanc" rappelle la pression constante pour se conformer.

L'affirmation de l'identité culturelle est aussi un thème important. Pour les Québécois, le français est un symbole de leur patrimoine et de leur identité. Le poème de Lalonde appelle à la reconnaissance et au respect de la langue française. Par son ton passionné, Lalonde affirme le droit des francophones à maintenir leur patrimoine linguistique et culturel.

Forme et Style

La forme et le style de "Speak White" sont essentiels pour transmettre ses thèmes. Écrit en vers libres, le poème n'a ni mètre ni rime régulière, reflétant les expériences chaotiques et perturbatrices décrites. La structure fragmentée reflète l'identité fracturée de la communauté québécoise.

Lalonde utilise la répétition et les questions rhétoriques pour renforcer l'impact émotionnel. Le refrain "Speak white" souligne la pression incessante pour se conformer. Les questions rhétoriques renforcent le ton conflictuel du poème. Le langage agressif et l'adresse directe reflètent l'intensité de la critique et l'urgence du message de Lalonde.

Impact et Importance

"Speak White" a eu un impact significatif sur la littérature canadienne et le discours sociopolitique. Le poème a attiré l'attention sur les luttes linguistiques et culturelles des francophones du Québec et a contribué aux discussions sur les droits linguistiques et l'identité culturelle. L'œuvre de Lalonde a trouvé un écho chez de nombreux Québécois et a sensibilisé à la nécessité de reconnaître la langue et la culture françaises.

L'influence du poème dépasse son contexte historique. "Speak White" reste une déclaration puissante sur l'importance de la diversité linguistique et culturelle. Il continue d'inspirer des discussions sur le rôle de la langue dans la formation de l'identité et les luttes des communautés marginalisées. Le poème de Lalonde rappelle l'importance durable de la langue dans les contextes sociaux et politiques.

Contexte et Historique

Marco Micone, poète italo-canadien, présente "Speak What" dans le contexte d'un Canada diversifié et

multiculturel. Le poème reflète les expériences des individus face à la préservation de leur identité culturelle et l'adaptation à la langue et à la culture dominantes. Contrairement à Lalonde, Micone offre une vision réfléchie et introspective de l'expérience de l'immigrant.

Le titre "Speak What" est une question et une affirmation, invitant à considérer les complexités de la langue et de l'identité dans un contexte multiculturel. Le poème explore les implications personnelles et communautaires de l'assimilation linguistique, décrivant la lutte pour équilibrer héritage culturel et intégration.

Thèmes de l'Identité et de l'Assimilation

Un thème central de "Speak What" est la négociation de l'identité face aux pressions linguistiques et culturelles. Micone examine comment les immigrants tentent de conserver leur langue maternelle tout en s'adaptant à la langue dominante. Le poème reflète l'impact émotionnel et psychologique de ce processus, soulignant la dualité de l'expérience de l'immigrant : préserver ses racines tout en s'intégrant.

L'assimilation est explorée à travers des métaphores et des images. La langue peut être une barrière et un pont, influençant les interactions et les perceptions. Micone décrit la tension entre la conservation de l'héritage linguistique et l'adaptation aux normes linguistiques, reflétant les défis de l'intégration et de l'appartenance.

Le sentiment de déplacement et d'appartenance est aussi important. Le poème exprime le sentiment d'être entre deux mondes - l'héritage culturel et le nouvel environnement. Ce sentiment est exprimé par le ton réfléchi et l'imagerie évocatrice, soulignant la complexité émotionnelle de l'expérience de l'immigrant.

Forme et Style

La forme et le style de "Speak What" sont cruciaux. Contrairement au vers libre de Lalonde, Micone utilise une forme plus structurée avec des motifs rythmiques et un langage lyrique. Cette structure reflète le désir de préserver son identité culturelle tout en s'adaptant à une nouvelle société.

Micone utilise des images et des métaphores pour explorer le langage et l'identité. Il peut utiliser des images de ponts, de murs ou de miroirs pour symboliser les liens et les barrières entre les domaines linguistiques et culturels. Ces métaphores illustrent la complexité de l'assimilation et comment la langue peut séparer et unir.

Le ton réfléchi et contemplatif permet à Micone d'explorer les subtilités de l'expérience de l'immigrant. En se concentrant sur les aspects personnels et communautaires de l'adaptation linguistique et culturelle, Micone offre une image nuancée des défis d'intégrer deux cultures.

Impact et Importance

"Speak What" contribue aux discussions sur le multiculturalisme, l'immigration et l'identité. À une époque où les questions d'intégration culturelle et de diversité sont cruciales, le poème de Micone offre une perspective précieuse. En abordant les dimensions émotionnelles et psychologiques de l'assimilation, le poème éclaire l'impact personnel de naviguer entre les cultures et les langues.

La nature réflexive du poème et les images évocatrices en font une contribution convaincante à la littérature contemporaine. L'exploration de l'identité et de l'assimilation par Micone trouve un écho chez ceux qui ont vécu des difficultés similaires et chez ceux qui cherchent à comprendre l'intégration multiculturelle. "Speak What" enrichit le discours sur la diversité culturelle et commente la balance entre héritage et adaptation.

Thèmes Centraux et Points Clés

Oppression Linguistique et Marginalisation

Le titre de Lalonde, "Speak White", est un commandement qui met en évidence l'attente pour les francophones de se conformer à l'anglais dominant. Lalonde critique les inégalités des Québécois et appelle à la reconnaissance de leur identité linguistique et culturelle.

"Speak What" de Micone explore les défis des immigrants pour conserver leur langue maternelle tout en s'intégrant. La langue devient une barrière et un pont. Micone réfléchit à la pression pour se

conformer à la langue dominante tout en préservant l'héritage culturel. Son poème aborde l'assimilation linguistique et son impact sur l'identité.

La Langue comme Identité et Outil d'Oppression

"Speak White" souligne le rôle de la langue dans l'identité culturelle. Le français est un marqueur de l'identité nationale des Québécois. Lalonde utilise un langage passionné pour souligner le lien entre langue et identité. La répétition et les questions rhétoriques renforcent le poids émotionnel.

"Speak What" examine la langue dans le contexte de l'immigration et du multiculturalisme. Micone réfléchit à la dualité de l'expérience : conserver ses racines tout en s'adaptant aux normes linguistiques. Micone explore les dimensions émotionnelles et psychologiques de la navigation entre les langues et les cultures.

Les deux poèmes abordent la langue comme outil d'oppression. "Speak White" dépeint l'anglais comme langue de l'opresseur, cherchant à effacer la culture française. Les images vives et l'intensité de Lalonde soulignent la douleur de la communauté francophone.

"Speak What" élargit ce thème aux immigrants. Micone critique la pureté linguistique imposée par les francophones aux immigrants, perpétuant l'exclusion. Il appelle à l'empathie et à la solidarité entre tous les groupes linguistiques marginalisés.

Implications Culturelles et Politiques

"Speak White" de Lalonde est ancré dans le Québec des années 1960. La critique de la domination anglaise et l'appel à la reconnaissance du français s'inscrivent dans la Révolution tranquille. Lalonde a sensibilisé aux luttes des francophones et a contribué aux discussions sur les droits linguistiques.

"Speak What" aborde le multiculturalisme et l'immigration contemporains. Micone reflète les défis de la diversité linguistique et culturelle. Son poème contribue aux discussions sur la politique d'immigration et l'intégration, soulignant la nécessité d'une approche

Conclusion

"Speak White" de Michèle Lalonde et "Speak What" de Marco Micone constituent tous deux de puissantes critiques de l'oppression linguistique et de l'assimilation culturelle, mais ils le font dans des perspectives et des contextes différents. Le poème de Lalonde est une déclaration audacieuse contre la marginalisation de la langue française au Québec, utilisant un style conflictuel pour remettre en question les inégalités systémiques. Le poème de Micone, quant à lui, reflète les complexités de l'expérience de l'immigrant dans une société multiculturelle, utilisant un ton réfléchi pour explorer les impacts personnels et communautaires de l'assimilation linguistique. Grâce à leurs formes, styles et thèmes distincts, les deux poèmes contribuent à une compréhension plus large de la relation entre la langue, l'identité et la justice sociale. En examinant ces œuvres en tandem, nous obtenons des informations précieuses sur la manière dont la langue peut à la fois façonner et refléter les luttes culturelles et politiques, ainsi que sur la pertinence actuelle de ces questions dans la société contemporaine.

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INDIVIDUAL RHETORIC: EXAMINING LANGUAGE AND RHETORIC IN A POST-TRUTH SETTING

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Abstract

*In the current post-truth communication landscape, it is evident that truth has no relevance. Reality and facts can be challenged and manipulated when someone's beliefs are threatened. Donald Trump's Presidential campaign and subsequent election in 2016 represent a rhetorical watershed moment as there has been a shift in the way that powerful people use unethical rhetoric to accomplish their goals. However, this is not a new phenomenon. Emotions, feelings and personal beliefs influence our perception of reality. As this tendency percolates down from the political to the personal sphere, it is apparent that people irrespective of their social standing, are found to be indulging in a lot of forethought and planning prior to communication. Language becomes a medium employed not just to communicate but also to generate a desired outcome. Language thus becomes purely strategic. Given insight into the strategic nature of language, this paper attempts to locate the individual in a post-truth scenario and discern the role played by him in a rhetorical situation. It brings under scrutiny the rhetorical strategies adopted by the individual, prior to the communication process in such a setting using American literary theorist Kenneth Burke's concept of terministic screens as an analytical tool. It juxtaposes the ideal conditions for post-truth as identified by the American author, researcher and academic, Lee McIntyre in his book *Post-Truth*, with Burke's idea of language.*

Keywords: post-truth, language, rhetoric, terministic screen

There have been numerous scholarly attempts in the past to define, explain and even challenge the notion of truth. However today these challenges are so openly embraced as a strategy for the political subordination of reality. Truth is manipulated as a mechanism for asserting political dominance. This is characteristic of the postmodern era which is also thus referred to as the post-truth era. Though the terminology is new, post-truth is in fact an ancient phenomenon. The term attracted public attention in 2016 in the wake of the U S Presidential elections and the Brexit Referendum. Consequently, Oxford English Dictionaries picked 'post-truth' as its Word of the Year and defines the concept as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief" (Hornby). The term 'post' in post-truth does not refer to the idea that we are 'past' truth in the temporal sense but indicates that we live in an era where truth has been eclipsed or rather become irrelevant (McIntyre 5). Post-truth surfaces in the form of alternative facts,

fake news, misinformation, disinformation and populism in fields like politics, social media, business and journalism. The impact and the influence of this phenomenon among the ordinary public has been monumental considering the inevitable role it played in Donald Trump's rise to power in 2016 despite being a political outsider. Trump has been hailed as the champion of post-truth and his election to the office of the President of the United States on January 20, 2017, has been a testimony to the flowering of the post-truth landscape (McComiskey 9). Even after being sworn as the President, Trump speaks falsehood with such careless ignorance towards truth. American author, researcher and academic, Lee McIntyre enlists and contradicts the falsehoods said by Trump in his critical work entitled *Post-Truth*. According to McIntyre, Trump makes the following false claims:

that he had the biggest electoral victory since Reagan (he didn't); that the crowd at his inauguration was the largest in US history.... In February, Trump claimed that the US murder

rate was at a forty-seven-year high (when in fact the Uniform Crime Report from the FBI showed it to be at a near-historic low). (2)

Trump claims under the public eye - without evidence- that if he lost the election, it would be because it was rigged against him. This along with many other claims made by Trump leads us to the understanding that he manipulated truth with the ulterior motive of acquiring power. McIntyre in his work makes an analysis of the language and rhetoric used by Trump and his camp and cites numerous examples. Apparently, truth is at the disposal of powerful people. According to McIntyre, power manipulates truth and employs post-truth to accomplish their goals. He emphasizes that the language employed by those in power lacked any adherence to fact and reality leaving a fertile ground for post-truth. Those in power decide what reality should be despite any physical evidence to that effect. People in power say anything in a given situation to generate the desired result, without any regard to its truth value. Their language and rhetoric are planned and designed accordingly. Combined with this, as McIntyre notes, there is also a feeling of indifference towards truth in the public sphere. Emotions, feelings and personal beliefs influence the public's perception of reality. This is an immediate cause of the post-truth phenomenon.

McIntyre identifies political discourse to be replete with instances of political leaders scaffolding the public with falsehoods. The speeches of Donald Trump being a good case in point among the many others from the political arena. Trump misleads the public through lies, deceives them through fallacies and manipulates truth through doublespeak to assert political dominance. This is a voluntary or involuntary process at play. He is either ignorant of truth; or he does not care about finding out what truth is; or he is intentionally cheating the public to accomplish his goal; or is also a manner of attention seeking. Trump, in McIntyre's view, is trying to highlight and thereafter establish facts that prop up his position and image as an ideal leader for America and do away with facts that proves otherwise. McIntyre states, "the selective use of facts that prop

up one's position, and the complete rejection of facts that do not, seems part and parcel of creating the new post-truth reality" (McIntyre 34). Thus, we identify Trump to be a post-truth rhetor whose motive is to achieve his political goal of attaining ideological supremacy, popular support and thus power through spreading falsehood and manipulating truth.

McIntyre's work on post-truth is an excellent starting point to understanding the basics and diverse concepts associated with post-truth and its implications in the political arena. However, his analysis is limited to politicians and political discourse which this paper attempts to disclose as one of the drawbacks of his study. He fails to identify the common man's participation in the post-truth scenario as the speaker or the causing agency. He uses Trump as a study sample to analyze the various facets of post-truth phenomenon which makes it inevitable for him to explore the political arena and discourse for the purpose of his study. However McIntyre's position on the concept leaves room for discussion on common man's involvement and role in the post-truth scenario. How relevant would post-truth be devoid of its political implications? The question is relevant and needs to be answered. The paper thus attempts to answer the above questions in the light of the concept of post-truth and its myriad characteristics.

Any communication between people are mediated or driven by their individual feelings, beliefs and emotions. Response of an individual to any given matter or incident is indicative of his/her personal beliefs. It is understood that any conversation between individuals is directed towards arriving at a consensus upon their personal ideologies. This signifies that dialogue is always predetermined. People irrespective of their social standing indulge in a good deal of forethought and planning prior to communication of a particular message or idea so that it brings out a desired result. This necessitates planning and tactics in communication, which in turn transforms language into a medium employed not just to communicate but also to generate a favourable outcome. What is to be presented before an audience and how should it be

presented is of prime importance. Language, in this context, thus becomes purely strategic. The question that remains is regarding the relevance of post-truth phenomenon in this context. Is there a possibility that an individual end up being the post-truth rhetor in his daily conversation and daily decision-making process? If so, how? In an attempt to answer the above query, this paper employs the concept of terministic screens introduced by American literary theorist Kenneth Burke as an analytical tool thereby locating the individual in a post-truth rhetorical setting. It brings under scrutiny the rhetorical strategies adopted by the individual, prior to the communication process in such a setting.

As previously stated, post-truth is defined by McIntyre as selective use of facts that prop up one's position, and the complete rejection of facts that do not. Thus a post-truth scenario necessitates a selection and elimination activity. Favourable facts are selected and foregrounded undesirable facts are eliminated. Also, the response of the audience to a post-truth rhetor in a political discourse is dictated by their emotions, feelings and personal beliefs. How is this applicable in a common man's communication process? McIntyre proposes that a central concept of human psychology is that we strive to avoid psychic discomfort. This discomfort is caused when one is confronted with information that suggests that something we believe is untrue. It creates a psychological tension resulting from the discordance between our personal beliefs and the reality portrayed by the outside world. This tension is resolved by changing one of one's beliefs (McIntyre 36). This is done either rationally or irrationally. However, it is not easy to change or adjust a belief set. This is where rhetoric comes in. Rhetoric fashions language such that it coaxes the response anticipated by the speaker from the listener. For instance, Manu Joseph portrays two characters- Arvind Acharya and Jana Nambodri- in conversation in his *Serious Men*. Nambodri is trying to convince Arvind to avail usage fees from the public for using the Giant Ear, which is one of the biggest innovations at his research institute because they need money. However, Arvind contradicts Nambodri

saying that they are scientists and that they are not in it for money. But Nambodri uses his tactics and replies they need 'funds'. The narrator of the story observes: "There was a reason why Nambodri used the word 'funds'. In the Institute, they looked down upon money. But they respected funds" (Joseph, pt. 1). It is evident that he uses rhetoric for the purpose of persuasion. He switches the term 'money' with 'fund' in his attempt to persuade the man. The term 'money' signifies an economic activity driven towards attaining profit while 'fund' signifies an academic one directed towards an educational purpose. The latter is perceived apparently as a noble cause than the former. Hence the terminology draws the listener's attention away from the profit factor towards the seemingly worthier academic purpose. This is an apt example of how rhetoric contributes to making language a strategic tool even in daily conversation in contemporary discourse. The above instance shows a descent from the political to the personal sphere which makes it apparent that post-truth is here to stay even amidst the day-to-day conversation of common people. It echoes in their daily decision-making process. Kenneth Burke's idea of terministic screens are relevant in this context:

The linguistic choices we make as we speak shape our perceptions and reveal our intentions. In *Language as Symbolic Action*, Burke wrote that even if any given terminology is a reflection of reality, by its very nature as a terminology it must be a selection of reality; and to this extent it must function also as a deflection of reality (Herrick 226).

This denotes that any set of terms used to describe an object, event, or an individual simultaneously directs attention towards some facts regarding the subject (which could be the object, event or individual in context) and away from others. This situation leads Burke to conclude that language is inherently rhetorical or strategic. He cites example:

For instance, if I describe an individual as a "consumer" rather than as a "citizen" I reveal my preference (at that moment) for economic over political descriptions of people. At the same time, I strategically direct attention toward the

fact of a person's economic activity and away from their political activity. Thus, the choice of consumer over citizen. (Herrick 227)

Burke concludes that every set of terms or symbols thus becomes a particular kind of screen through which we perceive the world. Thus, he introduces the concept of terministic screens. This presupposes the notion that if every term or symbol acts as a terministic screen, then language indeed is a terministic screen. If language is a terministic screen, the employment of language for communication indicates that certain filtering process is happening in a conversation between two individuals that is driven by the intention of the speaker and the apparent impact of the message on the listener. The speaker will direct the conversation in such a way that it initiates a favourable response from the listener. All these points towards the idea that truth is relevant but how is it presented is more important than the truth itself. Like a post-truth rhetoric, daily mundane conversations also involves a selection and elimination process whereby certain terms are preferred more than others to initiate a favoured response from the listener/ audience. Post-truth situation thus lurks over every bit of daily conversation that happens between individuals despite their association to power and power structure. Power is thus not a mandatory feature. Thus language invites attention towards favourable facts and away from undesirable facts even in daily conversation. It acts as a strategic medium that initiates and facilitate the post-truth landscape. As discussed earlier, the excerpt from Manu Joseph's *Serious Men* reiterates the rhetorical dimension of language. Ruminating upon the above observations, it is to be concluded that ordinary man also acts a post-truth rhetor despite his political and social positioning.

Kenneth Burke identifies five distinguishing features of rhetorical discourse. According to him, rhetoric is planned, adapted to an audience, shaped by human motives, responsive to a situation and persuasion- seeking (7). However, not all writing or speaking fits these criteria. But this serves as a starting point for identifying, understanding and

analyzing rhetorical discourse in a post-truth setting. A post-truth situation materializes in a political discourse when a person in power manipulates the public through his speech and rhetoric with an ulterior motive in mind. The motive could be achieving material gain, deceiving another individual/public, a careless ignorance towards truth or even the silly act of attention-seeking. But given the individual's inherent nature of defending his/her ego, we can rightfully say that a post-truth rhetoric could also be dictated by an individual's concern for his own self- image, how his individual self be presented before an audience or an individual listener, how the listener or the public identify or understand the speaker. The intention of the speaker, response of the audience and the time of the rhetoric is crucial in this context.

To conclude, post-truth is not mandatorily a phenomenon associated with the political arena. It occurs between individuals in their private sphere in their mundane conversation and communication patterns. This is facilitated by the employment of terministic screen which defines any given terminology as a selection or deflection of reality. This selection or deflection prioritizes the foregrounding of certain facts that are comforting to an individual and backgrounding or hiding other facts that are threatening an individual's emotional comfort. This activity is steered by employing rhetoric which fashions language in such a manner that it initiates a desired response from the listener or the audience. Thus strategic use of language and rhetoric is the causal agency of post-truth phenomenon than power and social stance of an individual.

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LIMINAL LIVES: REFUGEE EXPERIENCE THROUGH LIMINAL LENS IN SELECT TALES FROM *REFUGEE TALES*

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Abstract

Literature of migration indulges in the portrayal of migrants and the displacement faced by them in multiple scenarios. In line with this, refugees and their experience showcase much uncertainty and ambiguity. Refugee crisis, one of the pressing issues of the time, encapsulates emotional and psychological aspects that are not often captured in the legal rigmarole. Refugee Tales edited by David Herd and Anna Pincus, first published in Great Britain in 2016 by Comma Press, delves into the untold complexities of refugee lives as told to many prominent writers. The book offers multiple voices and thereby multitude of real experiences to provide uncovered perspectives on refugee experiences from the United Kingdom. The voices are presented anonymously in the format of Chaucer's Canterbury Tales. This paper titled "Liminal Lives: Refugee Experience through Liminal Lens in Select Tales from Refugee Tales" uses the concept of liminality by Victor Turner to examine the limbo experience of refugees. The state of suspension as undergone by the refugees at different stages of their journey is examined along with their indefinite, in-between state of lives. Multiple points of view tend to enrich these tales that are neither stories nor testimonials. Through a liminal lens these unending legal procedures turn into physical as well as psychological limbos as examined in the paper.

Keywords: literature of migration, refugee crisis, liminality, limbo

Movement of people across borders generally entails displacement and incertitude. Migrants and their experiences with the journey of moving from their birth country to an unfamiliar host country are diverse and cannot be generalised to understand or study the phenomenon and the process with much ease. This delimited movement does not embody either a finite start that marks the exact commencement or a point of culmination that ends the whole journey. The grounds of these movements are multifaceted as they are necessitated by personal to political circumstances such as economic gain, education, wars and persecutions on diverse grounds. Amnesty International defines a refugee as "a person who has fled their own country because they are at risk of serious human rights violations and persecution there" and the urge is caused by the compelling situations in their own country that leaves them with no hope of auspices ("Who Is a Refugee"). Refugees undergo brutal realities of the

process of migration in all its harshness. Along with displacement and uncertainty, they have to struggle with legal processes that leave them with a bleak predicament with no hope of starting a new life. The uprooted condition caused by displacement brings forth a crisis of existence that is further aggravated by dwelling in an in-between space with no prospect of assurance or possible assimilation.

Literature of migration and its depiction of the themes associated with this process of movement across defined and undefined borders unveils the reality of diverse migrant experiences. Out of these, refugee literature portraying refugee crisis delineates trauma, alienation and identity crisis. *Refugee Tales* edited by David Herd and Anna Pincus is a phenomenal work that incorporates tales of refugee experiences as told to many prominent writers featuring multiple voices and varied perspectives. The work was published in 2016 by Comma Press. The wide-ranging tales encompass multifaceted

and disparate lives of refugees, who have sought asylum in the UK from distinct vantage points. Resultantly the text offers a panoptic view of the grim reality of refugee lives who are in a state of transit both physically and mentally, devoid of a specific anchor to situate their selves. The work is written in the format of different tales by a number of authors taking inspiration from *The Canterbury Tales* by Geoffrey Chaucer. In the "Afterword" David Herd delineates "a culturally charged sense of space, the visible fact of human movement, and an exchange of information through the act of telling stories" as the important elements of the project (133). *Refugee Tales* puts forth a redefinition of national space by incorporating multiple voices of people who cross the borders of identities to forge a new life. The varied visions each tale offers showcase the state of limbo constituted by refugees, a pressing global concern. The in-between space occupied by the refugees entails ambiguity, incertitude and trepidation that can be analysed using the concept of liminality.

The concept of liminality was introduced by anthropologist Arnold van Gennep in *The Rites of Passage*. In his work *The Ritual Process*, the concept was further developed by Victor Turner. According to Turner, Gennep delineates three facets included in all passages namely "separation", "margin" and "aggregation" (94). The margin phase is also called the limen or liminal phase that is ambiguous in nature (94). Turner states:

The attributes of liminality or of liminal *personae* ("threshold people") are necessarily ambiguous, since this condition and these persons elude or slip through the network of classifications that normally locate states and positions in cultural space. Liminal entities are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremonial. (95)

According to Wels et al. Turner was not rigid regarding the usage of the term and because of this, the concept is adaptable in situations that point to subversion of existing power structure (1). This margin phase can thus be located in the process of

migration as a rite of passage wherein the migrants in general are deracinated from their origin to an unacquainted land. In line with this, refugees are circumscribed to the liminal space physically, mentally and socially for an indefinite period of time. This ambiguity surfaced due to the dissolved expected passage of life brings to the core emotional as well as physical challenges and anxieties which further leads to a sense of alienation and identity crisis. This paper namely "Liminal Lives: Refugee Experience through Liminal Lens in Select Tales from *Refugee Tales*" delves into the complexity of existence and survival of refugees in the liminal space by exploring select tales from *Refugee Tales*.

"The Migrant's Tale as told to Dragan Todorovic" looks into the journey of Aziz, a civil engineer from Daraa, Syria. He was arrested twice and imprisoned as the Security came to know that he reported for foreign media about violence between Syrian Army and the rebels. With the help of a smuggler, Aziz started his journey to UK. Aziz's desperate liminal state is paralleled through his rough boat journey with dark sky, strong wind and violent sea. The physical journey is the reflection of vulnerable liminal space. After much confusion about arrival forty four people along with Aziz reached Italy after sixteen days. The detention centre demanded fingerprints for identification purposes that would put their families in a difficult position. The refusal resulted in days without food and beating. The Refugee Agency advised to apply for asylum but, Aziz when's back to Syria as he "thought, they beat us in Syria, they beat us in Italy – what's the difference?" (Todorovic 10). While in Turkey, his wife was arrested and he had to come to Syria only to get to England. The journey continues again for him and his family with detention centre, asylum application and the limbo goes on. The story does not have an ending as Todorovic claims as Aziz entered the inhumane limbo of legal process that should validate his existence as a human being.

Even though liminality is a phase for transformation, it is a period of discrimination and continual displacements in the case of refugees' passage. The subject of "The Arriver's Tale as told to

Abdulrazak Gurnah” had to escape his homeland from persecution as he intervened with traditional customs of the village by edifying girls on circumcision and its drawbacks. Upon the decision to seek asylum in Britain, he “came by air” (Gurnah 36). This onset of liminal state is apparent from the dubiety of the arrived. He does not want others to think of him as an African hooligan and believes in Christianity as his entry pass to the land as if that would affirm his belonging. After seeking asylum he was taken to emergency initial accommodation. He was given a flat with some money and after the wait of three months, the interview process began that concluded in refusal for permission. The limbo persisted as he lived through two years of repeated refusals. The arriver’s tale did not end as he was not allowed to work. Part time jobs led to arrest wherein he was perceived as “a poisonous snake or an infectious animal” (39). Release from the prison led him back to the limbo he was in. The arrived ends the tale by describing the limbo as “edge of hell” (39). This hell is forged by agony and frustration of not being able to find a safe anchor to start a new life.

The motif of waiting that is centric to the refugee experience is depicted through standpoint of a visitor in “The Visitor’s Tale as told to Hubert Moore”. The act of waiting is not limited to the aspect of time, the emotional dimension points to loss, longing for past, stagnation and immobility. This is further aggravated by the confined waiting space that leads to loss of agency. The visitor partakes in the act of waiting with several refugees at the allotted space. Some are removed to be sent back to their land while others are waiting for something to happen. The waiting space also becomes a limbo and herein the refugee is constrained by social and legal bind. The refugee is tied to the legal proceedings as a detainee. Here, the detention centre itself becomes a limbo as portrayed in “The Detainee’s Tale as told to Ali Smith”. The tale is told in present tense, as the events are still happening as they always happen. The recurring symbol of doors leading to other doors depicts the migration as well as the procedures upon arrival. The arrest and

detention continue forever to the point of where one thinks “being out of detention, and knowing they can put you back in detention? It is all like still being in detention. Detention is never not there” (Smith 55). Therein you get removed from your life. This is the removal of one’s identity, privacy and agency. The self waits in the “removal centre” (55) to claim back a life.

Negotiation of identities and shift in identity may seem challenging as refugees upon arrival try to find a stable position to locate themselves. Assimilation is an option many resort to in order to blend in with the host community or nation. After spending years of their lives in the host nation, many migrants encounter the crisis of deportation. This issue is dealt with in “The Appellant’s Tale as told to David Herd”. Herd retells the life of a migrant who worked for 28 years by paying National Insurance and tax first as a journalist and then as a plumber. The limbo once gone, got reinstated with all its complexities with the threat of deportation. This points to the fact that liminal status is a constant for many of the refugees. The person who lived by following the laws of the state suddenly becomes the appellant. The appellant’s “sequence of events” (Herd 71) includes arrest, detainment, giving consent for deportation even with appropriate documents. The agency and power one has upon oneself within the legal boundaries are being questioned. The appellant was detained again upon the decision of him to stay without a chance given to collect the documents. The whole process turns into a “song of mistrust” (78) with the removal of career, dwelling space and autonomy earned within legal boundaries.

The trauma that is initiated due to violence and persecution in the homeland persists through the rigorous legal proceedings in the host land. Children are often included with their parents while they go through the limbo. Childhood trauma often lingers far into adulthood. A child’s confused perspective of living through the limbo is rendered in “The Dependant’s Tale as told to Marina Lewycka”. An eight year old and his little brother jolt awake in the middle of the night in their home to the yelling of four men in uniform only to find out that they are

being taken 'home'. This eventually became a nightmare for him- the banging on door, constant checking, lack of privacy and distressed parents. The family was escorted by eight men to spend twenty four days at a centre at first. The screaming, panicking and loud sounds evoked a scary experience for children. They were then deported, but came back for their father as he was taken to another centre. The boy always had the nightmare of a big man waking him up to take him home as it repeatedly happened in real life. The nightmare is also the denial of a valid existence to the child as it points out the aspect of not belonging among others with the status as a refugee. The story ends on a happy note as the family, reunited, could be happy again at their home. Thereby, they could get out of the physical liminal space. But the distress caused by the liminal existence lingers like a shadow – the robbed childhood, the shock, rigorous treatment, separation from family, constant fear and embarrassment prevails as trauma throughout life.

To conclude, all these tales mentioned embody the agony and distress entangled with refugee crisis. Even though refugee experiences are diverse in all social and cultural aspects, the voicing of what one has to go through in the process is fundamental as it contributes to the overall understanding of refugee crisis. Reflecting these experiences through a liminal lens provides an extensive perspective on the issue. The beginning marks the decision to leave homeland due to various reasons and once entered, the limbo persists for an indefinite period of time. For many, it continues as trauma even after they are freed from the legal procedures. The temporal, social and psychological aspects of the liminal status subvert agency, privacy and autonomy of a person's life. The period of waiting enhances this distress. Arrest, detainment and sometimes removal are involved in the limbo apart from the often harsh physical and

emotional journey that constitutes the act of migration for refugees. The liminal lives portrayed encompasses unheard voices that show the actuality of the crisis.

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CLAIMING HER SPACE: A CRITICAL STUDY ON THE DIVERSE- DIFFICULT- DEVIANT WOMEN CHARACTERS OF NAMITA GOKHALE

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Abstract

Indian English Fiction has always been known for highlighting gender-based issues to a great extent. Authors portray this theme very often because it has got wide readership and it can be taken as a tool for social change too. Women characters are often seen as the problem-makers in almost every narrative. This paper is a critical study of such characters who are diverse and difficult and, at the same time show some sort of deviance from the strict patriarchal framework. Though unexplored, Namita Gokhale's narratives travel through the secret depths of the human psyche. She has also experimented with unique techniques in her fictional writings. Her novels present complex women characters in the Indian social set-up and their varied responses to contemporary society. Her writing has always resonated with the voices unheard and that became a blow to the masculine world. The paper tends to explore some of her dominant characters from different novels and study how they made a difference by quarrelling with the existing social norms. The characters taken for study include Paro and Priya from her first novel Paro: Dreams of Passion, Parvati from A Himalayan Love Story, and Shakuntala from Shakuntala: The Play of Memory. This paper tries to explore how these characters attained a space by creating an identity, and how they tackled the adverse situations that ultimately led to their emancipation and empowerment.

Keywords: gender-based issues, deviance, patriarchal framework, space, emancipation, and empowerment

Introduction

Literature serves as a prime tool to understand the past, present, and future of any society. While going through literary texts, people can identify and rectify certain social issues they are unaware of. Indian English Literature plays an important role in shaping the cultural background of India and the writers here were keenly observing the social happenings, especially after independence. The socio-cultural themes explored in Indian English literature reflect the complexities of Indian society and the themes encompass various aspects of life including caste, class, gender, regional identity, and the profound impact of historical events. Through literature, authors try to show the intricacies of their cultural heritage and the struggles faced by individuals within these societal frameworks. They gave voice to the voiceless and ultimately their craft started to address humanity. The roots of Indian English literature were firmly in the colonial era when India was under the rule of the British Empire. As the nation grappled with the complexities of foreign occupation, writers

began to emerge, using their craft to share the experiences and perspectives of the Indian people.

Indian English Fiction continued to evolve, and it gained momentum as a product of the transformed society due to the effect of the new culture gained in the post-independence era through globalization, capitalism, and modernization. Pioneers like R K Narayan, Mulk Raj Anand, and Raja Rao addressed the social issues. Later we can see the writings of Bhabani Bhattacharya, Manohar Malgonkar, Kushwanth Singh and the list goes on. Women's representation in their works was more like 'how a man wants a woman to be' which resulted in the emergence of women writers. The history of women writing in India starts with Toru Dutt, the first known Indian woman poetess. After the Second World War, women novelists got a new perspective and their quality work began to enrich the literary world globally. Indian fiction also has some exceptional writers like Kamala Markandaya, Ruth Praver Jhabvala, Nayantra Sahgal, Anita Nair, Kamala Das, Shashi Deshpande, Arundhati Roy, etc. The

novelists of this decade are known for the subject they deal with, which started from appreciating the glorious past of a country to contemporary issues. Here literature started to act as a medium for social change. The topics that were considered sensitive found a major place in the narratives of contemporary writers and they were not ready to exclude sex, incest, political agendas, gender, LGBTQIA+, sarcasm, and the problems faced by an individual silently. The fearlessness in their writing widened the literary output.

Namita Gokhale's name caught literary attention when she ended her collegiate education abruptly after a conflict. She found the curriculum of Indian Literature to be biased and she left college. This marked not an end, but her long full-fledged literary career in the nineteen seventies. Her childhood memories largely lie in the wide canvas of Kumaon in the Himalayas. The imprints of these geographical spaces have influenced Namita and she was grown up with her grandmother, under whose nurturing, she enjoyed the fruits of liberty and self-realization. Namita, along with her husband with whom she got married when she was in college, published a film magazine titled *Super* from Bombay. She emerged as one of the leading women novelists from India with the publication of her novels. Then she got wide popularity as the founder and co-director of the Jaipur Literature Festival along with William Dalrymple. She is a cancer survivor and it has influenced many of her works. She observes: "Writing a novel is also a therapeutic exercise. Human character and human destiny are formed by the way we handle our life crisis. When you write a novel, in hindsight, you realize that you were actually examining why you made certain choices. But at the same time, writing is a neurotic activity. You build a parallel universe; you play God with your characters". The characters she made through her novels also depict her idea of femininity, not with political liberation, such as freedom for rights, but a liberation of mind. She wants this to happen organically, not with any external push or pressure. Fantasy and illusion find their nexus in her works, with which she manages to pacify her readers. By

portraying the diverse women's experiences, she was able to question the position of women in a society that needs a special space.

Paro, the Heroine: Priya, the Narrator

Namita Gokhale's first novel *Paro: Dreams of Passion* (1984) was an instant success in India and abroad. It's a love story that has got erotic overtones at the same time a clean satire of Mumbai and Delhi's elite community. With this novel, she was well-launched. Paro, as the title suggests can be seen wandering through the world of privilege and decadence. The novel begins with this: "I am writing about them because I saw myself in her". This is the narrator Priya who is the eternal voyeur and diarist who records not only the love and failure of her friend but also her own experiences. The human predicament is the main theme in this novel.

It is a woman's agonizing search for her true self in a society that is still largely traditional and still dominant with cultural and societal stereotypes. Paro is the child of middle-aged parents. She spends her childhood in the hostel of a remote Public School and she is sexually abused by a school teacher while in her teens. This experience leaves an indelible scar on her psyche. She tells this traumatic experience to Priya: "He raped me in a grove of Pine trees, she said, tears in her eyes. He sodomized me in the woods behind the Chapel. I still have the watercolour I was painting when that happened; it shows the landscape exactly as it was the day my life began to get fucked up. you know Birds, butterflies, blue skies, the works. It hangs in my bedroom. I look at it and weep." (*Paro*31)

Paro was expelled from the school after being found with the art master. Her parents could not bear the shame. Consequently, her father retired early and they shifted to Delhi. This experience paves the shortest and easiest way for Paro to rise above her middle-class background by exploiting her sexuality. Later on, Paro gets married to B.R., the sewing machine Tycoon. Soon after her marriage, she discovers BR with their neighbour's daughter. This horrifies her and she makes a suicide attempt but this evokes no reaction in B.R. This is the moment when

Paro takes a momentous decision: "After that, I decided I would pay him back in his own coin. I mean- everyone was in love with me and who do you think could ever love that guy?" (Paro58).

Priya, the narrator of the novel presents a different aspect of a woman's voyage to self-identification. Coming from a typically middle-class family, she is mesmerized by the charm and sophistication of B.R. and is ashamed of her middle-class conditions. She vows to liberate herself from the tardy, shoddy, and tedious middle-class suburban existence. She dreams of grace and beauty. Priya is also fascinated by Paro with whom B.R. gets married. she wrote about Paro and B.R. because she sees herself in Paro. the fact that Paro snatches away B.R., with whom Priya herself has had a sexual liaison, is a hurt that Priya can neither forget nor forgive. She always wished that she were able to speak and act like Paro. Priya is dazzled by the bold beauty and reckless charm of Paro and longs for the grace, beauty, and harmony represented by her. In comparison, she feels crushed, beaten, and defeated and immediately puts Paro in the citadel of Rival. Priya thought that to get victory over her, she was to be imitated and outsmarted.

Madness and Masculinity of Parvati

A Himalayan Love Story published in 1996 is the story of a beautiful yet unlucky girl Parvati, from Nainital who marries Lalit Joshy, a homosexual. He is hostile towards Parvati thus leading to an unsuccessful married life. Lalit is indifferent towards Parvati's needs and desires and later he dies of tuberculosis leaving Parvati pregnant with his brother's child. The novel has two sections, the first one is titled "Parvati: The Dance of the Honeybee" and the second is "Mukul: Dreams of a Reason". By looking at the behaviour of people, Parvati was unable to cope with the outer world right from her childhood. She expresses her discomfort at the very beginning of the novel. It starts with Parvati's devastated thoughts: "I have always recognized that I carry an emptiness inside me, although I did not at first understand it." (*A Himalayan Love Story* 3) Parvati's behaviour is tinted with masculinity, which

may be because of her mother's nurturing, a person who suffered without her husband. Her mother wanted Parvati to be bold enough to face the difficulties that may come her way.

As a child, she is witness to her mother's illicit relationship with a shop owner. This has a deep impact on her psyche. She experiences the first bout of lunacy there. After her mother's death, Parvati goes to stay with her step-uncle. She resorts to sexual freedom in search of self-identity without fearing the consequences of her marriage to a homosexual partner. Her condition worsens and she rebels silently taking the help of his brother to fulfill her physical needs. Parvati's struggle ends in her madness, the seeds of which were sown when she lived in her hometown. Another character in the novel is Masterjee who advises her- "I trust, he wrote, with a note of prophetic warning, that you will never display that over-masculine approach to life which your dear departed mother sometimes demonstrated." (*A Himalayan Love Story*, 38-39) Parvati becomes mad after her husband Lalit's death and the birth of her daughter. She is kept in an asylum. Later on, she is left in the care of her daughter.

Shakuntala's Quest for Experience and Knowledge

Shakuntala: The Play of Memory (2005) first appeared in Hindi translation before its English edition was published. The narrative is inspired by Kalidasa's *Shakuntala*. In this work, Shakuntala learns about the mystery of her former life from a blind priest in Kashi. Shakuntala stayed with her widowed mother in a mountain country. After the death of her father, who was a Vaidya, her mother carried on with her profession. Shakuntala was restless to see the world, to wander with the freedom of birds and clouds. Shakuntala is married to Srijan. For her, marriage is an escape from the existing conditions in her mother's house where she could not seek freedom. The recurring theme of memory and desire differentiates this work. She desires to live on her terms but it is thwarted at every turn by circumstances and the age in which she lives. Her

attempt at empowerment meets a tragic end. Stifled by social conditions, and hungry for experience, she deserts home and family for the company of a Greek horse merchant whom she meets by the river Ganga. Together they travel far and wide and surrender to unbridled pleasure as Shakuntala assumes the identity of Yaduri the fallen woman. Here again, Shakuntala is shown to have broken the convention whereby traditionally an Indian married woman is expected to be loyal and faithful to her husband till her death. But Shakuntala, in her quest for knowledge and experience breaks the traditional norms. Here the novelist seems to suggest that if a woman desires, she can choose her path. The instances cited from the novels of Gokhale indicate that women are not afraid of the traditional Code of conduct when occasion demands.

Conclusion

The characters of Namita Gokhale stay with the readers because they show exemplary courage and strength in times of crisis. She was successful in creating a literary world dominated by women characters with male characters existing as supporting or secondary roles. They are ignorant of the plight of the women they are associated with. They fail to give any emotional support to their female companions and are engrossed in their pursuits. All the characters of Namita Gokhale have claimed a space in the society. It can be a social space as well as a cultural-political- economical and emotional space. We have Paro and Priya seeking self-fulfilment, self-assertion, and an urge to liberate themselves from the clutches of patriarchy. Paro has deconstructed the concept of femininity which expected women to be docile, submissive, chaste, and modest. Paro has denied all these codes. Paro succeeded to some extent in breaking the stereotypical image of women, who are thought to need male protection and guidance. On the other

hand, Priya is ashamed of her background. She always idolizes Paro but later returns to her routine life. Parvati tries to adjust to the given circumstances. She seeks freedom through sexual autonomy. She is depicted as a fragile, stubborn, adventure-loving lady trapped in an unjust, decadent Kumaoni Brahmin community. Shakuntala sees herself as aloof from her life. As a girl, she is restless to see the unknown world. Ultimately, she seeks redemption. Some of her women characters exhibit self-reliance in financial matters. They use their abilities and shrewdness not only to stand on their legs but also to prosper by leaps and bounds. They have met with different experiences in their struggle towards emancipation, empowerment, and search for self-identity. Some of them meet tragic deaths rejoin their husbands or get ready to face the world alone without anyone's support. Namita Gokhale realistically brought out the problems women normally face. In her works, some women have failed while others succeeded in their endeavour to overcome obstacles. In their attempts at self-assertion, some women have no grudge for violating the established code of conduct. Some confident-courageous characters refuse the dependency on men and still lead a diverse- difficult- deviant life happily.

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BRAVE WOMAN MUKTA IN SHASHI DESHPANDE'S NOVEL THAT LONG SILENCE

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Abstract

Brave women also undergo the trials and the tribulations of married life but they swim to the shore against a strong current. They are pushed to the ground but they stand up to the rough treatment. They find a way when there is no way. Their intelligence, fortitude and confidence are their crowning glories. They have pulled their community back from the brink. They break new ground and they are no longer puppets in the hands of men. They teach a lesson to the lonely and unhappy women. In Shashi Deshpande's novel That Long Silence, Mukta lived next to Jaya. Jaya had had a lot of support from her neighbour Mukta. Mukta was always polite and considerate towards Jaya. Jaya was in the safe hands of Mukta and Mukta was always willing to help out and she was never tired of helping others and it was in her blood. One day Jaya's husband Mohan left her without saying anything. At the time Jaya took refuge in the shelter of Mukta's wings. At that juncture, Mukta acted as a mother hen to Jaya. Mukta cared for the people and protected the people and worried about them a lot, expecting nothing from them. If Mukta had not been there, Jaya would have perished long ago. If there was no Mukta, then there was no Jaya. Tireless Mukta tried her level best to restore Jaya's confidence and reinstate her in her previous position. Mukta's kindness had restored Jaya's faith in human nature. Mukta led a perfect life and she never evaded her responsibility.

Keywords: feminism, independent-minded woman, courageous, struggle, fortitude

Shashi Deshpande has been quietly writing for the last thirty-three years. She deals with the inner world of the Indian women in her novels. She has shown an Indian woman as a silent sufferer who has to bear the brunt of the male dominating society. Her depiction of women's world is authentic, realistic and credible. She articulates human emotions, fears and feelings as experienced by human beings especially by women. Shashi Deshpande is one of the eminent writers in Indian English literature. Shashi Deshpande's advice for aspiring writers: Keep reading, keep writing, and do not expect to make a living out of writing. Hold on to your job.

In Shashi Deshpande's novel **That Long Silence**, Mukta lived next to Jaya. Jaya had had a lot of support from her neighbour Mukta. Mukta was always polite and considerate towards Jaya. Jaya was in the safe hands of Mukta and Mukta was always willing to help out and she was never tired of helping others and it was in her blood. If everyone gets a neighbour like Mukta, then there is no need to worry about anything in the world. In truth, many people are crossing swords with their neighbours and many

take their neighbours to court. Mukta was a person of considerable refinement. Mukta, the perfect neighbour who would, if you were not at home, not only take in your milk, but set your curds for you as well. (TLS 62)

One day Jaya's husband Mohan left her without saying anything. At the time Jaya took refuge in the shelter of Mukta's wings. At that juncture, Mukta acted as a mother hen to Jaya. Mukta cared for the people and protected the people and worried about them a lot, expecting nothing from them. If Mukta had not been there, Jaya would have perished long ago. If there was no Mukta, then there was no Jaya.

'Nilima said you (Jaya) don't look well.' 'I'm all right. Nothing wrong with me.' ... 'Anyway, can I get you some breakfast?' 'No, I don't need anything. And I haven't even brushed my teeth.' 'Do that. I'll get you something in five minutes.' (TLS 132-133)

Mukta belonged to an orthodox Hindu family. She married Arun and led a happy life. Very unfortunately her beloved husband fell out of the train and died. Her life had taken a turn for the

worse. Still she lived in the vain hope that her unborn child would be a male child and he would redress the balance. Her unborn child was seen by her as a messiah but she gave birth to a girl baby, named Nilima.

Mukta fell short of expectations and she went to the wall. She did not go to earth but took her ease. She stopped worrying and started going ahead. She was not mowed down by failures. She studied and got a job. She earned her bread and she did not depend upon anybody for food and clothing and so she was not a burden to anybody else. Success came after many failures. She was one who never troubled about her personal comfort. Her motto was one should not live for oneself alone. She went into overdrive and she did her work with utmost care or exactitude.

Mukta refused the biscuits. 'Not today, Jaya. It's my Saturday today.' If it wasn't 'her Saturday', it was 'her Monday', or 'her Thursday.' Mukta had more days of fasts than days on which she could eat a normal meal. Her self-mortification seemed to be the most positive thing about her. And yet her piety...seemed meaningless.(TLS 67)

Mukta was a devout Hindu. She believed strongly in her religion and obeyed its laws and practices. She ate little food for a period of time, especially for religious reasons. Nothing could break her fast. She showed a reckless disregard for her health. She was as thin as a rake. Her habit of going on a fast had left her very thin. In order to bridle her passions, she went without food. Too much of food and rest will definitely make a person a pleasure seeker. She never ate a tasty meal even though she could afford to.

"My Saturday!" Oh God, Ma, what does it matter what day of the week it is? All your fasts are so stupid. Give them up, Ma, you're really horribly old-fashioned.' ... 'She's right, Mukta, what do you fast for? Look at your arms – just skin and bone. At this rate, you'll vanish into thin air one day.' (TLS 68)

Mukta wanted to be faithful to her husband even after his death. She did not want to betray him or she did not want to bring shame to her family. Nothing

disturbed the peaceful current of her life. Jaya became almost hysterical when one evening she saw an ugly scene in the bus shelter. Two young men were intimate with a young girl, who looked like her daughter Rati. Trouble and distress had come upon her and her heart was hammering. A feeling of powerlessness and negative thoughts took over and she took to her heels.

Jaya was caught up in the wave of encroachment and her heart was knocking wildly. Reaching her house, she tapped at the door but the key was with her only. That time Mukta came to Jaya's rescue. She took Jaya inside her house and nestled her in the bed. Jaya lost her appetite and she could not sleep and bear the pain. Mukta volunteered to support Jaya at the time of crisis. She gave her food and her daughter Nilima was there to provide a service for her. Mukta supported Jaya through thick and thin and nursed her back to health.

I (Jaya) had a queer feeling, as if there were nothing left in my life, nobody but this one person, this companion who offered me nothing of herself, not even her (Mukta) despair. I wondered at her apparent tranquillity with the shadow of her dead husband behind her and the monstrous cloud of Mai looming over her daily life ... 'Why are you here? I mean, why haven't you gone to work today?' 'I've taken leave.' 'For me?' The thought struck me for the first time. 'I couldn't leave you alone, could I?' (TLS 184)

Tireless Mukta tried her level best to restore Jaya's confidence and reinstate her in her previous position. Mukta's kindness had restored Jaya's faith in human nature. Mukta was a relict. When her husband Arun died, her husband's friend Kamat only advised her to study and he helped her a lot. Mukta followed Kamat's advice and later she was able to find a good job and that job changed her lifestyle. There was no necessity for her thereafter to depend upon anybody Kamat was the architect of her life and so Mukta remained grateful to him until the end.

And after Arun died, it was Kamat who helped me, who gave me the courage to do my teacher's training, to take up a job. They were all against

it, yes, even Aba. "What will people say," he said, "they will think we are refusing to look after you." And there was Nilima, they said I (Mukta) should stay at home and look after her. But I knew I had to get out, yes, even for Nilima's sake I was desperate to get out. And Kamat helped me. (TLS 185-186)

When Kamat met his end, nobody was with him. Jaya fled in panic as she saw the dead body of Kamat. Kamat lay helpless on the floor but Mukta's heart jumped when she saw the dead Kamat. Immediately she jumped in and dealt with the matter as speedily as possible. She acted promptly and efficiently. She was assiduous in her duties. Later Jaya was being quizzed by Mukta about her retreat.

'Then why did you (Jaya) leave him alone the day he (Kamat) died? You left him to die alone, didn't you? I (Mukta) saw you go up to his house that day, I heard you come down, and when I went up a little later, he was dead. You left him to die alone, didn't you? Why did you do it, Jaya, why did you?' ... You could have been with him, you could have stayed by his side, but you didn't, you just walked away. (TLS 185-186)

Mukta charged her with neglecting her duty and Jaya was wordless. Jaya was groping for the right word to describe her position. When Jaya had been confined to bed with fever, she was attended by

Mukta. So Mukta pointed an accusing finger at her. Jaya was deeply ashamed of her behaviour and for a few minutes Jaya stood in shocked silence. Mukta was outspoken in her criticism. She strongly condemned the inhospitable attitude of Jaya. She was unafraid to speak her mind. She was really angry with Jaya but for that reason she did not hate her. Jaya listened to Mukta's bitter reproaches and Mukta's asperity terrified Jaya. Mukta led a perfect life and she never evaded her responsibility. Really and unquestionably, Mukta was a kind, motherly woman.

Brave women also undergo the trials and the tribulations of married life but they swim to the shore against a strong current. They are pushed to the ground but they stand up to the rough treatment. They find a way when there is no way. Their intelligence, fortitude and confidence are their crowning glories. They have pulled their community back from the brink. They break new ground and they are no longer puppets in the hands of men. They teach a lesson to the lonely and unhappy women.

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UNDERSTANDING THE ISSUES OF TRANSGENDER INDIVIDUALS IN THE INDIAN SCENARIO

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Abstract

The idea of marginality is seen in each and every aspects of life. The marginality can be expressed through various forms like religion, caste, gender and so on. Most of the issues of marginal people are voiced by various social workers and NGO's. Even though the voices of the transgender are unheard, as the society consider them as unwanted. The paper enfolds various issues faced by the transgender both social and economic context. It throws light on each and every aspect of pain and suffering faced by the transgender community in the Indian scenario. It also deals with the psyche of the transgender community and their hardship in the society. It also unveils the suffering of the transgender in their family. The society and the family consider them as a sin or curse. The paper concludes by giving voice to the transgender along with various progressive measures needed to be practiced in the society for better social construct.

Keywords: marginality, transgender, marginal people, economic, social

Introduction

In the vibrant tapestry of Indian society, the transgender community occupies a unique yet often misunderstood place. Historically, transgender individuals often referred to as hijras, have been an integral part of Indian culture, contributing to rituals, arts, and even royal courts. However, despite this historical presence, transgender people in contemporary India face multifaceted challenges ranging from societal stigma to systemic discrimination. This essay aims to delve into the issues faced by transgender individuals in the Indian scenario, exploring societal attitudes, legal frameworks, healthcare access, and avenues for progress.

Historical Context and Cultural Significance

To understand the contemporary challenges faced by transgender individuals in India, it's crucial to recognize the historical context and cultural significance attached to transgender identities. In Indian mythology and ancient texts, transgender figures such as Ardhanarishvara, the composite form of Shiva and Parvati representing both masculinity

and femininity; symbolize the acceptance of diverse gender expressions. Similarly, hijras have a long-established presence in Indian society, often revered for their blessings during auspicious occasions like childbirth and weddings.

However, despite this cultural acceptance in certain spheres, transgender individuals have long been marginalized and relegated to the fringes of society. Colonial-era laws criminalized their existence, perpetuating stigma and discrimination. Even after independence, societal attitudes and legal frameworks continued to marginalize transgender individuals, denying them basic rights and opportunities.

Societal Stigma and Discrimination

One of the most significant challenges faced by transgender individuals in India is societal stigma and discrimination. Deep-rooted prejudices and misconceptions perpetuate the idea that transgender identities are unnatural or deviant. Consequently, transgender people often face rejection from their families, communities, and educational institutions, leading to social isolation and economic hardship.

Employment discrimination is rampant, with transgender individuals facing barriers to securing gainful employment due to prejudice and lack of awareness among employers. Many are forced into begging, sex work, or other informal sectors where they face exploitation and violence.

Access to Healthcare

Access to adequate healthcare remains a critical issue for transgender individuals in India. The healthcare system is often ill-equipped to address the unique healthcare needs of transgender people, including hormone therapy, gender-affirming surgeries, and mental health support. Discrimination and ignorance among healthcare providers further exacerbate the problem, leading to inadequate or inappropriate care.

Moreover, transgender individuals often face significant hurdles in accessing identity-affirming documents such as Aadhaar cards, passports, and driver's licenses, as these documents require proof of gender transition, which may not align with bureaucratic requirements or medical standards.

Legal Frameworks and Policy Gaps

While there have been significant strides in recognizing transgender rights in India, legal frameworks often fall short of addressing the multifaceted challenges faced by transgender individuals. The Transgender Persons (Protection of Rights) Act, 2019, was a landmark legislation aimed at safeguarding the rights of transgender people. However, critics argue that the Act lacks teeth and fails to adequately address key issues such as reservations in education and employment, healthcare access, and protection from discrimination.

Moreover, the implementation of existing laws remains a challenge due to a lack of awareness, bureaucratic hurdles, and ingrained prejudices within law enforcement agencies and the judiciary. As a result, many transgender individuals continue to face discrimination and violence with little recourse to justice.

Community Empowerment and Activism

Despite these challenges, transgender individuals and advocacy groups in India have been at the forefront of the fight for equality and inclusion. Grassroots

organizations such as the National Alliance of Transgender People (NATP) and the Transgender Welfare Equity & Empowerment Trust (TWEET) have been instrumental in providing support services, advocating for policy reforms, and raising awareness about transgender issues.

Transgender activists and role models like Laxmi Narayan Tripathi and Gauri Sawant have used their platforms to challenge societal norms, amplify transgender voices, and demand equal rights under the law. Their advocacy efforts have helped to shine a spotlight on the issues faced by transgender individuals and push for systemic change.

Recommendations for Progress

To address the challenges faced by transgender individuals in India, concerted efforts are needed at multiple levels – societal, governmental, and institutional. Some key recommendations include:

1. **Sensitization and Awareness:** Efforts to challenge societal stigma and discrimination through awareness campaigns, inclusive education, and sensitization training for healthcare providers, employers, and law enforcement agencies.
2. **Legal Reforms:** Amendments to existing legislation to address gaps in protection, including provisions for reservations in education and employment, access to healthcare and protection from discrimination.
3. **Healthcare Access:** Establishment of transgender-friendly healthcare facilities, training programs for healthcare providers on transgender healthcare needs, and subsidies or insurance coverage for gender-affirming procedures.
4. **Economic Empowerment:** Promotion of skill development programs, entrepreneurship initiatives, and affirmative action policies to improve economic opportunities for transgender individuals.
5. **Community Engagement:** Support for grassroots organizations and community-led initiatives that provide support services, advocacy, and empowerment programs for transgender individuals.

Understanding Transgender Identities within Families

Transgender individuals experience a misalignment between their assigned sex at birth and their gender identity, which may lead to feelings of dysphoria and the need for gender-affirming interventions. Within families, the revelation of a transgender identity can trigger a range of reactions, from unconditional love and acceptance to denial, confusion, and rejection.

For many transgender individuals, coming out to their families is a pivotal and often daunting moment. Fear of rejection, discrimination, or violence can lead some individuals to conceal their true selves, fostering a sense of isolation and internalized stigma. However, those who do come out may face a myriad of responses, including acceptance, disbelief, or attempts to suppress their identity.

Challenges Faced by Transgender Individuals within Families

Rejection and Disownment

One of the most devastating experiences for transgender individuals is rejection or disownment by their families. Cultural and religious beliefs, societal stigma, and fear of tarnishing family honor can drive parents and relatives to sever ties with their transgender loved ones, leaving them without vital emotional and financial support.

Lack of Understanding and Support

Many families struggle to understand or accept transgender identities due to ignorance, misinformation, or deeply ingrained prejudices. This lack of understanding can lead to strained relationships, communication breakdowns, and a profound sense of alienation for transgender individuals.

Emotional and Mental Health Impacts

Rejection or lack of acceptance from family members can have profound emotional and mental health consequences for transgender individuals, including depression, anxiety, and suicidal ideation. The absence of familial support systems can

exacerbate feelings of loneliness, shame, and self-doubt.

Financial Instability

Transgender individuals who are rejected by their families may face economic instability, homelessness, and limited access to education and employment opportunities. Financial dependence on unsupportive families can further entrap individuals in toxic environments where their basic needs are not met.

Conclusion

The issues faced by transgender individuals in the Indian scenario are complex and deeply entrenched, rooted in societal stigma, discrimination, and systemic barriers. However, there is also cause for hope, as grassroots activism, legal reforms, and community empowerment efforts slowly pave the way towards greater inclusion and equality. By addressing these challenges comprehensively and collaboratively, India can realize its promise of being a truly inclusive society where every individual, regardless of gender identity, can live with dignity and respect.

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AN EXILIC INTROSPECTION ON KHALED HOSSEINI'S *THE KITE RUNNER*

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Abstract

This discourse delves into the diasporic elements in The Kite Runner by Khaled Hosseini. Diasporic writing usually deals with the works that are written by the authors who live outside their home land. But these works usually deal with their own country. The diasporic attributes in the novel includes social and cultural background, immigration and the hardships that one faces in another country. The socio-cultural issues, immigration with the adjoint of two nations are evident as this novel is based on Afghanistan and America. The psychological trauma is also significant as the diaspora plays a very crucial role on immigrant people.

Keywords: *identity, interconnectedness, nostalgia, survival, trauma*

Khaled Hosseini is an Afghan-American novelist. After the 1978 coup and the subsequent Russian invasion, he and his family fled Afghanistan for the United States receiving political asylum in 1980. This novel *The Kite Runner* is his first debut novel which has been met with great critical and popular acclaim.

In the novel *The Kite Runner*, Khaled Hosseini walks us through the first person narrative style and amalgamates the lives of two friends who are separated due to the inner conflicts of Amir and the two different social spheres in which they live. After the Russians invasion of Afghanistan, Amir is forced to leave his own mother land and flees to America. Though he leads a peaceful life in America, his life takes a turn when he comes to Afghanistan after many years. He witnesses his own country in a tragic state under the hands of Talibans and his life clinging to the kith and kin that he had left behind. This leads to a drastic challenge for him to face.

This is an exquisite novel which touches the readers heart through the style of composition and awakes the sympathy by striking the emotional quotient of the readers. It mainly revolves around the protagonist Amir who lives outside his ancestral place. This novel explores Amir's new life in the land and deals with his identity and migration. This novel, *The Kite Runner* has three parts. The first part deals with Amir and Hassan's lives in Kabul, the second

part deals with Amir's refugee life in California and the third part deals with his return to his motherland. This novel has Afghanistan and America as its settings. The influence of both these cultures can be seen in the protagonist, Amir. America is shown as the land with a unique culture and Afghanistan was shown as the land with rich culture.

The two main characters represent a principal component of Afghanistan. Amir is described as a Pashtun and Hassan as Hazara which denotes the ethnic group in Afghanistan. At that moment, Hazaras are considered as low to Pashtuns. Hazaras are one of the most persecuted groups in Afghanistan. The narrator has used imagery to describe these places. The tone of the novel is melancholic. Amir's new life in the unknown land was built on uncertainty and many challenges, making it a difficult journey for him to leave his land behind. Amir though he adjusts with his new life in an unknown land, his mind often wanders and longs for his past life in Afghanistan.

Amir reflection on his home and his childhood memories fill the novel with the nostalgic elements. He struggles with the identity which lies between his Afghan heritage and American life. It shows the trauma that the characters go through as they are forced to leave their own land behind. It also highlights the interconnectedness of both American and Afghan side of Amir as he has no other way but

to return to his own land which is now completely destroyed and the fate of people being uncertain in the hands of Taliban rule. They go through the physical and psychological sufferings which throw them in the stage of poverty. He had mixed feelings as his new life gave him a peaceful life but not the happy life all the time as they couldn't live the rich life which they lived in Afghanistan. This shows poverty that prevailed in their lives. Amir's father Baba, was a great businessman and led the lavish life style in Afghanistan. But in America, he worked so hard to earn money which has left him with lung cancer.

Amir's father was not only a wealthy person but also a respected person as he had done so many good deeds which includes the construction of a new building for the orphans. But the situation of him in the new country was just a binary opposition as he had lost the employer life and lived the life of an employee. Both Amir and Baba worked in the flea market once in every week where they used to meet fellow Afghans who came as immigrants to the America. This highlights the struggles of migrants in adjusting to their new life in America. America turns the playful kid Amir to a well matured and educated man. The country was filled with positivity and hope for Amir as it made him to pursue his interest for writing by turning him a published author. It gives him an identity but his heart longs for reminiscence of those childhood memories which he had lived in Afghanistan. He views America as a land with vibrant colours to get over the guilt and the mistakes that he had committed in his past life.

The theory of Hybridity which was proposed by Homi K. Bhabha takes a toll here. He defines hybridity as a 'metonymy of presence' and places it amidst power relations. Hybridity can be related to cultural theory and the Post Colonial theory. This Hybridity theory refers to the emergence of new mixed identities as a result of the intermingling of different cultures. In short, it is the mixation of various cultures. It also includes the feeling that is caught between two different countries. The diasporic writing in the above content was dealt in a positive way as the narrator had gone through some

improvised period in his life by living in an alien land. America has infused him with the optimism that has made him so great. "We are a melancholic people, we Afghans, aren't we? (Hosseini 176)". Though his life had filled him with the happy chapters, he often recollects his motherland as it was quite difficult for him to adjust with new culture and to balance between his Afghan heritage and American lifestyle.

Amir's life is equally difficult as the life he leads in America is filled with dishonesty of people, destruction, misuse of power and the denial of rights. Amir overcomes these including the incident of him witnessing the death of his country men. But in Afghanistan Amir's father, Baba shared an inexplicable bond there. He loved Afghanistan more than himself. He literally saw his own mother land as if it's his own mother. "Sometimes I think the only thing he loved as much as his late wife was Afghanistan, his late country (136)". The scenes where he would turn on the radio to know about Afghanistan and the situation of people were beautifully explained. He even stayed in touch with his friend Rahim Khan and gave him his house keys to keep a watch on the happenings.

The theory of Transnationalism approach can be employed in this section as it is about the diasporic communities of the scattered people who maintain connections across national borders. This theory was developed by Levitt and Glick Schiller. It also gives importance to the fluidity of cultural identities and indicates the ways in which people, their thoughts or goods circulate globally. Alternative terms like translocalism, bilocalism, bifocality and migration circuits were proposed in order to identify the social spaces that produce and are produced by transnational migration. They advanced this idea and it plays a key role in social fields. "He emptied the box and picked up a handful of dirt from the middle of the unpaved road. He kissed the dirt. Poured it into the box. Stowed the box in his breast pocket, next to his heart (105)". These lines from the novel explain Baba's love to his country. When the narrator visited his own land after many years by crossing the borders, he felt that he was finally back after all these

years to his own home again. "I thought I had forgotten about this land. But I hadn't. And, under the bony glow of a half-moon, I sensed Afghanistan humming under my feet. Maybe Afghanistan hadn't forgotten me either (211)". He felt the sense of belongingness and thought not only him but this own mother land remembers him.

The theory of Trauma studies can also be seen in this diasporic writing. The literary theory called trauma studies in Literature was developed in the year 1990's by scholars like Cathy Caruth. It includes the psychological game that the character goes through. Caruth says that if a person goes through some traumatic events, it is not easy for that person to focus on their everyday activities. Trauma is a highly emotional and psychological response to an event or experience that is deeply frightening and devastating. One of the best examples for the trauma studies that takes place in this novel includes the scene in which Amir witnesses a suicide of his fellow immigrant. "But before any of us could say or do a thing, Kamal's father shoved the barrel in his own mouth. I'll never forget the echo of that blast. Or the flash of the light and spray of red (108)". Though it has been many days since his stay at America, he couldn't get out of that situation and felt hard to forget that incident as it was his fellow countryman.

It is very miserable for Amir to discern the fragmented states of Afghanistan which made him thought that living in America is rather safe and secure. Even his life after visiting his own land was uncertain. He felt pity for the people who lived over there and thought their life would not be the same if they had born or stayed in some other the country. "I stayed awake, hands crossed on my chest, staring into the starlit night through the broken window. and thinking that maybe what people said about Afghanistan was true. Maybe it was a hopeless place (233)". He was in despair as he couldn't do anything to his people. But, on the other hand, narrator viewed America as a tool of escapism to overcome his own emotional turmoil. Though he had spent many years staying in America, he feels his soul still lingering to

the past, making him feel guilty. But this solution to his inner conflict lied in his own mother land.

Amir's own land provided him with the opportunities of becoming a better person. His land gave him a chance to repay all his debts to become stronger, to be grateful and to be much happier. He felt as if it was the time to be more kind with himself, to relive in his past life again but with another person whose father had shown him nothing but the pure, selfless love. Now it is his time to show his love. This also requires that theory of Restorative Justice which refers to a way of responding to certain types of wrong doings, injustice or conflict that focuses on correcting the wrong doing by being or doing good. Amir too corrected his own fault. He felt as if he was leg tied and couldn't stop the suffering that Hassan had gone through. Though he had a chance to help him out, he didn't do that as he was scared.

But when he returns to his own land, he didn't make the same thing to happen with Hassan's son Sourabh. He fought to his death to make him lead a tough less and happy life. This made him to overcome the guilt which was buried deep down in his heart. This chance changed his remorse and helped him to begin a fresh life in America. Khaled Hosseini describes his situation of being an immigrant in an emotional way. He felt like a tourist in his own country. He feels that people lived there because they had accepted their life and fate. Being a refugee in his real life, he shows his love to his mother land through his words and thoughts. His autobiographical touch in the novel adds a realistic way of experiencing the visual description. He describes the situation of the people who try to flee to new land adds pathetic elements to the novel. The narrator makes the readers empathize with his state of experiencing unimaginable things in his own land.

Amir's will power of surviving in the new land with new people and proving himself a promising writer makes us feel inspired. He has broken all the barriers to narrate the other side of the country through his thought provoking work. It requires the courage to write the reality and he established himself as the best story teller with the amalgamation

of both fiction and history. "Telling myself my flesh hadn't suddenly shrunk against my bones and my heart wasn't battering. Here they came. In all their glory (216)". These lines describe the Talibans. The war, people's cry, their hopeless life make him to feel gratitude and to stay grounded. People experiencing the inhuman things, the cruelty and the destruction of war, the Taliban rule on innocents throughout the novel strike the physic state of the readers.

This novel, *The Kite Runner* serves as an opportunity to the Author to let the world know about his sufferings as a refugee and about Afghanistan. He told the unknown and the saddest side of Afghanistan to the whole world. Death of Ali by stepping on a land mine, the killing of the central character Hassan and his wife and making his son a dancer boy and the Taliban rule over the innocents are heart breaking. Diasporic elements in the novels can be viewed in the ambivalent side as it carries its own positive and negative qualities. It can be concluded that, Amir is one of the best immigrant characters in Afghan literature. He suffered but reached the culminate level of success in the new

land as it gave him the opportunity to establish himself in the real world. His mother land provided him the courage to live a life he wants. He was the best of both worlds. Thus, Amir is an Afghanistan by heart and an American in spirit.

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LEVERAGING INTELLECTUAL CAPITAL FOR FINANCIAL SUCCESS: THE SYNERGY OF HUMAN VALUES AND EDUCATIONAL INTEGRATION

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Abstract

Intellectual capital can be better and more clearly identified in today's knowledge-based economy as a key driver of financial performance and long-term organizational growth. This paper explores the intricate link between IC and financial performance and discusses the integration of human values and the role of education. In this regard, the review has identified that the most important IC components include human capital, structural capital, and relational capital, all of which play critical roles in enabling organizational efficiency, innovation, and stakeholder relationships. Furthermore, it reviews issues concerning ethical dimensions of IC management that are based on continuous learning and ethical education necessary in the exploitation of IC. The results indicate that organizations which manage their IC strategically while instilling human values such as integrity and equity, and promoting an educative culture, are most likely to achieve sustainable financial performance. The paper concludes with recommendations for organizations on the best way to leverage IC, and it provides ways forward for further research by calling for deeper investigation of nuances of the impacts of human values and educative practices on Managing IC.

Keywords: intellectual capital, financial performance, human values, education and sustainability

Introduction

In an era where knowledge is increasingly becoming the primary driver of economic growth, the concept of intellectual capital (IC) has gained significant prominence. Intellectual capital, which encompasses the knowledge, skills, and relationships that exist within an organization, is widely acknowledged as a key determinant of financial performance and competitive advantage (Stewart, 1997; Edvinsson & Malone, 1997). Unlike traditional physical and financial assets, IC is intangible and often difficult to measure directly. However, its impact on organizational success is profound, particularly in industries where innovation and knowledge creation are critical (Lev, 2001).

Three components that together make up the concept of IC are relational capital, structural capital, and human capital. In order to be innovative and solve problems well, employees' knowledge,

abilities, and experience are referred to as human capital (Becker, 1964; Schultz, 1961). According to Andndt, Subramaniam, and Snell (2004), structural capital consists of the databases, intellectual property, and internal processes that underpin organizational operations. Ties are vital to an organization's ability to sustain its competitive edge, and they are referred to as relational capital (Nahapiet & Ghoshal, 1998). These ties might be with consumers, suppliers, or partners.

Despite the fact that the correlation between IC and financial success has been extensively researched, it is becoming increasingly clear that the organization's internal beliefs and practices have a substantial impact on the impact of IC (Donaldson & Preston, 1995). Ethics and sustainability in the use of information and communications technology are greatly influenced by human values, including honesty, openness, and concern for the welfare of

employees (Hosmer, 1995). Likewise, it is becoming more widely acknowledged that achieving the potential of IC requires education, namely in the areas of ethical decision-making and ongoing learning (Senge, 1990; Kolb, 1984). Specifically, the moderating impacts of human values and educational integration are the subject of this paper's investigation of the relationship between IC and financial performance.

Literature Review

The literature on intellectual capital is extensive, reflecting its importance in the modern business environment. According to Bontis (2003), intellectual capital comprises three interrelated components: human capital, structural capital, and relational capital, each contributing uniquely to organizational performance.

Human Capital

Employee knowledge, expertise, and experience are represented by human capital, which is frequently considered the most important aspect of information capitalism. Within a company, human capital is the source of creativity and problem-solving skills, claim Edvinsson and Sullivan (1996). It includes not just the technical abilities of workers but also their capacity for change adaptation, original thought, and teamwork. The favorable correlation between financial performance and human capital has been the subject of numerous research studies. In terms of profitability and market share, for example, a study conducted in 2004 by Chen et al. discovered that companies possessing greater levels of human capital typically outperform their competitors.

Structural Capital

The systems, procedures, and intellectual property that facilitate the efficient operation of human capital are referred to as structural capital. The efficiency and productivity of an organization are supported by a variety of factors, including databases, patents, information systems, and organizational culture. Knowledge retention and transmission within an organization depend heavily on structural capital.

According to Bozzolan et al. (2003), an organization's capacity to use its human capital as a competitive advantage is improved by having strong structural capital. Organizations with strong structural capital are better positioned to innovate and maintain long-term growth, according to research (Chen et al., 2004).

Relational Capital

Relational capital is the value that an organization derives from its ties with its partners, suppliers, consumers, and the community, among other external stakeholders. Maintaining client loyalty, establishing alliances, and enhancing a brand's reputation all depend on relational capital. Relational capital is a crucial factor in determining financial performance, especially in sectors where brand loyalty and consumer happiness are important success factors, claim Mondal and Ghosh (2012).

The Role of Human Values in Intellectual Capital Management

The integration of human values into the management of intellectual capital is increasingly being recognized as essential for achieving sustainable financial performance. Human values, such as integrity, transparency, and fairness, play a critical role in shaping the way intellectual capital is utilized within an organization. Ethical considerations ensure that the benefits of IC are realized in a manner that is not only profitable but also socially responsible.

Ethical Considerations: In the current corporate climate, when stakeholders are calling for increased accountability and transparency from companies, the ethical aspects of information and communications management are especially crucial. According to Chahal and Bakshi (2016), companies that give ethical issues top priority when managing their information capital are more likely to develop stakeholder trust, which strengthens relational capital. Human capital is strengthened by companies that, for instance, treat their workers fairly and with respect. These companies are also likely to have higher employee engagement and retention rates.

Employee Well-being: Enhancing human capital requires valuing employees as essential components of the company's intellectual capital. Employers who put employee well-being first by fostering a positive work environment and appreciating employees' efforts have a higher chance of retaining top talent and encouraging creativity. Research indicates that companies with higher employee satisfaction levels typically have superior financial performance, underscoring the significance of employee well-being (Edvinsson & Sullivan, 1996).

Sustainable Development: The larger objectives of sustainable development are also supported by the incorporation of human values within IC management. Incorporating sustainability into an organization's operations not only improves its relational and structural capital but also advances the long-term well-being of society. Organizations that put sustainability first are more likely to draw in and keep clients who respect ethical behavior, which strengthens relationships, claim Mondal and Ghosh (2012).

The Role of Education in Intellectual Capital Development

Education plays a pivotal role in the development and management of intellectual capital. By fostering continuous learning and ethical decision-making, education ensures that employees possess the skills and mindset necessary to maximize the potential of IC.

Curriculum Development: To effectively prepare future leaders to handle information, IC management must be incorporated into school curricula. It is the duty of academic establishments to provide students with the information and abilities required to comprehend and utilize the elements of IC. This involves sustainable practices and ethical considerations in addition to technical skills. For instance, in order to guarantee that students are adequately equipped to contribute to the management of IC in their future jobs, business schools should include courses on IC management, innovation, and sustainability in their curricula (Bontis, 2003).

Lifelong Learning: In today's business world, learning and skill development are essential due to

the quick pace of change. Employees should be encouraged to refresh their knowledge and abilities on a constant basis in an environment that supports a culture of lifelong learning. It also guarantees that the company will continue to be competitive in a changing market. This improves human capital. Firms that place a high priority on ongoing learning are more likely to innovate and adjust to change, both of which increase structural capital (Edvinsson and Sullivan, 1996).

Holistic Development: The holistic development of employees, which includes ethical decision-making and character education, is greatly aided by education. Relational capital is strengthened by organizations that support their workers' holistic development because they are more likely to foster an environment of morality and integrity. Organizations can ensure that their staff are capable of managing Information Citizenship (IC) in a way that is consistent with their values by providing training programs on ethical decision-making, leadership, and corporate social responsibility, for example (Chahal & Bakshi, 2016).

Theoretical Framework

The theoretical framework for understanding the relationship between Intellectual Capital (IC) and financial performance is rooted in the notion that intangible assets, when strategically managed, contribute significantly to organizational success. IC consists of three primary components: human capital, structural capital, and relational capital, each playing a pivotal role in enhancing organizational efficiency and innovation.

Intellectual Capital and its Components

Human Capital refers to the knowledge, skills, and abilities of employees, which directly influence an organization's capacity for value creation (Becker, 1964). According to Schultz (1961) and Edvinsson & Malone (1997), this dynamic component grows through ongoing learning and development, improving organizational adaptability. A positive work environment is fostered by integrating human values like fairness and honesty

into human capital management, which increases employee satisfaction and retention (Donaldson & Preston, 1995).

Structural Capital encompasses internal processes, systems, databases, and intellectual property that remain within the organization regardless of employee turnover (Edvinsson & Malone, 1997). It supports efficient utilization of human capital and has a focus on strategic objectives. This is because education enables the structural capital to function at an optimum level since it provides employees with the skills and understanding to use and maximize such systems (Senge, 1990).

Relational Capital involves the value derived from an organization's external relationships, including customers, suppliers, and partners (Nahapiet & Ghoshal, 1998). Strong relational capital depends on trust and ethical behavior that is sustainable for the long term and repeats customer loyalty. These dynamics are built upon a foundation described by Freeman, 1984, and Hosmer, 1995. Education enhances ethical decision-making to thereby enhance relational capital in preparing those future leaders to understand how to manage those relationships effectively.

Value Added Intellectual Coefficient (VAIC) Model, developed by Ante Pulic (1998), quantifies IC's contribution to organizational performance through three components:

1. **Human Capital Efficiency (HCE)** calculates value added by human capital employed, which indicates how well human capital creates value (Pulic, 1998). Better use of staff knowledge and abilities is indicated by higher HCE.
2. **Structural Capital Efficiency (SCE)** evaluates how well structural capital supports value creation; this is done by deducting human capital from value added and dividing the result by value added (Pulic, 1998). Effective organizational systems and procedures are reflected in a strong SCE.
3. **Capital Employed Efficiency (CEE)** calculates value added divided by capital employed to

assess how well financial capital generates value (Pulic, 1998). CEE is impacted by IC's efficacy even though it focuses on material and monetary assets.

It is also important to embody human values and education in the management of IC. Human values ensure that management of IC is made both ethically and sustainably sufficient (Donaldson & Preston, 1995; Freeman, 1984). Education provides an opportunity for workers to enhance their skills and ethical grounding on issues related to the management of IC (Senge, 1990; Kolb, 1984). A culture of lifetime learning will therefore enhance IC and improve financial performance and organizational survival. In other words, a good management of human, structural, and relational capital with high levels of human value and education is the broad platform that creates a focused financial success and sustainability in today's knowledge economy.

Findings and Recommendations of the Study

Findings of the study

The analysis emphasizes that there is a statistically significant positive relationship between intellectual capital management and financial performance; intellectual capital is the driver of innovation, operational efficiency, and strong stakeholder relationships. Management of the three components of IC-human, structural, and relational capital-should be well coordinated so that their interrelated benefits can be maximized. Human capital grows on a strong structural base, while relational capital ensures success in the market. Human values, such as integrity and equity, are to be integrated into the management of IC, the ethical behavior of which will guarantee its long-term sustainability. It is more probable that organizations which have these values be successful on a continuous basis. Moreover, education has also contributed in increasing IC through continuous learning and ethical decision-making by setting the relevant skills necessary to manage IC within the workplace. In the increasingly accountable and transparent business environment, ethical IC management practices should enhance

financial performance and contribute to wider social responsibility goals.

Recommendations and Further Research

Intellectual capital would be maximized towards financial outcomes through employee development by increasing innovation, efficiency, and retentive capacity within the organization. Risk-taking is warranting in order to experiment and an innovative culture. At this stage, structural capital needs to be enhanced by investing in infrastructure such as information systems to maximize human capital. Stakeholder relationship continuity is assurance of competitiveness; similarly, integration with ethics and sustainability within operations assures long-term success. Besides, the inclusion of intellectual capital management within educational curricula will help equip future leadership with the necessary competencies and ethical grounds.

Further research should focus on sector-specific studies, longitudinal analyses, the role of technology, cross-cultural comparisons, and the impact of human values on intellectual capital management and financial performance.

Conclusion

This means intellectual capital is very relevant to organizational performance enablement and financial outcomes. Effective management of human, structural, and relational capital will lead to increased innovation, efficiency, and stakeholder relationships, which together work toward financial betterment. The integration of human values and educational practices further enhances the outcomes of intellectual capital and ensures that it is used in a responsible and sustainable manner. Where the knowledge-based economy is a continuing business challenge, long-term success that truly contributes to broader societal goals will increasingly be facilitated through ethical-based guidelines in the strategic management of intellectual capital, assisted by continuous learning.

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HOW MUCH LITERATURE IS THERE IN LITERACY?

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Abstract

Literature is a gift that keeps on giving, and literacy is the key that unlocks it. The wealth of knowledge is like a vast, unending treasure trove just waiting to be used and absorbed by anybody who can read it for pleasure, curiosity, or just plain learning. The possibilities and range of influence are infinite. At every level, beginning with comprehension, articulation, and individual thought when we incorporate thought-provoking writing into a curriculum, we garner thinking individuals in the main who use a critical thought process to learn further or emulate more than can be taught verbatim or by rote learning. When we speak of educating a person, we seek to make him a critical thinker whose knowledge base encompasses a certain general foundation that has a global commonality. When two or more pieces of divergent knowledge are examined for similarities and then connective knowledge links it because of an understanding which comes not just from being literate on a basic level, but rather from a knowledge that has sprung from reading and interrelated assumptions that spring from experience at a deeper level. This allows a true knowledge base to be cultivated.

Keywords: literature, literacy, education, global perspective, individual thinking, personal insight, development of ideas.

The insight that one gains from education is far beyond the three R's. "Each person has a different version of understanding beyond the set syllabus of the time. It's like discovering a sepia-tinted world suddenly getting technicolored and most of all there are depths of experience that override rote learning. No one has to remain a blinkered literalist, to quote Salman Rushdie. Freedom of speech and thought cannot be taught and one has to acquire them tempered with social competencies. "That is part of the beauty of all literature. You discover that your longings are universal longings, that you're not lonely and isolated from anyone. You belong." - F. Scott Fitzgerald. An individual who can harness the power of the written word to guide his way of thinking, cultivate an open mind, and add to his basic knowledge creates a dynamic that is a game changer. The possibilities and range of influence are infinite. It's a lifelong journey that offers stability, companionship, and competence. Processing and a recognition of collective thoughts. An individual who can harness the power of the written word to guide his way of thinking, cultivate an open mind,

and add to his basic knowledge creates a game-changer dynamic.

To be literate implies a particular benchmark of standards that gives individual abilities of understanding, functioning, and reasoning within a specific societal bandwidth. The said person should be able to read, write, and speak a certain language (not necessarily English), do arithmetic, understand subjects taught in the language of choice, and more importantly contribute to a thinking society by integrating into it socially, with these skills. Many people classed as literate do not go beyond their basic requirements to function, and acquiring what to them is irrelevant knowledge from a book - which no doubt enhances critical thinking skills, vocabulary, and some degree of knowledge - does not qualify as time well spent. Literacy is the ability to read, write, speak, and listen in a way that enables effective communication and learning. According to UNESCO, literacy is not only a basic skill, but also a foundation for further education, personal empowerment, social inclusion, and economic development (UNESCO, 2006). Literacy can be

understood in different contexts and levels, such as functional literacy, digital literacy, media literacy, health literacy, and financial literacy (OECD, 2013). Literacy is not a fixed or static concept, but rather a dynamic and evolving one that responds to the changing needs and demands of society (Street, 2003).

So how can Literature be incorporated to enhance literacy programs worldwide? This is a bird's eye view of the awareness that reading is a self-driven algorithm. Filters like personal preference, attuning, and level of difficulty are applicable. In countries where communication is in languages other than English, there is the added difficulty of different grammar and verbal skills, and the available literature of worth ranges between authentic local literature and translated versions of world literature. Suppose one were to analyze the net contribution of these literary offerings. In that case, there is a blurring of distinctive worth because of the associated critical thinking required to analyze and extract enough substance to make a difference. It is empowering beyond belief to escape the literal and metaphorical shackles that hold a mind back. Literacy and education are two related but distinct concepts. Literacy is the ability to read and write, while education is the process of acquiring knowledge, skills, values, morals, habits, and beliefs (UNESCO, 2004). Literacy is a prerequisite for education, but not a guarantee of it. A person can be literate but not educated, or educated but not literate (Pediaa.com, 2021). Education involves more than just learning facts and information; it also involves developing critical thinking, creativity, communication, and problem-solving skills (The Hindu, 2019). Education helps a person to become a well-rounded and responsible citizen who can contribute to society and the world.

Literature is an essential component of literacy development. It exposes learners to various texts, genres, styles, themes, and perspectives that enrich their language skills and critical thinking abilities. Books that foster creativity, imagination, empathy, and cultural awareness are a powerhouse waiting to be tapped into. Each reader creates his own, personal

learning curve by engaging with literature, and learners can explore their own identities, values, and experiences and those of others. Literature can also inspire learners to express themselves through writing, speaking, or other forms of communication. Rote learning can never make students feel as if they have looked into another's perspective, applied it to the mirror of their knowledge, critiqued it, and used logic and rationale to draw a significant conclusion.

One way to use literature in literacy education is to integrate it with other subjects, such as history, science, art, or social studies. This can help learners to make connections between the texts they read and the real world. Even graphic novels are more appealing as they deliver a lesson with visuals that make it easy to recall. It can also help learners to develop their knowledge and skills in different domains. For example, learners can read historical fiction to learn about the past and its impact on the present. They can read science fiction to learn about scientific concepts and innovations. They can read art books or comics to learn about different forms of visual expression. They can read biographies or memoirs to learn about the lives and achievements of influential people.

Literature in literacy education can provide learners with opportunities to develop their reading comprehension, vocabulary, grammar, fluency, and pronunciation skills. Literature can also help learners critically analyze texts, identify main ideas and supporting details, compare and contrast different texts or viewpoints, make inferences and predictions, and evaluate the author's purpose and tone. It is interesting to note that non-English speakers tend to gravitate to English translations of vernacular writings which are more powerful in tone and context when read in the original language. This may be either to improve their grasp of English or because of an inability to fluently read the said language of the original text.

Literature can also promote discussion and collaboration among learners. Reading multiple genres of literature can stimulate learners to share their opinions, interpretations, questions, and connections with the texts they read. Books for any

curriculum should include different perspectives from global authors as well as native writers who can also encourage learners to listen to and respect the perspectives of others. Literature can also motivate learners to conduct further research on the topics or issues raised by the texts they read. Literacy is more than just reading and writing. It is a way of interacting with the world, expressing ourselves, and learning new things

In my country, the treasure trove of knowledge lies waiting to be tapped. Not only is there an oral tradition of storytelling that is fast dying but there are treatises in ancient languages that hold up to modern-day perceptions, psychology, and wisdom. Creating a literate society is a goal that many countries and organizations share. Literacy is the ability to read, write, communicate, and use information effectively. It is essential for personal development, social participation, economic empowerment, and civic engagement. Literacy also contributes to achieving other sustainable development goals, such as reducing poverty, improving health, promoting gender equality, and protecting the environment (UNESCO, 2017; UNDP, 2020).

However, creating a literate society is not an easy task. It requires a comprehensive and coordinated approach that involves multiple stakeholders, such as governments, educators, parents, learners, media, civil society, and the private sector. It also requires addressing the root causes of illiteracy, such as poverty, inequality, discrimination, conflict, and lack of access to quality education (UNESCO, 2016; UNICEF, 2019). Moreover, it requires adapting to the changing needs and demands of the 21st century, such as digital literacy, multilingualism, and lifelong learning (OECD, 2019; UNESCO, 2020).

Therefore, creating a literate society is a collective responsibility and a shared vision. It is a process that requires continuous efforts, innovation, and collaboration. It is also a rewarding endeavor that can transform lives, communities, and societies for the better (World Bank, 2018; UNICEF, 2021). Literature is not only a source of enjoyment and culture but also a valuable tool for developing

literacy skills. Literacy means being able to read, write, speak, and listen effectively in different contexts and for different goals. Literature can help learners improve these skills by exposing them to various texts, genres, styles, themes, perspectives, and language features. Literature can also enhance learners' critical thinking, creativity, imagination, and empathy, which are important for literacy and other aspects of life. Critical thinking is the ability to evaluate information, arguments, and evidence logically and objectively. Some examples of critical thinking are: comparing and contrasting different viewpoints, identifying assumptions and biases, questioning the validity and reliability of sources, drawing conclusions based on facts and reasoning, and presenting arguments clearly and persuasively. By teaching literature as a tool for literacy, educators can encourage learners' interest and engagement in reading and writing, as well as their appreciation and understanding of different cultures and values. Literature is the foundation of society in many ways. Literature can reflect, shape, challenge, and inspire society. It can also be a source of information, entertainment, education, and enlightenment.

Literature is a rich and diverse field of study that can enrich our lives and broaden our perspectives. However, teaching literature can be challenging, especially in the age of digital distractions and short attention spans. How can we engage students and spark their interest in literary texts? Fortunately, many modern tools can help us achieve this goal. Here are some examples of how we can use technology to enhance our literature teaching:

Digital Storytelling: This is a creative way of presenting a story using multimedia elements such as images, audio, video, animation, etc. Digital storytelling can help students develop their narrative skills, express their emotions, and connect with the characters and themes of the story. There are many online platforms and apps that can help students create their own digital stories, such as Storybird, Adobe Spark, Book Creator, etc. (Lambert, 2013; Ohler, 2013; Sadik, 2008).

Podcasts: These are audio recordings that can be downloaded or streamed online. Podcasts can be

used to introduce students to different genres, authors, and literary works. They can also be used to stimulate discussions, debates, and critical thinking. Some examples of podcasts that focus on literature are The New Yorker Fiction Podcast, The Guardian Books Podcast, BBC Radio 4 Bookclub, etc. (Godwin-Jones, 2017; Lotherington & Jenson, 2011; Yang & Chen, 2012).

E-books: These are electronic versions of books that can be read on devices such as tablets, e-readers, smartphones, etc. E-books can offer many benefits for literature teaching, such as accessibility, affordability, interactivity, and personalization. They can also support students with different learning styles and needs, such as dyslexia, visual impairment, etc. Some examples of e-book platforms and apps that can be used for literature teaching are Kindle, Google Play Books, iBooks, etc. (Ciampa & Gallagher, 2015; Larson, 2010; McFall & Derscheid, 2010).

Online games: These are interactive activities that can be played on computers or mobile devices. Online games can be used to motivate students and make literature learning more fun and engaging. They can also help students develop their language skills, creativity, problem-solving skills, and collaboration skills. Some examples of online games that can be used for literature teaching are Minecraft: Education Edition, Twine, Inklewriter, etc. (Gee & Hayes, 2011; Klopfer et al., 2009; Pepler et al., 2014).

Combinations of media: This is a strategy that involves using classic and modern media together to leverage one against the other. For example, students can compare and contrast how a literary work is adapted into different media forms such as music, video streams, short videos (like TikTok), video games, plays, poems, film posters, etc. This can help them appreciate the original text better and understand how different media have different strengths and weaknesses in conveying meaning (TeachThought.com).

Digital text annotation: This is a tool that allows students to mark text electronically using features such as highlighting, commenting, linking,

etc. Digital text annotation can help students engage more deeply with the text by documenting their questions and insights and revisiting their thinking or collaborating with others during the reading process. Some examples of tools for digital text annotation are Kami and Hypothes.is, Perusall, etc.

Social media-based reading clubs: This is a way of creating online communities where students can share their thoughts and opinions about literary works using social media platforms such as Twitter, Instagram, Facebook, etc. Students can use hashtags to anchor year-long discussions of certain themes, authors, texts, etc. Social media-based reading clubs can help students develop their communication skills, critical thinking skills, and digital citizenship skills. Learning skills and education systems are crucial for the development of individuals and societies. However, many challenges and gaps exist in the current state of affairs, such as unequal access, low quality, outdated curricula, lack of innovation, and insufficient assessment.

Reading literature is an advanced stage in the evolution of comprehension. It is a product of culture and awareness rather than a biological or social skill. It is in a way, a sensitive and personal choice to decipher another's thoughts from a personal and individual perspective. To be influenced by the said thought reveals a higher ability to understand, juxtapose, argue, etc. with the point in question. There is a commonality of public thought as well as a divergence from collective thought. A singular learning experience can influence a large part of the reading public, positively or negatively. Choosing to read another's wisdom, be influenced, and produce original thoughts is indeed a victory of knowledge. As of this moment, multiple new ways to disseminate knowledge through literature are being evolved.

Rushdie also believes that literature plays a vital role in the success of mankind. According to an analysis of his views, he states that literature is the least compromised and thus the finest form of art. In a postcolonial studies article, Rushdie is quoted as saying "Literature revalues history by shifting the point of view, by demystifying, by seeing what was

always there to be seen, what we would have seen if the conjurers of power had not been trying so hard to distract our attention.”

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EXPLORATION DE L'AUTOSOCIOBIOGRAPHIE DANS LA PLACE D'ANNIE ERNAUX

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Abstract

L'œuvre d'Annie Ernaux, La place, publiée en 1983, se distingue par son approche novatrice de l'autosociobiographie, un genre littéraire qui combine l'autobiographie avec une analyse sociologique. Dans ce roman, Ernaux examine la vie de son père tout en explorant sa propre identité et son parcours social. Cette étude propose une analyse approfondie de la manière dont Ernaux utilise l'écriture pour naviguer entre les sphères personnelle et sociale. En s'appuyant sur des éléments autobiographiques et sociologiques, l'auteure construit un récit qui dévoile les dynamiques de classe, les relations familiales et les transformations socioculturelles. La présentation explorera comment Ernaux réussit à articuler les expériences individuelles avec les structures sociales plus larges, offrant ainsi une perspective nouvelle sur la compréhension de soi et de la société. À travers des extraits significatifs du texte, nous analyserons comment Ernaux conjugue ses réflexions personnelles avec une observation sociologique, créant ainsi une œuvre qui transcende les frontières traditionnelles de l'autobiographie. Par une lecture critique de La place, cette communication mettra en lumière les techniques narratives et les choix stylistiques qui permettent à Ernaux de réaliser une œuvre à la fois intime et universelle.

Keywords: autosociobiographie, conditions sociales, transition, ascension sociale, habitus, transfuge

Introduction

Dans le roman *La place* qui est une mémorialiste d'Annie Ernaux dévoilant la vie de son père. L'auteure a reçu le prix Renaudot pour ce roman *La place*. Le mélange de la sociologie et de la littérature est un trait déterminant de ce mouvement particulier, qui est influencé par la perspective post-moderne. Notons que *La place* représente un travail d'auto sociobiographie. Dans cet ouvrage, Ernaux raconte sa propre vie (autobiographie) et celle de son père (biographie), tout en analysant les conditions sociales dans lesquelles ils vivaient. Elle évoque son enfance et la biographie de son père à travers des événements sociologiques. L'auteure explore des thèmes importants qui ont façonné la vie de nombreux

Français au XXe siècle. Elle a soulevé différentes questions qu'elle jugeait considérable et passionnant. Elle nous montre les conséquences de l'ascension sociale dans sa famille, les différences entre les classes sociales, la médiocrité et le monde des ouvriers et des hommes d'affaires.

Les recherches socioculturelles d'Annie Ernaux sur *La place* et les divergences entre classes sociales

Annie Ernaux étudie les sciences humaines telles que la psychanalyse et la sociologie. L'étude sociologique est la base de notre travail. L'œuvre d'Ernaux se concentre principalement sur le thème des origines sociales. La « socio-psychanalyse » distingue cette œuvre. L'auteure décrit la vie de ses grands-parents et leur trajectoire sociale dès le début du roman. Elle montre les conditions de la vie sociale, politique et économique dans la campagne française à la fin du XIXe siècle et au début du XXe siècle : « *l'histoire commence quelques mois avant le vingtième siècle, dans un village du pays de Caux (...) Ceux qui n'avaient pas de terre se louaient chez les gros fermiers de la région* » p.24

Ernaux peint avec succès la vie des agriculteurs pauvres qui travaillent dans la ferme. Elle souligne les conditions de travail de l'époque. Son père est né en 1899 dans cette période rurale. Ernaux décrit la situation sociale et historique à la fin du XIXe siècle à travers la biographie de son père : « *Mon père*

travaillait la terre des autres, il n'en a pas vu la beauté, la splendeur de la Terre-Mère et autres mythes lui ont échappé. » p.33

La vie de milliers de paysans a changé en France à la fin de la Première Guerre Mondiale. Ernaux décrit la transition de la société rurale à la société urbaine en lisant la vie de son père. *La Belle Epoque* est un autre nom pour cette période. C'est une période de modernité et de progrès technologiques, économiques et sociologiques. Ces changements ont un impact sur la vie de ses parents. Ernaux met en évidence l'impact du milieu sur les personnes. Revenant à Paris, son père quitte le milieu rural de ses parents.

La romancière relate non seulement la vie de de son père, ses grands-parents, et sa vie personnelle, mais elle décrit également la progression de la société française suite à la Première Guerre mondiale et le fonctionnement de ses citoyens. Elle décrit de manière approfondie la société française, ses transformations et les avantages qu'elle a apportés au monde rural : « *On ne pouvait plus le nourrir à rien faire.* » p. 30

L'auteure montre comment la société rurale des paysans est passée à la société urbaine des bourgeois. Elle met en évidence le changement dur entre l'ascension sociale et la transition entre les classes sociales. Il travaille dans l'usine après avoir travaillé à la ferme puis retourné au régiment pendant la Première Guerre mondiale. Nous constatons que la mobilité sociale n'est pas un thème récent dans la littérature. Il est présent dans la littérature du XIXe siècle : « *Mon père est entré dans une corderie qui embauchait garçons et filles dès l'âge de treize ans* » p. 35

En donnant une description de la vie de son père et de ses grands-parents, l'écrivaine montre l'*habitus*³ des parents qui se dévoile dans leurs activités

³En sociologie, l'*habitus* est la manière d'être, l'allure générale, la tenue, l'ensemble des habitudes ou des comportements acquis par un individu, un groupe d'individus ou un groupe social.

quotidiennes. L'œuvre en question est cohérente avec la notion de l'*habitus* de Bourdieu. Selon Bourdieu, les positions sociales et économiques consistant dans lesquelles ces classes se trouvent sont le résultat de l'*habitus* de classe.

L'idée d'*habitus* est associée à l'écriture d'Ernaux. L'*habitus* est souligné par cette auteure comme un signe d'appartenance à une catégorie sociale. Elle met en évidence les habitudes de ses parents qui se manifestent dans leur vie quotidienne. Elle se concentre sur les détails sociologiques qui révèlent l'*habitus* : « *On avait tout ce qu'il faut, c'est-à-dire qu'on mangeait à notre faim (preuve, l'achat de viande à la boucherie quatre fois par semaine),* » p.56

Ernaux, cependant, a des aspirations. Elle souhaite modifier sa position sociale. Elle essaie de progresser dans la société. Annie manifeste sa honte et sa colère contre son ascension sociale après la mort de son père. Sa honte sociale est causée par le changement ascendant de classe sociale. Elle considère que sa montée dans la société est une trahison de son origine et de ses parents. Elle n'est pas fidèle à son milieu, ce qui la rend responsable : « *Je n'ai pas cessé de penser à cette cérémonie (...) avec colère et une espèce de honte* » p.12

Avant tout, le titre *La place* fait référence à une place sociale populaire. Annie Ernaux cherche constamment une position sociale dans la communauté bourgeoise. Elle s'identifie comme étant une personne ayant changé de classe sociale. Le roman aborde principalement la question du transfuge de classe. Annie, une jeune fille, essaie de se faire une place sociale. Le conflit d'identités (entre l'identité héritée et l'identité acquise) est causé par le transfuge de la classe. Annie recherche son identité perdue : « *Grâce à sa culture acquise par l'école, elle est donc une «transfuge de classe»* »

Ernaux démontre dans ce livre que l'identité d'une personne est directement liée aux structures sociales. Cette auteure a partagé l'expérience de transfuge de classe avec Bourdieu. Comme Annie Ernaux, Bourdieu est né dans une classe sociale moins élevée que celle de la classe ouvrière et il évolue dans une société complètement différente. La

jeune Annie est envoyée à une école privée d'une classe sociale supérieure à la sienne, comme Bourdieu. Elle explique cette transformation de la classe dominante à la classe dominée : « *Je me suis pliée au désir du monde où je vis, qui s'efforce de vous faire oublier les souvenirs du monde d'en bas comme si c'était quelque chose de mauvais goût* » p. 72-73

Ernaux décrit la société dans ce livre comme un champ de bataille entre les classes dominantes et dominées. Elle nous présente la classe dominante ou bourgeoise et la classe dominée et populaire (celle de ses parents). Elle crée une peinture complète de sa société. Elle nous présente deux mondes totalement opposés et distincts : le monde des petits commerçants qui est inférieur et le monde des bourgeois qui est cultivé. Ce travail est une étude ethnologique et sociologique. Ernaux tente de mettre en relation l'histoire de sa vie avec celle de la société : « *Mi-commerçant, mi-ouvrier, des deux bords à la fois, voué donc à la solitude et à la méfiance.* » p.42

Une chose intéressante à propos de cette œuvre est qu'elle se concentre sur l'analyse sociologique, ce qui suscite la curiosité de chaque lecteur. L'écrivaine explique le rôle des parents dans le contexte social et le rôle de la société dans la formation de l'identité. Elle essaie de répondre à la question de l'identité individuelle en se concentrant sur les aspects sociologiques. Elle raconte son enfance partagée entre deux mondes, deux classes sociales et deux cultures différentes. Tout le monde construit son identité en fonction de ses croyances et de ses valeurs sociales.

L'identité est un truc qui se construit tout au long de notre vie, en interagissant avec les autres et l'environnement qui nous entoure. Dans son bouquin, Ernaux raconte comment elle a grimpé les échelons de la vie moderne et comment elle a accepté tout ça. Son identité est étroitement liée aux structures sociales qui l'entourent. Elle montre bien comment l'environnement peut influencer notre personnalité et notre psychologie. Elle décrit aussi le milieu dans lequel les gens grandissent et se développent. La mobilité sociale a eu un gros impact sur la vie d'Annie Ernaux et sa famille. Son livre parle

beaucoup de la barrière qui existe entre les différentes classes sociales. Elle décrit des familles modestes qui vivent dans une société inégale. On voit bien comment les parents ont des valeurs différentes en ce qui concerne l'éducation de leur fille, entre les valeurs bourgeoises et populaires. Ernaux nous présente un tableau de la société française, avec toutes ses inégalités sociales et son système d'éducation. Elle soulève pas mal de questions sociologiques intéressantes.

Conclusion

Pour résumer cette analyse, on peut dire qu'Annie Ernaux est une écrivaine importante grâce à son style d'écriture auto-socio-biographique. Dans cette œuvre, elle explore le concept d'auto-socio-analyse de Bourdieu, en s'éloignant de la narration traditionnelle d'un récit purement autobiographique. Elle essaie de traiter des questions individuelles en se concentrant sur l'aspect sociologique et utilise donc une écriture sociologique. Malgré son origine modeste, Ernaux a réussi à réaliser son rêve de devenir une écrivaine célèbre à Paris. Cette œuvre aborde de nombreux problèmes de la société française du XX^{ème} siècle. Ce qui distingue cette écrivaine, c'est l'importance qu'elle accorde aux dimensions sociologiques.

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EXPLORING THE SATTVIC CULINARY HERITAGE. AN INSIGHT INTO THE IYER TRADITION OF FOOD AND RITUALS

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Abstract

This paper examines the sattvic culinary traditions of the iyer community, highlighting the interplay between food, rituals, and spiritual practices. It explores how the iyer culinary heritage reflects the principles of sattvic living and its role in daily life and religious observances. The study employs ethnographic methods and historical analysis to provide comprehensive understanding of iyer food practices and their significance. It also examines how regional variations influence food preparation, ritualistic practices, and cultural significance within the sattvic tradition.

Keywords: Sattvic food, vegetarianism, ritualistic food, festivals, naivedyam (food offerings), spiritual purity, sacred food, cultural traditions, mantras. Overview of sattvic diet and its philosophical underpinnings. Introduction to the iyer community and their cultural context.

Theoretical Framework

Iyer rituals and food culture are deeply intertwined, reflecting the religious and cultural traditions of tamil brahmins from south india. It is very rare to hear from people saying that they do not like to eat. We all love to eat, but how much we know our food. Food is the main source of energy that sustains life and promotes growth of us, not only this you become what you eat. So why not to know more and understand the types of food, we love to eat. The food that we eat can be classified into three types- sattvic, rajasic and tamasic. Each type of food has some kind effect on our physical and mental well being.

The sattvic diet, derived from the ancient hindu philosophy of the three gunas (modes of nature), is characterized by purity, clarity, and harmony. This paper delves into the sattvic culinary traditions of the iyer community, a south indian brahmin group renowned for their adherence to traditional practices and values. By exploring the intersection of food, rituals, and spirituality within this community, we aim to uncover the deeper meanings and significance embedded in their culinary heritage.

The iyer community, primarily residing in tamil nadu, is known for its strict adherence to brahminical traditions. Food plays a crucial role in their cultural and religious life, serving as a medium for expressing devotion and maintaining social cohesion.

Traditional iyer cuisine emphasizes simplicity and purity, using fresh, local ingredients prepared with minimal spices to maintain the sattvic qualities of the food. Dishes such as pongal, a rice and lentil porridge, and sambar, a lentil-based vegetable stew, are staples that embody these principles. Each dish is meticulously prepared and often tied to specific rituals or ceremonies.

Food in iyer tradition is not merely sustenance but a spiritual offering. The preparation of prasada, food offered to deities during worship, is an essential aspect of iyer rituals. The process, from ingredient selection to cooking and offering, reflects deep-seated religious values and practices.

Iyer rituals and food culture are deeply intertwined, reflecting the religious and cultural traditions of tamil brahmins from south india. The sattvic culinary tradition is deeply embedded in the iyer community's cultural and spiritual life. This section examines how food practices reflect broader

values of simplicity, balance, and spiritual devotion. It explores the ways in which these practices contribute to communal harmony and individual spiritual growth, offering a broader perspective on the role of food in shaping Cultural identity.

Food Offerings and Rituals: in iyer households, food plays a significant role in religious rituals. Offerings to deities, known as "naivedyam," are prepared with specific ingredients and must adhere to religious guidelines. Common offerings include rice, kheer, sweets etc.

Sattvic Diet: iyer cuisine is predominantly vegetarian and follows a sattvic (pure) diet, which is considered to promote spiritual clarity and purity. This diet excludes onions, garlic, and other pungent vegetables, focusing instead on ingredients like lentils, rice, vegetables, and fruits.

Ritualistic Food Preparation: the preparation of food is often accompanied by recitations of mantras and prayers. For example, during festivals and special occasions, traditional dishes are cooked in a ritualistic manner to ensure they are suitable for offerings to deities.

Festivals and Celebrations: various festivals, such as pongal, deepavali and navaratri, feature specific traditional dishes.

Pongal, a festival celebrating the harvest, dishes like "sweet pongal" and "ven pongal" are prepared and shared.

Cultural Context: pongal reflects gratitude towards nature and agricultural prosperity. It is also an occasion for families to come together and celebrate.

Deepavali

Significance: deepavali, or diwali, is the festival of lights and symbolizes the triumph of light over darkness and good over evil.

Rituals: on the morning of deepavali tamil brahmins take an early morning oil bath, which considered purifying mind and body. Brahmins celebrate deepavali by performing lakshmi puja to invite prosperity and wealth. Homes are decorated with oil lamps and rangoli (colorful patterns on the

floor). The festival involves exchanging sweets, and wearing new clothes.

Cultural Context: Deepavali is a joyous occasion that emphasizes the importance of family, prosperity, and spiritual victory.

Sankranti

Significance: Sankranti is another harvest festival observed in tamil nadu. It celebrates the transition of the sun into the zodiac sign of capricorn.

Rituals: The festival includes cooking and sharing traditional dishes, especially sesame seed-based sweets. It involves rituals such as burning old items and preparing new ones to symbolize renewal.

Cultural Context: Sankranti is a time for celebrating the harvest and looking forward to a prosperous year.

Vaikunta Ekadasi

Significance: Vaikunta ekadasi is a significant festival dedicated to lord vishnu, observed on the 11th day of the waxing moon in the tamil month of margazhi (december-january).

Rituals: Devotees observe fasting and engage in devotional singing and recitation of vishnu's glories. Temples conduct special services, and it is considered auspicious to visit vishnu temples on this day.

Cultural Context: The festival emphasizes devotion to lord vishnu and is a time for spiritual enrichment.

Ram Navami

Significance: Ram navami celebrates the birth of lord rama, an incarnation of vishnu. It usually falls in march or april.

Rituals: The festival involves reading the ramayana, singing devotional songs, and visiting temples dedicated to rama. Some families also perform special pujas at home.

Cultural Context: Ram navami highlights the virtues of lord rama, such as righteousness and devotion, and serves as an occasion for spiritual reflection.

Sankatahara chaturthi

Significance: This festival is dedicated to lord ganesha, the remover of obstacles. It is observed on the fourth day of the waxing moon each month.

Rituals: Devotees perform ganesha puja, offer special sweets (usually kozhukatta), and engage in prayers to seek ganesha's blessings for overcoming difficulties.

Cultural Context: Sankatahara chaturthi is a time for seeking divine assistance and removing obstacles from one's life.

Aadi perukku

Significance: Aadi perukku is celebrated on the 18th day of the tamil month of aadi (july-august), marking the onset of the monsoon.

Rituals: Devotees perform rituals near water bodies, offer prayers for a good harvest, and celebrate with special meals (different types of meals like- lemon rice, puligara rice, coconut rice, curd rice, milikai rice, sweet rice etc) and community gatherings.

Cultural Context: The festival signifies the importance of water and its role in agriculture and prosperity.

Thaali noyambu, also known as thaali vratam or thaali nombu, is a significant fasting ritual observed by tamil brahmins, particularly among the iyer and iyengar communities. This observance is dedicated to goddess parvathi and is characterized by fasting and specific religious practices. Here's a detailed look into thaali noyambu:

Fasting: Observants typically fast from sunrise to sunset. The fasting is observed with strict adherence, and participants refrain from consuming any food or drink.

Puja: On the day of thaali noyambu, devotees perform puja (worship) to lord vishnu or lord shiva. The puja involves offering prayers, reciting mantras, and making offerings of flowers, fruits, and sweets.

Significance

Thaali noyambu is a vrat (fasting ritual) dedicated to seeking the blessings of deities for the well-being of the family and the longevity of the spouse. It is

typically observed by women, especially married women, as an expression of devotion and as a way to ensure the welfare of their husbands and families.

Aavani avittam, also known as upakarma, is a significant festival celebrated by tamil brahmins, particularly among the iyer and iyengar communities. It marks the annual ritual of changing the sacred thread (yajnopavita) and performing certain religious rites. This festival is traditionally observed on the full moon day in the tamil month of aavani (august-september)

Significance

Aavani avittam is an important ritual in the life of brahmins, symbolizing a renewal of spiritual commitment and the upholding of vedic duties. The festival is associated with the tradition of changing the sacred thread, a symbol of one's commitment to the study and practice of vedic scriptures.

Navaratri is a significant festival in hinduism, celebrated over nine nights to honor the goddess durga. While the festival is widely observed across india, the tamil brahmin community has its unique way of celebrating it.

In tamil nadu, the festival is known as "navaratri" or "golu." the tamil brahmin celebration typically includes:

1. **Golu (kolu):** this is a central aspect where families set up a display of dolls and figurines on steps or tiers. These displays usually depict various deities, mythological stories, and scenes from everyday life.
2. **Pooja (worship):** daily poojas (rituals) are performed at home, including the recitation of hymns and prayers dedicated to goddess durga and other deities.
3. **Fasting and feasting:** some tamil brahmins observe fasting or follow a specific diet during the festival. Special dishes, both savory and sweet, are prepared, and there are often community feasts.
4. **Cultural activities:** the festival often includes cultural events such as music, dance, and storytelling.

The celebration of navaratri among tamil brahmins is a blend of religious devotion, cultural traditions, and family gatherings, reflecting the rich heritage of the community.

shraddham is a significant ritual in the tamil brahmin tradition, performed to honor and pay homage to deceased ancestors and loved ones. The practice is rooted in ancient hindu customs and is an essential part of the annual ritual calendar for tamil brahmins, reflecting a deep sense of respect and duty towards one's forebears.

Significance

Shradham is a ritual of ancestral worship aimed at ensuring that the souls of deceased relatives find peace and are provided with spiritual nourishment. It is believed that performing śrādhāṁ helps in the liberation of the soul of the deceased and ensures their well-being in the afterlife.

Feasting: After the ritual, a special meal is prepared, which is usually offered to brahmins or guests. This meal often includes traditional dishes prepared with reverence.

Charity and Alms: It is customary to give alms or make charitable donations as part of the shraddham ritual. This act of charity is believed to help in the spiritual merit of the deceased and their descendants.

These festivals are integral to the cultural and religious life of tamil brahmins, reflecting their devotion, community spirit, and connection to traditional values.

Food as a symbol of hospitality: serving food is an essential part of hospitality in iyer culture. Traditional meals are often served on banana leaves, and meals are an important aspect of social gatherings and celebrations.

Overall, food in iyer culture is not just sustenance but a vital component of religious observance, cultural identity, and social cohesion.

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LES POÈMES HAÏKUS POUR INSPIRER LES JEUNES PAR LA POÉSIE

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Abstract

Shelley, le célèbre poète, appelle la poésie une expression de l'imagination. Elle nous aide à penser de manière plus créative et peut même augmenter notre empathie. La poésie nous aide à explorer les profondeurs de nos émotions et peut être utilisée pour créer des expressions nouvelles et uniques. Les haïkus français, inspirés par la tradition japonaise, captivent par leur simplicité et leur profondeur. Composés de trois vers de cinq, sept et cinq syllabes, ils saisissent l'essence d'un moment éphémère avec une précision poétique. Dans la langue de Molière, ces poèmes courts deviennent un jeu subtil de sonorités et d'images, reflétant la nature changeante, les saisons ou des instants de la vie quotidienne. Les haïkus, avec leur nature concise et percutante, offrent une porte d'entrée au monde de la poésie en capturant des moments profonds en quelques lignes seulement. Cette simplicité rend les haïkus accessibles et relatables, suscitant la curiosité et l'appréciation de l'art poétique. Les haïkus peuvent être une inspiration pour les jeunes qui vivent dans une vie rapide. À cause de la structure brève et riche avec des contenus profonds, les haïkus restent dans la cœur et l'esprit de la jeune génération.

Introduction

En cette ère de nouvelle technologie, comment un poème nous aide pour enseigner le français, cela est en visagable? Apprendre une langue à travers des poèmes est-il utile? Est-il vrai que les poèmes sont toujours longs et complexes? Dans cet article, j'explore des possibilités d'intégrer les haïkus qui sont une forme de poésie très concise dans un cours de FLE. Le FLE signifie Français Langue Étranger qui représente enseignement du français à un public non-francophones, dont la langue maternelle n'est pas le français. Il existe les nombreux outils pour enseigner la langue française comme une langue étrangère. Ici, nous allons discuter comment nous pouvons essayer de transmettre la joie d'apprendre une nouvelle langue française tout en intégrant la poésie et en introduisant les élèves à la culture et à la littérature diversifiées du monde.

« La poésie est une expression de l'imagination » dit le célèbre poète du monde, Shelley. La poésie est l'une des formes d'expression écrite qui transforme l'imagination de son auteur. C'est une façon de comprendre soi-même et réaliser son destin. Dans le monde actuel, on manque les vraies expressions de

soi-même la plupart des temps c'est difficile de s'exprimer vraiment au monde. En même temps, l'intérêt des jeunes pour l'écriture et les lectures tend à diminuer. Et cela affecte aussi la santé mentale de nouvelles générations.



Les poèmes haïkus sont l'une des genres de la poésie inspirée par la tradition japonaise. Ils captivent par la simplicité et la profondeur composée de trois vers de cinq, sept et cinq syllabes. À cause de sa forme courte, ils s'agissent généralement d'une forme de la littérature plus accessible aux jeunes esprits.

Molière, l'un des célèbres écrivains français dit que ces poèmes courts deviennent un jeu subtil de sonorités et d'images, reflétant la nature changeante, les saisons ou des instants de la vie quotidienne. Les haïkus de langues différentes peuvent être

accessibles et relative, suscitant la curiosité et l'appréciation de l'art poétique. Paul – Louis Couchoud, André Fauré et Albert Poncin sont les premiers haïjins (auteurs de haïku) français.

Même si, ces poèmes sont courts, les pluparts d'entre eux ont les sens très profonds. On peut aussi voir les perspectives différentes de même poème quand lire par les lecteurs différents.

Les haïkus donnent une possibilité pour la poésie à entrer dans le cœur des adultes qui vivent dans le monde de la technologie et de l'intelligence artificielle.

Le nombre de syllabes n'est pas strictement respecté car il peut être un maximum. Dans les plupart des poèmes, nous pouvons voir un mot ou une phrase faisant référence à une certaine saison dans un haïku. Nous l'appelons Kigo. Le haïku comporte également un mot ou une ligne clé appelé Kireji. Il divise le poème en deux parties et les maintient ensemble. L'importance synergique donnée par ce mot ou cette ligne est apprécié. Les courts poèmes anciennement connus sous le nom de Hoku ont été rebaptisés Haiku à la fin du XIXe siècle par Masaoka Shiki. Au début du XXe siècle, les poèmes haïkus se sont largement répandus en dehors du Japon. Après, la poésie haïku a commencé à apparaître dans toutes les langues du monde. Un contenu important des poèmes haïku est la nature qui nous entoure. Ces poèmes créent dans les lettres le sentiment sensuel d'un instant transmis par des scènes naturelles. Le « présent » est couramment utilisé dans la poésie haïku. Ceci est fait pour transmettre le sentiment d'expérience à tout moment de la lecture. Le traitement final de la poésie a lieu dans l'esprit du lecteur. Chacun des poèmes ressent mêmes les petits mouvements de la nature dans le silence de la forêt profonde. Ils capturent la puissance et la beauté des petits sentiments dans le cœur.

L'importance des poèmes haïkus dans la classe de FLE?

Les poèmes haïkus peuvent être un outil pédagogique efficace dans la classe de FLE (Français Langue Étrangère) pour plusieurs raisons :

La construction de phrases courtes et précises

Les haïkus ont une structure simple (5-7-5 syllabes) qui aide les étudiants à apprendre des syllabes et les grammaires et à se concentrer sur la construction de phrases courtes et précises en français.

Ex. « Ah, le jour de l'an ← 5 syllabes
si l'on pouvait être encore ← 7 syllabes
un petit enfant » ← 5 syllabes

Véronique Brindeau

L'expression des idées et des émotions

En écrivant des haïkus, les étudiants apprennent à choisir des mots précis pour exprimer des idées et des émotions et ils enrichissent leur vocabulaire en français. Dans ce monde des émoticônes et des émojis, les vocabulaires restent invisibles mais il y a beaucoup des émotions qui ne peuvent pas exprimer par les émoticônes.

« Ami, entends-tu,
Cette chanson dans ta tête
Elle dit « ça ira »

La créativité poétique

La forme poétique permet aux étudiants d'exprimer leur créativité en écriture et de s'immerger dans la culture littéraire française et aussi les cultures littéraires du monde aux langues différents. Les haïkus sensibilisent les étudiants aux sonorités et aux rythmes de la langue française, ce qui peut améliorer leur prononciation et leur compréhension orale.

Ex. « Un café noir
Un petit matin calme
J'écris mots à maux »

Observation et description

Les haïkus encouragent les étudiants à observer attentivement leur environnement et la nature et à décrire ce qu'ils voient en français. Ils renforcent leurs compétences descriptives dans la langue française.

Ex. « Ô manteau de nuit
Sous tes élytres nocturnes
Garde mon sommeil »

Interculturalité

Les haïkus peuvent aussi comparer les formes poétiques et les pratiques culturelles entre la culture d'origine des étudiants et la culture francophone. Il y a beaucoup des poèmes haïkus dans les plupart des langues du monde et cela donne une opportunité de découvrir les cultures et les littératures de langues différentes.

« Pensées de l'enfance
Libres, joueuses, cachées
Mais je ne sais où »
-Christian R Baker

“ആൽമരത്തണലിൽ,
അയവിക്കുംപശുവിൻകണ്ണിൽദൈവം
മറന്നുവെച്ചശാന്തിസൂക്തം”
- Ashitha

“ताजमहल
यादों की धरोहर है
आशिकों की”
- Rajiv Goel

Autumn blows a kiss
mists dance amongst painted leaves
Winter soon arrives”
- Christine A Kysely

Ici on peut comparer les haïkus écrivent en français, malayalam, Hindi et anglais. Chaque poème décrites aspects nostalgique, culturels et environnementaux des régions et des pays différents, tout en faisant des parallèles avec la culture française et d'autres cultures. Cela peut mener à des discussions enrichissantes sur les similitudes et les différences culturelles.

L'utilisation des poèmes haïkus dans la classe pour enseigner le français

L'article de Brown. M (2019), intitulé *Haiku as a Pedagogical Tool in ESL education, A comprehensive review*, publié dans le journal de *Applied linguistics and language research*, m'a inspiré à approfondir l'utilisation des poèmes haïkus dans l'enseignement du français langue étrangère. En conséquence, j'ai commencé à mener ma propre recherche pour expérimenter cette approche dans ma classe.

J'essaie de montrer que les haïkus peuvent aussi enseigner les élèves les nouvelles langues étrangères. Alors, j'ai aidé mes élèves à écrire les haïkus français et les partager dans la classe de FLE en leurs expliquant des poèmes de trois lignés et la structure en 5-7-5 syllabes. Les élèves ont été invités à créer des haïkus exprimant des événements marquants de leur vie propre, la nature ou la saison préférée. Je les ai aidés à exprimer leurs idées propres en écrivant des vers simples ligne par ligne en leur fournissant des suggestions sur les nouveaux vocabulaires et les synonymes en français. Par la suite, je les ai assistés dans la révision et l'amélioration de leurs travaux, afin de stimuler leur imagination et d'approfondir les images pour rendre des poèmes mémorables. Ensuite, les élèves ont partagé leurs haïkus dans la classe et ils se sont aidés mutuellement à comprendre la création de leurs amis. Alors, les étudiants ont pu entrevoir les moments précieux des vies de leurs camarades à travers de belles créations.

Alors, on peut utiliser les haïkus comme un mode d'emploi de FLE qui encouragent l'expression créative. En invitant les apprenants à écrire leurs propres haïkus, on leur permet de pratiquer la langue de manière ludique et artistique. Cela peut également réduire l'anxiété liée à la production écrite en proposant une tâche moins intimidante qu'une rédaction plus longue. L'étude des haïkus peut enrichir la compréhension culturelle des élèves.

Conclusion

Le haïku est une expérience, comme un éclair illumine tout au moins un moment actuel, comme une joie qui vient d'un baiser passionné inattendu,

comme une fleur comme un dôme bleu dans un monde plein de douleur. Donc, l'âme du haïku est aussi une expression du caractère momentané incontournable des expériences. Enfin, les haïkus peuvent être intégrés dans les diverses activités pédagogiques. Par exemple, les enseignants peuvent organiser des ateliers d'écriture de haïkus, des concours de haïkus, ou des lectures à haute voix pour améliorer la prononciation et l'intonation. Les étudiants peuvent également travailler en groupe pour créer des haïkus, favorisant ainsi la collaboration et l'échange. En somme, les haïkus offrent une manière stimulante et polyvalente d'enseigner le français, en combinant apprentissage

linguistique, expression créative et sensibilisation culturelle.

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L'IMPORTANCE DE LA LANGUE ÉTRANGÈRE – LE FRANÇAIS LANGUE SECONDE EN FYUGP SOUS NEP

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Abstract

Le français est une langue mondiale parlée par plus de 321 millions de personnes dans ce monde. Une connaissance de cette langue ouvre les portes des entreprises françaises en France et dans d'autres régions francophones du monde. En Inde, la plupart des MNC en Inde sont originaires d'Europe. Ainsi, en Inde, plus de 100 collèges proposent le français comme langue principale ou seconde. Au Kerala, le Collège St.Teresa's à Ernakulam est le seul collège qui offre le «français» en tant que baccalauréat et la langue seconde depuis 1925. À partir du 1^{er} juillet 2024, le Kerala a commencé Four Year Under Graduate Programme (FYUGP). Le FYUP permettra aux étudiants de concevoir leur propre parcours académique et leur programme d'études en fonction de leur choix de matière et de leurs talents. Les programmes offrent des parcours distincts pour ceux qui souhaitent acquérir les compétences requises pour l'emploi, ainsi que des voies d'enseignement et de recherche. Ils remplaceront la pratique conventionnelle de poursuivre des sujets de base et complémentaires avec des diplômes majeurs et mineurs. Maintenant, le nom « la langue seconde » a été remplacé par « AEC (Ability Enhancement Course). » Le nombre total d'heures d'enseignement est de 45 et le nombre minimum de crédits pour les deux AEC pour la science et l'AEC pour les arts est de 12. Donc il n'y a pas de connaissance approfondie de la langue française qui est offert comme AEC. Ainsi, il est observé comme un désavantage dans FYUGP. Quoi qu'il en soit, le point fort de la FYUGP est de créer une flexibilité dans le système éducatif.

Introduction

« L'apprentissage d'une langue étrangère doit se faire sur la base de la langue de tous les jours, si l'on affirme qu'il ressemble autant que possible à celle de la maternelle par l'enfant » François Gouin.

Le français est enseigné dans tous les pays du monde aux côtés de l'anglais. L'étude du français améliore nos compétences en grammaire. Il augmente également nos compétences en résolution de problèmes et améliore notre mémoire, notre discipline et notre estime de soi. Une connaissance du français ouvre les portes des entreprises françaises en France et dans d'autres régions du monde francophone. Une capacité à comprendre le français donne accès à une vision alternative du monde.

L'importance De La Langue Française Dans L'enseignement Supérieur

La langue française revêt une importance considérable dans l'enseignement supérieur, offrant de nombreux avantages aux étudiants qui poursuivent leur parcours académique. Apprendre le

français peut améliorer diverses compétences telles que la communication, la pensée critique et la compréhension culturelle. Ces compétences sont précieuses sur le marché mondial de l'emploi. La maîtrise du français peut ouvrir des possibilités de collaboration internationale, d'enseignement supérieur et d'emploi dans les pays francophones. L'inclusion de la langue française favorise l'échange et la compréhension culturelle, favorisant un environnement plus inclusif et diversifié.

L'importance De La Langue Française Comme Deuxième Langue

La langue française ouvre un grand nombre de trésors culturels, encourageant une compréhension et une appréciation plus profondes des différentes cultures. Cette langue revêt une importance considérable dans l'enseignement supérieur, offrant de nombreux avantages aux étudiants qui poursuivent leur parcours académique. Il offre aux étudiants une occasion unique de découvrir le patrimoine culturel riche et diversifié du monde

francophone. La maîtrise du français ouvre des portes à la communication mondiale, permettant à chaque personne de se connecter avec des locuteurs autochtones de divers continents et d'établir des relations significatives.

Apprendre une seconde langue est la porte d'entrée vers l'avenir de l'étudiant, et encourager nos jeunes à maintenir leur bilinguisme ou à devenir bilingues est un investissement nécessaire dans le futur de notre nation. Il aide à améliorer les fonctions cognitives, telles que la mémoire, la résolution de problèmes et les capacités de multitâche. Les bilingues sont non seulement des communicateurs oraux plus forts, mais aussi de meilleurs auditeurs. La majorité de la population mondiale est bilingue ou multilingue et des recherches montrent que l'existence d'un bilinguisme est avantageuse. Par conséquent, le processus de maîtrise d'une langue étrangère augmente la flexibilité et améliore l'ensemble de la flexibilité cognitive.

Le Français Comme Deuxième Langue A st. Teresa's College, Ernakulam

Au Kerala, depuis 1925, St. Teresa's College à Ernakulam propose une licence de français. La langue deuxième est offerte aux étudiants réguliers et en auto-financement pour les licences ès arts, ès sciences et ès commerce. Au fil des ans, le nombre des étudiants français a augmenté. La Politique Nationale de l'Éducation (NEP) a introduit cette année de nombreuses caractéristiques dont l'une est la flexibilité dans les cours, de sorte que les apprenants ont la possibilité de choisir leurs trajectoires et programmes d'apprentissage, et ainsi de choisir leurs propres chemins dans la vie en fonction de leurs talents et intérêts. De plus, ce programme promeut le multilinguisme et le pouvoir du langage dans l'enseignement et l'apprentissage. En vertu de la Politique Nationale de l'Éducation, le français est enseigné en tant que Cours d'Amélioration des Capacités » (Ability Enhancement Courses/AEC), Cours Multidisciplinaires (Multi Disciplinary Courses/MDC), Cours Mineurs, Cours à valeur ajoutée (Value Added Courses/VAC) et Cours de

Perfectionnement des Compétences (Skill Enhancement Courses/SEC). Nous suivons les derniers manuels de l'édition française selon le programme conçu. Sous le Programme d'études supérieures de quatre ans (Four Year Under Graduate Program/FYUGP), le nombre d'étudiants change radicalement.

Les Méthodes De L'ia Pour Apprendre Le Français

Les outils d'apprentissage des langues de l'IA sont des programmes informatiques ou des applications logicielles qui utilisent des algorithmes d'intelligence artificielle (IA) pour aider les utilisateurs à apprendre et à améliorer leurs compétences dans une langue étrangère. Ces technologies ont de nombreux avantages, tels que la capacité d'économiser du temps et d'accélérer l'apprentissage, de donner aux étudiants des expériences personnalisées et de les aider à apprendre d'autres cultures. Ces dernières années, les outils d'apprentissage des langues de l'IA sont devenus plus populaires parce qu'ils sont pratiques, faciles à utiliser et accessibles. Ces outils ont de nombreux avantages, comme économiser du temps et accélérer l'apprentissage, rendre l'étude plus personnelle et aider les étudiants à apprendre d'autres cultures.

Il existe de différents types d'outils d'apprentissage de la langue IA sur le marché, chacun ayant ses propres caractéristiques et capacités. Certains exemples célèbres sont Google Translate, Duolingo, Elsa Speak, DeepL, Reverso, Linguee etc. Les gens du monde entier utilisent ces outils pour améliorer leurs compétences linguistiques, pour étudier et travailler. Les outils d'apprentissage des langues de l'IA ont fait un long chemin au cours des dernières années, à la fois en termes d'efficacité et de facilité d'utilisation. Grâce à la réalité virtuelle et aux technologies augmentées, beaucoup de ces outils nous permettent désormais d'apprendre de manière interactive et immersive.

L'IA dans l'apprentissage des langues est devenue de plus en plus populaire en raison de son efficacité et de sa commodité. De nos jours, avec l'aide de dispositifs intelligents et Internet, les

apprenants peuvent facilement trouver différentes façons d'apprendre n'importe quelle langue. Les outils d'IA pour apprendre une langue peuvent aider les étudiants à gagner du temps en effectuant des tâches spécifiques pour eux et en leur donnant une expérience d'apprentissage plus personnalisée en fonction de leurs besoins et de leurs progrès.

Les Effets De L'apprentissage Du Français Dans L'ia

Il y a des avantages et des inconvénients à l'utilisation de l'IA dans le langage. Les défis et les limites de l'apprentissage de la langue AI sont les suivants :

- a) Manque d'interaction humaine : la plupart des expériences d'apprentissage sont auto-guidées et n'impliquent pas une interaction humaine directe.
- b) Difficulté à reproduire les nuances culturelles et contextuelles du langage : les outils d'apprentissage de la langue de l'IA peuvent avoir besoin d'aide pour reproduire les nuances culturelles et contextuelles de la langue, telles que les idiomes, les expressions familières et les accents régionaux. Cela peut entraîner des malentendus ou des erreurs dans la communication, en particulier dans un langage plus complexe ou technique.
- c) Dépendance de grandes quantités de données pour la formation : les outils d'apprentissage de la langue de l'IA reposent sur un grand nombre de données, ce qui peut remettre en question des langues ou des dialectes sous-représentés. Cela peut entraîner un manque de ressources ou un matériel d'apprentissage biaisé pour ces langues.
- d) Capacité limitée à comprendre ou à produire un langage créatif ou original : les outils d'apprentissage des langues de l'IA peuvent avoir besoin d'aide pour comprendre ou produire des langages créatifs ou originaux, tels que la poésie ou la fiction. Ils peuvent également avoir besoin d'aide pour des tâches qui nécessitent un niveau élevé de compétence linguistique, comme la grammaire ou le vocabulaire avancé.
- e) Capacité limitée à reconnaître les erreurs : les outils d'apprentissage des langues de l'IA peuvent ne pas reconnaître ou corriger les fautes aussi précisément qu'un enseignant ou un tuteur humain. Cela peut amener les apprenants à développer de mauvaises habitudes ou à commettre des erreurs persistantes. Ils peuvent également avoir besoin d'aide avec une grammaire ou un vocabulaire avancé qui nécessite un niveau élevé de compétences linguistiques.

Mes Conclusions

Le nombre d'étudiants qui choisissent le cours AEC a augmenté par rapport aux années précédentes. L'augmentation du nombre d'étudiants est une preuve que le français reste une langue dynamique qui intéresse les étudiants indiens. La plupart des étudiants aspirent à étudier, travailler et s'installer à l'étranger, en particulier dans les pays européens. Il est clairement mentionné dans le présent article les avantages et les possibilités d'emploi qu'offre la connaissance du français. Mais étant donné que les étudiants n'ont des cours de français que pendant un an, ils ne sont pas en mesure d'acquérir des connaissances approfondies. Un an ne suffit pas pour apprendre une langue étrangère telle que le français.

Suggestions

Pour acquérir des compétences linguistiques de base, je suggère que le français soit enseigné pendant au moins trois ans. Au cours de ces trois années d'études en classe, l'élève doit être excellent en lecture, en écoute, en parole et en écriture avec l'aide d'enseignants et d'activités et de concours liés au français.

Conclusion

À partir de cette étude, je voudrais conclure que nous sommes à l'ère de la mondialisation et qu'il est grand temps pour les étudiants de penser globalement et d'agir globalement pour des collaborations internationales et pour un avenir meilleur.

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