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Editorial Communication

“Interdisciplinary Research in Covid Era 2021”

The objective of the special Issue of **Bioscience Biotechnology Research Communications on “Interdisciplinary Research in COVID -19 Era” Volume 14, No 8, 2021** is to recognise the research endeavours undertaken by researchers and faculty in the wide field of English language and literature studies.

The field has emerged as robust and challenging in global perspective lately. The advent of cross-disciplinary approaches in studying and analysing literary texts and linguistic choices made by communities or individuals in speech or writing emphasise over immersing professionals, researchers, and students in conversation, reading, writing, and exploring new disciplines which must be incorporated to reach to comprehensive conclusions and widen the horizons of knowledge by extending its scope multifariously.

Bringing in of interdisciplinary approaches in research and incisive linguistic skills is most sought after in the contemporary higher education and professional world. The key to language and literature studies now is to engage all forms of communication media and generate new works of verbal art.

The research papers in this issue are original contributions exploring literary texts and methodologies to be adopted in English language classrooms. Multiplicity of perspectives for viewing language learning and critical appreciation of contemporary literature has served the base for much academic attention in English classrooms at graduate and post graduate levels. Evidently several research projects are underway adding width and length to the body of knowledge under exploration or scrutiny.

The major areas of thoughts in these papers comprise pandemic literature, translation studies, technology for Enhanced Language Learning, ESL & ESP, psychology and literature, gender studies, sociolinguistics, inter language studies, culture, communication, and identity in literature, etc. We sincerely hope the issue would kindle constructive ideas towards scholarly arguments.

Guest Editors

Interdisciplinary Research in COVID -19 Era

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The Image of Indian Women in the Novels of Gita Hariharan

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ABSTRACT

Many feminist writers have fought for the freedom of women from the bondage of man. Gita hariharan was one among them. She has been acclaimed as one of the prominent women writers who had contributed to Indian literature feminist and social ideals. She was the winner of the Common Wealth Writers' prize for her first Novel "The Thousand Faces of Night". Being an Indian woman, she deals with the themes of feminist components, socio political issues in her novels. She portrays real life characters of Indian women who had been victims of gender exploitation. She portrays the predicament of Indian women caught between tradition and modernity and their emergence as individual women. She makes us to realize inferior and subordinate position of woman in family and society. She also claims for rightful, equal and independent status that would act as impetus to her development as an individual and in society. Main objective of this article is to highlight the predicament of Indian women with reference to the novel "The Thousand Faces of Night

KEY WORDS: FEMINISM, WOMEN, IMAGE, TRADITION, SUFFERING, SOCIETY.

INTRODUCTION

The novel originated in the early 18th century after the Italian word 'Novela' which was used for stories in the medieval period. Its identity has evolved and it is now considered to mean a work of prose fiction over 50,000 words, Novels focus on character development more than the plot. The father of English novels in the history of English literature is 'Henry Fieldings', But Narayana and Raja Rao are considered to be the pioneers of Indian-English fiction.

The First Indian English novel was 'Raj Mohan's wife' by Bankim Chandra Chattarjee, in 1935. Subsequently Indian writers were appreciably encouraged when the 'Board of Bengal' Rabindranath Tagore, was awarded the Nobel Prize in Literature in the year 1913 for the novel Gitanjali. Consequently numerous Indian English novels began appearing. Historical Fiction and myth constitutes a large portion of their canon. Mythology in Indian context is perhaps the most utilized and most admired for every generation and genre. India is having an umbrella of civilization with great tradition and heritage. The ethnicity of this country is prolific with a lot of myths.

It has produced great epics of the world, i.e. Ramayana and Mahabharata which invariably preach the principles of life to the people. Indian English writers are influenced by the Myths carried on from ancient time thus trying to preserve the culture heritage and religious beliefs.

Gita Hariharan was born in Coimbatore, India and she grew up in Bombay and Manila. She was educated in these two cities and later in the United States. She got a Bachelor of Arts (Honours) degree in English Literature and Psychology from Bombay University in 1974; and a master of Arts in Communications From The Graduate School of Corporate and Political Communication Fairfield University. Connecticut 1977. She Worked as a staff writer in WNET channel 13 in New York and from 1979 to 1984, She worked as an editor in the Mumbai, Chennai and New Delhi offices of Orient Longman, where she was responsible for the social science, fiction and women's studies lists from 1985 to 2005, she worked as a freelance professional editor for a range of academic institutions and foundations. She is at present a writer based in New Delhi. In 1995, Hariharan challenged the Hindu Minority and Guardianship Act as discriminatory against Women. The Case, Gita Hariharan and Another Vs. Reserve Bank of India and Another, led to a supreme court Judgment in 1999 on guardianship.

She has a name to reckon with particularly in the context of postcolonial Indian Writings. A Writer as well as a social activist. Gita Hariharan's Novels successfully represent the traditional values of Indian society integrated with modern thinking and consciousness. Her first novel 'The

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Thousand Faces of Night (1992) won the common wealth writer's prize in 1993. This was followed by the Ghost of Vasumaster (1994), when Dreams Travel (1999), In time of Siege (2003) and Fugitive Histories (2009). She has also authored a collection of Short Stories. The Art of (Dying 1993), The winning Team (2004), Asouthern (Harvest 1993), and Sorry Best Friend (2004). She also wrote number of news papers articles and columns. Her style of writing is different from other writers. The quest for identity and self respect is an important theme in Gita Harihan's novels.

In all the novels of her, Gita Hariharan deals with the themes of social, political issues. Her novels focus on feminist components. Nevertheless, She portrays the marginalize Females in Indian Sociey "The Thousand Faces of Night" (1992) is Gita Hariharan's Maiden novel for which she was awarded the common wealth writers prize (1993) and with this award she has marked her indelible presence in the realm of Indian English Fiction. She while portraying the lives of three different generations of Indian women dexterously interweaves the stories of these women with the stories of same other prominent women of Indian Mythology. She felt heart for those who are still struggling to overcome from their own destiny by demanding a life of equality and liberty in a male dominated society. Hariharan once proclaimed that the children should also get mother's name after their name. She raised an objection on the manhood that in the present society women's position is deteriorating. Gita Hariharan's novel 'The Thousand Faces of Night' depicts the three woman characters- Devi, Sita and Mayamma. Devi is theprotoganist in this novel on which the whole story revolves. Sita the mother of Devi married at 20, living a settled life. Mayamma also got married at an early age. She was a cook and caretaker in that particular house in which Devi is living. Mayyamma tried to overcome from the grievances of her life, though her husband is drunyard. She manages the married life. As Gita Hariharan belongs to a traditional Hindu family, well acquainted with all the myths and she perfectly blends the myth and reality in modern Indian life.

Devi, who is playing a vital role in the novel, is simple, lucid and flat charactered girl. She was pursuing a degree in America. She was maintaining one boy friend whose name was 'Dann'. He was a black person (negro), loved Devi very much. As 'Dann' wanted to marry Devi, once he invited Devi to his house. He introduces her to his family. His family members also liked Devi very much despite of their different culture and traditions. But Devi was surprised to see their appreciation upon her. In spite of all these lovable moments which she was spent along with 'Dann' and his family members. She left USA and returned her home country India only on the request of her mother sita. The novel shows the strengthen blood relations and their worthy deeds. "Once the word is put forth, it must be kept even after, all the obstacles they are facing on the way", i.e. an Indian Culture. So, she respected the Indian Culture and she returned India to fulfill the dreams of her mother upon her, by leaving 'Dann' alone in USA. Her mother sita is having some

responsibilities on her shoulders after the demise of her father. Sita the mother of Devi wanted to get married Devi with the bridegroom of her own choice. At this juncture Devi fails neither to take a rebellious action against her mother, for getting marry her with a strange person nor she could become a beloved of her boy friend 'Dann'. This happens only for the sake of the Indian culture and tradition.

Indian mothers trained and protect their daughters by giving their guidance and emotional support. In this novel the mother sita, interwoven the dreams of marriage of Devi by her own choice. So she conducted swayamwara for her daughter and she made it easy to choose. In swayamwara scene Gita Hariharan shows the Hindu Mythology, in which Devi recollected her grandmother's stories regarding Mahabarata. Nala the brave, handsome and virtuous king came to take part in swayamwara and won the hand of Damayanthi. In the Same manner Devi also established the concept of swayamvara. Here also Devi accepts the man as her husband, who was the choice of her mother and she determined to continue her life. The another comparison was in Mahabharata, Gandhari married a rich prince called Drudarastrudu and accepted her destiny by bounding her eyes with the help of a veil, saying that when her husband is unable to see the beauty of a wonderful place why should she do so.

Hariharan, who wrote a straight forward manner, succeeded in picturing various concepts like woman hood, individuality etc. and also in describing the relevance of these concepts in modern Indian society. Her novels present the efforts of patriarchy on women from different social classes and ages, particularly the varied responses to the restrictive institution of marriage, especially in the 'The Thousand Faces of Night' It evokes characters from the mythology and lives of saints and relates them to the characters in the novel. Gita Hariharan has made feminism through various symbols. She has mentioned that the concept of lives of females must be made up of 'live and let others live'. Hariharan's novel is quote driven, as her acknowledgments recommend as she thanks the writers of works. Hariharan's novel 'The Ghost of VasuMastr is actually about well being on all the levels; that of the soul, the brain, as well as the body. Vasu master's actual physical ailments get some attention, while a few would like him to go along with the road to enlightenment a swan has after that there's Vasumaster's father, a physician of the really smart and understanding sort, who shows an assortment of ways of healing.

Hariharan depicted the sacrificing nature of traditional women through the character of mangla 'The Ghost of Vasu Master'. But in the same novel she has given another face of woman by portraying vasu master's grandmother. Though she was an uneducated lady she was able to judge masters objectively and she didn't obey her husband blindly. She was dare enough to mock at his mistakes. In 'The Ghost of Vasu Master' the author depicts three main characters Vasu's mother lakshmi, wife mangala and the grandmother. His wife mangala and mother Lakshmi

were exhibited like carbon copy of traditional woman. (H.B. Patil1) Gita Hariharan's novels focus on feminist elements and the 'The Ghosts of Vasu Master' is not the exception to this. However, the feminine ghosts include his mother, grandmother and the actress Rita mona is boyhood fancy. Vasu Master's mother died when he was still a small kid. Her parents didn't give a name for almost one year because they don't want to spend money on her naming ceremony. Because she was a girl child that too born second in number when their first baby was also a daughter. They also feared that people would point out them for not giving birth to a son. The old woman sweeper of their own house once said that the girl would be the Laxmi of her husband's house. In this way she got the name Laxmi. But to the end of her life. She remained the sixth daughter of female in her life. She could never get over her inferiority complex. Gita Hariharan is critical of the constraints of domestic life dominating patriarchy.

Patriarchy is a unique character of traditional Indian Society, which is reflected continuously from ancient to modern period. The male domination in a society not only creates women's life miserable but also it disturbs their peace and harmony. In the novel 'The Ghosts of Vasu Master' the protagonist was 'vasu master' who was an English teacher, was highly influenced by old age traditions and customs in our society. He was found and brought up in a rigid social system and he never touched by the progressive winds. The behavior of vasu master has been depicted in an effective manner. His relationship with his wife Mangala and other female characters show his secondary attitude to look at women. The male domination in an old age social structure is reshaped by author through the character of vasu master and the story is webbed around him. The socio cultural realities have been exposed properly. The Ghost of Vasu Master is a narration which reflects the patriarchal system and the rebel of women in this system. The close observation of tradition and protect against it, is an important feature of Hariharan's novel 'The Ghost of Vasu Master'. The literature is social entity has been evolved by writer, by making a clear distinction between age old traditions and revolt against them. The sociological study of Gita Hariharan's novels shows that she had made a painstaking analysis of social reality through her novel.

'The Ghost of Vasu Master' is the novel begins with the retirement of the protagonist Vasu Master, a recently retired teacher from P.G. Boys School, situated in a small town. Elipetti in India. He was a teacher of English Literature and Language for nearly forty years. The beginning of the novel can be considered as an experimental in the sense that generally the novels begins with the birth of the protagonist but this novel begins with the final stage of a life i.e. vasu master's retirement. The main important point is that vasu master taught the same class nearly for forty years but still he fails to find out the psyche of the students. He suffers from the feelings of nostalgia and is in search of self-identity. He wakes up to find himself dead as he depicts his condition

through the lives of Franz Kafka, who says, "A man didn't know that he existed, until one day he awoke to find himself dead"(24). However his retirement turns out to be a new beginning for him that paves the way to know and understand himself. Vasu master begins to recollect incidents from the past and discovers, in his own unique way, the nature of teaching, teacher and student. The task related to teaching mani that he takes up after his retirement becomes a process of exploration of his own self.

As a man too, he seems to be a failure as he fails to maintain the relations and balance in his own life. Vasu starts teaching mani to fulfill the emptiness, loneliness after retirement and to restore his title of 'Vasu Master' in the real sense. Vasu seeks mani as his only companion, who can provide him past in words and the theoretical possibilities of future. Vasu feels that it's the time for which he has been waiting all these years, for a new beginning. Finally the situation of Vasu master and Mani is shown almost equal and parallel in the novel as both suffer one from identity crisis and other from his problematic mind. Since then the Psychological journey of vasu master begins along with the teaching of Mani. A long suppression in the hands of male chauvinistic society, an immense suffering in the male hypocrites, a continuous predicament from the four walls, has forced the woman to revolt against the traditional customs and beliefs with the rise of feminism. The educated women started producing a body of women literature with new styles and new techniques. Their writings highlighted the physical and mental agony of women that awaken many a women to fight for their identity, dignity and respect. Ramuniyal expresses her opinion thus:

"Contemporary women's fiction is a challenge to master narratives. At a manifest level, it is an attempt to read life and rewrite the notion of subjectivity within the parameters of 'difference'. It focuses on 'differences that make a difference' to women in a dominant masculine culture". Such ideas encouraged women writers to reveal the pathetic condition of woman, instead of the other themes. Anita Desai, Shashi Deshpande, Arundhati Ray, Kiran Desai etc., along with Gita Hariharan are some of the feminist writers who attack the traditional and cultural notions with humour, subtleties and tenderness through their writings. Gita Hariharan has occupied a significant place among the post modern Indian English women novelists as a different story teller. The protagonists of her novels are constantly trying to break the silence of suffering.

Hariharan's novel 'When Dreams Travel' centers around Shahrzad and Duniyazad, two Valiant sisters and shahryar and shahzaman two brothers. It reveals the continuous killing of the thousands of brides in the hands of a powerful battle through her witty stories to survive more than thousand nights. After a thousand nights, shahrzad survives herself as well as others. However, after some time the news of shahrzad's sudden death makes her sister. Duniyazad to retreat the place of shahrayar in Shahabad. Thus, the entire novel

revolves around Duniyazad's journey to find out the reason behind her sister's unexpected death. Malti Singh says that: "Gita Hariharan's *When Dreams Travel* is an evocative and outstanding novel. She illustrates the war of sexes through this novel and emergence of new-fangled identities and the power of women's wit through the characters of Shahrzad, Duniyazad and Dilshad." Because of the queen's infidelity, Shahrzad stabs his queen and the sultan of Samarkand orders the execution of his wife.

Then he conspires with his brother and started marrying a virgin every night and kills her after his lust of contentment. This new policy creates a panic in the kingdom. One day the daughter of Wazir Shahrzad came forward to marry sultan Shahryar with an intention of saving the girlhood of that kingdom. She became sultan Shahryar's wife with a hidden scheme to save her and others she weaves a new story each night she tells a story to king leaving it incomplete and promising to finish it the following night. The stories are very interesting so the king is eager to hear the end that he puts off her implementation from day to day and finally abandons his cruel plan. This story telling continues for a thousand and one nights after which the sultan is cured of his obsession against women.

From the perception of Hariharan we can say that she intends to show us the hatred of man on woman and the way they are fulfilling their lust by deflowering the virgin girl in the Arab Anthologies. Hariharan explores the war of the sexes with powerful multi-voiced narrative. A magical tour de force by a writer at the height of her powers, 'When Dreams Travel' weaves round Scheherazade or Shahrzad of the thousand and one nights a vibrant, inventive story about that old game that's never played out: the quest for love and power. The novel 'In Times of Siege' is her fourth novel. This novel treats as Hariharan's personal because in the 1995. She tried to open an account in the Reserve Bank of India for her son who was eleven years old. But she fails in opening an account because it needs her husband's signature. This was based on Hindu law, that a woman has the guardianship right only after the death of her husband. This was not linked by Hariharan. So, along with her husband she filed a case in Supreme Court against the Hindu law. Finally, she won the case and it was in favor of women. The Indian Court changed the law in 1999 that a mother is undoubtedly a child's natural guardian. This paves the way for Hariharan to write this novel, named 'In Times of Siege'.

In this novel the protagonist was a middle aged history professor in Kasturba Gandhi University (KGU). His name was Shirmurthy his wife was Rekha and she has gone to USA to meet her daughter Tara. Meena was the another important person who was the daughter of Shivamurthy's childhood friend once she got an accident, in that, her leg was fractured. So, she is staying in Shivamurthy's house. Meena was a sociology student in Kamala Nehru University. Meena's presence has brought Shiv's room a new look. She was the woman who were affected by

antisikh riots after Indira Gandhi's assassination in 1984. Being an 'activist', she frequently attends meetings and talks of causes and street theatre, gender and invites arrest with the ease of a veteran. Meanwhile, the professor of History Shivmurthy is caught up in a controversy over his lesson on 12th century poet and social reformer Basava. Since it hurts the sentiments of the Hindu watchdog group 'Ithihas Surksha Manch' they find fault with Shiv for his intentional distortion of Indian medieval history and demand an apology for that. Following Meena's advice, the professor neither apologizes nor withdraws his lesson. Here we can see the shadow of author Gita Hariharan in the character of Activist Meena. Hariharan is very much active in human rights activities. She is the one who challenged the Hindu Minority and Guardianship Act as discriminatory against women in 1995.

The case, Gita Hariharan and another vs. Reserve Bank of India led to a Supreme Court Judgment in 1999 on guardianship. Meena also works for the women who were affected in anti sikh riots. She frequently attends meetings and talks of causes and street theatre, gender and invites arrest with the ease of a veteran as Hariharan in real life. Finally from the above instances we articulate the verbal attack and its severity on author's ideological opponents. The plot, the write-up and the style used in the novel, altogether present a never ending ideological war between the characters. Hariharan, the author of the above four novels, is skilled enough to portrays the characters in a simple and lucid manner. Hariharan's fictional characters grow as they progress from positions to vulnerability to relative strength. They achieve psychological and individual wholeness. When they are able to fight oppression, whether its source is in the cultural or traditional or societal roles assigned to them.

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Technology Enabled Language Learning Using CALL and MALL

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ABSTRACT

The paper titled “Technology Enabled Language Teaching using CALL and MALL” aims at exploring the effectiveness of language teaching using CALL and MALL wherein the traditional methods of teaching were not inculcated. It also highlights the teaching of English language during the pandemic. This paper gives a detailed account of the different ICT tools and computer and mobile applications that are used by the teachers of English predominantly during the pandemic. These applications enable the learners to think critically and interact meaningfully. The learners are engaged in meaningful interaction with the advent of technology. It also critiques on the pros and cons of technology enhanced language learning using Computer Assisted Language Learning (CALL) and Mobile Assisted Language Learning (MALL). It further adds the effective use of these techniques in classroom and the impact in the field of education irrespective of time and place.

KEY WORDS: COMPUTER ASSISTED LANGUAGE LEARNING, MOBILE ASSISTED LANGUAGE LEARNING, LANGUAGE LEARNING, COMPUTER AND MOBILE APPLICATION, ICT.

INTRODUCTION

In the past few decades Information and Communication Technology (ICT) has provided society with new hope for better future. ICT refers to technology that provides access to information through telecommunications. ICT is similar to Information Technology, but it focuses communication technology that includes internet, mobile phone, wireless network, broadcasting technology (radio and television) and other communication media. People can communicate with one other across the globe through technology.

ICT plays a major role in the enhancement of English language skills and also in the field of ELT. The learners can enhance their language skills with the help of various tools such as CALL, MALL, CAI, E-magazines, etc. These modern technological tools provide information not only in learning a language, but also in other fields such as science, games, entertainment, etc. The usage of computers, internet and online tutorials has made the learners more involved towards English language learning. ICT is a boon not only to the learners but

it has also enhanced the knowledge repertoire of the teachers in using the ICT tools by educating the upcoming generations in a fruitful way. Thus ICT is very essential in this present era to improve our knowledge in every arena (Minoo 2012).

Computer Assisted Language Learning (CALL): Computer Assisted Language Learning (CALL) is a method in which computer and computer based tools are used as an aid to present and also in the assessment of material which is to be learned, using a substantial interactive element in teaching and learning a second or a foreign language. CALL can be shortly defined as learning a language using computer technology. Computer Assisted Instruction (CAI) was first used in 1950s but initially they were not used in language teaching. The use of computers began as early as 1950s and it was first used in the University of Illinois. There are two typologies of CALL, namely, Warschaue and Bax. Warschauer's typology of history of CALL is based on three phases namely Structural CALL, Communicative CALL and Integrative CALL. On the other hand, Bax proposed the history of CALL in terms of approaches namely Restricted CALL, Open CALL and Integrated CALL. Warschauer's typology is divided in chronological order so his typology is more prominent (Al-Ghawi 2019).

Structural Call: Structural CALL originated in the 1950s and is based on behaviourism, wherein the computers take up the role of tutors to the learners by providing training and materials to the learners. The most widely used was

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PLATO (Programmed Logic for Automated Teaching Operation), introduced in the university of Illinois. The PLATO system includes drills on vocabulary, grammar and translation (Alsuhailani 2020).

Communicative Call: The second phase is Communicative CALL which was developed during 1970s as a reaction to the behavioural theory. As the name indicates, the importance was given to communication skills. This include pace reading, asking directions to the readers, conversation, critical thinking and language games and the computer remains as a tutor. It enhances the listening and reading skills of the learners. It also enhances the vocabulary and grammatical skills of the learners.

Integrative Call: Integrative CALL was developed in 1990s wherein the importance was given all the basic skills, namely, listening, speaking, reading and writing. Multimedia computers and World Wide Web were the basics of Integrative CALL. Network based technology allows the learners to access the learning material whenever and wherever they want. They were also able to use the computer regularly and it also paved a way for the learners to interact among them without any barrier. This phase gives opportunity to learners not only in interacting with the tutor but also to the fellow learners (Chapelle 2020).

The three phases of CALL did not overcome the other. They just co-exist with one another. Over the decades, CALL has improved a lot. At first it was used only by few but now it became the mainstream in language learning. This is mainly because of the advancement of technology. In this era, technology has become a part of daily life which allows learners to use it regularly. Learners were also able to adapt to technology easily and it paved a way to connect with other people across the world. CALL has evolved to represent various divisions namely, Computer Mediated Communication, Blended learning, Virtual worlds, etc. due to the diversity of digital technology. There are also many sub division such as CALL for ESP (English for Specific Purpose), CALL for EAP (English for Academic Purpose) and so on. Thus CALL is not a single subject now; it has become a quickly evolving tool in language learning (Chimney 2020).

Mobile Assisted Language Learning (MALL): In the recent years, technology has been widely developed and it has made a great impact in all the fields, especially in the field of education. Educational technology has been an interesting field that makes learners, teachers and technology work together in a productive way. It comprises several fields including language theory, computer based training, online learning and also m-learning, where mobile technologies are used. Mobile phones are one of the most commonly used gadgets in our day to day lives. People of all age groups, including children use mobile phones for various purposes. Initially mobile phones were only used for communication. Later, various features were introduced such as SMS, camera, playing games, listening to songs, taking videos,

browsing and so on. The development of mobile phones is very massive and bigger needs for using it in the language learning process.

Mobile Assisted Language Learning (MALL) is language learning that is assisted or enhanced through the use of a handheld mobile device. It is a subset of both Mobile learning (m-learning) and Computer Assisted Language Learning (CALL). M-learning or mobile learning is learning across multiple contexts, through social and content interactions, using personal electronic devices. MALL has evolved to support learners language learning with the increased use of mobile technologies such as mobile phones, MP3 and MP4 players, PDA's and devices such as the iPad. Mobile learning environment might be face to-face, distance or online. Mobile learning is very comfortable and creates a better ambience for all the learners within their own space and time. The history of MALL began with a research in 1980s by Twarog and Pereszlenyi Pinter. They used telephones to provide distance language learners with feedback and assistance. Later it was used in various institutions, organizations and Universities over the world in shaping the educational level in a creative manner.

Review of Literature: Ouseph (2013) in his article titled Integrating EFL CALL, 'E-B-M Learning': New Trends in ELT states that CALL plays a vital role in language learning context of both synchronous and asynchronous modes. EFL podcasting and Blended learning has transformed the face to face medium to e-learning medium. These methods provide multiple modalities which are preferred by large number of learners. The integration of EFL, CALL and E-B-M learning helps both learners and teachers to make use of various learning tools (Ali 2015).

Madhavi (2014) in her article titled Computer Assisted Language Learning (CALL): Developing Writing Skills using Study Skill Success Software discusses the development of writing skills through CALL. She also uses Study Skill Success Software as a reference. Writing skills involve audience, information, tone, language and length. The use of multimedia technology, computers, and online resources has become a necessary thing in one's career in this 21st century. Word processor provides Spell check, Grammar check, Thesaurus, dictionary, synonym and antonym thus enabling the learners to enhance their writing skill. Verma (2011) in her paper titled Multimedia & ICT in English Language Education points out the positive and negative aspects of CALL (Computer Assisted Language Learning). In this article, the author presents the Transmission Control Protocol and Internet Protocol which allow computers anywhere in the world to get access to CALL (Joshi 2020).

(Kumar 2014) in his article titled Critical Assessment of ELT through Self Instructional Material through CALL & Smart English Laboratory – Features and Specifications points out the use of Computer Assisted Language Learning (CALL). The author focuses on students' attitude

towards CALL approach on teaching oral skills and the results have proven that CALL helps the learners to enhance their vocabulary for thinking, writing and speaking (Lakshmi 2012).

Lakshmi (2012) in her article titled Technology Enabled Learning in Classroom Situation: A Small Scale Survey states the advantages of using Computer Assisted Language Learning (CALL). She also presents a survey conducted on 120 B.Tech students to show us the use of CALL. Ahamad, Rogers, Sussex and Corbett (qtd. in Lakshmi) states that "CALL arouse from the combination of two separate factors: educational need and technological needs with both pedagogy and technology together as the focus of CALL research, the final systems implemented more accurately meet the language learning educational needs by providing a plethora of language learning activities." Some of the activities in CALL are gap – filling exercises, comprehension passages, simulations, vocabulary games, etc. to improve one's communication skill.

(Rahnavard & Heidar 2017) in their article titled The Impact of Computer- Assisted Language Learning (CALL) / Web- Based Instruction on Improving EFL Learners' Pronunciation Ability points out the impact of CALL on improving the pronunciation ability in EFL learners. A survey was conducted to check the pronunciation skills of learners and the results were satisfactory. (Miangah & Nezarat 2012) in their article titled Mobile Assisted Language Learning explain the ways in which a mobile phone can be used as a tool in learning a second language. It also further states the advantages of m-learning and the various ways in which it can help the learners improve their language skills in their own place. It states how m-learning can be effective even without the assistance of teachers. Mobile based learning has faced so many challenges but it still paves a way for language learning in all contexts of the world.

Alemi et al (2012) in their article titled Successful Learning Of Academic Word List Via MALL: Mobile Assisted Language Learning explains how mobile learning can access learners to acquire new vocabulary than classroom learning. It gives an idea of presenting the vocabulary by accessing SMS (Yang 2013) in his article titled Mobile Assisted Language Learning: Review of the Recent Applications of Emerging Mobile Technologies focuses on the review of analyzing how m-learning serves as a learning factor in helping both learners and teachers. It says how m-learning has drastically developed in recent times. (Joshi & Shah 2015) in their article titled Mobile Assisted Language Learning (MALL) and its role in learning of English Language explains in a detailed way how MALL is easy and convenient to the second language learners and also represents the ideas of learners towards learning MALL in classrooms. The attitude and also the comprehending ability of the learners is also important in learning a language.

(Sherine & Supriya 2020) in their article titled Promoting Vocabulary Learning Through MALL: A Comparative

study explain how MALL can be useful and found easier and encouraging for the tertiary level learners outside their classroom. Flipped classroom along with MALL were used in the classroom and the results were found satisfactory. Materials such as Google forms, Kahoot app and online dictionary, You tube videos, word games were also used by the experimental group. The use of CALL and MALL has proven to be satisfactory in language learning. With the help of computers and mobiles, the learners have enhanced their communication skills and benefited in a larger scale. It not only provides them good learning ambience but also gives them a positive vibe to engage themselves on the whole. CALL and MALL keep them connected all over the world mentally. Recently, the use of CALL and MALL has risen in all the countries due to the pandemic. Online education has been a domain and this has made language learning using CALL and MALL more useful in these days. Thus Mobile Assisted Language Learning is all set to transform and guide the educational scenario in the present days.

Strategies And Issues In CALL And MALL: In today's education scenario, learners and teachers are battling with technology. Technology has revolutionized the way teachers teach and learners learn. Most of the people spend their time in using computers, mobiles and tablets in their homes as well as in schools and colleges. Learners find it easy to adapt to technology based learning since they are used to it but some teachers find it hard to enroll themselves in technology based teaching and learning as well (Ouseph 2013).

The use of CALL and MALL has grown a lot in last decade. Many find that learning a language through CALL and MALL has its own merits than demerits. Both CALL and MALL are approaches to language teaching and learning and the best way to learn it thoroughly is in the future. A number of studies have proved that the use of CALL and MALL have affected the development of learners' language skills. Many researchers have found that only reading and listening are enhanced through CALL and MALL. Writing skills have not been as impressive since computers cannot assess this well. Using computer technology in classrooms helps the learner to develop their self-concept and it encourages student centered learning. Computers act as a tutor for language practice. It also acts as a tool for presenting, writing and guiding the learners (Pirasteh 2020).

Merits of CALL And MALL

The merits of using CALL and MALL are:

- They enhance the communication skills of the learners.
- The learners can learn in their own pace.
- Both CALL and MALL are learner-centered.
- They can choose their own mode of learning
- They can also learn whenever and wherever they want
- Teachers can provide study materials according to the learners' level which is not possible in the traditional method of teaching.
- The learners are relieved from stress.

- Learners, who feel less confident and prefer individual learning can be benefited from CALL learning.
- Both CALL and MALL provide new opportunities for informal learning unlike the traditional classrooms.
- They help the learners to think critically.
- They encourage collaborative learning.
- One can make use of multiple learning styles into an allotted topic as it motivates the learners.
- The teachers can adopt alternative methods of teaching using CALL and MALL.
- Through e-mail and chat rooms learners are able to connect with their peers across the world.
- The learners can even connect with the native speakers which would eventually help them to acquire the target language.
- Learning through computers and mobiles facilitate them by engaging in global communication with the help of these platforms.
- CALL and MALL encourage the learners to participate in classroom activities and this helps them to gain self-confidence.
- The use of CALL and MALL makes the learning process more exciting.
- CALL and MALL provide immediate feedback to the learners and it helps them to rectify their mistakes.
- CALL and MALL promote individualization, flexibility and the ability to learn outside the classroom. It encourages experimental learning.
- CALL and MALL provide various study materials from different sources and so the learners were not confined to a single source of information.
- CALL and MALL act as guide as well as a tutor to the learners.

Demerits of CALL And MALL: Though CALL was introduced in 1960s, many were not familiar with this mode of language acquisition. Only in the past decade the use of CALL has increased. Though it helps the learners in many ways it has some disadvantages which cannot be neglected (Rahnavard 2017).

The demerits of CALL and MALL are as follows:

- This is highly expensive and learners from poor background cannot afford to CALL and MALL.
- The educational institutions have to spend huge amount of money for language lab and softwares which also require regular updation. Most of the institutions are not ready for renewal which ultimately affects the learning process.
- Some teachers are competent enough to use technology and they refrain from using it. Though they are given training at the beginning, they do not update themselves.
- Lack of communication between the teachers and software professionals are not continuous.
- The attention span of the learners is less than seven minutes and the teachers find it difficult to get the attention of the learners.
- CALL and MALL focus more on enhancing the listening, reading and writing skills of the learners

whereas speaking skill is totally neglected. Equal importance should be given to all the four skills.

- The computers cannot provide answers immediately to the doubts the learners have as teachers do. The learner should wait for the answer. The motivation level is also low in CALL and MALL and so the teacher should act as a motivator and a guide.
- The learners might get easily distracted while using CALL and MALL. Especially, while using mobiles, the learners might get distracted when they receive messages from social media and the like.
- Since the screen in the computers and mobiles are too small, sometimes the learners suffer from physical ailments. These are some of the negative aspect of using CALL and MALL in language learning. The teachers should be given proper training and also they should be highly resourceful. They should be competent learners to learn new technology. They should be equally motivated that of learners. The teacher should select tools that work best for them.. Though there are some merits and demerits no one can deny the fact that learning a language through CALL environment has positive effect on learners.

CONCLUSION

The use of internet has changed many things in the world. It has even changed the way we communicate and access information. Teachers have also understood that the use of technology in learning will help the learners in their future workplace environment. In the current era where everything is technology based it is important for the learners of all age groups including the teachers to be aware of these beforehand. It may be difficult for teachers and learners to upgrade themselves along with the growing technology and software. Thus ICT is highly recommended for the awareness of tools and techniques in the developing fields. Information and Communication Technology (ICT) plays a major role in all fields. Technology based learning and teaching and Technology Enhanced Language Learning (TELL) facilitates the learning process for learners. As technology helps in online learning it also became a handy tool in language learning.

Computer Assisted Language Learning (CALL) and Mobile Assisted Language Learning (MALL) are language learning softwares that make the learning process easier. Computer Assisted Language Learning (CALL) uses electronic devices or computers to give educational instruction to the learners. It can be used in all fields of education. Similarly Mobile Assisted Language Learning (MALL) uses mobile phones in teaching and learning a language. MALL is also a subset of m-learning and Computer Assisted Language Learning.

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Female Manipulation in Mahasweta Devi's Breast Giver

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ABSTRACT

Mahasweta Devi was an Indian writer. Breast Stories is a collection of three stories authored by Mahasweta Devi, a feminist writer and activist. She is a Bengali leftist intellectual, whose writing is devoted to the struggles of tribal communities. The protagonist, Jashoda, is a marginalized Brahmin woman. After her husband loses both his feet, she is forced to work as a wet-nurse for the wealthy Haldar family. While she is useful, she is deified and revered by the patriarchal society. She is given names like Mother, and Milk-Mother. After she reaches middle age and is no longer useful, she is rejected by the two families, and forgotten by society.

KEY WORDS: TRIBAL WOMEN, MANIPULATION, EXPLOITATION, MEN SUPREMACY, PATRIARCHAL SOCIETY.

INTRODUCTION

Mahasweta Devi is one of India's leading writers. Mahasweta Devi has her distinctive pattern to depict stories from the side of those disregarded group of people. Her powerful fiction has won her identification in the form of the different national awards. Mahasweta Devi believes in writing for the genetic, oppressed, and needy. Devi's writing describes the condition of India's aboriginal people and of other economically demeaned people who were conceived. Devi throws light on female within them with their power and modes of occurrence.

The primary aim of this paper is to highlight the ill effects of the utilization of the women to the core. Devi has written so many short stories exposing the sufferings of women. Among them Breast Giver is the most remarkable story. In Breast Giver, Jashoda is a middle group Brahmin woman. She is very good and appealing woman. She is the exponent of this story. Her part in this story as a Breast Giver is highly remarkable. Mr. Kanganalicharan is the husband of Jashoda who is impotent of maintaining his family because he lost his two legs in an accident. Mr. Haldar, Mrs. Haldar, they are belonging to very rich and big family and having children and grand children. Devi focuses not so much

on the opposition of the oppressed as on the dynamics of suppression itself. Apparently a member of the highest of the Hindu castes, the Brahmin Kanganalicharan is a impotent victim of the rich patriarch Haldarbabu's community who compelled to become the wage earner of the household, Kanganalicharan's wife, Jashoda, becomes a wet nurse for the Haldar family, who hold on to her services until she becomes futile to them. Mahasweta's narrative is aimed to exhibit the persistent collusion of patriarchal and capitalist ideologies in the exploitation of the disadvantaged. Themselves victims, the women of the Haldar household are Jashoda's chief exploiters. The position of wage earner not only fails to free Jashoda from the expectations of wifehood and motherhood but burden her with the ultimately self destructive work of being "mother of the world". Nevertheless, neither victimization nor its awareness completely steals Jashoda and Kanganalicharan of their sense of agency and potential.

Jashoda, the principal character in "Breast -Giver", is a working woman or, as the narrator puts it, "professional mother". As translator Gayatri Spivak has pointed out, in the story's title the writer deliberately foregrounds the centrality of the female body in Jashoda's deals with her clients -she is not just a "wet nurse" a provider of milk, but a "breast giver", a difference further under scored by the dismal ironies that unfold in the narrative of her career. The tale gives new routes for examining the points at which gender and class suppression intersects. Not only is Jashoda the breast -giver named for Jashoda, the mother of the beloved cowherd-child-god Krishna, but in the course of the narrative the professional mother integrates with other Indian statues of motherhood

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–sacred cows, the Lion –seated goddess, “mother India” herself.

In her story, *The Breast Giver*, from her collection of short stories called, *Breast Stories*, Mahasweta Devi demarcates women’s recognition as body, worker and object. Jashodha is swiftly utilized and praised for her expert weaning of wealthy offspring which she does for twenty five years before losing her usefulness and consequentially dying from breast cancer. Lacanian and Freudian psychoanalytic criticism could be used to support the state that the central theme of this story involves a discussion between the spiritual importance of woman and her place in the imaginary order. The desires of man as they become dominant in the symbolic order and the law of the father originate in a foreign language, setting and cultural context given to maintain a clarity and relevance of symbolism. Halder assures his victim “Don’t worry, son! You won’t suffer as long as I’m around’.

Thought this promise comes as a relief to the now mutilated priest, it is not him whose survival is truly threatened –he is after all of the highest caste in what Devi calls in her story independent India, the India that makes no differentiations among people. Varieties of Brahmin. Even though Halderbabu makes his fortune in the British era of “divide and rule” he says, “There’s no East or West for a Brahmin”. Without his feet Kangali’s security is mostly guaranteed by his spiritual standing. The lady of the house decides that this scheme of utility is “worth a million rupees” because daughter-in-laws will be mothers. And most significantly, will be mothers for as long as possible, even though continuous suckling will “ruin a mother’s shape”. If sons look outside there is no voice to object. “Going outside because they can’t get it at home, this is just”, the mistress’s statement. As the wife, through her gift of reproduction becomes objectified in the market as commodities, and her husband as a consumer expects an endless supply to satisfy his insatiable almost childlike desire for both “trophy and tool”, the wife knows, as a woman she must take on the minor role of simultaneously requesting and producing for her masters. “Such is the power of the Indian soil that all women turn into mothers here and all men remain immersed in the spirit of holy childhood”, writes Devi. This theme of suppressive dominion built into both spiritual practice and economic belief, resonates in all of the narratives of the women in, “*Breast Stories*”.

In the “*Breast Giver*”, as Jashoda becomes more and more revered for her body’s otherworldly tolerance, it seems as though the twofold is moving towards free play –from man /woman to a hierarchy closer to woman/man. Both Brahmins in their own right, Kangali shares home works as he takes on the cooking at home and cares for their three children as Jashoda is heralded as a wet-nurse and, “the mother of the world”. Jashoda’s only usefulness in the male dominated cultural background is her maternal plenitude, her duty of raising children out of an imaginary order as she dives into the symbolic

law of the father. This “usefulness” is the responsibility of all mothers of patriarchy.

As she extends her work to countless children, other than her own, Jashoda becomes “Martyr” –a role that suggests both significance and sub-ordinance, and even worship, while she simultaneously secures her “never ending” lack of milk and nourishment. That she willingly keeps emptying herself for the “good of man” makes it possible to regard her without ultimately amend her under privileged charge. Devi suggests the divine is in many ways just another phallus for the “law of the father”. Jashoda is not seen as constitutionally divine as Kangali. She only becomes so when she has a service to give or when the last child is weaned and her supporting mistress dead. At the end, she is left to weep at the lion-seated feet with a pained and cracked bosom. In the end, no prophetic dream comes to guide her; no benefactor looks at her state and runs to help her divine grace. Her body is revealed as a mere vessel that man through his religious symbols prods on. Once used for her will and now left empty and lacking, Jashoda suffers a painful and sickened death. Her plentiful breasts now become a enormous wound.

Jashoda who lives the life of sacrifice for husband and owner’s family. In “*Breast Giver*”, Jashoda is employed as a professional mother in an upper class Brahmin household to support her crippled husband, Kangali”. The argument is about existence with own body which takes care husband and gets a professionalized identity. Mahasweta Devi wants to value Jashoda with her strength of self that “she wants to become the earth and feed her crippled husband and helpless children with a fulsome harvest” in this way Jashoda is also presented as the figure of mother India, “such is the power of soil”. Jashoda is localized in terms of her needs and existence. It is the fact that Jashoda’s reproductive body which turns out to be the source of earning livelihood not for her but for her husband and her children. The breast milk is valuable part of existence which nourishes the upper-class Halder household. Her bodily performance becomes the major source of income for Jashoda’s crippled husband.

In this paper, it will be attempted that the growth of those people who are realising on their ways of living without being compared to higher class of people. Devi have tried to find the power of resistance and bodily acts of those shadowed females. It is reflected in their manner of acceptance and the collective consciousness in regard to their social position. In this subaltern location, females are having their position within the boundary of their family needs and survival forces. The female modes differ for locating the female identity. They grow with their power of resistance as they use their bodily performative acts as means of devaluing the power existence. Spivak uses the “*Breast Stories*” of Mahasweta Devi to explain the position and real existence of female in the context of the unheard situation of the group. Jashoda in Mahasweta Devi’s

story “Standayini (Breast Giver),” makes her presence and existence as breast feeder and a source of survival for her crippled husband. They grow with the strength of resisting the power politics without revolt. In this mode female struggle and resistance, feminism gets different outlook as for localized female version of identifying themselves.

People need to refer the feminisms which raise the problem of gender as the basis for the organization of society; there were various debates and struggle in female movements. The basic component in every modes of female identity formation is heading forth for equality with male or for establishing the differences with men. These modern trends have brought female right debates rather than to trace out true identity. In female movements they get liberal females who search for equal rights and radical females who insisted the differences as their identity marker. In every steps of female discourse people find the attempt to get political visibility in the world. Female experience is engraved in the female subject. As said before, women in (post) colonial cultures have been termed “the twice colonized”, both by the imperial and the male social order. As such, women and the colonize dare seen as sharing an experience of suppression and downtrodden that has built their very beings. This mode of female essence makes the way for discussing about the subaltern group.

It is noticed identity formation in terms with cultural, ethnical or any other social marker but their own silent way of manners, rumors and collective efforts. It could be seen as resisting and rebuilding modes where they either live with a communal mode or as simplemindedness behaviour just bothering their own periphery. This paper will justify that subaltern female existence is built with more reverent stature which makes the people in power worthless. Traditionally, the daughters of a family marry and move into their husband’s house, which includes his entire family. Daughter-in-laws help their new family by managing the household and providing heirs to the family. The story says, “Each man the Holy Child and each woman the Divine Mother”. The women are mothers and extend their husband’s family lineage. The families in India, the wives are mostly housewives who take care of their children, elder relatives, and parents. Even with the Indian families some of the wives graduated with college degrees and held jobs for a few years, but when they had children many of them quit their jobs and became stay at home mothers.

The class believed that Jashoda was exploited through her profession because she was a woman, and that the Halдар family was using Jashoda’s body for their use. However, believe that Jashoda was exploited because

of the class structure. To a certain extent, the Halдар household was using Jashoda’s body, but religion and culture also helped others realize that her new profession is a positive milestone in her life. The female body has the reproductive system to nurture and rear children, and Indian women are seen mostly as mothers, by profession. Jashoda is not exploited because she is a woman; instead, she is exploited because of the class structure and the change of time and the circumstances lead to her puzzling fate. The culture and religion help represent Jashoda’s profession positively. Jashoda has a dream where the Lion seated comes to her as a midwife. At first, the interpretation of the dream is confusing; however, when Jashoda accepts her profession at the Halдар household, people in the neighborhood, Astrology, dreams, and spiritual connections with the gods and goddesses are taken very seriously in the Indian culture;

It is pictured in the story, “Thus even the skeptics were persuaded that the Lion seated had appeared to Jashoda as a midwife for this very reason”. The Lion seated coming into her dream is a very important sign that shows she is not being subjugated or used by others because she is a woman who can rear children, but that it was her fate chosen by God. The story also mentions that “Faith in the greatness of the Lion seated was rekindled in the area and in the air of the neighborhood blew the electrical fying influence of goddess-glory”. Jashoda helped to get back the faith in the Lion seated. She represented a living form and the glory of the Lion seated, and because of that “everyone’s devotion to Jashoda became so strong that at weddings, showers, naming, and sacred-threading they invited her and gave her the position of chief fruitful woman”. Her connection with the Lion seated lifted her status and made her significant in the neighborhood. Inviting, Jashoda is similar to inviting the Lion seated. Even the children who were reared on Jashoda’s milk were called the Holy Children. This helped the status of the Halдар children and her own because they were seen as the ones who suckled from the Holy Mother. Atleast, in the fore coming years women folk hopes to live in a healthy ideological society peacefully.

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Exploring the Connection Between Environmental Catastrophe and the Human Way of Life in the Scope of Green Literature

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ABSTRACT

Humans have evolved physically, psychologically, socially, and culturally in the evolution of mankind. Through our civilization, we saw many peaks and troughs. Scientific discovery and industrial progress have been landmarks in this historical growth of our society. This study explores the connection between the ecological crisis as well as the style of human society. While both achieving and thriving have pleasures and necessities, it also altered our consciousness by establishing social order. Invariably, this class hierarchy generated the incentive for social standing by obscuring humankind's well-being. The individualistic approach excluded the factor of connection with one another and with nature. We have plundered the earth's riches, destroyed its glory, and led all beings into a disharmonious state of affairs. We have to change our inner identity in order to transform the world. The study thus explains the ideology of anthropocentrism and the steps that will be introduced to make a sustainable society and protect this mother earth.

KEY WORDS: WORLD, ENVIRONMENT, DESTRUCTION, LITERATURE, MANKIND, IDENTITY, SOCIETY.

INTRODUCTION

Since the second half of the 20th century, ecocriticism has been a matter of concern. Ecologists, environmentalists, and ecocritics have both believed and acknowledged profoundly that the time has come to preserve the world from erosion, desertification, toxic contamination and species extinction as well as the biodiversity of nature, ecology and atmosphere. Ecocriticism is usually defined as applying ecological concepts in terms of its role, ecosystems and the environment to the literary portrayal. To emphasize the sense of a balanced environment based on the pleasant interaction between humans and biotic and abiotic elements, a holistic approach is required. The burden of ecocriticism lies in the inviolable relation between human and non-human worlds, which demands that one does not survive without the other. William Rueckert, Lawrence Buell's and Cheryll Glotfelty's views are considered significant in the ecocritical debate of the 20th century to reject the anthropocentric ignorance

of people and encourage ecocentric understanding and holistic approach (Altieri 1995).

While Rueckert shows the notion of environmental principles to research in Literature and Ecology: An Experiment in Ecocriticism (1978), Glotfelty emphasises the approach of literature studies in The Ecocriticism Reader: Landmarks in Literary Ecology, 1996. On the other hand, Buell in The Future of Environmental Criticism, 2005 presents four essential parameters for literature research: the human and non-human world's good and intertwined relationship, the rejection of the human world's supremacy over the natural universe; the duty of the human world to the non-human world, and the focus on the ecosystem as a mechanism instead of a system (Rueckert, 1996).

When science evolved, we were quickly manipulating the universe. We were dependent on agriculture until the industrial revolution and we worshipped our nature for its selfless generosity of gifts to mankind. It exerted its dominance over modern culture in its way as industrial society took over all the economic influence of feudal society. It built our minds and directed our interests, society's laws and rules, what to like and hate (Altieri, 1995). The emergence of the class structure provided wishes for greater ideals to acquire and crave. It deliberately developed the awareness of the working class to ascend the imperialist ladder and stay at their level to

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rule other ordinary workers. Our way of life and beliefs have evolved in human cultures over the years as we traceback. In constructing innovations and transforming the way of living, Europe played a significant part. The assimilation task they have been using to suggest that we have the responsibility of humanizing the rest of the planet has had a larger effect on the rest of the community (Arndt 1987).

They also exhumed the riches of colonized nations throughout the name of humanity. The Heart of Darkness by Joseph Conrad shows the harm they have done to mankind as well as to itself. We've effectively shifted from the need to lust. To fulfil the built craving, the goods were produced in bulk. This desire for commodities has contributed to the degradation of the world. As the craving for materials expanded, environmental degradation rose in exact correlation (Giblett, 1996). The number of trees we cut, the number of cars we use on land, in the sky as well as on the sea for transport have increased emissions and impacted biodiversity. Today, without understanding how much it costs, particularly ecological contamination, we want stuff from the various regions of the globe instantly. Without knowing the implications, we have generated its use and toss away culture inside us (Buell 2005).

Another of the foremost reasons for many other ecological imbalances is anthropocentric culture. Four of the key crises that we need to resolve urgently are global warming, depletion of wildlife, environmental issues or pollution and the problem of water. All of these have emerged to our doorsteps, and we will be witnessing this in our daily lives today. At the earliest, we have to resolve all these biggest priorities. We ought to recognize that many are seriously addressing the issues, particularly some of the non-governmental organizations, and even some of the representatives have chosen to take the concerns as vital problems to discuss. To avoid complications, the United Nations and some countries have also taken measures. But a person's responsibilities to Mother Earth are indispensable (Demaline 2014).

The Link Between Ecological Catastrophe And Human Lifestyles: Humanity has now reached a new age in science. We enjoy all the benefits of our ancestors who are responsible for the tremendous waves of progress by supplying technology, machinery, steam engines, mobile phones, telecommunications, travel networks, etc. to lay the basis for the pleasures and amenities of mankind. In science, the technological age, quantum computing, etc., we are all exceptional. All this reveals humanity's opportunities but recognizes the pursuit of imagination. Humanity and even the human race have been affected by this velocity of change. Although the transition is vital for survival, the very rapid pace of change has placed us in a difficult situation to solve the issues of widely accepted good and sustainable social progress. Our lifestyle has changed today because of sudden growth in all of these areas. It has influenced both modern existence and the whole ecosystem.

It could be said that most of today's country's problems originate from the tendency, sometimes unconscious, to make scientific community and technology's methods and goals a metaphysical paradigm that shapes human livelihoods and society's functions. As we have encountered the detrimental nature of this type of epistemology that is governed by the powerful for their vested interest, it is very essential to inspect who is trying to guide this understanding. One example could be the exploration of nuclear power and its use (Kincaid, 1999) We know that both humanity and ecology are threatened, but our ideas are obscured with misconceptions of growth and physical strength. Today's capitalism isn't obsessed with mankind's well-being, where all the fundamental needs are met for all, rather they are involved in extracting benefit. The industry does not guarantee a secure environment and essential social evolution for the future (Giblett 1996).

It continually distracts human minds and sets in motion an increased appetite for new experiences. The development of the mind media has played an important role in this area. Capitalists inevitably dominate the media and they excel in spreading their agenda of creating the class structure for their economic benefit and suppressing the dissemination of any of the threatening facts, such as the environmental crisis. We also surrender to finding soothing and exciting data that is all about the virtual environment. Dr. Hannah Hamilton of Kenyon College figures out that when people have very little influence over the result, the anxiety generated by worrying about environmental issues can be especially strong. Since one person alone does not solve the problem, and only one action is just not enough, individuals are especially likely to seize up and overlook the question. We also limited ourselves to individualism, not thinking about what's going to happen next door. So, we don't care about what's going on in the Polar Areas, so we don't experience it explicitly. We are not even in immediate communication with the issues. The damage caused by the impact of each state in India on global warming is not seen, which renders us oblivious to the issues. The individualistic way of life drives one to reckless individuals when it comes to the general welfare.

While educational institutions have taken a particular interest in carrying out tasks and slathering ecological crisis content, this is just becoming a practice. Students are worried about the burden of cultivating a shrub and taking good care of it (Haraway, 1999). Education is primarily based on livelihood rather than enjoyment of nature or ecological improvement and sustainable interest. For several proposals, for example, the plastics we use and throw, which are not recycled, we mostly use non-renewable substances are of greater importance today. Any of the coasts of the sea are poisoned by plastics that do not control human conscience. The problem of water has been a huge challenge for all of us. As rightly stated by Samuel Coleridge in his poem "The Rime of the Ancient Mariner"(Glottfelty 1996)

“Water, water, everywhere,
And all the boards did shrink;
Water, water, everywhere,
Nor any drop to drink.” (The Rime of the Ancient Mariner, 1798)

Today’s background in which there is water but full of misery is relevant to this poem. People don’t have any good drinking water. In comparison, water has become a resource where people are selling it and benefit from it. The safety of water available to the vulnerable is an especially serious problem. Many diseases and the outbreak of water-related illnesses, including those caused by microbes and chemical compounds, occur from contaminated water every day (Shiva 1988). A major cause of deprivation and infant mortality is dysentery and cholera, related to poor sanitation and water sources. In several places, groundwater sources are harmed by the pollutants caused by certain quarrying, agricultural and industrial activities, particularly in countries that lack sufficient legislation or control mechanisms. It is not just about polluted air, but also because of deforestation mostly on river banks, freshwater is now being lessened. The Cauvery River in Karnataka, for example, is being cut due to deforestation and land degradation depletion despite the constant need for fertilizers in farm areas. For a warmer lifestyle, we could seek out a few approaches, such as:

1. To increase people’s awareness of the relationship between water and life and to promote common water conservation initiatives;
2. Push the government to adopt a proactive strategy on water use and to centralize and reinforce current institutions of water conservation;
3. To review the harm already done, to identify issues for thorough analysis, and to improve water quality rejuvenation practices;
4. Reviving and propagating ancient methods of water management and adaptive fisheries policies;
5. To create a network of all those who are connected with these problems (Ravindranath 2011).

We will be in the midst of the greatest period of extinction of species over the last 60 million years. Usually, between one and five species yearly go extinct. Scientists estimate, however, that we’re already losing species at between 2,000 and 10,000 times the regular rate, with constant news species extinction. Before we learn about them or the advantages they carry to our cosmos, multiple species will vanish. Human influence has led to an increase in biodiversity being lost. Invariably, our short-sighted framework to substantial products has led everyone to cut down forests that are home to several species. The ecosystem that will be useful to us in the coming years is generously unearthed. The use of too many plants that will be very beneficial to our children is not known to us. We recognize that everything in existence is interdependent. The depletion of every ecosystem would cost humanity a great deal. The disappearance of birds or insects, since they are actively interested in our agriculture, will result in the loss of mankind itself.

Any extinction of biodiversity thus lands us in a very serious situation.

We ought to establish a far-sighted biodiversity management strategy because we are involved in immediate benefit and enjoyment. Our culture has changed so much that we suddenly need something. We could not search for long-term profit in the future (Shiva, 1988). We are taught to believe in our nation as an imaginary frontier, which then in turn helps us not care about what is happening at the time of the fence. We recently learned that under a fire attack, the Amazon forest barely became a problem for many politicians from various regions of the continent. We somehow ignored it despite recognizing that Amazon comprises broad biodiversity, supplies 20 percent of oxygen and home to edible herbs. We have indeed sought to create a connection between ecological disaster and sustainability practices. Now let’s reflect on what are some of the steps that should be taken to avert an environmental crisis?

Actions for a Safe and Environmentally Sustainable Living: First and foremost, eco-friendly anthropology needs to be established. Without proper anthropology, there can be no environmentalism. It is time for humans, like all other species, to deconstruct our notion of anthropocentrism as the masters of the universe into part of existence. In nurturing and safeguarding nature, we should regard ourselves as conscientious co-creators. Any disruption or malicious intent will kill us by embracing the idea that everything in existence is intertwined. There is no improvement until, with deliberate commitment, we change our lifestyle. Reasonable external arrangements are desperately needed since certain local councils are not capable of successful action. Policies must be free of bureaucracy and governance from pressure (Ravindranath, 2011). It is important to transform society through minimal production and consumption over wasteful production, over-consuming mindset use and throwing away because we know that there are enough products to meet the needs of everyone in the world.

It is essential to stimulate renewable energy use. Very little use of non-renewable energy must be noted by international leaders and some fuel and automobile use laws should be made. It is necessary to encourage individuals to use the seasonal food of a particular place wherein they live. Sea creatures and water pollution may be disrupted by extensive imports and exports across the sea. At the local level, the emphasis needs to be on energy conservation, waste control, sustainable farming development, waste disposal, water supply conservation, local retail coordination, well-controlled drainage and, most critically, growing enough trees to preserve the environment (Buell, 2005). Community and school-level curriculum need to be more focused on building eco-friendly knowledge and appreciation for nature. For the environmentalist, educational institutions have to give time. The idea of sustainability must be revised in the minds of children that improving the well-being of everyone, namely all other species, is not constructing resources by killing environments.

Table 1. Future Threads

Ecological problems	Resources & areas damaged
A huge surge of water level	Control of coasts
Increased rain outbreaks, crop failures, earthquakes, warmer temperatures	Pitfalls on Human Wellbeing
A scenario of Glacial Melt	Workforce and resources
Transition of consistency and volume of water	Distribution of Water
Disparities in variations of rainfall	Plans for Disaster Management & Restoration
Variability of conditions and regions of development	Agreements

We believe a much more vital aspect of our life than statistics in general with our viewpoint on nature, readers should embrace the part of nature in each of the respective work on green literature. The description in green literature is so wonderful and natural for its genre that it must have an undeniable place in every record of its specialization. Erotic gratification is what it seeks in nature; it is also receptive to the richness of the earth, and the bond between man and soil. Rethinking the art of Green Writing, one would hopefully understand that it would be the supreme and ulterior problem to embrace and integrate a happy and better relationship between humans and nature. The inclusion of ecocritical values into the work of literature itself is preferably about re-examining accompanied by re-evaluating the sense of perspective that the framework of the contemporary age should value (Mahmood 2012).

CONCLUSION

The Romanticists had seen the potential of nature, which they consciously responded to as the beauty of the world declined in times of industrialization. Today, in its artistic reaction, literature must stand for nature to respond to the breaking down of Mother Earth. Literature is not only a script that is written, but what is conveyed in different media. Visual contact now plays an important part in people's lives. We all learn that even by making falsity as reality, how a movie or news will persuade viewers. Through different messages, the persistent projection of consciousness of ecological problems and eco-friendliness could be ingrained throughout the minds of individuals. Our lifestyle, looking up to nature, still needs to be improved. As Vandana Shiva says, she learned it all from the forests. We ought to switch to the physical world, further from the virtual environment. Nature will show us much more than what is learned in the education curriculum. A human who is attuned to nature was a very well entity that is receptive to creatures. The consumeristic society of today distracts us and makes us feel unsatisfied with products that we have for the intent of gain. So, let us benefit from the natural world to evolve in peace as one amongst the other inhabitants.

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A Study on Students' Attitude Towards Learning of English

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ABSTRACT

English, the language has gained its significance as an international language and is being used in all parts of the world. As reported by Graddol (1997), there are three types of English language speakers: 1. those who speak and have it as first language, 2. those who speak it as second or additional language, 3. those who learn it as a foreign language. There are many research findings to show that there are many affective variables that play a major role in affecting language learning. The present study aims to study the affective variable attitude and its role in learning English as a second language. The study focuses the tertiary level learners of a private medical institution pursuing their under graduation. The study participants were informed the purpose of conducting the study and they were assessed using (circulating) a questionnaire through Google-form targeting to extract their cognitive, behavioural and emotional attitude towards learning of English as second language. The data analysed reported that there is no significant difference in gender towards learning of English as a second language. But, there exists a difference with regard to their residential background.

KEY WORDS: ATTITUDE, ENGLISH LANGUAGE LEARNING, AFFECTIVE VARIABLES, COGNITIVE, BEHAVIOURAL AND EMOTIONAL.

INTRODUCTION

Learning a second language is a tiresome and reckless for many of its takers. In most countries English is considered as second, foreign or the business language. A non-native speaker at the tertiary level learns English as a second language and they in spite of being exposed to the learning of the language still finds it difficult to imbibe in to their learning process in order to express themselves well. What could be the reason for them to fail expressing themselves? In connection to this there is identification that certain affective filter that plays a major role in affecting the learning process. Krashen reports that the mental block such as lack of motivation and attitude affects the learning process.

To support Krashen's report many studies have shown that the affective blocks in learning is one of the reasons for poor performance in English language learning. Attitude according to many researchers is considered to be one of

the main factors that affect the learning. There is a belief that exists, if a learner does not possess positive attitude towards language learning it is quite difficult to attain the best through learning of it. English at tertiary level has to be looked at as a language which would help them in preparing themselves to face competitive exams where it is given the utmost preference. This realization and need stands as the background of the study in concentrating on the three dimensions of attitude cognitive, behavioural and the emotional in carrying out the study among the tertiary level students of a reputed medical and research institute.

Review Of Related Studies

Definition and reviews: The Longman dictionary of Applied Linguistics and Language Teaching defines "attitude is what the speakers of different languages or language varieties have towards each other's languages or their own" (2002, p. 297). In the Indian context it is found that students need motivation to study language, specifically the professional students who have to get employment in field related to them need good communication and language skills which is possible only if they have positive attitude towards learning a language. One has to keep in mind that learning brings positivity in the individual's in terms of emotional and cognitive aspects that forms a basis on their behaviour.

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Learning a language is a boon and knowing a language would help an individual to express better. There are many reasons to set focus on students' attitude towards learning a language. Firstly, it is believed that attitude has influence on behaviour, (Kaballa and Crowley, 1985), secondly attitude influences success or achievement as said by (Schibeei and Riley 1986). According to Abidin, Pour-Mohammadi and (Alzwari 2012, p.119) it is found that "it is good to know the language which can help us express our dreams and hopes" In the words of (Fakeye, 2010) learner's attitude is acknowledged to be the most important factors that highly imparts language learning. (Latchana and Dagnew, 2009) observed and said that attitude is accepted as a significant factor in understanding human behaviour and defines it as the mental state that comprises of beliefs and feelings.

The belief a learner has is directly reflected with success in language learning. There arise many questions when we look at the word attitude interconnected with language learning that is how to define attitude in connection with language learning? , how an attitude is formed? whether there could be change in the attitude of a learner or would it remain the same? etc. Kara, 2009 observed that "positive attitude leads to the exhibition of positive behaviour towards the course of study, with participants engaging themselves in courses and striving to learn more. Such students are observed to be much eager to solve problems and gather skills needed for every day need and participate themselves emotionally, the cognitive aspects of attitude involves the beliefs of the language learners about the knowledge that they receive and their perception in the course of learning a language (Abidin et al. 2012).

The cognitive aspect comprises the beliefs and understanding of the learners about the knowledge and the process of learning the language. The cognitive attitude could be classified into four by connecting the previous knowledge with the new one, creating new knowledge, checking new knowledge and implementing the new knowledge in many situations. Since attitude is regarded as one of the key factors for achievement Freg and (Chen 2009) stated that "Learning process is an emotional process. It is affected by the emotional factors. A study was conducted on the EFL students focusing on the demographic variables like gender, background, year of study etc in terms of behavioural, cognitive and emotional aspects by (Abidin et al. 2012). The participants showed a negative attitude towards learning English. (Cabasang 2013) reported that attitude is the key variable in language learning and students accumulate information to gain knowledge and if they have positive outlook towards the target language; therefore it is the teacher who should look at the students feeling, beliefs and behaviour in order to address the intended knowledge of the target language.

Significance of the study: As there are many researchers conducting research on the affective filter variables, this study would interest such researchers focusing on the

demographic variables such as background and gender of the ESL students.

Purpose of the study: The main purpose of this research is to study the students' attitude towards English learning at the tertiary level. To find, 1. Whether there is a significant difference between the gender with regard to cognitive, behavioural and emotional aspects of attitude towards learning of English as second language? 2. Whether there is a significant difference with respect to the residential background?

Objectives of the study: The aim of the study was to know the students' attitude towards learning English as second language with particular reference to the tertiary level learners. The study also targeted to address the specific objectives:

1. To identify the behavioural, cognitive and emotional aspects of students attitude towards English language learning
2. To check whether gender or the residence affect their learning attitude.

MATERIALS AND METHODS

The study adopted random sampling technique and quantitative in nature. An adopted questionnaire was used to measure the variables. The study participants were well informed about the purpose of collecting data from them. They were asked to fill out the form since the data collection fell in the period of pandemic and students were attending online classes. It was not possible to do in person data collection. So, the research was carefully done after formulating the form, and the needed instructions the study participants were given with the link to access the google form and they were instructed to give their honest response which has served the paper with the existing result (Abidin 2012).

Participants: The study has employed the simple random sampling technique, where 63 (female=52 and male=11) students were selected as the study participants.

Instrument: The questionnaire adopted and used to collect data comprises of 30 items concerning language attitudes. The first 10 items refer to the behavioural, the second 10 items refer to the cognitive and the third 10 items indicates the emotional aspects of attitude. The statements were put in a five-point Likert scale from Level 1 strongly disagree to level 5 strongly agree. Reverse coding was done to 12 numbers of questions which are under behavioural aspect questions 1, 5, 6, 7, 9, 10, under cognitive questions 13, 16, 18, 19 and under emotional questions 1 and 2 were given reverse coding. The reverse coding was given to negative worded questions.

Analysis and Interpretation: The collected data have been analysed using SPSS software. The descriptive analysis shows the interpretation of the data collected.

The independent t-test was done to identify the mean, standard deviation and significance between gender and the categorical variables were measured using one-way analysis of variance (ANOVA) to find the significance related to residential background since the behavioural

and the cognitive variables had a significant difference. Post-hoc test was applied to find the multiple comparison. The above table shows the result of the independent t-test which shows that there is no significant difference between the genders towards learning of English as a second language.

Table 1. Independent t-test presenting total number of participants, mean, standard deviation and p value

Variables	Gender		Sig (P value)
	Male (n=11)	Female (n=52)	
Behavioural	37.1818 (3.9)	38.1731(6.4)	0.513
Cognitive	38.2727 (4.1)	39.6731(5.9)	0.464
Emotional	34.6364 (9.1)	38.4423 (7.1)	0.132

Table 2. One –way analysis of variance (ANOVA)

Variable	Residence Rural		Urban		Suburban		Sig
Behavioural	34.7000	4.94526	39.4222	5.41248	34.1250	8.02563	*.011
Cognitive	35.0000	4.00000	40.9778	5.06094	36.2500	7.16639	*.002
Emotional	34.5000	5.79751	38.8000	7.58767	36.1250	8.93528	.219

P <0.05 is significant

Table 3. Post-hoc multiple comparison test

Variable	Residence		
	Rural Vs Urban	Rural Vs Suburban	Urban Vs Suburban
Behavioural	.021	.833	.019
Cognitive	.002	.615	.021
Emotional	.107	.650	.358

Table 2 shows the one-way analysis of variance (ANOVA) test which is used to measure the significance related to the variables which are more than two and here we have three aspects to be measured they are behavioural, cognitive and the emotional aspects so this one-way analysis of variance (Anova) test has been used to find whether there exists significant difference between and within groups based on their residential background and it was found that the two attitudinal aspects Behavioural and Cognitive showed significant difference, whereas the emotional when compared to the behavioural and the cognitive did not show any statistically significant difference in the P value. This finding has led to the multiple comparison test called the post-hoc test to find the significance with respect to the behavioural and the cognitive attitudinal aspects towards learning of English as a second language (Jack 2002).

Table 3 represents the post-hoc test which is done to

find multiple comparison and it was done only for two attitudinal variables behavioural and cognitive with respect to the residential background, since there was a difference only in those two variables (Kaballa 1985).

RESULTS AND DISCUSSION

Many factors play its role in finding the learners' attitude of learning English as second language. The present study is found to say that there is no significant difference in the gender towards learning of English as second language but the factor –residential background has an affectation in the learners' behavioural and cognitive aspects of attitude towards the learning of English as a second language (Fakeye 2010). The same study can be conducted with other different variables such as age, social status, parental support etc (Kara 2009). Since it is found that the affective filter variables have direct influence and affectation on the learning of English as second language every teacher is advised to carefully design the materials to fit to the entire class, having in mind the contribution of each factor that acts as a key to the learners' achievement (Cabansag 2013).

CONCLUSION

To conclude it is understood that there are many affective filter variables that play a major role in the learners' attitude towards learning of English as a second language. This study focused on the affective variables that has key role in learning a language which paved

way for the researchers to understand the factors that affect and influence the learners attitude in learning the English as a second language. Also this has made the researchers think how much of cautiousness should be there in the minds in receiving and providing the language to its best.

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Gender Wise Perception Towards Teachers' Use of Motivational Strategies in ESL Classroom

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ABSTRACT

A key factor in the learning of ESL is motivation. Motivation plays an essential part in students' performance and achievement and since they look at the teacher to be their role model motivational factors in a teacher is to be concentrated much. This study aims to revisit students' perception especially with gender towards the teachers' use of strategies that motivate the learning of English language. The sample comprised of 58 students who travelled with the teacher for a period of one full semester and the responses provided by them about the strategies are explicitly pronounced. The data were collected through circulation of questionnaire posted through Google forms. The questionnaire comprised of 15 items, each question was fixed with a five-point likert scales ranging from strongly agree (5) to strongly disagree (1). The study is done with t-test analysis to find out whether there is a significant or there is no significant difference between genders of students towards teachers' use of motivational strategies. The study findings conclude that there is no statistically significant difference between the gender towards teachers' use of motivational strategies.

KEY WORDS: MOTIVATION, PERCEPTION, MOTIVATIONAL STRATEGIES.

INTRODUCTION

Motivation And Motivational Theories: Motivation is the key component that is looked at as the goal directed feature or behaviour according to many language researchers (Adelman & Taylor, 1990). Teachers are regarded as people who induce and stimulate the growth of the learners and between the learners and the teachers' motivation play a critical role in the process of teaching and learning. In the process of learning it becomes easier when there is an urge and thirst to learn things especially with interest. That interest could be from within or from any external factor and here the external factor is the role of the teacher.

In the growth of human life learning is a fundamental process, successful learning happens through motivation. There are varied approached of teaching that encourages

the learners to go deep in to learning of anything with personal comprehension. According to Biggs (1999) learning environment plays a major role in the motivational context to in depth learning. Motivation paves way to 'lifelong learning'. (Schunk, 2000) has reported that defining motivation widely differs and that there exist diverse theories, interpretations and it is a complex component to describe. The learners may show difference in their adoption of strategies with reference to the use of teachers' motivational teaching strategies.

It is the Latin word movement that has given rise to the word motivation. (Lewin 1938) reported that motivation is the act of acquiring something to benefit self in order to achieve a set goal. It is a determinant of thought and action. Motivational theories give us a vivid picture on the different dources of motivation and how it influences under four different psychological variables, they are behavioural, humanistic, cognitive and social learning and these having the sources of motivation with reinforcement of factors like extrinsic, intrinsic, intrinsic and both extrinsic, intrinsic reinforcements respectively influenced by operant behaviours like rewards, incentives, establishing self-esteem, self-fulfilment and determination with beliefs, attributions for success and failure expectations and value of goals

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expectancy of reaching goals. This is derived from the earliest behavioural theories by Skinner.

Perception: According to (Tynjala 1997) perception is defined as more than observation, thinking and much more than being aware of things by means of the senses. In the words of Struyven, (Dochy & Janssens 2003), perception comprises of all acts through which people share the 'meaning' and the 'concept' to the surrounding world. Students can have perceptions towards the entire factors that concern their learning, especially the teachers presentation of material, topics relevance, text book prescribed, teachers providing of opportunities to students to express, how teacher addresses each individual in the classroom, the practice given to them for the topics that are handled, feedback provided, teachers behaviour, and so on.

Review of Literature: The vital factor that stimulates students' motivation is the teachers' motivation and the strategies that are adopted by them to influence the life long process of learning a language. It is true that only when a person is motivated that same amount of motivation can be shared with others if not nothing could really happen. It is simple that first a teacher should be highly motivated in order to motivate their students. Unmotivated or demotivated teachers' cannot raise or enhance the students' interest. Teachers are father figures who are if motivated and sustain with either the same level or an improved level can easily be identified with their approaches in their classrooms and such classrooms could be seen with positivity, warm-hearted and much active classroom where learning happens emphatically. According to (Ames 1990) reviewed scholarly articles and highlighted that there are eight general instructional strategies prevailing in order to increase students' participation they are using extrinsic rewards, goal setting, encouraging social cooperation, developing students self- confidence and offering choice, developing circumstantial interest and championships.

It is believed that there is possibility in changing students' motivation in a positive direction and in order to achieve this possibility teachers' methodological repertoire plays a key role. To improve students' motivation, it is best suggested that teachers' behaviours and instructional practices play an important role (Assor et al.,2005; Bernaus & Gardner,2008; Corpus, McClintic-Gilbert, & Hayenga,2009; Dweek,2003; Gottfried, Fleming & Gottfried,2001; Jang, Kim,& Reeve, 2012; Lai & Ting,2013; Loima & Vibulphol, 2014,2016;Niemic & Ryan,2009; Papi & Abdollahzadeh, 2011;Urhahne, 2015). In the words of Niemic & Ryan, 2009; Reeve, 2009 ,the students intrinsic motivation and lifelong learning is promoted by the teachers autonomy-support styles as it gives the sense of control over the task. According to (Deci et al., 2010) the intrinsic motivation of students happened through much space given to them by the teachers for individual learning.

In the process of teaching and learning strategies play an inevitable role. According to (Mehrgan, 2013

) language teaching strategy is a set of pedagogical procedures imposing a definite learning strategy on the learners to develop the competence in the target language. (Takac 2008) describes teaching strategy to be everything teachers do or should do in order to help the learners learn. Teachers use strategy depending on the time available, the material as well as its effect on the students. In the process of learning there is sync between the teachers' use of teaching strategy and students' motivation. (Cheng & Dornyei, 2007) found if the teacher provides appropriate conditions or environment to learn and utilize motivational teaching strategies that motivated the learners to a greater extent. Thus, it is made clear that teachers have an inevitable role in the students' success in learning English as a second language. It is advised that teachers must adopt a suitable teaching strategy that best suits the students' which would make students' better understand the learning objectives and keep them highly motivated to learn the language.

Statement of the Problem: In the process of learning the second language to an ESL learner motivation is very important. The teacher as a facilitator should facilitate learning by implementing strategies that would help or better suit them (the learners) to have sustainability towards learning of English as a second language.

Aim and Objective of the Study: The study aims to find the gender wise perception towards teacher's use of motivational strategies. The study assesses whether there is any significant difference or no significant difference between the genders of students' towards their teacher's use of motivational strategies in the English classroom.

Objectives:

1. To find whether there is or there is no significant changes according to the gender of students to the strategies they were introduced to by the teacher in the English classroom.
2. To learn the strategies that were implemented by the teacher in arousing the motivation of the students.

Hypotheses:

Ho: There is no significant difference between the gender towards teachers' use of motivational strategies.

H1: There is significant difference between the gender towards teacher's use of motivational strategies

Research Question:

1. What is the gender wise perception of students towards the teachers' use of motivational strategies?
2. Whether those strategies adopted by the teacher made significant changes in the gender wise learning of the language?

MATERIAL AND METHODS

Participants: The data were collected using convenient sampling method from 58 students who took up English classes for one full semester of 30 hours

(2 credit programme). As approached the students showed willingness to participate in the study. With respect to gender 38 female students and 20 male students have participated in the study. The questionnaire consisted of socio-demographic variables like gender, mother tongue,

and parents' occupation, mode of instruction at school and self assessment of their level of language efficiency. But this study particularly concentrates on gender and gender wise perception towards the teacher's use of motivational strategies in the classroom.

Table 1. Participants Response

	Strongly agree (5)		Agree (4)		Neutral (3)		Disagree (2)		Strongly disagree (1)	
	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male
Q1	29.3	15.5	32.8	19	3.4	0	0	0	0	0
Q2	20.7	17.2	36.2	13.8	8.6	3.4	0	0	0	0
Q3	12.1	12.1	22.4	8.6	19	6.9	12.1	6.9	0	0
Q4	37.9	22.4	22.4	8.6	5.2	3.4	0	0	0	0
Q5	19	19	34.5	12.1	10.3	1.7	1.7	1.7	0	0
Q6	25.9	15.5	34.5	17.2	1.7	1.7	3.4	0	0	0
Q7	34.5	20.7	27.6	12.1	3.4	17	0	0	0	0
Q8	25.9	24.1	32.8	8.6	6.9	1.7	0	0	0	0
Q9	19	17.2	43.1	13.8	3.4	3.4	0	0	0	0
Q10	39.7	17.2	25.9	13.8	0	3.4	0	0	0	0
Q11	22.4	15.5	43.1	19	0	0	0	0	0	0
Q12	25.9	10.3	31	19	8.6	5.2	0	0	0	0
Q13	27.6	13.8	32.8	20.7	5.2	0	0	0	0	0
Q14	19	13.8	37.9	20.7	8.6	0	0	0	0	0
Q15	31	17.2	29.3	17.2	5.2	0	0	0	0	0

Table 2. Mean, Standard deviation, t-test, p-value

Questions	Mean	SD	t	p-value
1. The English teacher presents materials in an interesting way	4.41	±0.563	0.353	0.726
2. The teacher chooses topics that she thinks are relevant to students' lives.	4.26	±0.664	1.181	0.243
3. The teacher does not always follow the text book.	3.6	±1.059	0.762	0.449
4. The teacher gives everyone a turn to speak in order to check students' understanding.	4.52	±0.655	0.274	0.785
5. The teacher addresses questions to the whole class rather than to selected individuals.	4.19	±0.783	1.501	0.139
6. The teacher gives students enough time in class to practise their English language.	4.31	±0.706	0.698	0.488
7. The teacher provides positive feedback.	4.5	±0.6	0.457	0.649
8. The teacher adopts a friendly, non-authoritarian manner.	4.41	±0.65	2.065	*0.044
9. It is better to receive feedback from my classmates and teacher.	4.29	±0.593	0.997	0.323
10. The teacher encourages students to have speaking sessions in class.	4.53	±0.569	-1.315	0.194
11. The teacher gives students good reasons for why a specific task is meaningful.	4.38	±0.489	0.795	0.43
12. The teacher creates a supportive classroom environment so students would take risks.	4.22	±0.677	-0.602	0.55
13. The teacher allows students to choose topics for conversation and videos for discussion.	4.36	±0.583	0.356	0.723
14. The teacher supplements the students' text book with visual materials from the internet.	4.24	±0.601	1.472	0.147
15. The teacher monitors students' progress and celebrates their victories.	4.43	±0.596	0.636	0.527

Method: The study has adopted a mixed-method design, which focuses on both the qualitative and the quantitative data. The study gives a descriptive statistical analysis of the data collected. The data obtained were analysed using SPSS 3.6.

Instrument: The questionnaire was adopted from (Elashhab 2020). Motivational Teaching Strategies within Saudi University EFL Classrooms: How to Improve Students' Achievement?. International Journal of Language and Literary Studies, 2(1), 124-141. <https://doi.org/10.36892/ijlls.v2i1.173>. The questionnaire was

circulated through google form through mail to 58 first year students of Physiotherapy who took up English as an elective paper under CBCS Programme of a medical university. The questions are focusing on getting the data about their views on the motivational strategies used by the teacher in order to improve their language learning achievement. Results and discussion: The collected data is inferred in the tables that follow.

Table 1: Distribution of the percentage with respect to gender wise perception of the questions number Q1-Q15 with likert scale ranging from strongly agree (5) to strongly disagree (1). The questions are as follows:

1. The English teacher presents materials in an interesting way.
2. The teacher chooses topics that she thinks are relevant to students' lives.
3. The teacher does not always follow the text book.
4. The teacher gives everyone a turn to speak in order to check students' understanding.
5. The teacher addresses questions to the whole class rather than to selected individuals.
6. The teacher gives students enough time in class to practise their English language.
7. The teacher provides positive feedback.
8. The teacher adopts a friendly, non-authoritarian manner.
9. It is better to receive feedback from my classmates and teacher.
10. The teacher encourages students to have speaking sessions in class.
11. The teacher gives students good reasons for why a specific task is meaningful.
12. The teacher creates a supportive classroom environment so students would take risks.
13. The teacher allows students to choose topics for conversation and videos for discussion.
14. The teacher supplements the students' text book with visual materials from the internet.
15. The teacher monitors students' progress and celebrates their victories.

Table 2 indicates that there is no statistically significant difference at $p \leq 0.05$ between the genders and the acknowledgement to questions is the same, but to one variable alone there is a significant difference in the p value that is to q8 "the teacher adopts a friendly, non authoritarian manner" with p value of 0.044 which is statistically significant at $p \leq 0.05$. Thus, it is found that there is no difference between the genders in perception towards the teacher's use of motivational strategies. The similar set of questions used by Elashhab, S. showed that of the 100 students from whom the data were collected to question 8, 68 students strongly agreed that the teachers manner supported their learning and 32 expressed their neutrality towards teachers being non-authoritarian and friendly in approach.

CONCLUSION

In the process of learning a second language both

external and internal factors have its role, undoubtedly, motivation ranks high among the external factors. Strategies are effective implements to stimulate the participation of the students. It is good to have a learner- centered and goal -oriented atmosphere. According to Dornyei, 2001:28 it is reported that strategies are techniques promoting an individual's goal-centered performance. Teachers possessing power have liberality to create dynamic materials to energise the motivated and re-energise the demotivated students'. Successful teachers' adopt strategies and prepare well concentrating on the participation of their students. To conclude, teachers' are to be motivated first in order to motivate their learners, without sufficient motivation and implication of suitable strategies even individuals possessing an exceptional ability could not continue learning for a longer period of time.

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Absolutization of Political Power as an Anti-Thesis to Democracy: A Study India Select Novels of Benyamin

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ABSTRACT

The absolutization of power is dangerous and toxic. It is a threat to humanity whose chief characteristic is diversity, as it leads to the jeopardizing of the same. History has shown us how absoulitism often challenged the existence of the other, marginalizing it and finally making it non-existent. When applied to political power, absolutization suffers from the very same defect. This paper seeks to show how Jasmine Days and Al Arabian Novel Factory explore the pre and post revolution scenario in the City of Joy. Both the novels are centered on 'His Majesty' who enjoys absolute power and silences the voices of dissent like that of the writers, activists, rebels and finally against his own people in the country. The absolute power of 'His Majesty' channelizes the various government organizations within his government to silence these voices- the essence of democracy.

KEY WORDS: ABSOLUTISM, POLITICAL POWER, DEMOCRACY, VOICES OF DISSENT AND THE OTHER.

INTRODUCTION

Conflict is inevitable when diverse groups of people live together. In order for these groups of people to thrive as a society and live in harmony, governance by law and order is a mandate. Humanity has witnessed different types of governments. A family or clan-based government is put forward by the evolutionary theory. Force theory talks about dictatorship rule and the divine right theory is all about monarchy. Finally, through long years of disappointments and failures emerged the democratic way of governance. It's based on the mutual understanding between the governing and the governed. The above-mentioned types of governance have always posed a challenge to democracy. It shows how power if vested in one individual or in a powerful group will result in the misuse of the same. It can also be sometimes true to democracy if power is absolutized. The intrinsic problem in all of these categories is therefore the absolutization of power.

Benyamin, the author of the novels under consideration, Jasmine Days (JD) and Al Arabian Novel factory (AANF) lived in Bahrain for many years as a migrant worker. His novels explore the pre and post revolution scenario of an unknown middle east country from the perspective of two protagonists namely Sameera Parvin in Jasmine Days and Pratap in Al Arabian Novel Factory. The novels are centered on the ruler who is called as "His Majesty"(JD 81). He enjoys absolute power and silences the many voices of dissent. He channelizes his power through various government organizations. These novels reveal to us about how protests, dissent and revolution can unfold in the face of an authoritarian regime (Beethan 1963).

Jasmine Days presents the story of Sameera Parvin, a Pakistani who lands in the city to stay with her father and work in the Orange FM. Sameera understands the dynamics of power structure in the country where her uncles and father are part of the police force. Majority of the police force consist of people from Pakistan. While working in the Radio station she encounters people from diverse countries. Ali Fardhan, a native of the country expresses his opinion about the outsiders who live a first class life while the natives are treated as second class people by "His Majesty's"(JD 81) regime. The death of the innocent boy Jasim brings in a spark for revolution. People start to organize peaceful protest against the regime. The people throughout the country, especially the natives voiced their displeasure through their protest in

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the Pearl of Square. Sameera understands the background to the issue and inwardly she supports the protestors for their logical reasons towards the regime but outwardly she supports the regime (Benyamin 2019).

The migrant population in the country are in support of “His Majesty”(JD 81) and show their solidarity towards him. This brings in a breach between Sameera and Ali’s friendship and finally he is removed from the job because of his participation in the protest. The situation starts to worsen when the protestors become violent towards the police force. Sameera hears a news which shatters her. While controlling the protestors in the protest, her father was killed by a youth who drove the car mercilessly over him. Later Sameera comes to know that it was her friend from FM station, Ali who killed her father. She is in a state of shock because of her close friend murdering her father. Later “His Majesty” decides to give a huge settlement money with a demand that Sameera leave the country if she accepts the regime’s settlement. When she is hesitant to accept it and decides to dissent against the regime, her uncle shows her the video of “His Majesty”(JD 81) attacking women who dissented against him.

The protestors in this protest are against the regime for equality and freedom and are not against the foreigners. A voice very prevalent within the protestors is that the foreigners have a high stake in the survival of the regime as it provides them with various economical and personal benefits. While the foreigners held a rally in support of “His Majesty”(81), the locals say, “ Mr. Vulture came to power forty years ago and hasn’t allowed any democratic process in all this time”(Jasmine Days 104). The protagonist Sameera requests Rajeevan to broadcast the real news about the protest that is happening in the country. She also says how she needs to stay on His Majesty’s side in order to survive in the country but inwardly she wants the protestors to win. The locals resist against the move of the foreigners and tweet, “History will judge you” (JD 144). The revolutionaries claim that government and its agencies only publish one side of the stories that happens in support of the regime and avoid the voice of the locals (Gill 2020).

When the protest is at the peak in the Pearl of Square, the ruler is busy dancing with the dancers of the neighboring country. Throughout the novel Sameera is held in a double state of confusion between the regime and protestors. “The protestors had finally broken down-they were now running away from the final fate that awaited them.”(JD 190). Many a times people in power try to silence the voice and dilute history, exercising hegemony against civil society protest which happens against them. Pratap Bhanu Mehta in conversation with ‘The Wire’ with Karan Thapar, talks about the government’s intolerance of those who disagree with it or oppose it thus, All that matters is the crushing of real and imaginary enemies, by hook or by crook. It encourages violence against anyone who is not in tune with it. The government annihilates our will, our reason, our spirit, so that we all become willing supplicants in its ideological project.

“His Majesties”(JD 81) regime decides to bring down the symbol of protest site, post revolution, being very cautious to erase the memories of protest, dissent and the revolution. Many foreigners in support of “His Majesty” claimed that the symbol of hatred and division will be brought down immediately referring to the protest site. What they fail to realize is that to erase a cultural symbol of protest is to only temporarily obliterate the memories of the revolution. To hide the truth and reality which is hidden from the outside world is an act of authoritarianism. Rightly did Mark Hauggard in his work Democracy, Political Power, and Authority comments that “Pure political power, devoid of violence and coercion, is a rare phenomenon ” (1050). One question that haunts the mind of Sameera is how her father and her uncles in her family turn into acting agencies of the government in the field by attacking innocent women, children and men. She is confused by how power and authority when transmitted into bureaucracy, turn people to be violent predators (Benyamin 2018).

Max Weber in his essay The Iron Age of Rationality says, “Bureaucracies may be difficult to destroy because they are created by society. It can also be changed by society” (The Sociology Book 43). The attitude of questioning in the society helps every institution to be responsible to its citizens. A relative of Ali, an old man who comes to talk with Sameera tries to explain the two different aspects of one situation, in the novel thus, Perhaps you didn’t notice this. Up until that scene, your father was the attacking vulture and Ali was the hare but the moment your baba lost his gun he turned into a hare and Ali became the vulture (233). This indicates that people like “His Majesty’s”(JD 81) orders are obeyed faithfully by his agencies which serve and satisfy all his needs.

Sameera feels that due to the polarized minds of her friend Ali towards extremist ideas and her father’s being subservient to the orders of “His Majesty” (JD 81) she is being brought to experience such a pain. But her uncle explains towards the end of the story that “Certain decisions in the country cannot be questioned. Whether we see any rationale behind them or not we must obey them” (JD 243). This indicates the argument of this paper that power can be absolutized by any individual. It can be a democratically elected leader, a Dictator or a Fascist, all alike control every action around them. Enforcing absolute power through the agencies towards people and controlling the actions of one’s own people makes it very clear that democratic aspect of questioning is silenced in absolute power (Hamilton 2017).

The second novel under study, Al Arabian Novel factory presents the story of Pratap, a Keralite-turned-Canadian-citizen working with Toronto Sunday. His boss James Hogan wants him to research on geography and sociology of the West Asian countries. Pratap chooses the nameless Arab country referred to as the City in order to meet his long-lost love Jasmine. His team comprises of four members from diverse countries. In the team Riyaz carries, an air of secrecy with him from the beginning. Pratap meets various people from his native Kerala

especially Biju and Daisy. Their opinions about the regime are positive and they feel very happy to be part of the regime. It is the post revolution scenario, when the protagonist, Pratap, a journalist from Toronto Sunday, reaches the city which is still very much in turmoil. The protest has almost come to a standstill but the spirit of the revolution quite continues. There are several instances in the novel where atrocities are being carried out against individuals and groups (Haugaard 2021).

A poet named Ayat who reads her political poem in the Pearl of Square is questioned and harassed by the police. The whole family is being traumatized for this act of hers. Her trial is conducted for seven months and she is sent to mental asylum. The judge expresses his opinion that writing poetry is a mental illness. This case, is another instance which exposes “His Majesty” who utilizes the bureaucracy to exercise absolute power to control every single act of the people. Pratap while meeting the locals of the country, gets to know their opinion about “His Majesty”(AANF 35). He comes to know how they live in absolute poverty and are treated as second class citizens (Jose 2018).

The regime practices various methods of oppression against the common people. For example, it is a being brought to Pratap’s cognizance how the regime purposefully allows the people to protest many times when it could have been actually controlled without escalating into violence. Pratap meets various activists, writers and radical members to understand the plight of the revolution. When once, he casually visits Riyaz’s room, he comes across a book titled “A Silent Spring” “The story of a people whose lives were ground to dust by the wheels of authoritarianism” (AANF 69) by Sameera Parvin and gets hooked to the story. The story largely talks about the various happenings in the revolution.

One other authoritarian act of oppression by the regime is to restrict the public from reading. Alex Perumal, another character gets into trouble by bringing a book to read. It was suggested by a bookshop owner. This book is banned by the regime to be read and distributed. The act of reading is restricted by the regime because it will create a spark within the readers and impel the country towards revolution, which is a threat to the regime. Due to this restriction, the act of reading Sameera’s banned book is kept secretive throughout the novel. Pratap meets a writer named Al Qaid who has been a part of the struggle against the British rulers. Pratap comes across such people who had dissented against the regime whose voices have forcefully turned silent in the years. Dr. Mamu is one such example. He shares with Pratap how he was locked in a room and prevented from treating the wounded policeman who was left to die by the regime. Through this one death of the policeman, “His Majesty” (AANF 35) ended the protest through his police and military force (Mehta 2020).

When British left the country, they invest all power to one family which was “His Majesty’s” family. Al Qaid says that “we held elections and voted in parliament.

In his fifth year though, His Majesty’s family declared an emergency and disbanded parliament” (52 AANF). Al Qaid opines that it’s a surveillance state and that many within the country are spies for the regime. At the same time Pratap also identifies the spirit of revolution existing even in the post revolution scenario as he meets various writers and activists who were part of revolution at various times.

This shows that it is no rule that in an authoritarian regime that everything should be accepted when it is imposed upon the people. Disagreement with any kind of authority is personal and totally cannot be done away with it. This space for disagreement is found everywhere, explicitly in a democracy and implicitly in an authoritarian regime. Democracy need not be solely seen as a form of government but as the collective spirit of the people. Though “His Majesty” (35) employs absolute power in his governance the people still find numerous ways to react. Even in an authoritarian regime there is no written rule that people should not express their dissatisfaction and disappointments towards the government. The expression of these feelings is the spirit of democracy which could and can be seen in an authoritarian regime too. In his book *Democracy 80 Questions and Answers*, David Beethan and Kevin Boyle, says:

Conventionally we have come to call a state democratic if its government is accountable to the people. Through competitive election to public office, where all adults have an equal right to vote and to stand for election, and where civil and political rights are legally guaranteed (2). But does this mean an autocratic regime need not be accountable to people? In a democracy too there can be shades of autocracy. In an autocracy people can still possess the spirit of democracy which is the spirit of dissent and the spirit of disagreement. In any kind of government, the people are the center. Democracy should not be viewed as a mere form of government but as an attitude, perspective and as a point of view:

Democracy thus presupposes diversity and plurality within society as well as equality between citizens. And when such diversity finds expression, the democratic method of resolving difference in through discussion, through persuasion and compromise, rather than by forcible imposition or the simple assertion of power (4). The absence of any such mechanism in an autocratic regime makes matters complicated and leads to turmoil and revolution in a country. A mode of discussion and compromise if present, will end tyranny and massacre. The possibility of dialogue is absent in the regime and its agencies. Whether it is a democracy or an authoritarian regime where ever power is absolutized, it becomes a threat to the survival of the masses. Even though absolutization of power is an anti-thesis to democracy, it is very much possible in a democracy too. It is precisely why this paper attempts to view democracy not as a mere form of government but as a latent spirit of rebellion and dissent against the absolutization of power. Whether the masses desire it or not power always is absolutized

in any form of government and whether those in power desire it or not people always will react against such absolutized power. Whether one of these is resolved or not, the presence of both is very much there. It coexists and will continue to exist (Weber 2015).

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Cooking their Way to Attachment and Binding Family Ties in the Kitchen: A Close Reading of Select Food Literature

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ABSTRACT

In the post-modern relentless race for money and other material possessions, family bonds seem to have lost strength and significance. Parenting has assumed difficult dimensions and the related issues are a pressing concern of the day. This paper aims to examine the attachment between parents and children through the paradigm of “cooking”. Cooking food using the traditional recipes extends a sense of belonging and connection between the different generations. Family recipes build delicious memories and experiences from the past. Through a close reading and thorough analysis of Amulya Malladi’s *Serving Crazy with Curry* (2004) and Meera Ekanath Klein’s *My Mother’s kitchen: Novel with Recipes* (2014), this paper portrays the value of family cooking. Kitchen forms the backdrop to contour the intricate lines of the special bond of the mother-daughter relationship in these novels. In the light of John Bowlby’s Attachment Theory, this paper proposes to explore the idea that family attachments can be accrued through the art of cooking.

KEY WORDS: MOTHER-DAUGHTER RELATIONSHIP, ATTACHMENT THEORY, FAMILY ATTACHMENTS, COOKING, KITCHEN.

INTRODUCTION

The first relationship of attachment that we develop is with our mother and then with our father and the immediate family in the course of time. It is believed that our relationship with our parents influences the development of all our future relationships also. Attachment is defined as “affection, fondness or sympathy for someone or something.” it is a feeling of love and need for another person, for example for a mother by her child (Calmsage). Attachment is profound and is an ongoing association built up between a child and its caretaker starting in the initial stages of its life and developing over time. Attachment creates a special bond between parents and children and leads to a mutually happy relationship. It permits youngsters to develop a safe base and helps to investigate, learn, and relate things around them. The psychological process of attachment is significant to get

rid of unnecessary stress, and it helps an individual to build mental strength and versatility.

This paper treats how family attachments are viewed from the perspective of “Cooking” to reveal the significance of the art of cooking to strengthen family ties. Towards this end, Amulya Malladi’s *Serving Crazy with Curry* and Meera Ekanath Klein’s *My Mother’s kitchen* are analysed in depth. The objective of the study is to exhibit the representation of cooking as a source of attachment among family members with instances from the selected novels. The primary focus of the study is through the lens of John Bowlby’s Attachment theory.

Objective and Scope: In the present-day materialistic world, people are busy running behind technological advancements and material gains. There is a lack of attachment and lack of communication within families and hence, a study of this nature that propounds the importance of kitchen and the significance of cooking in a family, investigating the space of kitchen as a setting for expressing familial feelings and communicating for and through cooking, helps to maintain and strengthen the attachment within families. Thus, the scope of the study is to analyse selected novels depicting food and culinary art as a predominant content in order to convey

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the significance of cooking in creating a common family space charged with positive energy of attachment.

REVIEW OF LITERATURE

In the present-day world of Zomato and Swiggy, when we have lost the ways of traditional cooking and have moved over to online ordering of food, families have lost connection and are engaged with personal laptops or cell phones, moving into “personal space” and moving out of the “common family space”. Literature is a representation of life in its various aspects. Literature influences and is influenced by these multifarious aspects like social, religious, economic and political spheres. This varied influence leads to a wide range of critical study in the field of literature and multidisciplinary study has become the order of the day. This paper is an amalgamation of Food Studies and Psychology in Literature. John Bowlby introduced the Attachment theory in the field of Psychology.

Bowlby is outstanding as both therapist and psychoanalyst and also exhibits a colossal enthusiasm for child development. He became a physician in the Kids Direction Center at London during the 1930s and has handled numerous extremely resentful children. This experience has led him to understand the strength of the relationship between children and their mother with regard to their social interaction and the emotional pattern of the infants. In general, it shaped his perception about the association between mother and child and this experience led Bowlby to give shape to his Attachment theory in depth.

The core principle of Attachment theory evolves from the ideas taken from Ethology and Developmental Psychology, which were presented to the British Psychology Analytic Society of London in three exemplary articles: “The Nature of the Child’s Tie to his Mother” (1958), “Separation (Anxiety)” (1959) and “Grief Mourning in Infancy and Early Childhood” (1960). After presenting these papers, Bowlby dismissed psychoanalytic clarification for theory and consequently psychoanalysts dismissed his theory. At about a similar time, Bowlby’s previous associate, Mary Ainsworth, was concluding board observational investigations on the idea of new born child connections in Uganda in the view of Bowlby’s Ethological Psychology. Her outcomes and other investigations become the subsequent base for the evidence of attachment hypothesis in 1969. The primary volume of the Attachment and Loss Trilogy, the second and third volumes - Separation: Anxiety and Anger and Loss: Sadness and Depression, were published separately in the year 1972 and 1980. John Bowlby gave the definition of attachment as “lasting psychological connectedness between human beings” (qtd. in Simply Psychology).

As demonstrated by Bowlby, when children go through pressure or stress, they search for closeness with their guardians. He saw attachment as a result of transformative cycles, while behavioral theory recommended that

connection was a scholarly cycle. Bowlby proposed that kids are born to the world with a characteristic drive to outline associations with parental figure. The main theme of Attachment theory is that important guardians who are responsive and attentive to the needs of a baby help the child to establish a feeling that everything is all right in the world. As said by Robert Browning: “God is in his heaven, all’s right with the world.” The baby knows that the caregiver is trustworthy, and this presumption gives the young one a safe basis for exploring the world.

Examination of Bowlby’s Attachment hypothesis shows that when newborn children are put in new situations and are separated from their parents, they respond more to get together with relatives in three different attachment patterns: The first pattern is secure attachment, where the babies displayed misery on separation, but if the parents came, they found warmth and changed quickly. Anxious resistant attachment is the next pattern, where some of the newborn kids encountered a higher amount of discomfort and departed after re-entering with the parents. The third pattern is Avoidant attachment, where the infant displayed no strain of insignificant concern on the guardian’s parting or otherwise ignored the guardians after re-entering or successfully managed to evade their guardian. For later days, the specialist referred to this rundown a fourth attachment type, the disorganized disoriented attachment type, which applies to children who do not have an expected example of attachment practice. (Very well mind).

The attachment theory is the most common speculation about the development of young people and over the previous years has gained a lot of regard from clinicians and specialists all over the world. It has also received the attention of clinical experts, teachers, lawyers, government leaders and policy makers and is the focus of literary research, social work packages, and in the advancement of careers. There are a lot of literary works that portray the art of cooking. Writers from the ancient times as well as the contemporary times across diverse cultures have celebrated its might. Many writers like Chitra Banerjee Divakaruni, Nani Power, Jael Mc Henry and Ruth Rechl, to name a few, have shown the significance of cooking as well as the importance of food in human lives. The literary works represent food in a number of ways. Studies on Food Literature are in vogue with the emergence of the latest trend of interdisciplinary research. Such studies include food and culture, food and gender, food and emotions, etc.

In the article “Self-acceptance by serving food in Amulya Malladi’s *Serving Crazy with Curry*,” the author attempts to demonstrate how cooking is necessary for an individual to accept one’s self by analysing the specific character “Devi” from the novel. Another article “Cookery or Creativity? A Study of Culinary Fiction of Chitra Banerjee Divakaruni, Amulya Malladi and Esther David”, tries to analyze three novels by these authors, to showcase the creative zeal in cooking. There is not much critical research done in the other selected primary work, *My Mother’s Kitchen*, only book reviews are available

as secondary resources. So, this paper is an attempt in the field of Psycho-social study of literature, exploring the importance of cooking in a familial structure by prioritizing the development of attachment through the analysis of various characters of the selected novels. Family bond between its members is vital, as it helps people to manage any situation and it also creates a pleasant atmosphere inside the home.

Lack of attachment results in various issues which can even lead to grave psychological problems. The most prominent resultant issue is that of anger management. Therefore, family connection and affection through attachment is of prime importance. In general, children with no parental attachment exhibit powerless social and socio-emotional impact, such as criminal tendencies, weak ability to solve problems, academic weakness, rage outburst, etc. These negative impacts affect individuals all through their developmental years and often result in juvenile delinquency. A recent news article titled “Pune :13-year-old boy calls 2 minors to play, sexually abuses them; booked”, (Times now news) is a grave instance of an individual’s transformation to a criminal due to lack of attachment in family. The above article discusses a case that happened in Pune city, where a boy sexually harasses two boys who were younger than him. This shows how a person transforms to a criminal due to lack of attachment within the family.

There are some potential approaches to bring back the family association like watching movie, eating dinner, baking, cooking, playing games, reading, walking and engaging in craft work, together. This study concerns about the cooking activities that engage a family in getting closer together and how it helps develop a well-knit, healthy and happy family. Food unites individuals and cooking at home is considered to be an excellent method to join family members over the kitchen cabinet and the dining table. Everybody adores home prepared food because it is healthier than junk food. Receiving grateful inputs and appreciation for one’s cooking lifts a person’s confidence. Cooking aids in bringing the family together, although done with an intention to ease the drudgery of the task and also incidentally brings them closer to each other. Helping each other during cooking, relatives can formulate deep rooted recollections. The cycle of home cooking is a method of planning food with the formula of affection.

The time devoted in the kitchen encourages the family members to get an opportunity to talk to one another, particularly with regard to the Indian method of cooking, the craft of cooking is passed from one generation to the next, particularly from mother to the girl child. And likewise cooking assists with tackling issues among relatives by conveying food plans or recipes and building solidarity on the kitchen table. The creativity in the process of cooking can assist in creating happiness and also in expressing their emotions. Amulya Malladi is an Indian author and a talented storyteller who is famous for writing about the theme of the immigrant community. She was raised in the state of Madhya Pradesh, completed

her graduation in Electrical Engineering from Hyderabad and her Master’s in Journalism from United States, and is presently staying with husband and two sons in Denmark. Her works include, *A Breath of Fresh Air* (2002), *The Mango season* (2003), *Serving Crazy with Curry* (2004), *Song of the Cuckoo Bird* (2005), *The Sound of Language* (2007) and *A House for Happy Mothers* (2016). A Significant number of her books have been translated to various languages like German, Spanish, Danish, Romanian and Tamil. Most of her books are concerned about joy and sadness experienced in human life and also give importance to both career and personal life. In an interview, she says:

I want to tell the story of a career woman who doesn’t have to give up her career because she realizes that her family is more important – no, I want to tell the story of a woman who has her career, the family and whatever else she wants. I want to tell the story of a woman who has a nervous breakdown and takes the time to get better; not someone who drags herself through life becoming smaller and smaller until she disappears into her darkness of depression and no one even notices that she’s not there anymore. (Jaggery).

In *Serving Crazy with Curry*, Malladi shows how the relationship between the California immigrant protagonist Devi and her mother is maintained through the act of cooking. At the beginning of the story, the mother-daughter relation is strained and slightly negative, but towards the end of the book, their bond becomes strong through their act of cooking. Devi is considered to be a failure in her personal and professional life. She is depressed to the extent of deciding to kill herself. Before the ultimate moment of committing suicide, she made a spreadsheet and listed out all the reasons for dying and also those for not dying. There were many reasons to die, such as having an abortion, falling in love with a married man, being completely in debt and unable to pay rent, etc.

The prime reason for her to not commit suicide was that she had a great family. Before committing suicide, she thought of calling her father Avi vutura, who is a wealthy man who owns a Technology company. She was not able, however, to talk to her mother. Since her mother spends her entire life in the kitchen, Devi does not like her mother, and does not want to be compared with a mother who has no achievements. And neither was she happy with her sister, Shobha, who is the Vice President of a software firm. And her grandmother Vasu was also a Doctor in the Indian Army. Like her other family members, Devi was not successful and that was a major cause of her depression.

Her mother asked her for a spare key to her rented house, and kept a box of ladoo for Devi for the first time. She loves her mother, but she would not communicate her affection. She made a vertical wound on her left hand after seven months of stress, and her mother saves her life since she has the spare key with her. She used her phone to inform 911: “Avi come now. Now. Our baby’s

dying, now,"she cried out..." (Malladi,18). After the suicide attempt, Devi stopped talking otherwise and she preferred the interaction over cooking and shared her emotions. Mother Saroj tried to teach her daughters about cooking during the childhood of Devi and Shobha.

Shobha was of the opinion that cooking was not for successful women; Devi would start asking questions about cooking but had no involvement in cooking a meal. In the novel, the protagonist asks some very pertinent questions to her mother: "why can't we add parsley in the dal? Devi would ask. Because Indians don't use parsley, only coriander, Saroj would say. Why can't we make a duck curry or rabbit curry instead of a chicken curry? Do we always have to have the same chicken curry? Devi would want to know. Because Indians don't eat duck or rabbit or deer or any of those repulsive meats, Saroj would respond". (Malladi 16). Devi had been a troubled and frustrated girl during her childhood - she stole money from her mother, even hit her classmate Lilly and also kissed one of the white guys named Dylan. At this Saroj burst out to her, making her sad and she left the house as she had no attachment to her family.

After her discharge from Sequoia hospital emergency room in Redwood city, Devi came to her parents' home. Saroj put the white bedsheet where the lavender painting was engraved. Devi was very satisfied to see white sheet, she also saw the bookshelf of her mother, where R K Narayan's, Anita Desai's and some books on cooking that were gifted to her mother, were kept. She saw the recipe of "GIRIJA'S GOAT SABAZI" (Malladi 62) on that cooking book that was the first perception about cooking for Devi, while she stopped talking, Avi sent her letter to show his sweet daughter the love and support: "I will hold your hand through this. I will grab you hand and hang on until this is over. I will tie you up, imprison you, until I make you realize that your life is worth living that your life is brilliant, that you are an amazing girl, You are the one who makes the sun shine brighter for me. I love you; Devi live for me! Daddy" (Malladi 66).

The readers clearly view the change in Devi, who had never been interested in cooking, being transformed in the second half of the novel to a person who wants to taste new spicy recipes. Her first attempt to cook is "The Anti Saroj chutney" (Malladi 74), as she could never connect herself to her mother's cooking. Then she made Cajun Prawn Biryani on the eighth day of her return from the hospital, to celebrate the moments of having her license back, and ironically, Avi, who hates prawns, would be the only one who completed his plate. Then Devi drops her idea of suicide and decided to start her life over again. Devi likes a lot to cook, and begins to engage most of her time in the kitchen, cooking new dishes, chopping. Baking, etc.

When her grandmother wanted to visit her friend in India, owing to anger, Devi made a spicy food and named it "Angry at vasu Grilled chicken in blueberry Curried sauce" (Malladi 118). Thus, through cooking, Devi started to express her mood - if she was frustrated, she prepared

spicy food, if she was happy, she made desserts, and on the whole, she started to enjoy cooking. In processing Rasam powder, Saroj helped her a lot, Later Devi prepared a special pastry and it became an instant favorite of the family and it brought Saroj and Devi closer to each other. Together, they began to cook and started to communicate with each other, Saroj asks: "God knows I didn't teach you, so where did u learn? Devi smiled and pointed to Saroj. From me? Saroj asked surprised "Really" Devi nodded with a smile and Saroj smiled back, her pride shining in her eyes." (Malladi 129).

"Then she made Sooji Ladoo to convey her affection for Girish, and the dish was called "GIRISH'S FAVOURITE WITH A TWIST" (Malladi 144), but later Girish moved to the university of Oxford. At that time, her family heard about the hidden abortion and Devi's relationship with the sister's husband. Then, one day she made a "LAMB CLITORIS" (Malladi158) - a wild dish with traditional spices and pomegranate. Saroj did not get angry at her even after learning about Devi's abortion, instead, she hugs her and did not force her to say anything else about the incident. This incident and her mother's response to it triggers the spark of love in her for her mother. Then slowly she began to enjoy the Indian recipes of her mother, especially "DOSA WITH SAMBAR" (Malladi 205), and on that very day Devi takes a major decision in her life and chooses to go to a culinary school and this is how the mother-daughter duo rebuild their kitchen with love and affection: "My Memories of Sunday mornings of eating Hot Dosa with sambar and pickle are vivid. I am glad that I am living here again so that I learn to appreciate the one thing that I never did learn to do before; Mama's impeccable south Indian cooking." (Malladi 206).

With love and deep attachment, the mother and daughter bonded in the kitchen, and Devi admitted that her mother guided her a lot, because Saroj was the one who taught her cooking and cleared all her doubts about cooking, and in the process, inspired her entire life. Even when Devi stopped talking, the silence in the kitchen made them interconnected. Devi enjoyed her life as it got better with the process of cooking. Saroj does not like anyone entering the kitchen initially, but she also changed with Devi later in order to make her happy.

At the beginning of the novel, the protagonist did not appreciate traditional Indian cooking of her mother, but towards the end of the novel, their attachment became lovely. Through the backdrop of cooking, Amulya Malladi demonstrates a real-life mother-daughter relationship. Cooking food allows one's mind to remain busy and in the case of Devi, it helps her conquer the fear of life and kitchen becomes the stage where Devi gets an outlet to demonstrate her new culinary skills. The novel also reveals that cooking food is the "love and happiness" formula. Each event that occurred to the protagonist has a specific emotional recipe and that is how the beautiful relationship of the mother and daughter connection was born in the kitchen with the support of food recipes.

In Meera Ekkannanth Klein's *My Mother's kitchen*, also kitchen forms the ground for the mother-daughter bonding and sets the foundation for the deep attachment between the two. Meera was born in India but now stays with her husband and the two grown-up children in Davis. She was a newspaper reporter and tries to give nostalgic memories of her days in south India through her work, which has autobiographical elements as Meera herself learnt the recipes of Indian cooking from her own mother. This novel aims to explore how the kitchen becomes an interaction paradigm that leads to an enduring relationship between a mother and her daughter. This novel contains narratives with recipes, each tale has recipes linked to the experiences of the characters.

The protagonist Meenakshi, shortly named as Meena, is sharing her childhood memories within the story. Her father Unnikrishnan, who owns cashew plantation at Chandur, is seen coming home every second Saturday, and hence Meena is more attached to her mother Sudha. Everyone calls her as "Little mother". After Sudha's and Rukamani's parents died in an accident, they were staying at uncle Ramu's house, and there also cooking becomes a mode of communication because Sita made an attachment with them in the kitchen; she asked Rukmini to stir suji and asked Sudha to peel the cardamom pods for making pudding and that's how they become attached in that little dark and smoky kitchen (Cherry 2021).

Meena tells about the kitchen of her mother at the beginning of the novel as a magical place, since recipes were added and it was turned into tasty dishes such as the lemon rice of her mother. The kitchen was a normal place, but it was so interesting. Their residence had two rooms - the first room was full of furniture and the second part of the room was where the process of cooking actually took place, Meena once says: "The morning is a busy time in the kitchen with cow hands bringing in pales of fresh milk" (Ekkannath 12). All the villagers like her a lot because she has a helping mentality, when kasi had a problem she used to go to Meena's mother: "I felt like I was home when I came in to this kitchen you and this house are a refuge for people like me" (Ekkannath and Meera, 2017) Every second Saturday was special for Meena and her mother because her father would come, so her mother would be busy cleaning the house and making food for him. She made AVIYAL STEW (Ekkannath 2017), rice pudding, etc. to commemorate the mark of the new year and the harvest festival of Vishu. Meena helped her mother to peel off the cardomon pods. Meena gave a description of the temple and also prays for getting a baby sister: "I leaned head against my mother's shoulder and smack my lips, savouring the nutty taste of the chickpeas snack in my mouth" (Ekkannath 2017).

Devi cooked a lot of food to fill the stomach of her mother and Meena and her mother enjoyed eating them, that day Devi made "ISHTU" (Ekkannath59) for mother, and then she delivered two babies and Meena was so happy and excited, after a naming ceremony and they were

called Thangam and Appu. At that time, the kitchen became dusty and full of ginger fragrance, and Devi was busy cutting vegetables for Aviyal and preparing tomato chutney as well. Meena and her mother went to see the flower show where they saw Jawaharlal Nehru and that moment become special for Meena. They took packed food with them, which included tomato rice and curd rice. Eating together and cooking together makes people happy. One day she went to the house of her friend, Kumari, and played with her and ate the sweet dish called "Sandesh" (Ekkannath83). She expressed her love towards her mother and also about kitchen thus: "Just like her soothing presence, my mother's kitchen is a place of comfort and solace" (Ekkannath105).

One night, a thief entered their home and ate the leftover food, but he was not punished by Meena's mother, she made Jaibal her driver. Meena made a new friend named Priya from the Dhobha village, and settlers regard them as robbers, but her mother welcomed her to eat and made her coconut rice, and this shows her mother's magnanimity. On the day before Deepavali, the festival of lights, the kitchen was full of delicious memories: "Tomorrow my mother and I will go deliver these sweets to neighbors and friends" (Ekanath147) After her father died, her mother was highly depressed, and Meena feels that "Without my mother, the very heart of the kitchen is missing" (Ekkannath227). When she saw all the spices in the kitchen, she experienced great pain because it made her think about her father, and later Meena asked her mother to teach her cooking. Towards the end of the novel, we find her uncle pressurizing Meena to marry a man, and they made a lentil cake and called the dish "Seeing CEREMONY LENTIL CAKES" (Ekkannath 251).

The author typically gives importance to Indian cooking in this novel, most part of the novel takes place in the kitchen, and the plot has been set up traditionally. It also demonstrates the pure relationship between Meena and Sudha, and expresses how they preserved their attachment through cooking. And this is how Meera Ekkannath Klein pens down the concept of attachment in the backdrop of the kitchen (Malladi 2018).

CONCLUSION

This paper explored two novels which are concerned about the mother-daughter relationship firmly based on the perspective of cooking and are laid in the backdrop of the kitchen. The central character Devi was initially devoid of attachment to her mother; but by the end of the novel, she develops a strong bond with her mother and the readers observe this transformation was made possible only because of cooking. Cooking plays a quintessential role in expressing emotions as well. The character Meena shows the significance of cooking from her childhood memories and also expresses her inner emotions through cooking - rage is expressed through spicy food and love is expressed through cooking sweet dishes, etc. Cooking plays an important role in reunions as well and kitchen forms the ground for the family

members to interact with each other. Thus, kitchen has a deep role to play in everybody's life in the novels considered.

In this consumerist money-oriented world, lack of attachment is a great concern. People are not attached to one another. Lack of communication is another pertinent problem. People have turned out to be materialistic and technologically advanced and have come to a state that the major source of communication today is through the virtual media. Unfortunately, virtual media can only develop a virtual relationship. So, developing attachment is of utmost importance and therefore this topic is of great relevance in the contemporary scenario. This study proves how kitchen can form the ground for togetherness and cooking can help to develop a bond between people.

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Deciphering the Detective and Feminist Elements in the Da Vinci Code by Dan Brown.

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ABSTRACT

This research work intends to decipher and shed light on the detective elements in the story of, “The Da Vinci Code” by the prolific writer, Dan Brown, and to prove that this novel abides by the rules of a Crime fiction genre. To attain this, our work is categorized into several parts for a better understanding. Also, here we chose to take a closer look at the theme of, Sexism that is sprinkled all over this novel in small doses. Sophie Neveu, one of the prominent figures along with other characters in the selected novel is proof that women are not inferior in any way as they are often portrayed by men. And, this part of our work deals with sexism and the taxonomy of each individual and delving deep into how they are the torch bearers of feminism and also how they are performing their role in proving that they are at times even more proficient than men.

KEY WORDS: CRIME FICTION, DETECTIVE ELEMENTS, SEXISM, WOMEN, FEMINISM.

INTRODUCTION

What Is Crime Fiction?: Crime Fiction as the name suggests, the stories in this said genre revolve around a crime scene that has occurred. The existing crime scene would most probably be a murder. With time, there arrives an amateur or a professional detective to investigate the murder case and towards the end of the story, it would be shaped as the criminal who was all the way long involved in that particular murder getting arrested by the cops or in some other cases the criminal would be put to death by the protagonist. Also, some Crime Fiction stories would have the possibility of having the protagonist as the main criminal and not as the detective of the story. Though a Crime Fiction story investigates a crime, involves an act of revenge, confronts secrets, corrects a wrong act, and so on, it also must concentrate on solving a complex puzzle that unties all the truths at the end of the story. The most-read genre of Crime Fiction can also be defined through other names such as Detective Fiction, Murder Mystery, etc. Hence, our research aims to decipher the detective elements present in the best-seller, “The Da Vinci

Code” by Dan Brown that came out in the year, 2003. Alongside, we analyze sexism and how the characters in the novel are exposed to this concept.

About The Author: Daniel Gerhard Brown, best known for his thriller novels is an America-based author. His novels usually have a storyline that occurs over 24 hours with his recurring themes of Art, Cryptography, and some Conspiracy theories. An interesting fact is that his books have already been translated into 57 languages as of the year, 2012. Brown since his childhood has always had an interest in secrets and puzzles. He spent his childhood days working on some anagrams and crossword puzzles. These kinds of interests within him ever since his childhood are a major reason behind his thriller novels holding up a lot of secrets and complex puzzles in them.

The Da Vinci Code As A Crime Fiction Novel: The story begins at the Museum of Louvre wherein occurs the murder of the Curator, Jacques Saunière by an unidentified man. Eventually appears at the crime scene to investigate it is the story’s protagonist, Robert Langdon, and the female lead and the granddaughter of the Curator, Sophie Neveu. They team up and discover clues from Leonardo Da Vinci’s paintings leading to the ultimate discovery of a religious mystery that is about the Holy Grail guarded for almost 2000 years by a secret society by the name, “Priory of Sion” in which Saunière was an important member. The antagonist, Sir Leigh Teabing wants to find the Holy Grail and the secret of

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it to be exposed to the whole world. The story revolves around all these three main characters and their hunt for the Holy Grail.

The novel, *The Da Vinci Code* by, Dan Brown comes under the genre of Mystery in Crime Fiction in which the reader along with the protagonist has a zero-knowledge of what is about to happen in the next minute of the story. In the thrilling story of *The Da Vinci Code*, the reader is not even given a single piece of hint or information to guess the actual criminal. Resulting in, the reader experiencing an edge of seat experience as they travel along with the protagonist having a similar set of emotions that the protagonist undergoes throughout the story while trying to identify the criminal. As some of the basic elements of Crime Fiction are that the story that comes under this must consist of the character of a detective, some suspects, an antagonist, a crime scene, and a proper setting, the following work is to prove that the novel of *The Da Vinci Code* abides by all of these and by the significant characteristics of the said genre.

1. A story of Crime Fiction must have complex puzzles and must be difficult to solve.

At the initial stages of the novel when the murder of the curator of the Louvre Museum, Jacques Saunière is discovered, the protagonist Robert Langdon is asked to come over to the crime scene in the Grand Gallery by Bezu Fache who is the captain in the French national criminal-investigation Police bureau. That particular scene consists of a lot of unsolved puzzles that a common man would find hard to solve. As Robert Langdon was a Professor of Symbolology, he uses his knowledge and tries to decode it. Langdon first finds out that the curator has framed his own body like a pentacle with his blood. Eventually, he decodes the last message written by the curator beside the place where he laid. The message said, "13-3-2-21-1-1-8-50, Draconian devil! Oh, lame saint! P.S. Find Robert Langdon" Sophie Neveu without a second thought found out that the numbers mentioned were the Fibonacci sequence. And, later on, Langdon decodes it to be the Curator's account number wherein he kept the safe-deposit box. The latter was then decoded to be, "Leonardo Da Vinci" and "Mona Lisa". After finding the painting of Mona Lisa, they find another anagram scrawled across the face of the painting, "SO DARK THE CON OF MAN." Decoding the anagram was, "The Madonna of the Rocks" behind the painting is where they find a key with the initial of P.S. All of these are just a few instances that relate to one of the significant characteristics of how Crime Fiction should be. Sophie once states about the Curator, "He loved anything with multiple layers of meaning. Codes within codes." This is more likely to reflect on the story that the whole journey is to have a lot of twists and turns in its plot.

2. An innocent must be wrongly accused at the beginning of the investigation.

Robert Langdon is shown to be delivering a lecture in his introductory scene and is interrupted by a police officer

while he was later that day in his hotel room. The French Official asked him for his assistance to investigate the murder of Jacques Saunière. A startled Langdon hurried with the Officer to the crime scene and little did he know that he is doubted to be the prime suspect of the murder of the Curator because the French Police officials get the information that the Curator and Langdon had arranged a meeting on the day before his murder. The officials think that they could extract the truth that Langdon killed the Curator and close the case. But, to their amusement Langdon only confesses to the Officials that the Curator did arrange a meeting with him and he failed to show up. Langdon has no idea of these accuses laid upon him and innocently tries to solve the codes that the Curator left behind. Even when Sophie asks him why were the two about to meet that night before of the Curator's death, Langdon seems to be truly perplexed and explains that, "His secretary set the meeting and didn't offer any specific reason, and I didn't ask. I assumed he'd heard I would be lecturing on the pagan iconography of French cathedrals, was interested in the topic, and thought it would be fun to meet for drinks after the talk."

3. The incomplete acts of the dim-witted Police and the protagonist must perform better than the Police.

BezuFache, captain of Direction Centrale Police Judiciaire, and Jérôme Collet, a lieutenant in France's Direction Central Police Judiciaire (DCPJ) are the two main Police Officials involved in investigating the murder of the Curator of the Louvre Museum. As Fache finds that Langdon's name was mentioned by the Curator before his death, he fixes in his mind that Langdon was the culprit and only focuses on arresting him. It is Langdon and Sophie, who finds out that the murder of the Curator has more hidden secrets than one could ever think and they try their best to unfold the mystery behind his death.

4. The Crime must be filled with complexities and must be committed by a criminal who is a worthy opponent to the protagonist.

The clever antagonist of *The Da Vinci Code* is, the Teacher. The identity of the Teacher was not even known to Silas who was performing all the tasks that the Teacher asked him to perform through the phone and in one instance Silas says that "My Teacher is very wise" Indeed he is. The disguised character named Teacher was none but, Langdon's dearest friend, Sir Leigh Teabing. He is truly a Criminal mastermind who executes his plans wisely and is a tough competitor to the protagonist actually. Sir Teabing's whole intention is to bring out the long-kept secret of the Holy Grail by the Priory of Sion. To achieve his goal, he brilliantly performs the murders of the members of the Priory of Sion by issuing orders to his slave, Silas.

The abovementioned are the major characteristics of how a perfect Crime fiction work should be written. The instances that occur in *The Da Vinci Code* undoubtedly get in sync with all the characteristics of a crime fiction work. The following part of the research work is an

analysis dealt with how the theme of Sexism is treated in the novel, *The Da Vinci Code*.

Sexism And Feminism: Sexism is the classification of genders and having a stereotype that must be honored by people of either gender. According to a sexist point, women must forever be playing second fiddle to men and they won't have the liberty to think on their own. Sexism aims to maintain a power difference between the two genders. However, the general consensus is that men are solely responsible for the sexist laws being implemented on women. But women can actually be the allies of their own oppression and if they let the systematic oppression take control and make peace with the fact that they cannot do anything of their own, then they are also in agreement with the sexism and discrimination against them.

Feminists may argue on how sexism is not allowing them have any sort of freedom but men are facing the same prejudice enforced against them too. Men are naturally expected to stay strong no matter the situation. They don't have the liberty to even cry, vent out emotions. Phrases like "Man up" "Be a man" "Real men" encourage men to stay strong in the face of adversity. Just the thought of not allowing men to even express a form of natural emotion is scary. Thus, sexism haunts masses of both sexes and none are excluded. "*The Da Vinci Code*," has its own share of incidents that involves sexism and other stereotypes. Sophie Neveu, Robert Langdon, and, Sir Leigh Teabing all have a hard time because of the gender roles bestowed upon them.

Sexism is the gender power differences and beliefs that create nothing but unrest and disrupts harmony. Contrary to the popular belief, this affects both men and women. This is evident in the novel, "*The Da Vinci Code*" where men and women are struggling to abide by the stereotypes they fall into. Feminism is simply a movement by some activists to promote equality among the masses. According to the stereotype, women are relegated to kitchens and they are nothing but slaves cooking for their husbands. Leaving their homes and standing out for themselves is not an option for them. They had no control over their marriage and it was up to the men who decided that. This is why most of the girls got married as soon as they were 15. The most common assumption about women is that they are not as proficient and efficient as men and we can witness this many instances involving many characters in the novel.

Sophie Neveu: The female lead of Brown's novel, "*The Da Vinci Code*" is none other than a 30-year-old intelligent, self-made, and strong woman by the name, Sophie Neveu. She holds her position as a Cryptographer under the French National Police. This character serves as an example of how Brown has portrayed women and their must-needed equality in this particular novel. Sophie was raised by her grandfather, Jacques Saunière as her parents died in a car accident while she was at a very

young age. Ever since a child, Sophie was interested in solving puzzles, codes, etc. and she was indirectly trained to solve those by her grandfather who raised her. Her grandfather was a genius just like her. She is the person who is present side by side in aiding Robert Langdon in deciphering various puzzles they encounter along the way. Though Langdon and Sir Teabing were portrayed to be super brains in the novel, the brain of Sophie was way smarter than theirs. But as she is a woman, automatically she is subjected to sexism by her friends, Langdon and Sir Teabing. They try to limit her to the role of an assistant who is fit only for obeying the master and not capable of thinking on their own.

"You're saying you can read this text?" Teabing exclaimed.

"Quite easily," Sophie chimed, obviously enjoying herself now.

"My grandfather taught me this language when I was only six years old. I'm fluent." (308)

Through this particular incident, we could undoubtedly witness the absolute shock of Sir Teabing and Sophie proved their view towards her as an inferior person wrong. This also shows how the theme of sexism is so hard-wired into the minds of men that they would even accept failure rather than asking for the aid of women. Also, through this very incident it is evident that Jacques Saunière has always had a huge amount of trust in Sophie and on her ability more than he trusted anyone around him. As she says that she has known this language since she was a kid, it seems to be obvious that Saunière has trained Sophie all her life just for this very moment.

Sophie could surely be described as a strong and determined woman. When she heard about the murder of her very own grandfather, she could have exposed her emotional side and could have become weak due to his loss like any other woman would have done. Sophie expresses her grief stating, "He raised me like his own daughter." Despite that, she also chose to showcase the other stronger side of her even though she underwent a lot of pain deep inside. She kept aside her emotional side and stood up for her grandfather and was ready to face any kind of hurdles that would stop her from finding the criminal.

Brown has strongly portrayed her character as an embodiment of determination, self-confidence, courage, and self-reliant woman. Sophie during her graduation period once comes home to her grandfather during her spring-break only to witness a horrifying scene in which her grandfather was involved. He was performing a sex ritual called, "Heiros Gamos". A terrified Sophie leaves the place without even a second thought and gets settled with some of her friends in a flat and she never did speak to him then after. Through this leading powerful woman character of Brown, all the single women out in the world are truly inspired to fight for their lives without being dependent on anyone at any cause.

Also, there occurs a scene in which Bezu Fache, who doesn't like a woman taking up the lead in a group of Men mentions Sophie as a "Female Cryptologist" which is quite patronizing. But, despite all these sexism implied talks on her, Sophie keeps performing her duties very well. And even mention, at the beginning of the play when she and Landon are outnumbered and cornered by the Police in the museum, she uses her ability to come up with solutions quickly and they flee successfully. She constantly uses her wit to distract the Police from their trial many times. Hence, the character of Sophie Neveu proves that men are also at times not capable of making quick decisions in adverse situations and that it is a woman who helps them out of their hard times.

Sister Sandrine Biel: Sister Biel is the nun who is in charge of keeping the church of Saint-Sulpice up and running. She is no stranger to misogyny and discrimination in her life. The church she is working with has made her unsettled countless times with their views on how women should be treated. Other women working in the service of the church were forced to lie down on the hard ground. On the other hand, men who did the same work in the church had the advantage as they slept on straw mats. To add more misery she is ultimately killed by Silas. Silas and Sister are both believers of the Catholic Church, but their views differ totally. Silas is known to believe that women are inferior to men in every single aspect of life and Sister Sandrine is another casualty from the female side who lay down their life looking forward to a world that is without any prejudices aimed towards women.

"As Sister Sandrine fell, her last feeling was an overwhelming sense of foreboding." (141)

These lines show the amount of fear and anxiety she experienced while she was about to die in the hands of the violent murderer, Silas. Sister Sandrine wanted nothing more than equality and that Women should be treated the same way as men would be, from the eyes of the church. But the end result was nothing but the murder from a person who had strong opinions about women. Silas had a violent history with women dating back to his childhood days, where he beat up two girls and almost killed them.

Marie Chauvel: Chauvel was the caretaker of the Rosslyn Chapel and she was also the loving grandmother of Sophie. Ever since Sophie's parents met their fatal accident, she has been in hiding. She organizes secret meetings with her husband and how to keep their grandchildren safe because of their true identity.

"Jacques and I saw each other only very infrequently," (449)

Marie Chauvel is proof that, women don't need another man to care for them and that they are independent to safeguard themselves. She is able to break the shackles that chain women to a general conception of how they can't get by without the aid of men.

Robert Langdon: Langdon is the protagonist and one can even say he is the center focus of, "The Da Vinci Code" as he is a genius when it comes to solving complex puzzles left by the Curator. But not all are what it seems. His brain is hard-wired to be superior to women just like most men out there. There is a stereotype which goes "Men should be all-knowing" and they should never seek help from a woman. We can see throughout the novel just after the introduction of Sophie, Langdon has a hard time living up to the expectations assigned to a man. He is seen fleeing from the Police officials at the beginning of the novel. After getting cornered by the officials, it is a woman who helps him escape the police and this occur a couple of times. Langdon is also very reluctant when it comes to asking for help from Sophie whenever he can't solve a piece of a puzzle. This brings into light how men are stereotyped to treat women.

Silas: Silas is in command of the anonymous antagonist of the novel, the Teacher. He is also another victim who fall prey to sexism. Ever since his childhood, he has been exposed to women's abuse. In his home, life was not a bed of roses with his father constantly berating his mother. This finally prompts Silas to flee his home and live on the streets briefly. The streets made him into a monster, a hostile person towards women. Silas even got into a fight with a girl and almost beat her to death. The same instance happened again when a girl tried to snatch the lunch from Silas. After he grows up, his views on women grew stronger. He despised their very sight and wanted to delegate them to the depths of society. So when he meets Sister Sandrine he kills her without any second thoughts.

CONCLUSION

The fact that Crime fiction is a genre read by lots of people for its thrilling nature can never be denied. Dan Brown despite giving out a novel that had a lot of controversies to it also gave out the best thriller story that one would be reading with an edge-of-the-seat experience. It undoubtedly abides by the major features of how a proper crime fiction novel should be presented. And, Brown never let his women characters get portrayed as weak or subtle ones rather gave strong rules and equal status as men. Though women in the novel were victims of men's domination, they were strong enough to showcase their talents and performing better than the male characters. Sexism is just a belief that one sex is superior to or more valuable than another sex and it is high time that we all make sure both genders are treated with equality and have a world, free from gender inequality.

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Internalized Misogyny and Ambivalent Sexism in the Movie Kabir Singh

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ABSTRACT

The movie Kabir Singh, which was released in the second decade of 21st century is the epitome of misogyny and ambivalent sexism. The depiction of encapsulation of sexism is quite real but the positive undertone of conflicted sexism makes the story repugnant. In this research paper, researcher has tried to find out the depth of misogyny in Indian society and how hostile and benevolent sexism is abating the identity of women. In order to understand the nuances of gender – based prejudices, researcher has used social psychologists, Peter Glick and Susan Fiske's idea of sexism of the late 1990s, on the movie Kabir Singh. This movie was first released as "Arjun Reddy" in the southern part of India and its tremendous success and box office collection led it's remake for the northern side of India by the name "Kabir Singh" with famous face of Shahid Kapoor to attract the audience. In the movie the audience are taken in to the college romance and are manipulated to admire the blatant objectification and to perceive the subsequent actions of the main lead as romantic and caring while being strong and masculine.

KEY WORDS: AMBIVALENT SEXISM, HOSTILE SEXISM, BENEVOLENT SEXISM, GENDER EQUALITY, GENDER ROLE.

INTRODUCTION

Glick and Fiske have examined the attitude on sexism in a more nuanced way, looking at the possibility of complex sexist attitude that may entail both positive and negative attitude towards women. Ambivalent sexism can be understood by examining its component which are paternal and caring attitudes, or benevolent sexism, and aggressive and mistrusting attitudes or hostile sexism. In the movie Kabir Singh the single-minded conquest of the male lead Kabir Singh on a much younger new student, the pretty Priti Sikka brings the questionable space of 'putting a stamp of ownership' and audience are taken aback by the complete submissiveness of the mouse-like girl in question. Female lead of the movie, Priti Sikka, is the victim of both kind of sexism which audience identified as concern of father and passionate love of Kabir Singh. For Priti, where to sit, where to stay is decided by Kabir in the college and whom to marry is decided by her father giving her no right over her life

whatsoever. The notion of men being intrinsically superior to women is found to be ubiquitous in the movie and this prejudice is not questioned by Priti who is an extremely talented medical student and an independent woman. Conventionally hostile sexism is diagnosed effortlessly, it is benevolent sexism which is unobtrusive.

In addition to the sexist attitudes individual confronts externally on a day-to-day basis, these beliefs can be internalized. According to Spengler (2014), internalized misogyny is made up of two main elements: self-objectification and passive acceptance of gender roles. The outcome of these components are contravening leading to myriad of problems like psychological distress, disordered eating, and mental illness. The nature of misogynistic and sexist messages which are hurled upon women by patriarchal society is so pervasive that the internalization of sexist ideology becomes inconspicuous. Almost all the abusive words is directed towards degrading a women as women were always seen as a commodity rather than as an individual. So if a man has to be abused, the derogatory words are used for the women of his house not for him. This illustrates how extensive internalized sexism truly is within society (Anderson 2010).

Internalized Misogyny: Self-Objectification is one of the integral part of internalized misogyny. It leads to self-scrutiny as people view themselves as objects for

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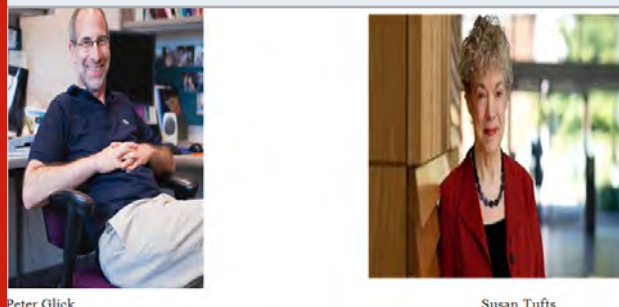
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use instead of as human being. Women face existential crisis if they get this feeling that they are not useful anymore which results in worshipping sacrificial women who prioritize others over themselves. The other widely accepted norms in internalized misogyny is passive acceptance of gender role. If a man is being rude and abusive in the family he gets excused claiming that he would have had a rough day in the workplace. Whereas a woman is expected to take care of the household and family members and treat her career as a perk given with this assurance that she won't neglect her duties towards her house. The gender role is never questioned in the premises as it has been internalized from the generations (Becker 2011).

A culture which promotes the virginity and chastity of women will always question her sexual choices. If a man has multiple sexual partners he is awarded with the adjectives of being a cool dude, somebody to look forward to but if a woman has multiple sexual partners she is degraded with the adjectives of being slut, whore etc, somebody to frown upon. Same action leads to different consequences as it is performed by different gender and is widely accepted. Negative stereotype is another outcome of internalized misogyny which makes us believe that if it is women she would be weak in math or she must be a good cook and apt to take care of all other household chores and incapable of performing outdoor task. The capability of many women gets smothered with this vacuum of negative stereotype which stops them to show their potential in varied fields as it confines them within the four walls.

Figure 1



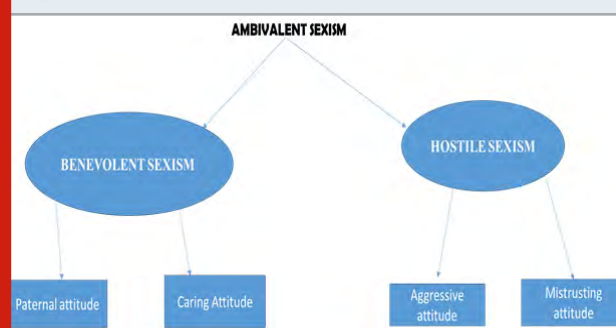
Ambivalent Sexism: Sexism is defined as a belief, practice, or system that supports the notion that men are intrinsically superior to women. Dr. Peter Glick is the Henry Merritt Wriston professor in the social sciences at Lawrence University and senior scientist with the Neuroleadership institute. His award-winning scholarship includes groundbreaking theories of stereotype content, ambivalent sexism, and toxic organizational culture. Susan Tufts is the Eugene Higgins professor of Psychology and Public affairs in the department of Psychology at Princeton University. Being a social psychologist she is known for her work on social cognition, stereotypes, and prejudice. Her theoretical contributions include the development of the stereotype content model, ambivalent sexism theory,

power as control theory, and the continuum model of impression formation. Her theoretical contributions include the development of the stereotype content model, ambivalent sexism theory, power as control theory, and the continuum model of impression formation.

Together they came up with the Ambivalent sexism theory, which revolutionized how scholars understand sexism by distinguishing benevolent sexism (a term coined by them) from hostile sexism. Benevolent sexism promotes the thought that women are wonderful, but weak and dependent upon men. This kind of perspective restrict women to show their full potential by restricting them from any challenging assignment, depriving them of honest feedback and autonomy. Research across 25 nations proves that benevolent sexism predicts actual gender inequality which is evident by fewer women in powerful position in the work place. Hostile sexism aims to validate "male power, traditional gender roles, and men's exploitation of women as sexual objects through derogatory characterizations of women" (Anderson, 2010). This sexism is furthermore open about misogyny than benevolent sexism. A hostile sexism believes that women are manipulative (Begany 2002)

violent and endeavor to control men through seduction. Gender equality is often seen as an attack on masculinity or traditional values in the eyes of hostile sexism. It often seeks to suppress the movements of feminism. Some women attune themselves to the gender norms by respecting and capitulating to patriarchy and they are acknowledged as pure, innocent and gentle. But on the other hand, there are women who refuse to comply with established gender role and hence they are identified as manipulative, violent and controlling. The notion of accepting a woman the way she is never brought in to consideration. While hostile sexism predicts violence against women, benevolent sexism tends to predict victim blaming in the context of that violence.

Figure 2



Kabir Singh: Films are rarely neutral in their depiction of anything. In Kabir Singh, they have depicted misogyny that is real (that is not the problem), but with a positive undertone (this is the problem). About 25 minutes into the film, Kabir (Shahid Kapoor) sees his love interest Preeti (Kiara Advani) for the first time. A romantic background creates an environment that allows the audience to admire this blatant objectification. It guides the audience

towards perceiving his subsequent actions as romantic and caring while being “strong” and masculine.

The way movie *Kabir Singh* has normalized the internalized misogyny and ambivalent sexism for its audience is unconscionable. The audience tend to imitate the character which they see in the movies and if the movie is a blockbuster, it impacts much wider viewers. The female lead of the movie, Priti Sikka, although an educated girl is showed to be meek who doesn't even retaliate when Kabir Singh gives a peck on her cheek without her consent stating that “it's okay, nobody saw”. Throughout the movie she is showed to accept the dominance of Kabir Singh without even realizing the master – slave relationship in which she was in. The movie was criticized for the male lead being abusive, alcoholic and violent but no critic has paid attention to what the female lead had to go through. The researcher has mentioned few scenes from the movie below which shouts ambivalent sexism and internalized sexism out loud (Glick & Fiske 1996).

Figure 3



This scene screams benevolent sexism apart from other hypocrisies. Priti Sikka is showed in need of Kabir Singh even to deliver her speech. The latter doesn't hesitate to stand on the stage to ensure that the crowd remains silent and listen to his lady love not because she has something significant to say but because there will be consequences if the crowd doesn't oblige to the dominance of Kabir Singh. The friends (male) are among the crowd too and is trying calm down the crowd and pay attention to what Priti had to say. Likewise in most of the fairy tale girls are projected as a damsel in distress who need their knight in shining armor to rescue them from the intractable situation (Glick & Fiske 1999).

Glorification of such scenes greatly impacts the younger women who starts contemplating the presence of such male in their life making them believe that they are not self-sufficient. Instead of protecting, women should be encouraged to face adverse situation and come out victorious by themselves realizing their potential instead of being dependent on others. The hostile sexism of crowd is noticeable as they believe that if a woman is up there on the stage, the crowd shouldn't be listening to her as it would be against their masculinity to listen to a lady which might later motivate her to be the leader. It also results in Hypermasculinity which is a gender-based

ideology of exaggerated beliefs about what it is to be a 'man'. These traditional tropes of masculinity promote the idea that men should be authoritative, emotionally bankrupt, and the breadwinner of the family. Internalized misogyny cannot be ignored here which sways the crowd with negative stereotype that a girl would only speak about melodrama rather than something relevant and intellectually enlightening (Dardenne 2007).

Figure 4



The scene in which Priti is rescued from ragging under the influence of none other than Kabir Singh's supremacy urges the men to come out from their hero complex and let women deal with their combat. Here if Priti had gone through the ragging she would have ended making friends but the interference of Kabir secluded her seizing her potential altogether. Benevolent sexism, instead of being overtly misogynistic, are often characterized by a desire to protect and preserve women. In many culture and situation these attitude are referred as chivalry or traditional values but in the long run, despite of seemingly positive characteristics it becomes dangerous and damaging to women's rights and even their safety.

Figure 5



As benevolent sexism advocates in protecting women it also criticizes women taking their own decision. In the above scene when Priti takes her decision to come and meet Kabir in Shimla where he has gone for higher studies, she faces criticism instead of a welcome. When she asks Kabir to kiss her, he states that the public display of affection is scrutinized in the present campus. The gesture which is questionable here has been performed earlier when Kabir had kissed Priti in Delhi campus without her consent with complete authority and when the same authority is asked by Priti she is brutally denied even though they are in love with each other and are

consensual. Here, hostile sexism also comes in the picture which makes Kabir feel that may be Priti would get upper hand in the relationship by manipulating him.

Figure 6



Hostile sexism is more openly misogynistic than benevolent sexism. It tends to look at the women as manipulative, angry, and seeking to control men through seduction. In the above scene, the girl is a film actor who openly admits she likes Kabir. Her openness is misinterpreted and Kabir offers her to be in a sexual relationship without any commitment. If a man shows his inclination towards a woman that gesture is usually taken with dignity and long term commitment is offered but the same gesture is taken in a negative sense when it is initiated by a woman. Hostile sexism often views gender equality as an attack on masculinity or traditional values. A woman is generally expected to be coy and wait for the first move rather than making one and if one does she is slut shamed (Glick & Fiske 2000).

Figure 7



This is the scene where father of Priti is looking for Kabir as he is the son of an acquainted person and is senior. The purpose is to find a savior for her daughter within the campus. At home she was protected by her father and outside the house also father is making sure of her guardianship. The girl who has achieved academic success is considered to be so naïve that she won't be able to survive on her own without the support of a man. Even if this is true then let her learn from her struggles and become an independent woman. Constant protection hinders the potential of women making her handicapped and dependent throughout the life (Lee et al., 2010).

Throughout the movie, one thing stands out—Kabir Singh's anger. In the beginning of the film, he says

"I'm not a rebel without a cause". However, the director doesn't deem explaining this cause important enough. Kabir Singh has everything, supportive parents, lovely grandmother, understanding brother, amazing friends and even a submissive girlfriend, and yet he is angry. The movie gives no reasonable explanation for such anger but thoroughly justifies it. It seems that just because Kabir is a man, he can afford to be rude to his parents, his patients, his staff, and his friends and suffer no consequence. He announces to a classroom full of boys that they're not allowed to interact with this girl. He barges into the girl's classroom, asks Priti to sit in the front row and decides who she should be friends with so she can "perform better academically". He starts entering her classroom and taking her away to "private tuitions" on a field (Glick & Fiske 2001).

While Preeti is shown to be admiring these actions in the film, the trauma any woman would go through if faced by such blatant harassment in real life is unimaginable. In a world where raising men and women differently has become normalized in every echelon of society, it's disappointing to see experienced professionals celebrate misogyny and harassment. Glorifying such actions only encourages others to imitate this behavior. The movie Kabir Singh is filled with such stigma because when Priti is slapped hard by her own mother when she openly describes the number of times she had sex with Kabir or Priti being dragged out of the class to get privately tutored by Kabir or being asked by him to wear her stole properly (Glick & Fiske 2000). After Preeti gets a "deep" cut on her foot 45 minutes into the film, Kabir decides she must move into his dorm so he can help her study. Kabir makes countless decisions on her behalf that are shown to have a positive impact on both their academic and personal lives. The movie constantly shows that a responsible, "Masculine" man makes the important decisions for his female partner and protect her from any harm, even if that means stripping her of her agency to consent. The incidents are endless but the way these gestures have been internalized in the current patriarchal society is dangerous. The impact it has is precarious for the present generation as well as future generation of women.

CONCLUSION

The impact of these sexist behavior is unrepairable. In Benevolent sexism, women are seen as fragile and as someone who needs protection which leads to the belief that they are weaker sex and are inferior to men. It becomes unbearable for a man with such belief to accept a woman in leadership position. They firmly believe that the place of women is in home and their identity is only as a care giver. Men don't even bother to know the interest of women and their potential because of which the talent of the latter is succumbed to death within the four walls. Hostile sexism wounds women in a different manner. This kind of belief accepts and perpetrates violence and accuses women's outspokenness for the sexual violence and rape. Women are believed to be manipulative and threat to masculinity. The movie Kabir

Singh advertises every aspect of the above mentioned sexism and its box office success gives a horrendous picture of the society who believes and accepts such kind of sexist behavior. Despite of strong technical element in the movie, it was impossible not to cringe at the repetitive misogyny, glorification of masculine stereotypes, and lack of consent depicted in the lead relationship.

Heterosexual men are almost always the protagonists of films. They are depicted as 'protectors' of women, macho, easily angered and irritable, independent thinkers and decision makers whereas the women are generally ancillary characters who are domestic divas or sex objects of the film. They are irrationally emotional, physically weak and reliant on their male partners. The movie Kabir Singh is no different. Instead of showing Kabir checking into rehab and getting his anger issues, drug and alcohol addictions, and numerous other flaws into control, it is showed how love is supposed to accept it all. How 'true love', which here is a toxic relationship, is supposed to bear all the abuse and still survive. The movie shows how Kabir can be ungrateful, vengeful, violent, misogynist, patriarchal, and yet the woman he loves would accept him. It is a typical Bollywood story of the abused falling in love with the abuser. Director of the movie Sandeep Reddy Vanga in his interview has said that it's not love without passion but what he ended up making is sexist love rather than passionate love. It is time for the movie makers to recognize the mass appeal of the movies they make and be sensible towards the society rather than on box office collection.

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On the Technology for Enhanced Language Learning

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ABSTRACT

This paper gives a glimpse on various technological tools and sources which elucidates the process of language learning. Communication plays a crucial role for transmitting messages in the Universe. Acquiring and imparting language is a part and parcel of communication. Technology equips a learner in many ways to attain proficiency in language. Now-a-days these tools are efficacious to create rapport between facilitator and learners beyond the classroom. Practical learning and Visualization are possible through technology for enlightening a learner in a unique way. It helps the learners to create the ability for lifelong learning in an easiest way. This paper lime lights the uses of technology and paves the way for the art of learning it.

KEY WORDS: ELUCIDATE, CRUCIAL, ACQUIRING, IMPARTING, PROFICIENCY, EFFICACIOUS AND RAPPORT.

INTRODUCTION

Language is used as a tool to express one's notions, feelings and emotions. It is expressed as words, and symbols or signs (ie) verbal and non- verbal communication. Language attained drastic development through gradual evolution in culture and civilization. Noam Chomsky pointed out "Language is not a system of habits. Ordinary language learning typically involves creativity, forming new sentences and patterns in line with rules of high abstractness and complexity."(p-8) Apart from mother tongue (L1), learning a new language (L2) is a complex one.

But this learning will facilitate a learner to acquire multitudinous language which leads to sustain in a field and ensures learners adaptability. It also enriches learner's imagination, cultural understanding and linguistic skills. The incorporation of language with technology provides away for the blended learning. Bax (2003:6) states about Technology Enhanced Language Learning (TELL) as "Learning a foreign language can enrich the education of every pupil socially and intellectually and be vocationally relevant. The new technology should form

an integral part of a modern language department's over all teaching strategy

By these means, to coin a communicative-sounding acronym, TELL (Technology Enhanced Language Learning) can help produce telling results in language performance both in school and in the wider world. It therefore has a place in every modern language department. Warschauer doesn't consider elements of technology such as location of the computer (in the lab, in the classroom, in every pocket), the role of the teacher, the types of activity, and the type of the feedback provided within each approach." (p-13) Technological innovation in modern teaching aids changed the life of the educators forever. Now the learning process occurs without the assist of an educator. This system of obtaining language put forth the idea of learning beyond the classroom. This leads the learners to enhance their language through creativity with the help of the technology without any bound of time and place.

Actually, technology assists n on native speakers to master in L2. Primarily L2 learners listened through headphones and repeated the same with the help of a teacher. But the trend is changed through various technological tools like Mondly, Babble, FluentU, Audionote, Busuu, Flipped classroom, Speech recognition for language, Language Laboratory, Computer as educator, Mobile learning and WhatsApp. Technology has created an opportunity to enhance the process of language learning through numerous applications and websites which are helpful to learn by oneself. As rightly pointed out by Patel "The use of the computer as a technological innovation to display multimedia as a means of complementing a teaching

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method”(Patel,2014,p.1).Let us see how technology occupies the place of an educator.

Enhancing language learning through technologies:

1. **Speech Recognition for Language Learning:** This application is used to fine tune learner’s pronunciation. This paves a way for L2 learners to identify their mistakes and make them to correct it independently. This app provides learners to create an immersive learning environment.
2. **Mondly:** Mondly is a language learning application with online conversational agent (Chabot) and recognition of speech technology to support L2 learners to procure language. This app engages the learner throughout the conversation by giving immediate feedback on pronunciation with the help of conversational agent (Chabot). It is helpful for beginner and intermediate learners. It helps to obtain 33 languages.
3. **Babbel:** Babbel is a useful app that allows a learner to acquire a language by spending 10-15minutes to complete a lesson daily. Most probably the topics discussed here are informative and deals with real world happenings. It has a feature to strengthen vocabulary by seeing the word and hearing the pronunciation. There is an option to record what learners speak. The motive of this app is to surpass pronunciation by the learners what they listened and to promote language learning into language using. It helps to acquire 13 languages.
4. **Audionote:** Audionote is another app to improve pronunciation. In this app learners can record their voice and listen to it. The most interesting feature in this app is while learners play back the recordings they get transcription of their recordings. This will help the learners to review themselves where they are.
5. **FluentU:** FluentU application supports the L2 learners to strengthen grammar and pronunciation. This will be carried out by modifying real time videos, motivational talk, speech into customized language learning sections. These modifications are made especially for education purpose by highlighting the importance of learning. Through flash card exercises learners are made to remember what they have learnt. Videos are ordered by genre and learning level. This helps the learners to find their level and improve their language skills like L1 speaker.
6. **Busuu:** Busuu facilitates with grammar enriching vocabulary exercises and conversation practices with L1 speakers to improve L2 Learners pronunciation and their accent level. This guides L2 Learners from beginner to fluent level. It offers 12 languages.
7. **Flipped Classroom:** Flipped classroom is entirely different from the traditional. It enhances blended learning which emphasize learners to engage in listening, speaking, reading and writing activities. In flipped classroom, learners listen online lectures, videos, talks and involve in various activities like discussion, taking notes, etc. This will be helpful to L2 learners to develop their communication skills.
8. **Language Laboratory:** Learners may feel learning English is difficult. Language Laboratory mainly deals with the purpose to make the learners to participate actively in acquiring language, L2 learners can listen, record and practice with the help of advanced software version. These software render support to learn words with apt pronunciation. Independent learning and self access are possible in language laboratory. The most advanced software in language lab can be used anywhere and anytime via web browser. Cloud based software makes a learner to learn different languages on any gadget.
9. **Computer as an Educator:** Computer acts as a facilitator. To enhance language learning it provides different software not only designed for attaining language but it is helpful to improve learners’ communication skills (LSRW). In computer, one can learn by correcting a sentence by using spell checker, grammar checker and e-dictionary. It leads to collaborative learning as well as blended learning. Actually computer will not give information about language, but it will render support to comprehend the language.
10. **Digital Stories:** Through digital stories one can develop their communication skills. While listening to the stories they can get apt pronunciation and accent of a word. It provides new vocabularies.
11. **Games:** Through online language games L2 learners can improve their language. It is entirely different from normal way of learning. By playing this type of games, learners can test their skills and assess whether they have attained the level. Learning language through games will reduce stress and creates interest towards it. Activities and games always focus to teach something in a simplest way.
12. **Mobile Learning/ M- learning:** Mobile phone is considered as miniature of a laptop and portable one. It occupies a predominant position in one’s life to maintain prestige. L2 Learners can use this inevitable electronic device as a language learning tool. In Google play store, abundant applications are available which are capable to develop communication skills. Virtual interaction, self learning and developing LSRW skills are possible through mobile learning.
13. **WhatsApp:** In this modern century, we witnessed most of them are addicted to many apps like whatsapp, facebook, instagram, twitter, telegram, etc., in order to maintain a social stature. While sending or posting a message, a person can learn the usage of language from their mistakes. WhatsApp helps L2 Learners to develop their listening skill, speaking skill (by recording and sending a speech), reading skill, writing skill and vocabulary. It makes learners to think in English and helps to enhance their language.

CONCLUSION

In this modern era, Technology has become a part of environment

and people grow up with the advanced technologies side by side. Technological tools are indispensable aids for the L2 language learners. Technology and its advanced applications make L2 Learners to think critically and facilitate effective language learning environment. It has created an opportunity to develop and fine tune language proficiency through various tools and it supports independent learning. These technologies are mainly designed as learner centered and less time consuming. It lays a platform to improve learners' communicative competence and their skills regarding communication. This paper insists that L2 language learner can improve their language learning skills gradually with the assist of these technologies.

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Mastering the Art of English Communication Via Listening

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ABSTRACT

English Communication plays a vital role in this fast-paced competitive working environment. Coming to the four skills of any language: Listening, Speaking, Reading, and Writing; it is correctly said that listening is the foremost one that everyone follows in the initial stage of communication and language acquisition. This paper demonstrates on how listening to English language strengthens one's vocabulary, pronunciation, fluency, confidence and thereby taste the fruit of success. This paper also demonstrates on how distractions and emotional triggers affect students listening. Various listening activities have been introduced to the students to make them feel comfortable and confident in listening and thereby prepare the students to succeed in developing English communication personally and professionally. This research study proves how active listening helps in preventing the problems to escalate and saves time and energy thereby leading to better results in the enhancement of Communication.

KEY WORDS: LISTENING, COMMUNICATION SKILL, LANGUAGE ACQUISITION, CONFIDENCE BUILDING, PRONUNCIATION.

INTRODUCTION

Listening, like reading, writing, and speaking, is a complex process best developed by consistent practice. Listening is the vital skill providing the basis for the successful communication and successful professional career. Effective listening skills enhance the ability to learn and adapt new information, knowledge, and skills (Liubiniene 2009). Listening is the primary factor that everyone follows in the initial stage of communication and language acquisition. To learn any new language, it is an important factor that listening well to that particular language is essential. When it comes to speaking English language also, the same applies. One's ability to speak English will be improved when the ability to listen is improved. Even before starting conversation, exposure to the language will be more if one listens frequently to the language. There has been a constant move from a purely linguistic listening perception towards one which includes many aspects and facets in relation to the cultural constructs, topic familiarity, discourse clues and pragmatic conventions (Hinkel, 2006).

Purpose Of The Study: This research has been performed to master the art of English communication skills of the students through listening skills. To improve speaking and writing which are productive skills, listening and reading which are the receptive skills are important. When the students listen actively, they will come across various vocabulary, usage of phrases in day-to-day conversation, the tone and pronunciation of words and so on. The students will acquire new words and phrases through active listening. Vocabulary is a critical element of language composition and development of language knowledge and skills (Cameron, 2001). A conventional listening comprehension lesson simply adds yet another text to the learners' experience; it does little or nothing to improve the effectiveness of their listening or to address their shortcomings as listeners. Teachers focus upon the outcomes of listening, rather than upon listening itself, upon product rather than process" (Field, 1998, 111). Unless the students cultivate the habit of active listening, the simple day to day words and technical terms will be new to them. Therefore, the purpose of this research study is to improve active listening skills among students and thereby acquire good English communication skills.

Research Participants: The study has been conducted for the first year Engineering students to discuss on the problems the students encounter with listening and suggest solution to the problems in listening and thereby improve language acquisition. This research study has been applied in the class of 58 students who have had

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their studies either in English or Non-English medium schools in and outside Tamilnadu (Field 1998).

Background Study: It has been noted that many students struggle to converse and convey their thoughts in English. To enhance their communication, it has been decided to check where lies the gap. The students were not sound in their pronunciation, vocabulary, and fluency. They seem to be with lack of confidence when they were given an opportunity to convey their thoughts and ideas through speaking. To improve their communication skills, listening is very important as a first step. Therefore, it has been decided to give importance to listening skills and make the students listen actively to the English language. Listening activities have been given to the students to make the class interesting and interactive to acquire language and gain confidence in communication. As a first step, these students have been asked to fill up five general questions relating to their listening.

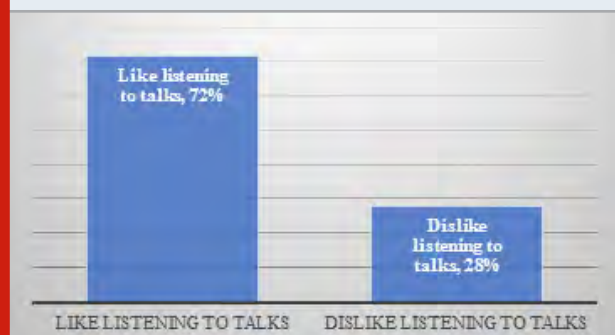
They were asked basic questions as follows:

1. Do you like to listen to the talks of other people?
2. Would you like to listen to the talks in English language or your regional language?
3. Do you block out distractions when you listen?
4. Do you remember what you hear?
5. Does your mind wander when you listen?

4.1 Listening to the Talks of Other People – Likes and Dislikes:

Out of 58 students, 42 students answered that they like to listen to the talks of other people. Remaining 16 students mentioned that they do not like listening. Fig. 1 shows that 72% of the students are interested in listening to the talks of other people whereas remaining 28% of the students do not like listening to the talks of people (Hinkel 2006).

Figure: 4.1 Percentage of Students who like and dislike to listen



4.2 The Language in which the Students Like to Listen:

Generally, when the students are asked whether they like to listen to talks in English or their regional language, it has been noted that 41% of the students like to listen in English language whereas 59% of the students are interested to listen in their regional language.

4.3 Blocking Out Distraction when Listening: During the background study, when the students were asked whether they can block their distracting factors during listening

process, 27% of the students mentioned that sometimes they are able to block distractions when they listen whereas 16% of the students mentioned that usually it is possible for them to block distractions during their listening. The majority of 57% of the students mentioned that they are not very often able to block out distractions when they are under the process of listening.

Figure: 4.2 Percentage of Students who like to listen to English Language and Regional Language

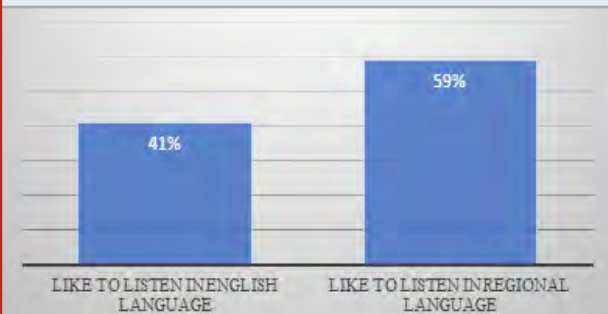
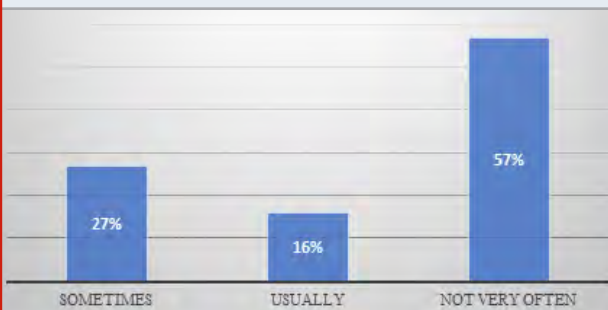
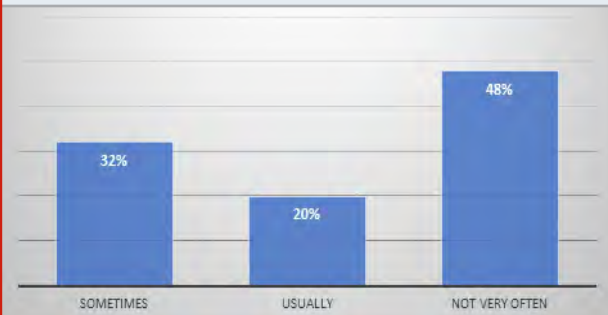


Figure: 4.3 Percentage of Students who block out distractions sometimes/usually/very often when they listen



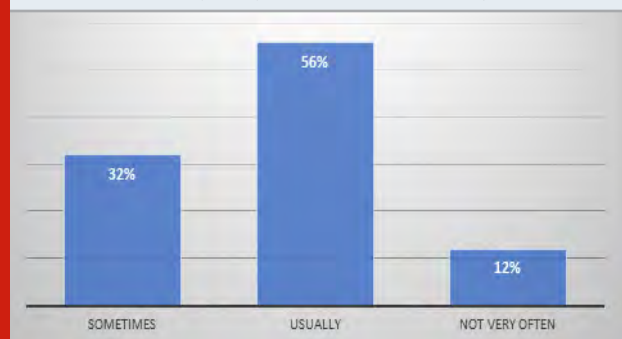
4.4 Remembering whatever is heard: Students were asked whether they can remember whatever they hear. The majority of 48% of the students recorded that they do not remember very often what they hear. 32% of the students recorded that sometimes they remember what they hear and 20% of the students mentioned that usually they remember what they hear (Liubiniene 2009).

Figure: 4.4 Percentage of Students who can remember sometimes/usually/very often what they hear



4.5. Wandering of Mind During Listening: When the students were asked whether their mind wanders when they are in the process of listening, it has been noted that 32% of the students' mind wanders sometimes whereas 12% of the students' mind wanders not very often during their listening process. It has been noted that the majority of 56% of the students' mind usually wanders during their listening (Rus 2020).

Figure: 4.5 Percentage of Students whose mind wanders sometimes/usually/very often while listening



(Yagang 1993) reports that listening comes through four variables: the message, the speaker, the listener and the physical setting. Students have many problems in listening. (Underwood 1989) organizes the major problems as follows:

- lack of control over the speed at which speakers speak,
- not being able to get things repeated,
- the listener's limited vocabulary,
- failure to recognize the "signals,"
- problems of interpretation,
- inability to concentrate,
- established learning habits.

Hypothesis: Listening skills of the first year Engineering students can be enhanced through activity-based listening practice inside the classroom and thereby English communication skills can be improved personally and professionally in the academic and social scenario.

Research Design and Method: Teaching English to Engineers is a delicate and demanding matter in terms of content, methods and techniques and deciding which is appropriate for this particular area of Engineering and English (Reimer, 2002). Creativity and innovation are becoming increasingly important for the development of the 21st century knowledge society, (Rus, D., 2020). 58 students were divided into 7 teams: 5 teams with 8 members and 2 teams with 9 members. In order to improve the listening skills of the students, activity-based methodology and innovative teaching was focussed. A detailed analysis was done about the listening skills of the students (Sreejana 2019).

Performed Activities to Improve the Listening Skills: By being innovative and creative, it would facilitate in

generating curiosity among the learners by extending out pioneering ideas and techniques thus making the progression of learning trouble-free, uncomplicated to comprehend and excitement crammed. The following team activities were conducted in the class of 58 in order to develop the listening skills of the students and there by improve English communication skills.

6.1.1 Listening to the talks of experts and creating story or song:

During the primary discussion it was noted that the students like to listen to the talks of other people but only if the topic is of their interest, they tend to listen. Otherwise, they switch over to the one that interests them. To make the students attentively listen to any talks of people, the students were given listening group activity which seemed to be interesting. Each team of students were assigned to listen to the talk of various speakers. After they listen, they were asked to create a story of their own as a group by having the listened concept as hint for their creative story. The students were given the liberty to create any story related to the topic that they have listened. It could be a hilarious story, or a tragic note, or a rap song. Here, whether it was interesting or non-interesting speech, the students were expected to listen to the speech, imagine and create a new story without missing the crux of the listened speech.

6.1.2. Listening to English language and speaking dialogues:

During the survey questionnaire, it was noted that most of the students like to listen to their native language rather than the second language English. In order to make the students interested to listen to English language, students were made to watch and listen to various videos which is of 2 to 3 minutes duration. The videos were humorous short clips. For each team one selected video was played thrice. The teams were expected to play the roles of characters. After playing the video thrice, the students were given time for discussion and preparation for five minutes. After preparation, the video was played again in mute mode, the fourth time. Here, the students were expected to speak the dialogues of the characters as such it was in the video. The video was played thrice in order to make the students observe the characters, understand the concept and humour, memorize the dialogues, manage the dialogue flow in the stipulated time duration. Here all the students were made to listen to the English language. In order to make the language interesting to listen, the videos were selected which covered good humorous concepts (Sreejana 2019).

6.1.3. Listening Activity to Block Out Distraction: During the back ground study, the majority of 57% of the students mentioned that they are not very often able to block out distractions when they are in listening process. An activity was given to students in order to block out their distractions while listening. To concentrate on listening meticulously, a listening activity was given with the script of conversation where many words were taken off and the students were expected to fill the missing words in the blanks as they listen. Only if the students

listened to the conversation meticulously, they would be able to fill the blanks without missing the words. The audio was played only once and the blanks were given more (Underwood 1989).

6.1.4. Listening to the process and preparing an object:

Each team was given a listening activity which is in the form of instruction and process. The students were expected to listen to the process of making various objects. Each team was given each audio of object preparation process and they were expected to prepare the object by listening to the step-by-step process. The students were given newspaper to prepare the object. This activity was given in order to listen to the audio and remember whatever is heard (Yagang 1993).

Findings: Listening activities conducted in class for the students helped them in acquiring English language. It also enhanced the mental ability of students and helped them in focusing clearly upon their activity and thereby grasp the language rapidly (Sreejana 2019).

7.1. Listening to the talks of experts and creating story or song:

While the advancement in technology has impacted every field across the universe, one of the main things to benefit out of that is must-see media. All the 7 teams were analysed, and it was noted that all the teams were able to bring out their best in the activity. Teaching the skills of listening through this activity helped the students in understanding the contexts well and acquire the language easily. This approach developed creativity, active teamwork with the attitude of creating the best story, narrating skills, making decision, discussing opinion and the skill of communicating the created story to the class. Acquiring language and communicating the created story with confidence became easier due to the activity-based listening. This activity also helped the students to remember whatever is heard. Students' participation for this activity was more when compared to that of simply making the students to listen.

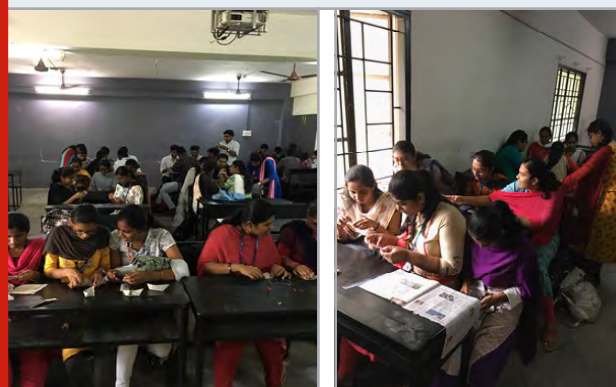
7.2 Listening to English language and speaking dialogue script:

For this activity, it was noted that 69% of students were interested in speaking the dialogues of the characters. It was found that the memory power of the students improved where the students were expected to focus on the dialogues, mainly the time duration and fixing their dialogues while the video is in mute mode. 31% of the students were hesitant to come forward in speaking the dialogues since they had stage fear. Those students also were motivated to speak the dialogues by giving them confidence and motivating them to speak by giving extra time for preparation. These hesitant students were teamed as one team and they were given the video listening and watching for 5 times and they were given the preparation time of 15 minutes. Since everybody in this team is hesitant to speak, they were given more time for preparation and instilled confidence.

They became mentally prepared to speak out since they were given a chance and platform to speak again and sort of compulsion to speak out. Since there were no

confident speakers and good communicators in this team, these students were in a compelled state to speak out their dialogues and play the roles. When these students started and ended the activity, it was found that their confidence level improved when comparing to the previous session, and they were able to overcome the stage fear at least 20 to 25 % as a first step. These students were also given another video and asked to prepare and also play the characters with dialogues and they were given an extra chance to speak and also overcome stage fear. Even though these students started their dialogues due to compulsion in speaking, in the end of this activity session, the students improved their confidence level and overcame the stage fear. Due to this extra effort put on to the students, the students were able to overcome their hesitation in speaking (Yagang 1993).

Figure 1 Listening to the Process and Preparing an Object – Students Participation



7.3 Listening Activity to Block Out Distraction: For this activity, the students were expected to meticulously listen to the audio and fill the gaps. Interesting listening audios were selected for this activity. Before starting the actual activity, one trial version was done to make the students understand the way how to listen keen and answer. After the trial version, when the activity was done full-fledged, it was noted that the students were interested in filling the blanks meticulously. Here, this activity helped the students to block out distractions and concentrate well in listening (Sreejana 2019). It was noted that 86 % of the students were able to concentrate well and fill the blanks correctly. 14% of the students had errors in filling the blanks. It was due to their inability to predict the words and understanding the pronunciation. Because of this, they tend to use another spelling for the similar pronounced words and thereby errors occurred. But even these students were able to concentrate well in their listening even if they had minor errors in spellings. The students were able to overcome the wandering of mind during listening, through this activity and they were able to concentrate well (Reimer, 2002).

7.4 Listening to the process and preparing an Object: Here, for this activity, the students listened well without any distractions. In order to remember the process, the audio was played twice. Here, the students got opportunity to remember whatever they heard and immediately take it

into practice of preparing the object mentioned in the listening activity. It was noted that all the teams actively involved in the process of making objects by listening to the process. Here the students discussed the preparation of the object they listened and came up with correct object (Underwood 1989).

CONCLUSION

The following conclusions were derived after the thorough assessment of the study. Regular listening practice supported in enhancing the listening skill and further improve language proficiency. In the activity-oriented teaching, it was evident that majority of the students were successful in all the activities. This methodology aided the students to enhance their language skills, decision making, narrating skills, overcome stage fear, creativity, discussion and so on. The activities directed to them demonstrated to be an entertaining boost up to expose their listening skills. The common reasons for the unsuccessful students in few activities were the poor capacity in understanding and interpreting the audio. Another factor was that the students were not able to relate their learning with the activity that was assigned to them. Also, there was experience and exposure lagging in them and inability to predict and decide. It was also noted that their thought flow to relate the content was lagging. The main thing noticed was the level of confidence which was lagging and poor discussion and decision-making skill.

These students when they were given frequent practice of listening were able to stand one step ahead in their listening ability and thereby improve their communication skill. Having a close watch and taking steps to overcome these conditions will help the students to improve their listening ability. A methodical approach to focus on these conditions will facilitate offering appropriate platform on which the students can work up on to improve

their listening skills and thereby improve English Communication. If the field of weakness is identified in the initial stage, it will help in offering correct guidance for the students to improve their listening skills in a right way and thereby developing communication skills. To enhance communication skills of the students through listening, the methodology mentioned in this study will prove to be a successful remedy for the teachers of English to make the students practice in class.

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Green Literature Ambassadors of Paganism: An exploratory Analysis

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ABSTRACT

Very well felt and expressed by the ambassadors of paganism, namely William Wordsworth, P.B. Shelly, John Keats, Alfred Lord Tennyson, Emily Dickinson, Robert Frost, Tagore, Kalidas and many other pagans that nature is full of life. For them nature was divine and an abode of peace and happiness. These pagans had experienced the spiritual power of nature. They had tasted the sip of beautiful life and the magnificent world to the fullest. Finding solace in the lap of Mother Earth, they had acquainted themselves with the existence of the universe and its sanctity manifested into divinity. The present paper is an attempt to explore the scheme that evolved in the minds of these poets who found comfort in the cradle rocked by Mother Earth. Embraced by Mother Nature they felt the power of paganism.

KEY WORDS: PAGANISM HARMONIOUS DIVINITY PHILOSOPHY DISCOURSE

INTRODUCTION

Paganism is the philosophy that teaches us to feel the presence of the divine power in all the elements of nature. History has witnessed an era where Science and Technology had started invading and conquering the globe. The two groups of people theist and atheist emerged on the worldly platform and debated about the existence of Almighty and nature. Science and technology were marching ahead blowing the trumpet of their inventions and boasting about their discoveries. The ever running globe was interrogated for its mere existence. On one hand nature with its everlasting gleaming beauty symbolised evidences to show its time around presence and on other side science had proof to show its advancement and evolution. This battle of nature's history and science's validity had shattered the sentimental souls of poets like Jean Jacques Rousseau, William Wordsworth, John Keats, Shelley, Robert Frost, Alfred Tennyson and many more sentimental men of verses.

The analysis of the poetry written during Romantic period reveals mostly the love and admiration of the poets not only for reputed scientists like Newton, Franklin and

Priestley but also for the fields of knowledge such as astronomy and geometry. But it is interesting to note that in this age heart was more dominant than the head. Science exercised a positive impact on almost all the major representative poets. It was observed that while the new classical poet James Thomson explained rainbow in the Newtonian terms, the romantic poet P B Shelley used the objects of nature to explain this celestial wonder. With the storm of French Revolution all across the globe, paganism stepped into the lives of thousands of people when the pagans began to explore the wonderful wonders of nature.

Divinity, naturalism, spiritualism and meditative notes started becoming significant and their relevancy was felt by the representatives of nature. An article on Wikipedia explains, "In Philosophy naturalism is the idea of belief that only natural laws and forces operate in the universe. Adherents of naturalism assert that natural laws are the only rules that govern the structure and behaviour of the natural world and that the changing universe is at every stage of product of these laws."(www.christianity.com). The poetry of nature pagans is a step towards spreading paganism on this earth with a blend of manifestation of naturalism and embodiment in the universal sphere.

Jean Jacques Rousseau: Pioneer of Nature Poetry "Man is born free and he is everywhere in chains", the worldly famous lines are quoted by Jean Jacques Rousseau who is the pioneer pagan to initiate the movement of paganism. Jean Jacques Rousseau was born on 28 June 1712 in Geneva to a clockmaker. He was a philosopher, writer

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and political theorist whose writings influenced and inspired the leaders of French Revolution and romantic generation. Rousseau wanted to pursue a career as musician and composer so he moved to Paris in 1742. In Paris he was swept away with the storm of great historical watershed event of French Revolution movement. For the very first time entire Europe had tasted the sip of democracy.

This was a magnum opus historical event that influenced the global society. Rousseau's contribution to the society in this regard is valuable and no exception as he was also drifted away with this storm of revolution. His most significant contribution is his philosophy on nature and society where he argued, "that we are inherently good, but we become corrupted by the evils of society. We are born good and that is our natural state." He always said, "I prefer liberty with danger than peace with slavery" and "The world of reality has its limits; the world of imagination is boundless...." He was a pioneer who initiated the theory of Paganism with a herd of sentimental pagans who followed his path and created milestones in the history of human society.

William Wordsworth: Pietist of Paganism "Poetry is the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquillity", these were the meditative notes of the renowned poet William Wordsworth who was the worshipper of nature and a poet at par excellence with profound sentiments. He felt a close bond with nature in his childhood and youth. His poems like Tintern Abbey, The Solitary Reaper, Daffodils, London, Composed upon Westminster Bridge, I wandered lonely as a cloud and many other poems have meditative tone and spiritual vehemence. He experiences the joy of dazzling nature while composing the verses. Wordsworth felt, "Nature never did betray the heart that loved her." French revolution was the period which brought anarchy and frustration among the masses. William Wordsworth tried to find solace in the company of nature.

His theory and work as a poet was influenced by the teachings of Rousseau. The powerful influence of Jean Jacques Rousseau made William Wordsworth come out with his epoch-making work, Lyrical Ballads (1798) which he composed in collaboration with another renowned poet of the time, S T Coleridge. An article in the book, A History of English Literature by Dr. T Singh expresses, "was a trumpet that heralded the dawn of a new era by making the prophecy that poetry, an unlimited and unlimitable art of expressing man's inner and deep-seated joys and sorrows, would not be fettered by the narrow and rigid bonds of artificial conventions and make-believe formalism," (flipcart.com) It is true that the composition of Lyrical Ballads led to a revolt against the artificial passion and mechanical poetic style of the 18th century. This magnificent literary piece established the truth that if at all poetry is to remain poetry then it must express the feelings of joys, sorrows, fears, anxiety and other emotions of common men and

women close to the soil and express their day to day activities of life.

The feelings of a cottage girl or the thought of a passerby during a morning walk over the hills or even an ordinary sunset felt by a village folk or listening to the song of the nightingale are some of the common feelings commonly thought and commonly felt by common man. This unsophisticated life, feelings and thoughts of simplicity of a simple villager was recognised by William Wordsworth and its blend can be felt in his poetry.

Wordsworth's paganism is always simple, rustic and believes in the dignity of man. In the background of French revolutionary fervour Wordsworth championed the cause of political and social liberty and gave way to naturalism and signified the essence of paganism when he said, "My heart leaps up when I behold a rainbow in the sky: so was it when my life began; is it now I am a man." William Wordsworth ritualized and spiritualised nature and its elements.

P B Shelley: Martyr of Paganism "O, wind, if winter comes, can spring be far behind" Such optimistic thought provoking verses were composed by P B Shelley who is classified as a celebrated poet of nature whose work achieves the sublimity indulging in sensibility and symbolism. When Shelley started writing the French Revolution had already become a historical incident, a thing of the past with its seeds sprouting into full bloom canopy of creative literary ardour. It is observed that the spirit of the revolution bred vigorously in his poetry. He was overtaken by harsh physical realities of life and was attracted by abstractions of subtly. All his important poems such as the Revolt of Islam, Queen Mab, Prometheus Unbound, Ozymandias and the Ode to the West Wind breathe a revolutionary spirit. His verses show the way for the emancipation of men from all kinds of shackles be it political social and even moral. Liberty and love are the two ruling parameters in Shelley's hierarchy of values and in his exaltation of them both he comes very near the Rousseauistic creed.

P B Shelley's Paganism is embedded in his utterance of solitary feelings and loneliness. Poetry and lyrics are almost invariably melancholy in their tone and have always been limiting and complaining. His paganism attains ecstatic peak when he expresses, "Oh, lift me as a wave, a leaf, a cloud! I fall upon the thorns of life! I bleed!" Shelley is the celebrated poet whose poems are the manifestation of sublimity indulged in abstractions. "Nothing in the world is single; All things by a law divine in one another's being mingle:-why not I with thine." John Keats: Celebrated Angel of Nature

A thing of beauty is a joy forever: its loveliness increases; it will never pass into nothingness.... John Keats was a great lover of nature. He loved nature not for her spiritual significance or deep message conveyed by her but for the census pleasures which she offered to the entire mankind. Keats was never bothered about the theology,

humanity or metaphysics mingled with nature. He always wanted to know nature perfectly and to enjoy her fully with no thought of complexity. Some of his well known worldwide acclaimed poems are Ode on a Grecian Urn, Ode on Melancholy, Ode to Autumn, Ode to Nightingale, Ode to Psyche, Sleep and Poetry and La Belle Dame Sans Merci. He always felt "The poetry of Earth is never dead." Poems are rich in sensuous appeal.

They show Keats as a delicate and thorough observer of nature. While reading the best composed lines of his poetry the readers feel that Keats has built up his spiritual home in the romance draped background of middle ages and the Greece of yore which he considered to be a land of ideal beauty. Intimate contact with the harsh world of reality was unbearable to him. Though he died at an early age as he was a patient of tuberculosis, his literary contribution is abundant in the field of literature. He felt and believed, "Heard melodies are sweet, but those unheard are sweeter...."

Robert Frost: Errand of Paganism

"The woods are lovely dark and deep

But I have promises to keep

And miles to go before I sleep

And miles to go before I sleep....."

These are the popular lines of American poet, Robert Frost's poem stopping by the Woods on a Snowy Evening. Frost's nature poems and images are blend with humanity and human ties. Stopping by the Woods on a Snowy Evening, Mending Wall, Fire and Ice, The Gift, Outright, Design, Home Burial are some of the renowned poems that use nature as a metaphor and associate themselves with human flaws and spirit. His pagan attitude can be reflected in his poetry when he says, "Earth's the right place for love. I don't know where it's likely to go better."

An article on Wikipedia explains Robert Frost as a nature poet, "The influence of nature in Robert Frost's works creates a palette to paint a picture filled with symbolism for the reader to interpret. In the analysis of Robert Frost's The Road Not Taken, Tree At My Window, Two Tramps In The Mud Time and Stopping By The Woods On A Snowy Evening we can pick out specific examples to illustrate Frost's overall use of nature.

The poetry of Robert Frost has many layers of meaning. Though his poems, on the surface level, seem simple and shallow, but a deeper study reveals that Frost is a great philosopher and realist who has delved deep to know the real meaning of life. The treatment of nature in his poems is not merely related to the outward beauty of the various facets of nature, but to reveal a deeper message through it." <http://devangibagohil.blogspot.com/2016/11/Robt>

Alfred Tennyson: Torch Bearer of Paganism

Victorian age witnessed a shift from individualism to collectivism. Alfred Tennyson is probably the most representative literary man of the Victorian era. His poetry kept pace with the changing times and he never gave up his love for nature. He dealt with social issues of the time but never gave up the spirit of paganism which is very much reflected in his poetry like Ulysses where the protagonist Ulysses says,

"The sounding furrows; for my purpose holds

To sail beyond the sunset, and the baths

Of all the western stars, until I die

It may be the gulfs will wash us down;

It may be we shall touch the Happy Isles

And see the great Achilles....."

Nature is always dominant in his poetry characterized by reality and universal sensual appeal. An article on Wikipedia substantiates this point saying, "Alfred Lord Tennyson was a great English poet of the nineteenth century. One of the factors that lie at the root of his greatness is his treatment of nature. In almost all of his poems, long or short, nature plays a dominant role. Tennyson's treatment of nature is different from Romantic poets. He does not find any divine spirit as Wordsworth did. Unlike Shelley he does not perceive any spirit of love of nature. Nature does not offer him a refuge from the injustice of human society. His treatment of nature is characterized by realism and accuracy. He describes natural scenery as setting of his poem and as an aid to heighten a mood or feelings. We see that as a poet of nature Tennyson has distinctness. In photographic portrayal of nature he is almost unsurpassed. For delineating nature with all of it's aspects and decorating his poetry with lovely descriptions of nature his poetry has a universal appeal." (<https://www.literaturemini.com/2018/06/comment-on-tennysons-treatment-of-nature>)

Kalidasa: The Messenger of Paganism Kalidasa is one of the greatest literary figures of ancient India who has many dramas and poems to his credit. He was a keen observer of nature in all its varied forms. He was endowed with an analytical mind and therefore being a poet of unparalleled talent he describes the beauty of nature creating life images through his words before our eyes. To him without human beings nature is incomplete and without nature human beings are nothing. Man is an integral part of nature. Following the Indian tradition, Kalidasa in his plays and poetry stands for the harmonious relationship between man and forces of nature. Kalidasa's Meghdoot (Cloud Messenger) which has been translated into many languages including English beautifully traces the close relationship between man and nature. Nature for man is not only a comforter but

also a mood lifter in the moments of crisis, pain, sorrow and despair.

Human beings have always found comfort in the lap of nature and nature too like a mother, like a friend and like a companion have shared the feelings of human beings. An article on internet says, “Kalidasa has shown the graphical descriptions of nature along with topographical details of ancient India in Maghaduta. Maghaduta depicts the deep inside of human life yet the central issue remains the natural helplessness of a passionate lover.” (www.alleducationjournal.com)

Rabindranath Tagore: Cleric of Paganism Rabindranath Tagore is a renowned poet who celebrates mystic pervades of God in nature and relationship of humanity and nature. His poetic verses celebrate the fundamental humanism and the mystic quality of God and spiritual humanism. Rabindranath Tagore believes that God is not to be found in temple but among the tiller, the stone breaker, honest labour, beggar and other mystic forms. “He is there where the tiller is tilling the hard ground and where the path maker is breaking stones, He is with them in sun and in shower, and his garment is covered with dust.” He also believed that God pervades in man’s body, heart, mind and action. According to him God objectifies himself into the countless objects of nature like plants, trees, grass, mountains, forest, rivers, hills, valley, lakes, streams, meadows, sky and sunshine. Tagore revived the ancient classical verses and explored new dimensions of versification and personification mingled with literary power and grace.

CONCLUSION

Jean Jacques Rousseau found nature to be educative. William Wordsworth is the celebrated poet of spiritualism who finds solace in nature. PB Shelley confessed his

feelings for nature with sublime subtly. For John Keats the poetry of earth is never dead and the joy of beauty is everlasting. Robert Frost associated the nature with human flaws. Alfred Tennyson’s treatment of nature is realistic. Kalidas is the epitome of naturalism with his verses whisked with magnificent personified natural elements. Rabindranath Tagore discovered divinity in nature.

So ultimately these poets have found solace in the lap of Mother Nature. From time around Mother Earth has rocked them in her cradle of comfort, glee, delight and pleasure. These ambassadors of paganism like obedient children of Mother Earth have always followed the silent instructions given by her paving way to protect the entire mankind from the clutches of the vices prevalent in human society. The marvellous verses composed by these divine pagans have created prodigy and have shown the entire human race a direction towards inwardness and universalisation. The pagans have preached that the essence of life is manifested and exhibited in the lap of Mother Nature. Nature always tries to heal man’s sorrows and pains. The artificialities of human race will come to a standstill only when pagans will sermonize their ideas of paganism and worship nature. Time has come to acclaim and accolade the ambassadors of paganism who have tried to liberate the humanity from clutches of slavery of science, technology and digitalization.

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Does Anyone feel Comfortable in Their own Bodies: an Analysis of Roxane Gay's Hunger

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ABSTRACT

Body constitutes an integral part of identity. Female body is always under the scanner of the rigid socio-cultural set up. Even though these ideologies and construct are very transitory in nature, female body have always been an object of oppression through the ages. This paper tries to analyze Roxane Gay's heart wrenching memoir, Hunger in which she fights with herself to be in peace with herself and her overweight body. She questions the society, magazines for creating this obsession towards thin body and making the overweight the "other", and made them to hate themselves and their body. This paper also attempts to raise question against the patriarchal setup that restrict women attaining freedom, in their desired way. Gay's memoir Hunger gives us an insight how she faced this obsession to be slender and thin and confirm in to the society and how she failed and struggles find peace with her own body. She expresses, her struggles with body shaming, familial pressure, and peer pressure and finally how she started coming in terms with her body and accepting herself. This paper draws theories from cultural theorist such as Mary Douglas to analyze the social construct of body. This paper also draws theories from feminism to analyses the patriarchal set up.

KEY WORDS: BODY, PATRIARCHY, FREEDOM, SLENDER, BODY SHAMING, FEMINISM

INTRODUCTION

The concept of beauty is very gendered, there are different standards of beauty for men and women, but in the case of women, in this modern society, female body is always under vigilant eyes and are held to higher, and impossible beauty standards. As Andrea Dworkin points out "in our culture not one part of a women's body is left untouched, unaltered. From head to toe, every feature of a woman's face, every section of the body, is a subject to modifications". Even though the idea of beauty is very transitory in nature, it is varying according to culture, region etc the female body is always under the scanner. For a long period of time, women with broad hips and bigger body were considered beautiful as they showed the sign of fertility. In modern society ruled by cosmetic companies and advertisements the beauty standard set out for women is rather unattainable, most of these are

created by men, but are not applicable to them as they are defined by wealth and status.

Roxane gay one of the important sounds in the present world, depicts the hardships and trauma she faced with her "overweight body" through her hear warming memoir Hunger. Roxane Gay writes how she was gangraped by "a boy I thought I loved, and a group of other boys" at the age of twelve, and how overeating was her solution to the after effects of that incident. For Roxane gay 'being fat' became a place "where no one can get you" her own safe zone. But 'being fat' had other side effects, the constant pressure from each and every one right from the family members to strangers that one encounter in a bus to lose weight and confirm in to the standards. The beauty standards today is so unrealistic, even super models tries hard to achieve it, their pictures for magazines and social media are heavily edited. An average working woman finds hard to attain these unattainable and unrealistic beauty standards, in spite of their accomplishments they are considered to be a failure. The psychological effects of this failure include low self-esteem, negative body image, eating disorders, stress and anxiety.

FAT BODY- AN "ABNORMAL" BODY: Hunger opens with Roxane Gay's confession about herself how she weighed five seven hundred pounds and six feet tall, and how, along with her father she went to Cleveland clinic in

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order to lose weight. she writes the cost from fat to be “normal” according to the standards is heavy, “it was a good news bad news scenario. Bad news: our lives and bodies would never be the same (if we even survived the surgery). Good: we would be thin” (8) even though she never got this surgery there were many others who were willing to pay and risk their lives to look thin and slender. She clearly depicts the trauma of being “judged”, “weighed” and “measured”. Over the years, doctors, dieticians, have been talking and discussing obesity as defined by body mass index. if one’s BMI is 18-24.9 that person is “normal”, if it is over than 25 one is overweight, if the BMI is over 30 as Roxane gay writes one is “obese”, if it’s over 40 “ morbidly obese”, if it’s over 50 “ super morbidly obese”.

Roxane Gay defines the term “obese” In her memoir, in a literal sense and figuratively, “obese is an unpleasant word from Latin meaning “having eaten until fat”. But when people use the word “obese” they aren’t merely being literal. They are offering forth an accusation.... That modifier “morbidly” makes the fat body a death sentence when such is not the case.” (13). Mary Douglas in her work *Purity and Danger*, says that body is a “symbol of society”(*Purity and danger* 116) and “ body is a complex structure” , “ the body is a model which can stand for any bounded system”. The society can regulate, monitor the body sizes and control it (Douglas 1996).. Compared to the male body, “ Female body” is assuredly a socio cultural construct. Our society being inherently patriarchal these norms are always set by men, in order to please their wishes, and it certainly cannot accommodate fat bodies, as it takes up space and woman’s presence and body shouldn’t takes up space, as gay writes this “ and most of the woman know this, we are supposed to disappear”, if they takes up space it should be pleasing to men.

Embodied with expectations and conceptualized by examples of prominent ideal bodies and measurements, there is always pressure to construct one’s body in to the expected norm. Television, movies, songs are full of women who are thin, the woman who is fat as often a sad friend or “funny best friends”, and women are constantly criticized for their bodies not able match the expectation. Magazines discussing and promoting dieting and “healthy” life style to be thin and slender and posting images of super skinny models. In this memoir we can see Roxane gay avidly watching television reality show *The Biggest loser* and many other shows and how she felt it fulfills the ultimate “fat girl fantasy” – “you go to a ranch for a few months and under the pressure of intense personal trainers dangerously low calorie intake, the manipulations of reality tv producers and the constant surveillance of television camera, you loose the weight you ‘ve never been able to loose it to your own”(109) (Thomson 2002).

Roxane Gay shares her experiences of the impact of tv reality shows had on her that the fat on her body is something “contagious and to be eradicated”. Even though she hated these shoes she vividly watched it,

and it revealed painful experiences of loneliness and depression and evoked anger, and it also revealed the ultimate truth that there this world cannot “accommodate fat bodies” (Demello 2014).

Roxane Gay never lost weight, in a drastic way but she had lost some pounds by doing exercises and following a diet, she had followed all sorts diets available either by doctoral supervision, or by browsing internet, she had starved herself and was always on a diet. Restricting oneself from food hence creating some room for another disease is a common phenomenon while losing weight. Anorexia nervosa is an eating disorder in which the sufferer has a body image and leads them to undereat something, or starve themselves to death (Demello 2014). Dieting is one of the most often writeups promoted magazines and cosmetic, brand sites. The inability to get the suitable dresses for fat people, from basic departmental store is a problem. Likewise, Bulimia nervosa is also an eating disorder where the sufferer binge eats, and throws up lately in order to get rid of the excessive calories. The availability of small or extra small sizes via online and offline stores showcases their negligence towards over sized bodies (Douglas 1996).

Her Roxane Gay have two wardrobes, one for shirts and other for dress explains the problem, for many years she wore only shirts as she thought she could disappear from the society and eyes especially from men, she still wears shirt, the other wardrobe where she keeps her dresses, colorful dresses, even though she finds the size, she dares not wears those dresses as the society cannot handle fat people showing confidence and femininity. Roxane gay had suffered Bulimia, she used to binge eat food and later on she shoved her fingers deep in the throat and throws up (Thomson 2002). She had continued this for the longest time for her life and caught red handed by her boyfriend, she had mastered to do this secretly. Eating disorders are often associated with lazy girl issues, the other side of the problem is often neglected. As Becky Thomson writes the “range of traumas associated with the origins of eating problems, including racism, sexual abuse, poverty, sexism emotional or physical abuse”. Here Roxane gay over ate everything and her constant “ hunger” was as a result of her rape that happened when she was twelve, that incident still haunts her, that boy once she thought she loved is still with her, every moment.

CONCLUSION

Human Body is not just biological, it exists in the social context as well. Even though an individual’s body completely belong to them, it is a site for society as well as the owner of the body to intrude. In that a female’s body is more prone to that intrusion. The tall, slender and preferably white is always the stereotyped notion of a perfect normal body. All bodies other than this are always the abnormal ones. Here Roxane Gay, a mixed race, fat , bisexual woman strives hard to be at ease at her body. As Roxane Gay writes, loving her body as is still a task, coping up and accepting herself the way she

is, was the greatest task ever. She started accepting her body at her forties, before that she was a “mess”. In the end she poses a vital question “does we feel comfortable in our own bodies” and “what luxury must hat be”(252). She writes “every woman I know is on perpetual diet” (252). She is equipping herself to “challenging the toxic cultural norms that dictate far too much of how woman live their lives and treat their bodies”. She uses this memoir to showcase her own ferocity of her hunger to be seen, heard and also as the voice of millions of women who hate themselves and their bodies.

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Effective Language of Teaching Through Active Learning

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ABSTRACT

Learning is boundless. Human civilization started its development through learning. Man used language as a mode of communication and it is a part of learning. Language is essential for the effective functioning of a society. It reflects the personality of the individual through expansion of knowledge. Mother tongue plays an essential part in meaningful learning. New ideas and innovations are possible through meaningful learning. Rote learning decreases the interest of learners. The full involvement and further thinking through meaningful learning enable everyone to active learning. Learners have to adapt for the environment and to integrate the past experiences with the present situation to gain better knowledge. Teaching language through different techniques of active learning like one minute paper, role play, discussion, think pair and share would further empower a learner. Cooperative learning and collaborative learning are different methods for language teaching. This paper suggests that using multiple activities will efficiently facilitate language teaching.

KEY WORDS: LEARNING, ACTIVE LEARNING, LANGUAGE, EFFECTIVE, INTEGRATE

INTRODUCTION

English Language teaching has become a challenging task in higher education. In a professional college, students are admitted from different medium of instruction. In some schools the mother tongue is medium of instruction so in the higher education students suffer a lot to learn through English. Though English is learnt as a second language, the learners are not trained to use language efficiently. Due to advancements and development in society different methodologies of teaching can be used to promote active learning. Meaningful learning through diverse activities will promote effective language teaching in higher education (Nagarajan & Natarajan 2018).

Learning is a form of continuous activity, it is acquired from childhood. The real change in behaviour is learning. Knowledge and experience gained through every situation should be refined for a better change. Motivation and involvement in every activity is learning. Society is responsible for everyone's learning. Interest in every individual will promote learning. New technologies have

made a great impact in teaching a language. Language promotes understanding and to know about ideas of the society (Nagarajan & Natarajan 2018).

The interactions and experiences gained in society through language acquisition will foster improvement in a person. In higher education the learners will be multilingual and attention should be paid for language teaching. Guidance and self interest is essential for learning any language. To organize our perceptions, learning in a meaningful way will help in acquiring a language. Everyone's learning will be fruitful if it is a meaningful learning. The abilities and skills of every individual differ. Learning will last longer in the minds of a learner if it is meaningful. Many students in school education learn through rote learning. Due to lack of involvement of learner, rote learning takes place. It will decrease interest in learning and second language learning will not be possible. The full participation is essential in any language learning and active learning methods can be used to improve language teaching (Nagarajan & Natarajan 2018).

Active Learning: Active learning is a process in which students involve actively or experientially. Bonwell & Eison, (1991) mentions that "students participate in active learning when they are doing something besides passively listening". So the learners will involve in meaningful learning activity and thinking about what they do. Improvement in any language will occur if a learner learns new vocabulary and continuous speaking activity.

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Language teaching through active participation of students will evolve a great involvement in learning.

Techniques of Active Learning:

1. **Role Play:** In a language teaching classroom students can be asked to participate in role play. They can be in pairs and one situation can be given to them to enact. Time should be given as ten minutes to each pair for preparation. This will actively promote student's vocabulary and communication skills. Thinking process takes down and social skills will be developed. Here learning takes place actively and this helps the teacher to teach language effectively.
2. **Think – Pair – Share:** In higher classes students can be given different topics to speak in a language classroom. The teacher can regularly follow this activity. Teacher can give topics at the beginning of a class and some time can be provided to students to think and share their views with their classmates. This will enhance their communication and the language fluency can be developed. Learners will feel free to speak among his friends. The views about language learning will be made easy for students in a multilingual classroom.
3. **Peer Review:** The Language teacher may ask the learners in the classroom to give comments about the topic that was taught on that day at the end of the class. Everyone can be given chance to express their views. This activity will promote interest for the learners and also this encourages active participation in oral communication.
4. **Discussion:** Discussion is an active learning experience for the students than the lecture. Students are divided into group of six or seven members and an interesting topic can be suggested by the Teacher. This will stimulate interest and thinking in every learner. Language teachers can often emphasis this activity. Learners will understand and think about a particular concept, it results in permanent learning of a language.
5. **Cooperative Learning:** This learning process is student centered and it provides opportunity for students to learn in groups. Language teaching through this Cooperative learning will be a suitable learning environment for students. A class can be divided into five to eight members in a team. Team should have students of higher learning and lower learning ability. After the completion of each topic students can be allowed to discuss the same topic

in their team and can be encouraged to do exercises in the book. While doing exercises, group members will get their doubts clarified by the other member of the group. At last the teacher can observe their learning through evaluation. This will help to attain proficiency in learning (Nagarajan & Natarajan 2018).

6. **Collaborative Learning:** Collaborative learning encourages students to work in groups. If the group is of six members then all six will be involved to work for this method. One has to gather information, other has to process the information, next person has to organize the information, another student has to reorganize and other one will involve in compiling the work. This has a mutual dependence and sharing of learning.

CONCLUSION

This article recommends that language teaching will be effective if it is learned with involvement and meaningful learning of the learner. Active learning techniques will also enhance students in multilingual classroom. These methods can help students to build self confidence and self-esteem. Teaching – learning environment can be well developed in higher education through active learning. Effective language teaching paves the way for students to learn new things. In higher education teachers can follow new techniques in teaching to empower the students to face their future.

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An Excruciating Pain Within Pain: Significance of Disaster Management in K.V. Dominic's Poems

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ABSTRACT

Disaster management is a multi-layered process that manages the situation of emergencies and implement necessary changes to lessen the impact of disasters. Natural disasters bring severe damage to the environment and to the human society. The victims of disasters undergo mental trauma in its aftermath. According to appraisal theory of emotion, the emotional outburst of a person is a result of their perception to an event. A change in their perception is required to build resilience within them. In order to change their interpretation, there are some changes to be implemented. Besides the sufferings of people, environment is also badly affected. There are various man-made activities which are harmful to the environment in the relief camps. In the poems "Tsunami Camps" and "Tearful Exodus", K.V. Dominic pictures the trauma of people who are facing the disaster. This paper entitled "Scrutinising the Significance of Disaster Management in K.V. Dominic's Poems" examines the importance of handling the mental pressure at the time of disaster. This paper also voices out the activities which are against the environment in the relief camps.

KEY WORDS: APPRAISAL, DISASTER, EMOTION, ENVIRONMENT, RESILIENCE

INTRODUCTION

Every region in the world has unique geo-climatic condition and are vulnerable to various natural disasters such as floods, droughts, tsunami, volcano, earthquakes, cyclones, hurricanes, landslides and so on. Natural disasters are naturally occurring physical phenomena that either make slight damages or severe destruction to the places it attacks. They destroy the natural resources which are vital to the livelihood of people. In the aftermath of the disasters, not only human beings are suffered, but also the environment is affected. Hence, disaster management plays a key role in fixing up the damages.

Imprint of Disaster in Dominic's Poems: Many writers have addressed the impact of disasters in their works. One such writer is K.V. Dominic. He is an Indian poet, short story writer, editor and a critic. He covers wide range of themes such as deforestation, climate change,

racism, multiculturalism, women's rights and so on. He also pictures the exact scenario during natural disasters where thousands of people are affected. Natural disasters not only destroy the physical property but also affect the mental stability of the people. The poem "Tsunami Camps" portrays the sufferings of the people in camps during tsunami. In "Tearful Exodus", the poet explains the migration of people as a result of drought. In both the scenario, people undergo emotional distress at the time of disaster and so building resilience becomes essential.

Appraisal Theory to Analyse Emotions: The appraisal theory of emotion has been developed by Magda Arnold and Richard Lazarus. According to this theory, the arousal of a person's emotion depends on their 'appraisals' of events. That is, a person's emotion is a result of their perception and interpretation to an event. Lazarus specifies two types of appraisal methods such as primary appraisal and secondary appraisal. Primary appraisal seeks to establish meaning to an event and the secondary appraisal assesses the ability of an individual to cope up with the consequences of an event. Through this theory, the emotions of the people who suffer during disasters can be analysed (Ajmal 2020).

Sufferings of Disaster Victims
In "Tsunami Camps", Dominic discusses the dreadful life of people who are in tsunami camps. He states that they

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do not get sufficient food and water. They face imbalance in their livelihood. Many of them have lost their dear ones and have faced irreplaceable losses. They are in a state where their mind and body are filled with agony. Their state of depression is vivid in the lines, “Nothing left but mind and body; / counting days for their salvation It’s better to kill us than torture like this” (Winged 33). The atmosphere in the camp is also not healthy. The poet mentions:

Each family has a cell in the camp;
They cook and dine and sleep at night;
Grown-ups sleep outside, risking nightly rains.

...

“The filthy atmosphere of the camp
Will bring several epidemics.” (Winged 33,34)

Disaster victims in relief camps undergo a lot of mental pressure. In tsunami camps, the potential threat for the victims is the word ‘tsunami’. Tsunami is pictured as a big threat and so there is no possibility for the positive approach in primary appraisal. As a result, there is a development of negative consequences in their mind. The threat in disaster victims triggers the secondary appraisal. If there are effective options available to cope up the situation, the stress will be reduced. Hence, if the disaster victims are treated with proper care by providing shelter, food and maintaining good atmosphere in relief camps, their intensity of stress may be reduced. In addition to it, steps must be taken to bring back their livelihood as soon as possible.

The opening line of “Tearful Exodus” reveals that the poem is based on a real incident. A tribal village of Telangana has been badly hit by drought. The land has no traces of water and it is barren. Hundreds of people have been migrated leaving their houses, lands and livestock as they could not bear the immense heat. The poet explains a photograph in a newspaper where a mother is holding her three-year-old son. She gives her son to her relatives and has to go with her husband and two daughters to Mumbai. They are in search of a job for their survival. The poet mentions that they have become the victims of “nature’s annihilating human villains” who have turned “fertile lands to arid wastelands” (Contemporary 42).

According to World Health Organisation, 55 million people are globally affected by drought every year. Also, 700 million people are at the risk of being displaced by 2030. Drought occurs when the amount of rainfall decreases and region becomes abnormally dry. One of the reasons for such climatic change is man-made activities. Dominic argues that the conversion of fertile lands to buildings has created a big impact in the environment and in society. He states:

and then lead luxurious lives in AC rooms
and bathe in swimming pools in metro cities
When miserable farmers in thousands
make tearful exodus for their survival (Contemporary 42)

The potential threat for people who face drought is their

inability to sustain in the changing environment. They suffer from depression and anxiety about their loss of livelihood. People has to relocate their places and the possibility of positive approach in primary appraisal is very minimal. Their sufferings trigger the secondary appraisal. They become a prey for someone’s harmful activities against the environment. As they relocate to a different place, it takes more time to adapt with the new environment. If the victims build resilience, they will face less threat. If not, droughts can lead to impaired mental health and stress. On the other hand, if the conditions such as pollution, deforestation and global warming are reduced, there will be a healthier environment. In order to prevent the mental trauma in disaster victims, it is essential to build resilience and approach the catastrophe in a positive manner (Dominic 2016).

Disaster’s Impact on Environment: Natural disaster not only makes disastrous effect among humans but also worsen the environment. Disasters destroy the natural resources of sea and land. Besides the effect of nature, human activities also make a negative impact in the environment. In the aftermath of disaster, there is a possibility of increase in pollution level. Food packets, water bottles and several essential items are distributed in relief camps. “Rushed 2 lakh litres of water bottles for flood affected people of Jammu & Kashmir as advised by the Prime Minister” – a report in India Today. This clearly indicates that huge number of water bottles are used at the time of disasters. It is estimated that “a single water bottle can take up to 1000 years to break down” (3). Hence, it is essential to minimise the usage of plastic water bottle. Recyclable bottles, paper water bottle, aluminium bottles and so on can be given as an alternative to the plastic water bottles in relief camps. Even though they are not cost efficient, they reduce more wastage (Dominic 2010).

During heavy rainfall, styrofoam sheets are used as waterproofing material in some relief camps. “Volunteers were busy ‘waterproofing’ the cloth walls of the tents by placing styrofoam sheets against them” – a report in Times of India. The Earth Resource Foundation reports that Styrofoam manufacturers were the fifth largest producer of toxic waste in 1986. It is one of the most environmental unfriendly types of waste as it is non-biodegradable and it takes thousands of years to decompose. As it is harmful to the environment, an eco-friendly alternative to styrofoam material must be used (Drought 2020).

Alternative Measures in Relief Camps: Natural disasters make huge impact among human beings and in the environment. Hence, if the disaster management is followed in a proper manner, several negative consequences will be controlled. Emotional support is much needed for the disaster victims to build resilience within them. This aids them in developing a positive approach in the aftermath of disasters. By replacing eco-friendly products for the usual kit in relief camps, a vast number of non-biodegradable waste can be minimised.

This helps in protecting the environment from further damage after being hit by a disaster (Swan 2014).

CONCLUSION

Disasters are unpredictable and so the implementation of such preventive measures can help to reduce the havoc in a disaster area. Every individual has the responsibility to protect the environment and must take initiatives in implementing the necessary changes. Robert Swan rightly says, "The greatest threat to our planet is the belief that someone else will save it".

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Slaughter of Ethics: A Glimpse into the Horrors of Meat Industry in Ruth Ozeki's My Year of Meats

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ABSTRACT

It's an indisputable fact that meat production and consumption have global consequences. Animal agriculture functions to guarantee maximum profit. To carry out the operation seamlessly, the system must resort to ruthlessly efficient practices. The purpose of this research is to analyze the ethical implications of such practices. The greed of the corporate agencies and the question of animal welfare are openly addressed in the novel *My Year of Meats* by Ruth Ozeki. Animals in factory farms undergo horrible treatment and are exploited in every way with no regard to their personal autonomy. To satisfy consumers' desire for meat and economically benefit in the process, sentient animals are being exploited. This paper takes in various aspects, from the commercialization of meat to the use of synthetic hormones like DES, the questionable practices in the feedlot, and the inhumane process of slaughter, of the meat farming industry as depicted by Ozeki and examines whether it is morally and ethically correct.

KEY WORDS: MY YEAR OF MEATS, COMMERCIALIZATION OF MEAT, DES, FEEDLOTS, SLAUGHTERHOUSE

INTRODUCTION

Animal farming in the United States has a history that is tied inextricably to the maximization of profit. James McWilliams in his chapter titled "The Origins of Factory Farming in the United States" questions how, setting aside profit being the goal, the system of mass production of meat that slaughters 10 billion animals a year came to be in the first place (117). According to him, this phenomenon was caused as humans slowly distanced themselves from animals due to urbanization. The reason factory farming boomed was due to the "general indifference to the welfare of the animals under their care and an exclusive emphasis on mechanised efficiency" (McWilliams 118) (Adams 2018).

As the gap between human-animal relations widens, commercial marketing and advertising tools are profusely used to justify the consumption of meat. The victims in this scenario are the sentient non-human animals that have their sentience disregarded. In his chapter

"Animal Self-Awareness: Types, Distribution, and Ethical Significance" David DeGrazia establishes that a lot of animals have bodily agential self-awareness with aims and goals, and that "members of highly social species exhibit social self-awareness" (79).

My Year of Meats (1998), the debut novel of American-Canadian author Ruth Ozeki, details the lives of two women, Jane Takagi-Little and Akiko Ueno. Jane lives in the United States and Akiko in Japan. In the exposition of the story, both Jane and Akiko are at low points in their lives. Jane is jobless with no other source of income, eating vegetarian food, and freezing in her cold apartment because her rent is overdue. The narrative, historically, is such that a vegetarian diet indicates poverty while a diet that includes meat indicates power and success. Carol J. Adams in her groundbreaking work *The Sexual Politics of Meat* states how "According to the mythology of patriarchal culture, meat promotes strength" (56). This is best exemplified when Akiko's husband Joichi Ueno, who "believed in meat" (Ozeki 27), forces her to eat it in the hopes that it would make her put on weight and restart her menstrual cycle (Adem 2017).

He constantly compares himself to the quintessential white American male and wishes his wife shared his beliefs as well. His obsession with the American culture is so intense that he orders Akiko to address him thus: "Joichi is not a modern name. From now on, call me

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'John'" (27). Working for an advertising agency in Japan, his job is to bring US meats into the Japanese household through a TV series called *My American Wife!* In Japan, Joichi gives Akiko the job of watching the show and providing feedback on each episode through a rating system. He also makes her cook the dishes as specified by the participants of the show, and taste test them. The American coordinator for the production team is Jane. The goal of the show is to display the wholesomeness of meats produced in America. Jane, roped into the world of factory farming through her role as a coordinator in the show, cannot give up her passion for documenting, and it makes its way into this new job, and through it, she ends up uncovering disturbing truths about the industry. The key turning point of the novel happens when Jane discovers that she has been a victim of this industrial greed, and thus sets out to expose the truth at a great personal cost (DeGrazia 2019).

Synthetic Hormones and the food Industry: Any food that is modified genetically will have gone against the course of nature. Molly Wallace opposes GM foods by saying they cause discomfort, and that genetically modified inventions that seem wondrous today will end up being disasters of tomorrow, such as global warming, mad cow disease, CFCs, and BPA used in plastics (Wallace 156). In *My Year of Meats*, Jane interviews Helen Dawes and Mr. Purcell for an episode of *My American Wife!* Accompanied by Joichi Ueno, she goes to the Dawes house and asks Helen questions about her cooking to get her to open up and gather more information for her script. When asked what she cooks for the family, it is Mr. Purcell who reveals that they eat chitterlings, hog maws, and chicken. The Dawes have nine children, so they cannot afford anything but pigs' large intestines to make chitterlings and stomach to make hog maw. They like chicken, but since the prices have gone up they instead find parts of chicken at the meatpacking house that are cheap but taste good (Karremann 2013).

Though affordable, the reason they stop consuming the cheap variant is due to it causing bodily changes in Mr. Purcell. Helen describes the change in his voice as, "Yeah, we thought they was real good... until Mr. Purcell's baritone came out soudin' serpraner!" (Ozeki 139), to which Mr. Purcell explains "It was some medicine they was usin' in the chickens that got into the necks that we was eatin'... An' that medicine, well, if it didn't start to make me sound just like a woman!" (139). She also adds that it altered his appearance, for he began to grow breasts. With the increase in the cost of meat, those who desire to consume but cannot afford it turn to cheap alternatives that become a health hazard as is the case with the Dawes; "his socio-economic conditions influence him in a negative way" (BALCI 1318). When Joichi Ueno, who is partial to beef, asks Mr. Purcell why he doesn't like steak, Mr. Purcell replies "Red meat's too costly with so many mouths to feed" (Ozeki 139). Steven McMullen views the system of animal agriculture from a capitalist lens and says how genetic deformities are the norm (McWilliams 2019).

Though the animals subjected to the modifications grow quicker and bigger, "Productivity is not, in other words, a good metric for well-being" (McMullen 127). Jane senses this truth and with her curiosity as a documentarian pushing her to investigate further into the issue, she does. When she discovers the use of the synthesized estrogen DES, or diethylstilbestrol in meat production, she is changed forever. She finds that DES castrates the male chickens instantly. Though it's cost-effective, the side effect is that "The males develop female characteristics—plump breasts and succulent meats—desirable assets for one's dinner" (Ozeki 148). From there, she learns how the FDA banned DES in the poultry industry but didn't stop the beef industry from using them. Using the hormone reduces the time it normally takes a cow to reach the required weight for slaughter by one month and cuts down about five hundred pounds of feed. Almost all of the U.S. livestock used DES by then. Farmers that inhaled or ingested it developed issues such as "impotence, infertility, gynecomastia (enlarged and tender breasts), and changes in their voice register" (Ozeki 149). It wasn't necessary for cattle to graze in the open anymore, as confining them in factory farms and using DES was enough to fatten them up quicker (Giroux 2016).

Parallel to its use in animal agriculture, DES was also being prescribed to pregnant women. Though it was later discredited, doctors and pharmaceuticals, believing it prevented miscarriage and premature births, advertised it to expecting mothers. It was decades later that scientists linked its use on mothers to a type of cancer called clear cell adenocarcinoma. Male babies born of DES developed "descended and atrophied testicles, abnormally undersize penises, defective sperm production, and low sperm count, all of which increased the risk of testicular cancer and infertility" (Ozeki 150). After many struggles, DES was finally banned in cattle feed. Still, when it was found that some farmers implanted DES illegally on cows, they weren't punished by the law. Jane concludes her research by stating that synthetic hormones are still used in 95% of feedlots. "In 1989, Europe banned the import of U.S. meat because of the use of hormones in production" (151), and her TV show's sponsor BEEF-EX turned to Japan for business and thus *My American Wife!* was born (McMullen 2015).

Questionable Practices in the Feedlots: Another family that Jane chooses to interview is the Dunns. Mrs. "Bunny" Dunn and her much older husband John are from Texas, where they own a feedlot. It's a big operation, with about 20,000 cattle coming in from all over the country. If it were a ranch, then numbers may have been less than half of that. In her fax to Ueno, Jane mentions how the Dunns feed special food to the cows to increase their weight and get them immune to sickness. From a production perspective, she implores how convenient it would be to capture the view if all the animals were congregated in a single space like with the Dunns feedlot. The family has also given the team permission to film footage of the whole meat production process. Unbeknown to her, Jane's compulsion to expose the truth bubbles out and she looks forward to capturing the horrors inside the

slaughterhouse. But she soon realizes that doing so will jeopardize her career and confesses all her discoveries to Ueno, hoping he will understand the severity of the situation. He instead advises her not to interfere and just do what is expected of her. He ultimately threatens to fire her if she doesn't stay out of it (Ozeki 2013).

With her course set out for her, Jane goes to visit the Dunns feedlot. It is run by Bunny's husband John and Gale, his elder son from a previous marriage. John also has a little girl with Bunny named Rose. The feedlot is set miles apart from the Dunns' house to provide sufficient privacy and guarantee a smooth operation. The structure of the patch is severe, with animals grouped according to their breed, looking "antithetical to the randomness of living things" (Ozeki 300). Despite the industrial arrangement, the stench of the animals cannot be masked. The ammonia and other gases emanating from the excretion and urine of the cows diffuse the air around. Gale introduces himself as the one in charge. He supervises the mixing of medicine into the feed. When asked what medicine he uses, he lists out a few growth supplements and hormones. It is while talking about what he feeds the animals that Jane is horrified. Gale, to cut cost and time, recycles the feed among the cattle. He calls it their "exotic feed program" (304) and it entails him using recycled newspapers and cardboard, "by-products from potato chips, breweries, liquor distilleries, sawdust, wood chips.

We even got by-products from the slaughterhouse—recycling cattle right back into cattle. Instant protein" (304). Jane's camera operator Dave calls this practice illegal, but Gale simply reassures them that it's America and since it's done locally, there can't be any issues. Without any remorse, he also excitedly reveals that they use plastic hay to make the delivery process easy, "you only need a tenth of a pound compared to four pounds of hay. That's a forty-to-one ratio" (305). When a cow is slaughtered, they cut open its stomach and make new pellets out of the undigested pounds of plastic stored there. On top of that, the U.S. Department of Agriculture run tests that feed the cows cement dust to increase their calcium intake, for they "put on weight thirty percent faster than normal feed, and the meat was more tender and juicy" (305). Since the feed they use for the cows is expensive, "and the cattle shit out about two-thirds before they even digest it" (306), they recycle the excretions to save even more money. Pregnant cows eat a lot, but they don't easily put on weight since all the energy goes to keeping the fetus alive.

To counter it they feed the pregnant cows a hormone called Lutalyse, which instantaneously aborts the fetus. The feedlots are profit-oriented and to achieve that, the farmers behind these enterprises cannot be emotionally invested. Gale is unbothered by any of the choices he makes because his concerns do not lie with the welfare of the animals that suffer inside his feedlots nor with the people consuming the animals, but towards increasing his profit margin. In his critique of the book *Zoopolis*, Tine Stein states how the fundamental differences between

humans and animals do not justify their unethical treatment (Stein 58). But that is exactly how people like Gale justify their practices (Stein 2015).

The kill floor: The slaughterhouse of the Dunns is a rectangular building with a sewer pipe sticking out on the side that expels blood and offal into a truck. Before getting in, the cameras that Jane's team uses to film have to be covered to avoid getting drenched in blood from all the slaughtering. The inside of the slaughterhouse is described as hell, with all the senses being overpowered. With various machines constantly being in motion at a breakneck pace, the noise is incessant. Everywhere they see, parts of cows are moving around on conveyor belts. Bodies of meat hanging by the hind legs from the ceiling move at great speed. With all the slaughter, there is blood in various shades of red everywhere, "bright red, brick red, shades of brown and black; flowing, splattering, encrusting the walls, the men" (Ozeki 330). Even with the strategically placed drains, there is blood and flies throughout the place. The body is sorted by different organs and stored. In a cart, Jane sees yellow liquid coming from pieces of livers, a result of the use of hormones (Wallace 2011).

The killing floor is dubbed as the "hot floor" "because blood is hot when it pours from a living body! (331). Workers stand on raised ground to cut the meat part by part. "Evisceration is done with a quick slice up the belly, releasing the entrails, which pour out in a cloud of steam" (331). Seeing the other cows getting killed, the cow next in line exhibits fear by hesitating to enter the knocking pen. But it's pushed inside using an electric prod. Once settled, with its mouth frothing and eyes rolling back, a worker stuns the cow by injecting a bolt into its brain. Even though Jane sees that the worker did not completely stun the cow, she cannot do anything to stop the next step which is hanging it in the air by its hind legs. With the cow screaming in fear, its throat is finally sliced open. And the unexpected blood that rushes out of the cut makes a crew member slip and fall on Jane, who gets hit by the meat and blacks out (Wilkie 2017).

CONCLUSION

In the essay "Animals and the Question of Literature," Isobel Karremann answers the question of the social function of literature by looking at how it deals with "the emerging field of cultural animal studies" (Karremann 21). The livestock industry functions indirectly proportional to the welfare of animals, and it is the animal-protection movement that criticizes the sector most (Wilkie 6). When Jane first takes the job of coordinating *My American Wife!* she has no idea how it is going to change her life. She does not belong to any animal-protection movement, yet she rightly criticizes the industry as she journeys across each American household. Being exposed to DES as a fetus, Jane herself is a victim who ultimately loses her child to miscarriage after her accident at the slaughterhouse. She shows how animals are viewed as nothing more than commodities and how that view does more harm than good. "All sentient animals have

an interest in liberty because they can suffer from the interference of other agents in their lives" (Giroux 37) and that suffering is explicitly showcased by Ozeki in *My Year of Meats*.

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The Right Independence of Women: An Analysis to Promote Gender Neutrality

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ABSTRACT

This present study explores the right use of liberty and independence by women and men and also the consequences if it is misapplied. Manju Kapur, the proficient Indian writer who is well known for her contemporary, feminists', award-winning novels shows how a single wrong decision of a woman brings a great setback to her entire life and puts her life upside down especially her career and marriage life through her first novel 'The Difficult Daughters'. Parenting both boy and girl is equally consequential but once the failure occurs at least at one side it drags misadventure to the other side as well. This paper deals with cultivating and sowing the significance of responsibility, culture, dignity, contemplating, self-discipline in neutrality to both the gender moves on to the right shore of life.

KEY WORDS: GENDER NEUTRAL PARENTING, EDUCATION, ILLEGITIMATE LOVE, VICTIM BLAMING, MARRIAGE LIFE.

INTRODUCTION

The paper aims how right independence should be inherited over-generation from the initial stage which is the infant stage of humans as everything starts from parenting. Manju Kapur, in her novel *Difficult Daughters*, depicted the consequences of abusing freedom. Manju Kapur is a prolific Indian writer and novelist, born in 1948 in Amritsar, India. Her spouse Gun Nidhi Dalmia and she has three children and four grandchildren. She studied and received an MA degree. She resides in New Delhi. She teaches English at Delhi University under the name Manju Kapur Dalmia. Her first novel 'Difficult Daughter' is an award-winning novel that was published in 1998, won the commonwealth writer's prize, the best first book, Europe and South Asia. In 2011, the novel *The Immigrants* was short-listed for the DSC prize for South Asian literature. Manju Kapur's fifth novel *Custody* has been adapted as daily soap operas on several Indian television channels in different languages.

Three Different Perspectives Of Women Towards Life: The novel *Difficult Daughters* is about the different versions of three different generations of women (mother, daughter,

granddaughter) and especially about the protagonist's illegal love towards the professor who is already married. Virmati, the major character who struggles for choosing the path between the desire for education and career, and her illicit lover of her for a married man depicts that if a girl chooses to commit a mistake even with the knowledge of consequences the entire life of her becomes a disaster. It does not just cause the disgrace but also the practical catastrophe throughout her life (Alexander 2006).

Kasthuri, the mother of Virmati who is fond of reading books always goes with the norms, culture, and conditions of society. She gets married and has 11 children among those Virmati is an elder one. Kasthuri is conscious of the words of society. She always wants to be in a dignified circle as such the society molds her. Kasthuri believes that a woman has to move on only with the trajectories made by community (Alexander 2006). As per her life experience, a woman's entire life is supposed to be donated for the kinsfolk not just bodily but also introspectively. Hence she expects her daughter's life to be the same as her own life. Kasthuri played a neutral role in the novel. She neither chooses to move with what she prefers nor be humiliating instead she moves on with the favor of society. But she fails to search for self-identity but self-sacrifices for her family.

Ida, the daughter of Virmati is a divorcee. Unlike her mother, she has significance for her self-respect, her individuality, confidence, and the ideas of her dignified future. Throughout the novel, Ida tries to fetch the details of incidents that happened in her mother's life as she seeks to get to know about the life history of her

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mother. Eventually when she grasps each happening that occurred in her mother's life makes her realize not to be like her mother anymore. The novel reflects different characteristics of women in two kinds. The first is a traditional woman who acts as per the social construction without having any second thought about the cause and reason and never questions about it. The different terms for the first kind are adjustable, sacrificer, domestic, submissive, compromiser, pleaser (as they are expected to please everyone to make all others wish fulfilled but not supposed to contemplate about their own will and wish which defines the career and goal), and socially termed as a right and perfect woman (Chakravarty 2006).

Women characters in the novel which befits the first kind are Kasthuri, Lajwanti, the professor's mother Kishori Devi, and his wife Ganga. Kasthuri wishes to be an educated woman but she never makes a chance to reveal her wish as she is already aware of society's opposition to woman's education. But she never gives up on reading books and feeding her brain for herself and keeps herself entertained. Similarly, the professor's wife Ganga is illiterate (Chakravarty 2006).. The duties she all possesses are cooking, cleaning, dish washing, arranging clothes and always she engages with the household works which is allocated for her inside the four walls. The first set of women resembles some present modern women in India. There is a only difference between the above-mentioned characters and the few present-life women. They are illiterate and have no career and at present graduated women still being a homemaker after the marriage (Kapur 2010).

The second set of women characters create a trajectory for themselves. Making some unconventional decision and implementing it in life make society stand against them. Rational thinking and practically performing without lending the ears for the stereotypical ideas are the key attributes that are turned down by the community. Sometimes the second kinds either happen to become a trendsetter and great epitome or turn into humiliation. For instance, the woman characters such as Shakuntala who is a cousin of Virmati, and Swarnalatha, roommate of Virmati takes a lead in the novel and sets an example whereas Virmati is portrayed as a humiliation.

Unhealthy Relationship: A Barricade For Career: Virmati initially has the quest for identity and a thirst for knowledge, which also be the reason that makes her fall for Harish who is the professor in believing that he will advocate her career. Since her childhood, she fails in receiving love and affection from her mother Kasthuri as she is given the responsibility to look after her ten siblings (Kapur & Sanjay 2006). Her family members and siblings treated Virmat as a motherly character rather than a young girl. Unlike her mother Kasturi, Virmati gets freedom for education but she blows her chance by misusing the liberty she gets Shakunthala inspires Virmati by her attribute and unwavering decisions, especially about her career. Shakunthala seeks to be

an educated and financially independent woman. She hates marrying and depending on someone for her self happiness. Swarnalatha, roommate of Virmati resembles the character of Shakunthala who rebelled against the traditional role of woman (Chakravarty 2006)..

The similarity among the three is they break the cultural law and refuse to follow the historical prejudice. But the protagonist Virmati drives her life in the wrong way whereas Shakunthala and Swarnalatha choose to go with the career path. The only unconventional thing Shakunthala commits is she remains herself as an unmarried woman. Lajwanti, mother of Shakunthala who believes in her daughter stands unique among other typical mothers is one among the significant reason for Shakunthala's independent life style. There is a huge difference between voicing up and making noise. The true feminist advocates for equal rights in the right way but the miscreants try to convince the wrong deeds as a fair one in the name of independence and freedom.

Virmati realizes her mistake only after her Marital bond with the already married professor. She remorsefully begins to lead her life as her life in Amritsar paves the new way to enter into the independent world but she misuses it (Nayak & Bhagabat 2003). The professor is a perfect example of how to not be a man. Initially, he uses love and affection as his weapon to make Virmati fall in love with him. Secondly, he uses lust for making her addicted to him. This is a conventional thing of a man in actual life. Sensitive women like Virmati are sometimes like fish in the fishing pole. Attracted by the fake love mask where lust is hidden (Chaudhuri 2006).

Education: The Savior: Society Fixing marriage as a destiny in young mind driving them to choose the partner at their young age and forgetting about the education and career. At some point male acts as a barrier for woman's development. When the protagonist tries to put herself, on the right track the professor stands as a hurdle and pulls her on an illegal track which brings a disaster for her entire lifetime. This is not just happening in the novel but also in the contemporary world as well. Woman becomes a pray for man's hunger (Pandey & Miti 2003). This is due to uneducated minds of woman which stays back in decision-making. Depending on humans for the entire lifetime never be a permanent thing for a lifetime. Marriage is just a single part of life hence marriage should not be treated as a lifesaver and one's destiny (Rollason & Christopher 2011).

Ideas of Education and fixing goals must be inherited over generations since an infant (both male and female) begins to become a grown-up. Allocation of equal responsibility for males and females in all cases is contemplated as perfect child-rearing. Gender-wise parenting is not at all advisable for a promising future. The importance of chastity must have been preached for both the gender. Teaching kids Self-discipline, self-respect, the dignity of the individual, humanity, how to respect people (male and female) equally, behave responsibly, how

it affects the family members and one's own life if a person chooses love over education. A human without pedagogy and goal is like a human without a spine, he has to depend on someone for the entire lifetime. If a mistake happens, society has to question the male as well rather than attacking the martyr as shown in the novel. Virmati loses her self-respect and dignity both in her own family and the professor's family. His mother consoles his first wife Ganga but not ready to ask or chastise her son Harish which is discriminatory. The bitter truth about society is a Man is indirectly allowed to commit mistakes and blame the victims and this action happens in the substantial existence as well. This is also patronized by the patriarchal society (Sinha & Sunita 2008).

CONCLUSION

The tall compound wall of the campus, fully covered outfits, women surrounded environment, segregation of men and women in schools and colleges never conserve women from men. The inheritance of boldness, education as a lifesaving destiny, fiery eyes to attack the harassment, sharp thoughts about the career, Importance of leading a dignified lifestyle, focused mindset, direct sentencing from the victims, never fails to lend its hand in safeguarding women from males. But only the reformation in parenting brings a modification and restoration in the life of the nation

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Students' Perceptions on the Use of Direct Feedback on Written Drafts: A Study at the University of Technology and Applied Sciences, Ibra, Oman

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ABSTRACT

EFL teachers use two types of feedback methods-direct and indirect- to give feedback on students' written scripts in EFL classes. There are differences of opinion concerning the effectiveness of these feedback methods and whether one method is superior to the other. In 1996, Truscott claimed that error correction is ineffective and perhaps even harmful. Following that, there were many research studies that tried to disprove his claim. The studies showed that it is essential to give feedback and measure its effectiveness in order to make learning more effective. Taking this into account, the present study investigates students' perceptions on the use and efficacy of direct feedback on written drafts, adopting a quantitative research design. For data collection, a structured questionnaire was distributed to students (N=396) via Moodle LMS. The study participants were the students at General Foundation Program of English Language Centre at the University of Technology and Applied Sciences- Ibra, Sultanate of Oman.

KEY WORDS: WRITING ACCURACY, DIRECT FEEDBACK, EFFECTIVENESS, PERCEPTION, LINGUISTIC ERROR.

INTRODUCTION

Writing is one of the most important and challenging skills for students of English as a Foreign Language (EFL). This is true especially for students from rural backgrounds. Since most of the students at the University of Technology and Applied Sciences-Ibra, Oman, come from nearby villages, they face a lot of challenges in writing tasks and in developing their writing accuracy. Teachers in EFL classes give written feedback on students' writings to develop their accuracy in written communication. Ryan (2013) claims that the most effective feedback is a written feedback. Feedback helps reduce the number of errors (Ferris, 2006) and is important for improving language accuracy (Bitchener & Knoch, 2010). Also, feedback is useful in examining the success/failure of students' performance (Hyland, 2009), and enables students to assess their performance (Aridah, 2003). Schmidt (1990) points out that for language acquisition to take place, there must be some exclusive attention to form. One of

the key features of error correction is drawing learners' attention to form.

Researchers have differing opinions as regards error correction. Truscott (1996) claimed that error correction is not useful and even harmful as it impacts fluency but some researchers proved that written feedback improves students' writing accuracy (Hyland, 1998; Ferris, 2006; Ellis, et. al., 2008; Sheen, 2010 Cited by Aridah). Taking the positives aspects into account, many EFL teachers favor written feedback on students' writings. However, controversies still exist in academia over the type of feedback that is the most effective for students in EFL writing classes for developing accuracy in written communication. Apart from researchers, students generally reacted positively to feedback and displayed strong preferences for detailed, handwritten feedback that addressed both content and mechanical errors (Elwood & Bode, 2014).

A. Statement of the Problem and Hypothesis: The problem that the present study identified was the low level of writing accuracy among the students studying in General Foundation Program (GFP). The following hypotheses were formulated for the study.

1. Opinions regarding the use of direct feedback on students' written scripts are equal to average level.
2. There is no significant difference between male and female with regard to the use of direct feedback.

3. There is no significant difference among the students studying in different levels with regard to the use of direct feedback.
4. There is no significant difference among the students belonging to different age categories with regard to the use of direct feedback.

Significance of the study: It is hoped that the findings of this study can serve as evidence on the effectiveness of direct feedback in improving students' writing ability. The findings will also help teachers, curriculum developers, and administration to choose an effective feedback method to help students improve their writing accuracy.

Literature Review: Direct feedback is when the teacher gives a direct correction form for the students' errors in writing. Teachers cross off the wrong words and incorrect usage and then write the correction above or near the mistake. (Ellis, 2009a, Cited by Mubarak, 2018). According to Bitchener (2008, p.15), direct feedback is "the provision of the correct linguistic form or structure above or near the linguistic error," which could include "the crossing out of an unnecessary word/phrase/morpheme, the insertion of a missing word/phrase/morpheme, or the provision of the correct form or structure." (Cited by Elwood and Bode, 2014). Hyland (2016) defines it as "the provision of the correct linguistic form by the teacher to the student. This research defines direct feedback as the written comments teachers give to students to help them correct their mistakes in grammar, vocabulary, spelling etc. The teacher crosses out the mistakes and writes the correction.

Many studies were done to find out if direct feedback has an important role in teaching writing. Bitchener and Knoch (2010) argue that direct feedback minimizes students' confusion over teachers' feedback. This type of feedback is more appropriate to student writers of low proficiency level (Ferris & Roberts, 2001; Ferris & Hedgcock 2005; Ellis, 2009). Others state that direct feedback is said to have a negative effect in the language learning process and is not effective for second language learners (Hammad, 2015). In addition, direct feedback is not suitable for long-term learning because it requires only a minimal processing (Khodareza & Delvand, 2016). Nevertheless, some studies showed that direct feedback plays a role in language learning that can improve students' learning motivation and proficiency in learning a second language (Mubarak, 2018). Similarly, direct correction of errors by the teacher led to more correct revisions (88%) than indirect feedback did (77%) (Ferris, 2011). Studies by Atmaca (2016) and Amrhein and Nassaji (2010) (Cited by Atmaca 2016) showed that teachers tended to prefer guiding learners to locate and correct their own mistakes instead of doing it for them directly, thereby encouraging student involvement in the correction process.

MATERIAL AND METHODS

This study employed a quantitative research method. A

questionnaire was prepared and distributed to students studying in the General Foundation Program at the English Language Centre, UTAS-Ibra. The questionnaire was distributed just before the Level Exit Exam. Moodle was used as a tool to collect feedback. Statistical Package for Social Sciences (SPSS) was used as the main tool to interpret the data.

A. Terms and Definitions: DF is used for "Direct Feedback". DF1 is used for "Direct feedback (e.g.1. smarte –smart 2. eat-ate) is easy to understand". DF2 is used for "Too many error corrections on my writing paper demotivate me". DF3 is used for "Paying close attention to direct feedback (e.g.1. smarte –smart 2. eat-ate) on my written work is helpful". DF4 is used for "Direct feedback ((e.g.1. smarte –smart 2. eat-ate) helps me avoid making the same mistake". DF5 is used for "Direct feedback (e.g.1. smarte –smart 2. eat-ate) helps improve my spelling, punctuation, and grammar". DF6 is used for "Correcting all the mistakes in the first draft through direct feedback helps produce an error free second draft". DF7 is used for "The teacher uses direct feedback (e.g.1. smarte –smart 2. eat-ate) to correct mistakes in my writing".

B. Participants: The participants were from (level 1, level 2, level 3, and level 4) the General Foundation Program (GFP) at the English Language Centre, UTAS-Ibra. Six groups from each level were selected on a random basis for feedback. All GFP students chosen for the study were from Sharqiya Region, Oman. They share similar linguistic, educational, and cultural backgrounds. Their ages ranged from 18-21 years.

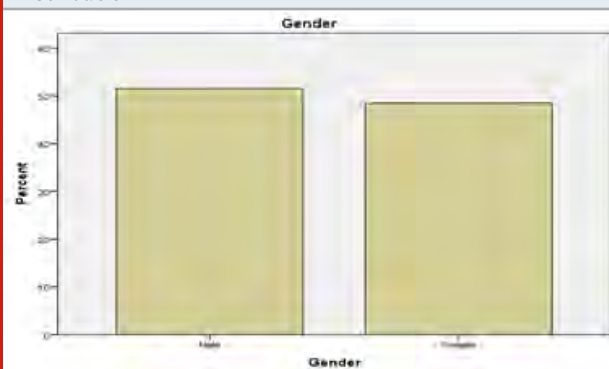
C. Importance and Significance of the Study: The research findings have implications for teaching and learning strategies for students, teachers, and administrators at the GFP, UTAS-Ibra. The findings may help teachers choose an appropriate method to give feedback on students' written drafts to help them improve their writing skills. Similarly, the findings may help the administration to reconsider an existing policy or formulate a new policy that can be implemented in the ELCs at UTAS across Oman for the benefit of both teachers and students.

RESULTS AND DISCUSSION

Table 1. Frequency Distribution for Male and Female students.

Gender		Frequency	Percent
Valid Male		204	51.5
	Female	192	48.5
	Total	396	100.0

Figure 1: Bar Diagram Representation of Gender Distribution

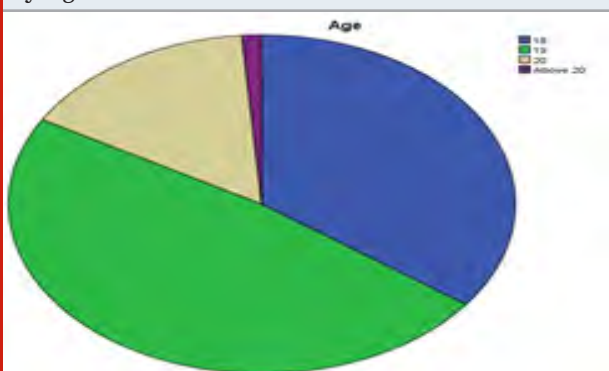


From the above table (1), 51.5% of the respondents are males and 48.5% are females. The percentage of male students enrolled in the foundation program at the English Language Centre, UTAS-Ibra is significantly more than that of female students.

Table 2. Frequency Distribution of Respondents by Age

	Age	Frequency	Percent
Valid	18	139	35.1
	19	191	48.2
	20	61	15.4
	Above 20	5	1.3
	Total	396	100.0

Figure 2: Pie Diagram Representation of Respondents by Age

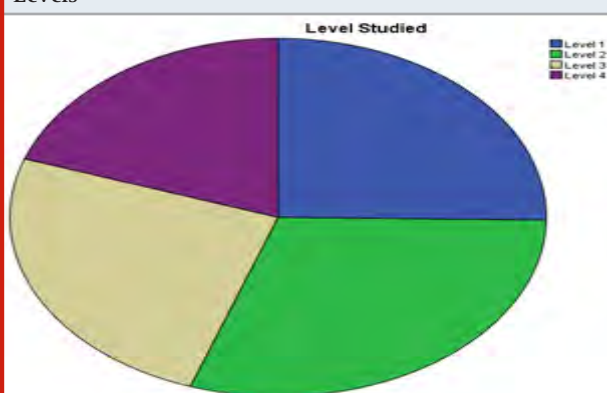


From the above table (2), 48.2% of respondents are 19 years old, 35.1% are 18 years old, 15.4% are 20 years old and 1.3% are above 20 years. Maximum number of respondents are 19 and 18 years old and minimum number of respondents are 20 years and above 20 years. Most of the new intake students (18-19 years) are placed either in level 1 or level 2 based on their entry level test. Hence the percentage of 18-19 year-olds is higher in the age distribution.

Table 3. Frequency Distribution of respondents by Level

		Frequency	Percent
Valid	Level 1	100	25.3
	Level 2	119	30.1
	Level 3	99	25.0
	Level 4	78	19.7
	Total	396	100.0

Figure 3: Pie Diagram Representation of Students in 4 Levels



From the above table (3), 30% of respondents are in Level 2, 25.3% and 25% are in Level 1 and 3 respectively and 19.7% are from Level 4. Maximum number of respondents are from Level 1, 2 and 3 and the minimum number is from Level 4. This is because the number of students who are debarred/withdrawn from courses affects the percentage of students in level 4.

Table 4: Mean and Standard Deviation of the use of Direct Feedback in student's written drafts Based on the mean score, statements 4,5,6 are resilient.

	N	Mean	Std. Deviation	
DF1	396	3.77	.982	
DF2	396	3.28	1.165	
DF3	396	3.87	.933	
DF4	396	3.96	.899	
DF5	396	3.98	.883	
DF6	396	3.93	.892	
DF7	396	3.83	.985	
Valid N (listwise)	396			

Based on the mean score (table 4), statements 4,5,6 are resilient.

Hypothesis I

Null Hypothesis: Opinions regarding the use of Direct Feedback in the written drafts are equal to Average level.

Table 5. t test for Specified value (Average = 3) of Statements on the use Direct Feedback in the written drafts are equal to Average level

	Mean	Std. Deviation	t value	p value
DF1	3.77	.982	15.562	.000
DF2	3.28	1.165	4.789	.000
DF3	3.87	.933	18.640	.000
DF4	3.96	.899	21.237	.000
DF5	3.98	.883	22.198	.000
DF6	3.93	.892	20.844	.000
DF7	3.83	.985	16.688	.000

Since P value is less than 0.01, the null hypothesis is rejected at 1% level of significance with regards to all seven statements (DF1, DF2, DF3, DF4, DF5, DF6, and DF7). Hence the opinions regarding all the seven statements (DF1, DF2, DF3, DF4, DF5, DF6, and DF7) of students is not equal to average level. Based on the mean score, opinions regarding all the statements on the use direct feedback on the written drafts are above average level. This means that the direct feedback method is proven effective.

Hypothesis II

Null Hypothesis: There is no significant difference between Male and Female students with regard to the use of Direct Feedback.

Table 6. t test for significant difference between Male and Female with regard to the use of Direct Feedback.

Direct Feedback	Gender				t value	P value
	Male		Female			
	Mean	SD	Mean	SD		
DF1	3.70	1.085	3.84	0.856	1.405	0.161
DF2	3.19	1.211	3.38	1.109	1.572	0.117
DF3	3.73	1.033	4.03	0.785	-3.327	0.001
DF4	3.82	0.998	4.11	0.754	-3.282	0.001
DF5	3.94	0.991	4.07	0.745	-1.832	0.068
DF6	3.81	0.995	4.06	0.749	-2.821	0.005
DF7	3.73	1.097	3.93	0.841	-2.010	0.045

P value of DF3 and DF4 is less than 0.01, null hypothesis is rejected at 1% level. Similarly, the p value of DF6 and DF7 is less than 0.05, so the null hypothesis is rejected at 5% level. Hence DF3, DF4, DF6 and DF7 show a significant difference between male and female. Based on the mean score, it is apparent that female students have not only paid close attention to the direct feedback but also used it to avoid writing the same mistakes. However, the p value of DF1, DF2 and DF5 is greater than 0.05% and the null hypothesis is accepted at 5% level. Thus, it is concluded that there is no significant difference between male and female. However, the mean score of female is higher than the male. It is evident from the mean score that the female students found the direct feedback easy to understand, too many corrections on their writing demotivating and also confirm that the

teacher used direct feedback to correct the mistakes in their written drafts.

Hypothesis III

Null Hypothesis: There is no significant difference among the students studying in different levels with regard to the Use of Direct Feedback.

Table 7. ANOVA for significant difference among the students studying in different levels with regard to the Use of Direct Feedback.

	Level 1	Level 2	Level 3	Level 4	F Value	P Value
DF	26.62 (4.28)	26.75 (4.35)	26.63 (4.76)	26.42 (3.66)	0.094	0.964

Note: 1.The value within bracket refers to SD

2.* denotes significant at 5% level: There is no significant difference among the students studying at different levels with regard to Direct Feedback, since P value is greater than 0.05. Hence the null hypothesis is accepted at 5% level with regard to Direct Feedback. This means that students of all levels share a similar opinion on the effectiveness of direct feedback from teachers.

Hypothesis IV

Null Hypothesis: There is no significant difference among the students belonging to different age categories with regard to the Use of Direct Feedback.

Table 8. ANOVA for significant differences among the students belonging to different Age categories with regard to the Use of Direct Feedback.

	18	19	20	Above 20	F Value	P Value
DF	26.79 (4.47)	26.31 (4.11)	25.26 (4.59)	25.40 (3.16)	0.518	0.670

Note: 1.The value within bracket refers to SD

2.* denotes significant at 5% level: There is no significant difference among the students of different age categories as regards DF, since P value is greater than 0.05. Hence, the null hypothesis is accepted at 5% level with regard to DF. This means that students, irrespective of age category, do not face any difficulty in understanding the direct feedback given on their written drafts. This is because the teacher's input in the first draft helps students correct most of their mistakes without any difficulty, which in turn enables them to produce a second draft with fewer mistakes.

V. Recommendations, Limitations And Suggestions For Further Research: The study reveals that the direct

feedback method is effective in improving the writing accuracy of students. Hence it is recommended that teachers use this method in EFL writing classes. The findings of this study also confirm the previous research findings discussed in the literature review that the direct feedback method is helpful in improving the writing accuracy of students. The limitation of this study is that it did not include teachers. Teachers' feedback would have helped in validating the findings of this study. For further research, a comparative study of direct feedback method and indirect feedback method can be conducted to find out which of the two is more effective in improving students' writing accuracy.

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Media: Shaping the Literature of the Age

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ABSTRACT

Literature, generally considered a form of linguistic art, has constantly been reshaping and reformulating itself under the impact of socio-economic structure which at its base is presently controlled by technological forces overpowering the contemporary society. The influence of technology in shaping the literary spirit of the age can be documented from the way technological development has correspondingly brought a shift not only in the modes of production of literature and its consumption by the masses, but its very content and structure, which too has undergone a remarkable modification. The medium of expression, which at the very initiation of human civilization used to be cave paintings, clay tablets, papyrus, oral recitation, block printing, slowly got replaced and took a new form and identity with the invention of print media, and now with digital media in its full flair, literature has again reconfigured its form and structure into a distinct form of expression, which has again questioned the valid precepts of literature. These changes in the modes of production and consumption of literature, from the physical to the mechanical to the digital, has time and again revived and renewed the essence of literature. Earlier it was the printing press in the fifteenth century and now the user generated content of Web 2.0 of the twenty- first century that has set the tone of literature in a new direction. Through this paper an attempt has been taken to study these changes in the very expression of literature as defined and shaped by media; especially, the digital media which has set the tone of literature in an altogether different mode.

KEY WORDS: MEDIA, LITERATURE, INFLUENCE, CHANGE.

INTRODUCTION

“The electric technology is within the gates, and we are numb, deaf, blind, and mute about its encounter with the Gutenberg technology, on and through which the American way of life was formed. It is, however, no time to suggest strategies when the threat has not even been acknowledged to exist. I am in the position of Louis Pasteur telling doctors that their greatest enemy was quite invisible, and quite unrecognized by them. Our conventional response to all that it is how they are used that counts, is the numb stance of the technological idiot. For the ‘content’ of a medium is like the juicy piece of meat carried by the burglar to distract the watchdog of the mind” (McLuhan) (Eagleton 2003).

The above quotation by McLuhan clearly states the under esteemed function of media, which has mostly gone unnoticed over centuries, until recently when the birth of digital media has brought about significant shifts in the ways of expression of human thoughts and ideas. Over decades scholars and critics have contested over the definition of literature, evaluating it mainly through its content and structure, being totally unaware of the underlying forces driving the socio-economic structure, the change of which makes a paradigm shift in the literature also. While initially agriculture was the base, now it is the digital technology on which is the superstructure of digital literature (Finnegan 1947).

Through this paper an attempt has been taken to study the influence of media in different time periods, the usage of which has defined the literary creation of the age, yet, its impact has hardly been taken into consideration. Special reference has been drawn to the digital media and the way it has impacted and given a new form to the content and structure of literature. The focus of the article mainly remains centred on the study of the influence of media on the literature of different ages, from the pre-historical period to the modern techno-centric digital world. This shifting paradigm, from the analogue to the

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digital, has confronted scholar, critics, and professors with the precepts of literature, which all the while had been loosely accepted and appreciated as a linguistic art form (Finnegan 1947).

Defining Literature: The word literature has several attributes to its meaning, but primarily it has been accepted to signify “writing formed with letters” because of its etymological affiliation to the Latin word, *litaritura/litteratura*. In an attempt to concretise literature, Terry Eagleton in his essay, “What is Literature?” discussed, “Perhaps literature is definable not according to whether it is fictional or ‘imaginative’, but because it uses language in peculiar ways. On this theory, literature is a kind of writing which in the words of the Russian critic Roman Jakobson represents an ‘organized violence committed on ordinary speech’” But then, he again contradicts this prevalent notion by arguing later in the same essay, “There is no ‘essence’ of literature whatsoever.

Any bit of writing may be read ‘non-pragmatically’, if that is what reading a text as literature means, just as any writing may be read ‘poetically’. If I pore over the railway timetable not to discover a train connection but to stimulate in myself general reflections on the speed and complexity of modern existence, then I might be said to be reading it as literature” (Eagleton). Therefore what comes out of the discussion is that forming any concrete definition of literature is difficult and this has become more complicated with the advent of the digitalization, which has ushered a remarkable shift in the way literature is being created, proliferated and consumed by masses; it being not only limited to words on the screen, but use of images, sound and movement, attributes which were unconceived within the body of literature hitherto.

Media And Literature – A Review: Since the advent of the phonetic alphabet, approximately five thousand years ago, human beings have become attuned to understand and accept literature broadly through the alphabetic representation of the written text, which saw the mass production and distribution after the invention of the print media. Though Terry Eagleton in his two editions of *Literary Theory: An Introduction* have undermined any strict definition of literature, still scholars, critics and teachers of literature have taken into consideration literature as something produced in the linguistic medium and that it is generally a work of the prose, poetry, drama, novel, short story, and essay, possessing certain technical and narrative skills, aesthetic, cognitive and interpretative value and is possibly the work of an esteemed writer. Still, setting up any fixed premise for literature can never be possible because literature is never unidimensional; it too is growing and expanding, its ways of expression being swayed by the forces of changing technology, which at present forms the base of economic production of the society (Groth 2012).

Communication or the expression of ideas originated as pictorial representation called the pictograms; its medium of expression being the walls of the caves, stones or clay tablets. It was a form of expression practiced much before

the advent of speech and writing. Early evidence of writing can be tracked back to the Egyptian hieroglyphics on the clay tablets, stone carvings or the papyrus made from the bark of the trees; even at this stage expression was mainly symbolical representation. Within the period of several centuries, when the formation of the script was taking its concrete shape, it was the oral medium of literary expression that flourished in its full bloom. Both Finnegan and Meyer in their respective works have insisted on and championed the oral tradition as a prevalent form of literature across the world in the era before the written form of expression had become common. Even after writing had been in vogue, it was in the possession of the royal families and with the people of the religious order who maintained records, or else created texts that bore a classical taste. As the written form thrived within the highest rung of the social ladder, its content too depicted the people and life style of that stratum of the society. It was centuries after the invention of paper in China and later its usage in different continents that the medium of writing as mode of expression as well as communication started to percolate a little deeper among masses (Flood 2012).

However, it should be born in mind that before the invention of the printing press literature was not for everyone, it was a form of expression solely in the possession of the elite section of the society, and the people of the religious order whose livelihood resonated the understanding of the works of the scriptures. Technological advancement, that is, the invention of paper, the ink, and above all the print media gave a spurt and vigour in the spread of literature and made it available to the masses. The greatest effect of the printing press can be estimated from the spread of Renaissance spirit from Italy to almost the entire continent, affecting religion, politics and the human life and living forever. The effect of Renaissance, which was carried off to the far flung areas, marked a visible modification in the content and form of the contemporary literature and language.

Literature which had centred on the lives of the kings and the royals for centuries like Plutarch’s *Life of Noble Greeks and Romans* written in the 2nd century AD saw a shift with Chaucer’s *Canterbury Tales*, wherein characters like the Wife of the Bath, the host of the Tabard Inn, the ploughman, the clerk and several others who were not in the class of the nobility, but reflected the society at large, did secure a place in the work of Chaucer; even the language used showed a marked difference from its earlier version. It was the work of Chaucer and his renaissance spirit under the influence of Dante and Boccaccio that brought into focus the theme of contemporary society into English Literature, and the use of vernacular language in the written texts.

The technical advancement made in the form of print media changed the course of literature forever. The mass production of literary pieces not only moved it out of the aristocratic feudal gentry and the religious order, but lead to the formulation of newer forms of literature in the form of essays by Francis Bacon, Diary by Samuel

Pepys, and journalistic pamphlets by Defoe, Addison, and Steele, bringing into parlance issues of the contemporary society in lucid and simple language for the common people. This proliferation of literature among people of different class and gender led to the creation of the new literary genre, the novel. It even drew the women into the realms of literature, both as producers and consumers of the latest linguistic art form. So, the influence of media in shaping literature and thereafter the culture of the age becomes clearly discernible (Hayles & Katherine 2007).

The Gutenberg printing press of 1439 brought about drastic change in the means of production of literature, which in turn affected the contemporary ideology of the masses; though, print using the block was in practice through centuries. Plethora of printed material flooded the market, making books cheap and easily available. Such availability got more people educated and kept them informed about the worldly affairs, shaping the literary output of the age. Not only did printing give rise to the mass production of literary material, but it also shaped human thoughts by exposing them to new ideas of science, politics as well as exploration of new land; all of which went on to mould the literature with new ideas. This effect of technology, that is, media on literature and through literature the changing cultural ethos has effectively been explained by McLuhan:

“What we are considering here, however, are the psychic and social consequences of the designs or patterns as they amplify or accelerate existing processes. For the ‘message’ of any medium or technology is the change of scale or pace or pattern that it introduces into human affairs. The railway did not introduce movement or transportation or wheel or road into human society, but it accelerated and enlarged the scale of previous human functions, creating totally new kinds of cities and new kinds of work and leisure. This happened whether the railway functioned in a tropical or a northern environment, and is quite independent of the freight or content of the railway medium (Jewitt 2005). The airplane, on the other hand, by accelerating the rate of transportation, tends to dissolve the railway form of city, politics, and association, quite independently of what the airplane is used for”(McLuhan). In this context according to McLuhan what the media did was not only did it accelerate the entire process of literary production, but it gave rise to new forms, ideas and ideologies. The dawn of the new millennium replaced the mechanical mode of production with the digital mode and that has made all the difference.

The Era Of Digital Media: The present era of digital culture emerged with the development of computers in the 1960s. But it was only with the invention of the user generated content of Web 2.0 that unlocked the flood gates of opportunities for the readers, in the sense, the role of the readers for the first time got elevated from being passive to active and this input of the reader's participation was something new to the world of literature. The combined effect of the World Wide Web and the digital technology together with the handy

gadgets such as the smartphones, laptops, tablets have led to the rise of social media, Facebook, Twitter, Youtube, Instagram which have altogether revolutionised the way communication of information as well as exchange of ideas have been shaping across the globe since the last decade (Heckman et al., 2018).

The impact of digital technology has created what is known as digital literature, a new form which has been defined as “a construction whose literary aesthetics emerge from computation”, “a work that could only exist in the space for which it was developed/written/coded—the digital space”(Heckman, O’Sullivan). Katherine Hayles in her book, *Electronic Literature: What is it?* (2007) explained more specifically this new form of literature, as a form that excludes print literature that has been digitized; this new form of literature being born on digital media does not allow to be printed on paper, but is meant to be read on a computers. This new form of literature is shaping itself through numerous ways of expression, the guidelines of which have been set by ELO (Electronic Literature Organization). According to ELO, digital literature is created on e-books comprising of hypertext, conversational characters, collaborative efforts of the readers and writers, poetry using animated graphics, novels created using a combination of the text, images, audio and video, or else novels created through the use of emails, sms and blogs (Hill & Libby 2016).

Jason Nelson’s novel, *Nine Billion Branches*, a work of digital literature which won the inaugural award for digital literature at Queensland Literary Award, is an ideal example of the digital literature. The non-linear structure of story-telling is actually very new and had been problematic for the jury to come to any particular decision; a fact that has been brought to focus by Simon Groth, one of the jury in the award ceremony in his article “Still Defining Digital Literature”:

“The first consideration for me is examining how text is used as an integral part of the narrative. Video, animation, graphics, and audio can all of course be combined variously to create inventive narratives, but an entry where text does not form a significant part of the storytelling. For me this would fall too far outside the scope of a literary award; even works that are clearly worthy in this regard bring challenges for judges. How does one judge, for example, non-linear poetry against remix works against linear prose augmented by multimedia elements? Subjectivity does come into this, but the task requires judges to consider the purpose of narrative (Meyer 1947). For me that means thinking about the quality of the connection between writer and reader and the clarity of the communication between” (Groth).

Digital technology has facilitated the dissemination of literature by blurring the role of the publisher. While initially an author needed a publisher to get the work published, the work can now be published independently on the Amazon Kindle, added to which the author gets an estimate of views of the readers through the social

networking cites. A significant example in the field of digital literature is noted through the work of E.L. Jame's *Fifty Shades of Grey* (2011) and its corresponding sequels, *Fifty Shades Darker* (2011), *Fifty Shades Freed* (2012) Jame is an author who was never into serious writing before 2009, and it was in response to Stephenie Meyer's *Twilight* that she started to write and it shot her to instant fame taking her to the top of the list of the highest paid authors in the *Forbes* magazine. The trilogy has been negatively criticized by distinguished authors, columnist and reviewers all though; Libby Hill of *Los Angel's Times* commented, "The books were critically savaged hot messes that sold over 100 million copies for the sex." But the popular demand fetched her the award of "Popular Fiction" and "Book of the Year Award" in the year 2012 (Flood).

The social media cites, the blogs, the fan fiction provide an interactive space to anyone who can write and express themselves through poems, anecdotes, travelogues, articles, reviews, meditative essays, novels, and get instant reviews from the readers and then proceed further. The art of writing is no more within the preview of a handful of people, it is now within the command of both the writer and reader to formulate and give a new form and structure to the story material. Authors like Miranda Dickinson whose book, *Take A Look At Me Now* (2013), and Jennifer Egan whose story *Black Box* (2012), used suggestions from Twitter followers to make significant developments on every details, from plot to character, as required. Julie Powell, one of the earliest examples of a blogger turned into an author became famous through her blog which later got published in the book form, *Julie and Julia: 365 Days, 524 Recipes* (2005), finally moving into the film production by the name *Julie and Julia* (Walker 2017).

The Instagram is another social media cite where the writers post their creative material and receive instant views and comments from the readers. These social media cites have led to the creation of the new generation poets like Atticus, Rupī Kaur, Mustafa The Poet, Adrian Hendryx, Nikita Gill, Samantha Jayne, Tyler Knott Gregson, Lang Leav. These insta-poets as they called have seen a considerable rise in the sale of poetry which had gone down over the decades. Rupī Kaur's first collection of poems, *Milk and Honey* became the New York best-seller selling over 15000 copies. "More than a million poetry books were sold in the last year, the highest number on record, as the popularity of social media sensations such as Rupī Kaur continues to reinvigorate the art form. Sales are up 13%, to £10.5m, according to figures from Nielsen Book Research" (Walker, R).

The digital technology, which outwardly appears to be a mere shift from the analogue to the digital world, is not a meagre change; it has no matter brought literature within the easy reach of one and all, giving rise to new challenges and possibilities. The new media, that is, the digital media has allowed the proliferation of literature into different forms bringing into use the hypertext, network fiction, interactive fiction, flash poems, locative

narrative, code work such that it becomes difficult to formulate a unified linear interpretation of the text. The use of different forms of techniques in creating a piece of literature has not only disrupted its linearity, but has made it complicated "Indeed, this unsureness and ambiguity have resulted in many students generally beginning to turned off by their initial attempts to enjoy digital literatures – dismissing them as too difficult to understand or seeming to lack any discernible meaning" (Jewitt) (Unsworth 2008).

CONCLUSION

Very often in the pursuit of defining literature, the role of media gets effaced. Critics, scholars and professors in the past century have evaded the influence of media while trying to define literature in print; may be because the role of the print media in developing literature has not been so complicated, though it too introduced certain modification. But digital technology has altogether changed the perspective of media, bringing it from the margin to the centre of the literary world. Digital media has changed the basic form of literature making it non-linear, posing question to its form and content, thus, drawing into focus the impact of media in shaping literature. It has shown the multiple ways in which media can modify a literature by introducing sound, image, movement and above all the instant reviews of the readers, something which captures the spirit of the contemporary, and then, boomerangs through literature, every time, etching out a new form. "Electronic media are not simply changing the way we tell stories: they are changing the very nature of story, of what we understand (or do not understand) to be narratives" (Unsworth). Thus, media which hitherto had been considered passive, without having noticeable impact on the content or the form of the text, has all of a sudden become all powerful and pervasive only because it has shifted the paradigms of literature, affecting not only its content, but its very form and structure. and also the place enjoyed by the audience

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Christopher Nolan's Gotham in View of Samuel Johnson's London

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ABSTRACT

Johnson's "London" is topical proclamation of fostered corrupt government which has physically and ethically blemished the suburbs. In this paper, I shall attempt to compare and contrast Johnson's portrayal of London with Christopher Nolan's Batman Trilogy. As Nolan's Gotham is a city exposed to anarchy in an apocalyptic frenzy, In any case both Thales and the Joker wish to disturb the current state of affairs, operating outside the law. When is a man a city? When it's Batman or when it's Gotham. I'd take either answer. As Euripides claimed "The best prophet is common sense". Man made legislation is not necessarily just nor does it allow for the pursuit of attainment of justice. There are circumstances in which the rule of law, the putative bedrock of modern democracy should be suspended or ignored altogether. So something new in the something older in some sense it's like a resolution to understand problems in state which cannot be redone justificatory pretext of of political oppression, socioeconomic disadvantages or the threat of subversive forces from within. If the values of a city can be described as order than the crime is disorder.

KEY WORDS: VIGILANTE-VAGABOND, JUSTICE, CORRUPTION, VIOLENCE, CRIME AND MORAL DECADENCE.

INTRODUCTION

Eighteenth century was a rigorous, individualistic age an accurate picture cannot be presented without suggesting contrast and even paradox. Hard materialism, cruelty, public hanging, dirt, diseases, brutality, gin drinking but also the age of gracious living, prosperity growing humanitarianism and greater security. Truth resides on both sides with an achievement of looking onto them with new pair of eyes. In London middle of century deaths exceeded birth and the rapid growth of capital is to be explained by the steady influx of people. Samuel Johnson (1709 - 1784) whose thoughts always borders on synthesis, tremendous surge of Commerce in London impressed him but not startled. His London got published in 1738 particularly appears to have been largely inspired by personal motives like those which suggested to Pope his Imitation of Horace. Johnson saw London as the greatest of man's achievement in attempting to lift himself above the animal level, to create a world of thoughts and aims

an institution human rather than natural what had been in Juvenile preminent as an exposure of city life an end exaltation by contrast or supposedly latter condition in the country, developed in Johnson's hand into a political attack on Walpole's administration (Boichel 1991).

The mood and direction of attack was changed with abstractions which for others also often a seagull political device, has the force of true metaphor. "It is not sufficiently considered in the hour of exaltation, that all human excellence is comparative; That no man performs much but in the proportion to what others accomplish, or to the time and opportunities which have been allowed to him." The Dark Knight trilogy directed by Christopher Nolan shows Gotham city which at instances seems in relation and contradiction with Johnson's London but makes the concept of moral decadence, rebellion, revolution former idea of Vanguard/ vigilante clearer in sense of contemporary account. Christopher Nolan has given us a Gotham that's crime ridden, bloated, corrupt and sadly more like a real American city. The police are corrupt, the judges corrupt, city officials, etc. So, it's a question that arises "Is Gotham plagued with corruption? Or plague with fake promises of a prosper life that tricked down low-class citizens into making Gotham their home just to be pushed down into a life of crime?" Same way description of London by Johnson is spirited and just for who can deny that (Boswell 1986).

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Here, Rapine, Accident Conspire, and now a Rabble Rages, Now a Fire: Though we can point out the difference that there was no police force established like in Gotham City. Johnson states its French people who were corrupting London with their virus culture people are chained from government system, so, to accept them because of trade business and other political resources to maintain the balance. He deliberately lays emphasis on Queen Elizabeth's rule because Anglican church came during her reign. "Struck with the seat that gave Eliza birth." He complains that there is no place left for merit and virtuous people only way to progress is to "resort to evil level to rise". One of the reasons he provides for French people to be the resident in London is that they are criminals who escaped from their homeland assembling in a place with less dangerous Middle East punishments (Folkenflik 1997).

Thales states clearly that Britain has lost its sensibility freedom and have been imitators of French customs satirizing their political manners. Johnson here and there keeps drawing connections with past, above stated instances are examples to it. Here London was a possibility for foreigners who failed to beg, steal and prefer to get hanged of pardon end fall for bribe they are participating in all jobs. Nolan's Gotham is also a city exposed to anarchy and chaos, where criminals like Bane and Joker are suppressing masses, "doing as they like." Good people face constant danger as evil exploits them. Bruce Wayne's transformation into Batman was a result of the murder of his philanthropist parents by people seeking mere riches (Hammond 2001).

"On Britain's fond credulity they prey."

Thales also points out that English people are not able to understand parasitic character of French people; In this sense it can be regarded as the thoughtless age everyone is following principles coming from courtiers. All ideas are implanted reducing all this French influence on level of whites then the idea of rebellion automatically becomes virtuous. He is drawing connection between political corrupt life and suspicious private on goings, comes up with a conspiracy theory in a way. "If you kill a killer, the number of killers in the world remains the same." Here we can remember Bane who tells the people they can do what they want he is not imposing his on order on them he is not just a blood thirsty terrorist but a person of deep love, with a spirit of sacrifice. This Manichean ideology is seen in London while connecting evil to material life and virtue to spiritual existence.

In Batman begins, the hero is simply the classic urban vigilante who punishes the criminals when officials of law enforcement agency, respond ambivalently to his help as they see him as a threat to his monopoly on power and therefore as evidence of their inefficiency. Same threat which Walpole's government face to prevent satires bringing about follies and corruptions prevalent in system The Licensing act 1737 was issued. "With warbling eunuchs fills a licensed stage" line 59. This way London becomes a sonorous as call to reform it breathes

the adducer, the vehemence, the keen sense of right and wrong. Same way Bane's authenticity leaves traces in the films texture. Johnson has same attitude as Bane "Has heaven reserved, in pity to the poor", poverty is reduced to the idea of guilt. Idea of retributive justice (righteous punishment), primal form is vengeance which follows mayhem of violence and ultimately those driven by it are self-absorbed, emotionally erratic and entitled. They feel those who hurt them deserve not the same suffering but worse. Hence, punishment outweighs the crime. Vigilantes places themselves above their trauma to not have disproportionate cruelty, masking and transcendent their individuality.

Johnson declares that it was a thoughtless age as people were following principle not meant for their flourishing, they were not aware of underlying corrupted policies not believing that Walpole and his minions were conspiring to destroy the liberties and moral stamina of valiant Englishman. Similarly, the Gotham City continues to function almost normally throughout, the people parrying each of the governments trust in unison and without Gandhian level of nonviolent resistance. Divine violence. Just like Bane, Johnson also leads the vanguard to walk to evoke, invoke and provoke people to wake up to justice. London this way is a work of man newly came to the city, shocked by much of what he sees and still clinging to his early ideals, still hoping that a change of leadership may bring improvement. It has the impetuous jest of someone ready to throw himself into the political arena." Well may they rise, while I, whose rustic tongue" line 79 is from where he switches vigilante to vagabond. "Behold rebellious virtue quite o'erthrown" this calls out for either a participation in the rebellion or support Thales and leave or do something against corruption.

Aim to make people realize this condition and need for rebellious attitude towards vices generating the idea of revolution but not telling what is beyond; This idea is also emphasized when he talks about degeneration of glorious past; Supposing revolution is going to happen which will turn into bloodshed which might lead to utopian formation (not practiced till now) bringing down whole corrupt system; When aggression or evoked emotion takes over state revolution occurs. This is a manifesto like revolutionary in nature, but this fails in Christopher Nolan's trilogy as people coming to power after suppression leads to anarchy and not utopia (Hardy 1971). This way both Bane and Johnson stand as vigilante fighting for people and not representing them. The verbal sweep and emotional impact of seen in knowledge handling of Bane's army taking control of Gotham, in the football stadium scene, his entrapment of Gotham's police force underground and the police fight back on the streets of Gotham (Hardy 1971).

Though the question generates "Is Wayne/ Batman's punishment of criminals justified or is it just vigilantism? Bane claims he acts on behalf of the oppressed against a greedy and corrupt ruling class, but is he really motivated by revenge and egoism?" Same attitude as Bane is shown by Johnson when he exclaims that poverty is reduced

to the idea of guilt, only remembered of fate. "Has heaven reserv'd, in pity to the poor" line 170, Johnson was qualified as an authority to speak on poverty on his personal disappointments. Bane is after vengeance and not justice. That is Dent who aims to fight injustice effectively relativizing morality that something is determined by circumstances (Uslan et al., 2005).

When is a Man or City?: When it is Batman or when it's Gotham, I would take either as an answer. The determining characteristic of Gotham city is that there is always crime. Connection between Wayne and city seems to be circular his obsession to get rid of crime. So, it does not merely remain a setting, city breathes as a character same way Johnson's London is bound by corruption and crime turning into a nightmare as if he will burst through the payment and group. The Gotham that resembles our own world can be more terrifying on the face of established order; It accounts for in changing world same is with London taking us to the idea of Kairos propounded by Antonio Negi in time for revolution idea of Kairos functions well in twentieth century; destination is projected; time period provides motion making time take the opportunity to bring about spring revolution crime that is constant in both the irreplaceable criminal underclass that plagues the city with whom either the police are in league or powerless. London and Gotham both are profound known by the stories that happened there by the spaces generated in the encounters. Inconsistency discontented into the unthinking world of fiction. "The best prophet is common sense, are native wit.", Euripides (Uslan et al., 2005).

Moral Decadence: The broken system is the crux of the matter. Man-made legislation is not necessarily just, nor does it even allow for the pursuit of attainments of justice. There are circumstances in which the rule of law, the putative bedrock of modern democracy should be suspended or ignored altogether nature, men, wealth, corruption, and decay.

Bruce Wayne: My parents deserve justice.

Bruce Rachel: You are not talking about justice you are talking about revenge.

Bruce Wayne: Sometimes they are the same.

The decline is decency in the city that had begun long before Joker's arrival there are two juxtaposed scenes showing Batman drops a mafia figure from several stories up and Harvey threatens to shoot one of the Joker's helpless henchman in the head. But this is exactly the kind of behavior that Joker wants to provoke articulating message that human morality and social stability are not absolute, but consistent contingent. The Joker says to Gotham's citizens that "Their moral, their code" the unconventional villain provoking Wayne to push boundaries of law and morality; He realized the game was almost up "I have seen what I would have to become to stop men like him".

Similarly in London Johnson remarks "Poor folk, good folk merged" the only way to resent corruption was rebellion to revolution or one must become corrupt. Land calls in in the need of rejuvenation the degenerated creatures must be replaced by such man who will prefer a virtuous simplicity to corrupted wealth. Here degeneration is also about the glorious past and values associated with it; threat that of conquest and capitalization. Thales, a 'true Briton' cannot brook living in the capital under an administration that has sold out to Britain's traditional rivals. Ray of hope when in final part Wayne passes the baton on to Lt. Robin John Blake and Thales entrusting hope to his agitated young friend, since he feels leader must come from the masses. In both there is an unspoken promise of return when city is at peak of revolution at an opportune moment it will arise and change the city forever. "Since hope but soothes to double my distress (Uslan et al., 2005).

CONCLUSION

A single jail, in Alfred's golden reign, could half the nation's criminals contain. It is this imagined past that the corrupt present shames and threatens to obliterate. He increases prudence without impairing virtue. "Of those uncertainties of our present state, the most dreadful and alarming is the uncertain continuance of reason." Samuel Johnson. Thales and Wayne both consider all the people corrupt parasites of evil, residing in everyone. He suggests opposition is patriot and patriotism are virtue, playing with binaries. Trying to evoke sovereignty against people in power committing crime. Corruption as if personifies whole city, religious allegory is made "SLOW Rises Worth, by Poverty Deprest". Universal truth acknowledging pain of everyone giving a remembrance of 1640 war between Protestant and Roman Catholics that was like Civil War two sets of same religion, it surely leads to formation of something new in the old sides in some sense, it is like a resolution to understand problems in state which cannot be redone. Justificatory pretext of political oppression, social economic disadvantages or the threat of subversive forces from within. If the values of a city can be described as order than the crime is disorder. "Life is surely given to us for higher purposes than together what our ancestors have wisely thrown away, and to learn what is of no value but because it has been forgotten." Samuel Johnson

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Gender Issues and Women Suppression from Bama's Sangati

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ABSTRACT

People agonise from different disputes and also make progress from it. It differs from each person. Women faces numerous problem often and the society expects to recover soon. They are on the frontline for misery and also to give response for the suffering. This paper draws on a study about three women characters such as Mariamma, Thaayi, Maikanni from Bama's Sangati dealing their life in the gender biased society. From this, the researcher asks to acknowledge the power of women and also utilize the skills which is quite natural in them that is problem solving and also to recover from breakdown. Steps must be taken to advance women's wellbeing and also to strengthen them by dropping their burden.

KEY WORDS: DISPUTES, SUFFERING, MISERY, DISCRIMINATION, GENDER BIASED, BURDEN.

INTRODUCTION

The post-world war II brought many changes to the lives of people. The society craved for change and the post war effect brought extreme change to the society. The change which attracted the decision makers was gender issues and suppression of women. Gender issues itself clearly says that it is the discussion about both men and women, women who suffer from gender inequality. This gender issues starting from post-world war to present is common everywhere. It is still prevalent in government and non-governmental organisations. Today, many believe that positive approach towards gender inequality can bring strong and healthy changes to the society. This healthy decision can decrease poverty because women bring new fame and new energy in their respective fields. Many debates are going in national and international level on women and their upliftment for the past few decades. The importance for women and voice against inequality is gaining steady growth and intellectual legitimacy.

Gender issues is present for both men and women. But, from start women are treated inferior to men. The patriarchal society never gives enough exposure to women. Women are treated as objects who are designed

to obey the orders of men in family or society. If a women find a unique way to prove herself to the society, she is treated worst. They are subjected to follow tradition what others says or else they are seen as degrade to their family itself. This gender issues begins from the day when a child is born. The entire family waits to know the gender of the upcoming baby in a family. If a boy is born, then it is a celebration, otherwise the atmosphere of the entire house change as a death house (Bama & Lakshmi 2012).

My mother told me that in our village, they didn't make any difference between boys and girls at birth. But as they raised them, they were more concerned about the boys than the girls (Bama 3) Women are brought up with the mind set of suppression. They suffer in the hands of male from birth till death. They are merely a pleasure givers to the male. Their opinions and ideas are not valued because they are treated badly than animals. This suppression is extended to sexual desires too. Men always express his needs violently to women. If a women openly conveys her desires she is abused with bad words and even physically. This society never allows women to be independent. Dalit women are no exception to this situation (Kumaret al., 2017).

Discussion and Analysis

Discrimination Against Women

Dalit women suffered from discrimination, marginalisation and brutal tortures. Dalit men and women need more awareness because they are fooled by their masters. Dalit men itself suppress Dalit women and therefore the condition of Dalit women in the hands of upper caste

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men is critical. The upper caste men takes advantage of lower caste women. Marginalisation is common to women of this patriarchal society in which Dalit women is doubly marginalised. This double marginalisation and discrimination is vividly clear in Bama's Sangati. Our women cannot bear the torment of upper-caste masters in the fields, and at home they cannot bear the violence of their husbands (Arneson 2013).

Besides all this, upper-caste women show us no pity or kindness either, if as women to women, but treat us with contempt, as if we are creatures of a different species, who have no sense of honour or self-respect. They themselves lead lives shut up inside their houses, eating, gossiping, and doing their husbands' bidding, and then they treat us like this. God knows how they stay shut up within four walls, all twenty-four hours of the day. (Bama 65,66) (Barry 2018)

Gender Inequality: The word Sangati means news which is apt for this book because it brings news to the society about the struggle of this particular community dalit women. This suppression and torments are active even today around us. Many women especially dalit women not given chance to shout out their inner emotions and hardships. The book Sangati shows the gender inequality and women suppression from first page of text clearly. If a boy baby cries, he is instantly picked up and given milk. It is not so with the girls. Even with breast-feeding, it is the same story; a boy is breast-fed longer. With girls, they wean them quickly, making them forget the breast. If the boys catch an illness or a fever, they will run around and nurse them with the greatest care. If it's a girl, they'll do it half-heartedly. (Bama 7) This above lines clearly focus the fate of female children.

If a boy baby cries, then he is immediately given milk but for a girl baby no attention is given. This society framed a setup that men take care of family and society but women goes to other house and live for other family. Even in that house where a woman goes for the rest of her life, she is not given any priority because of only reason that she belongs to other gender. Only male are considered superior remaining are termed as 'the other'. This is not only in the case of breast feeding but also continues even in their playtime. In the life of a male child, he can eat how much he wants and go for playing games. This scenario is exactly opposite for female child. They are not given proper care, enough food and also not given time for games because they are the caretakers of their younger siblings. They also clean vessels, wash clothes, drawing water etc. they are treated as maid in their home. If girls play along with boys or they play boy's games like kabbadi or marbles, people abuse the girls' character to the extreme.

Reality of Patriarchal Society: Boys are given more respect. They'll eat as much as they wish and run off to play. As for the girls, they must stay at home and keep on working all the time, cleaning vessels, drawing water, sweeping the house, gathering firewood, washing clothes,

and so on. When all this is done, they will carry the tiny babies, minding them even when they go out to play. (Bama 7) Female suppression extends in their workplace too. Men are paid more than women. Women are treated just like that because none raise their voice for them. If a woman, asks for her rights and equality she is treated badly sometimes tortured physically and mentally.

The women, in any case, whatever work they did, were paid less than the men. Even when they did the very same work, they were paid less. Even in the matter of tying up firewood bundles, the boys always got five or six rupees more. And if the girls tied up the bundles, but the boys actually sold them, they got the better price. (Bama 18)

Poverty Suppress Humans: Some of the characters from the book Sangati tells this physical and mental tortures in detail. The character Mariamma in the book Sangati portrays the exact hardships faced by Dalit women normally. Mariamma went to gather firewoods in the woods, the upper caste men Kumarasami Ayya wants to take advantage of this poor girl. When he acted rude and dirty Mariamma manages to escape, this frightened the Kumarasami, if Mariamma conveys the issue to the village people, his reputation may be at risk. So, he decided to take the initiative to save his honour. Kumarasami hurried to the Paraiya community head and made a false accusation that the girl Mariamma and Manikkam, who is also from the same community behaves badly in the woods. The exact scenario is after the escape of Mariamma, Manikkam passed that way with the collected firewood. This is common in present world. One to escape from snake den, he/she throws someone who lacks power than him/her. This cycle continues from powerful to powerless. Not only to a person but also to the entire nation this scenario occurs (Hans & Basil 2016).

After the complaint of Kumarasami, the nattamai gathered the village people for enquiry. Mariamma and Manikkam is accused before the whole Parayar community. Mariamma refused the accusation, she received the reward as only blows from her drunken father. People abused her with all the possible filthy words. Now, Mariamma has no other option other than accepting the accusation. Without any mistake on her part, she is forced to ask for forgiveness and pay fine. This remark on her continued throughout her life. This results in marriage with Manikkam. Manikkam who always drinks and spends his time uselessly. He is of no use to him and also to her family. After marriage, Mariamma's life is covered with darkness like hell. By the cunning words of Kumarasami to escape himself, a girl's life is doomed to be in hell (Kumar et al., 2017).

This not only happens to Mariamma but also to many innocent women in the society. Innocent people are seen as victims in this current society. The naattaamai finished the proceedings by saying, 'It is you female chicks who ought to be humble and modest. A man may do a hundred things and still get away with it. You

girls should consider what you are left with, in your bellies.'(Bama 26)

Obstacle Faced by a Poor Dalit Woman: Another woman, Thaayi from the same parayar community face regular struggle in her life. Not even a day passes without hurdles in her life because her husband is a symbol of patriarchal society. He who thinks men has every right to rule women. One incident can describe the nature of this cruel man is that he cut off a big hunk of hair of Thaayi and tied to the doorpost. Only with the license of being man in patriarchal society, he does all the cruelties to his wife. Beast in the form of man suits him. To see, he looks like human but all his activities projects him equal to beast with all dominant nature. All this made author 'a variety of emotions grew in my heart: anger, excitement, fury, pride, resentment, hatred' (Bama 44).

A woman's life is pitiful before marriage and also after marriage. Before marriage, she has to do all household chores, obey the words of her father, brothers and also blindly follow the words of house members. After marriage, they have to handle the whole family along with that they have to face the barbarous behaviour of their husband. On the whole, if a baby is gendered as female, then the society conclude her in one word as a slave to men. Whether it is right or wrong, it is better for women not to open their mouths (Swamy 2016). You just try speaking out about what you believe is right. You'll only get kicked and beaten and trampled on for your pains. And it isn't just here that it happens, you know. It's the same throughout the world. Women are not given that kind of respect. (Bama 29)

Brutality of Society: Maikanni, is another small girl who also faces all the brutal nature of society. Whenever her family is pregnant, she goes to work in Match Company. She catches the bus before the dawn breaks and returns home after the darkness arrives. In between she has no rest. One day, her master behaved rude to her. The reason is very pitiable. The workers are not given time to use restrooms. Owners or landlords are money minded. They expect the yield or product with same quantity from workers but they never raise their pay and never give proper time to rest. Maikanni, being a Dalit girl encounter these inhumane activities of society in order to get some food for her family. Many family suffers because of men. They lack in their responsibilities instead they show their ferocious behaviour to their women (McKagen 2017).

CONCLUSION

The position of women is both pitiful and humiliating, really. In the fields they have to escape from upper-caste men's molestations. At church they must lick the priest's shoes and be his slaves while he threatens them with tales of God, Heaven, and Hell. Even when they go to their own homes, before they have had a chance to cook some kanji or lie down and rest a little, they have to submit themselves to their husbands' torment. (Bama 35). To attain, gender equality and the rights for women in all entities is not an easy task in countries like India.

This gender discrimination begins even before the birth of female child. The female feticide and infanticide shows the evils of society and testimony how world is brutal to women. Though the constitution of our country treats everyone are equal before law and provides all the aids to improve the status of women, most of women could not benefit this rights and liberty which is given to them.

More than 70 percent of people in India are women. If women lacks in literacy and equality then that results in lack of new opportunities to the entire nation. Poverty is the main reason in our country for gender discrimination because only a man from a family earns for a entire family which directly or indirectly suppress the voice of women because the family on the whole depend economically on the male counterpart which results in gender disparity (Lindzey 1967).

Next to poverty, literacy rate also speaks the disparity level. Women are not given access to any form of education. They are meant to be as maids in houses. Slowly, they enter into education in which again disparity happens in primary and secondary level. Lack of education results in lack of identity and strength of women in all phases of life. The customs, beliefs and practices also subjugate women because it always favours men and makes women confined to four walls of home. This gender bias society sees women as burden because of major evil like dowry prevalent in this nation. Parents are not ready to invest on girls' education instead she will be married and shifted to other family. This orthodox belief or practice also one of the main reason for gender discrimination. Women are not given preference even in health care. Men are given enough nutritious food because they earn and considered as head of the family. Today, women lacks behind everything which is not the fault of women. To change this pathetic situation, empowering the women with gender equality is greatly required.

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The Prominence of Reading and Writing in Reference to R.L. Stevenson and His Words

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ABSTRACT

Communication may be in the form of oral or written. This research article brings an interface between writing and reading skills. In some way, learning and reading were linked with one other. Both the skills go hand in hand. It aims to bring the experience through reading and writing by reading the text printed material and bringing out the writing skills pattern. It is vital to see no misinterpretation of the messages; else, the readers might not comprehend the text's points. Writing is also a form of communication, and once written, it remains permanent for a long time; meaning does not change. Knowledge can be enlarged by writing skills too. Learning to write the range of genres, audiences, and purpose of all the writing is a valid starting point for the readers what they have learned, which helps the readers for their future employment.

KEY WORDS: INTERFACE, WRITING SKILLS, EXPERIENCE, PATTERN, MISINTERPRETATION, COMMUNICATION.

INTRODUCTION

Writing gives numerous ideas as and when one writes. It also gives us access to an individual's knowledge. Sometimes, one may feel writing may be unexciting initially, but automatically, one develops interests in writing skills when you start. If one is an expert at hand, then he/she can go to any extent of writing skills. The idea of writing can be sketched back to over thousands of years ago but remains constant as writing skills are an act of recording. One's thinking and changing perspective is drawn from one's mind, so by saying this, if he/she feels that writing is a tedious task, it is necessary to change that perspective from negative to positive because writing is a form of expressing thoughts hatred or happiness. R.L. Stevenson says in his report too that he wrote it for no use in the beginning, but then he mentioned that he kept on writing just for practicing.

Oral communication differs from written communication. In verbal communication, the listener can make out just

by listening but is written; the text must be understood to read and reflect the message. By writing alone, one can bring out the replication of thinking. Any person can interpret the message only when the text is written. Once writing started, it should be concise and purposeful. Only in writing alone, suggestions and comments are valuable. Even though all the readers change the writing skills in different ways, the text remains the same. A small change in the text also does not reflect in the text as it remains permanent. Some people even take writing skills as creative writing too. If the report is written in advance, it can be altered at a later stage. Each individual brings their own time to write their articles. Formerly when the research article or any other subject has been written down, they can be changed or modified later. As earlier said, this writing had been recorded; it can be later ascertained. Writing skills is for deep study and dealing with the stories to note financial transactions and record history. While written communication is more accessible than reading or oral, it leaves a perennial impression on the readers (Balfour 1906).

There are many categories for writing skills, of those in creative writing, which many people adhere to. Each script differs from one to one. There are specific rules or writing units if there should be correspondence in writing in the present system. These writings may not be in written form alone; instead, they can be in graphical representation by communicating through words and

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symbols. Different languages have the same script. Sometimes by the sound of the terms, these scripts can be written. Reading and writing essentially depend upon the same skill. There are some writing tips which we can adopt to bring in the reputation of the writing skill. People or the readers don't read everything written in the text; hence, only the highlighted points are sufficient to write the text. The familiar words can be omitted, for example, "extremely," "really." How does one nurture the art of writing? The answer is passion. The writers are supposed to write their work on their subject. When the paper is filled with actual words spontaneously coming out from our hearts, the passion for writing progresses.

MATERIAL AND METHODS

The study was designed to take the survey to determine the numbers included in reading with connection to writing skills. It, too, showed the importance that writing

is essential in one of the four skills.

Participant: The sources for conducted for this survey are the ten people. There were from different departments, but most of them were from the literary group of people.

Data Collection: The data was collected through online mode. As technology improved rapidly, and due to the pandemic situation, the researcher adopted an online method that is the question forms was directly uploaded on the site. To get accurate figures, the data was collected decorously (Mahew 2001).

Data Analysis: The data was collected based on the numbers given by the students. There are some methods to adopt while taking the survey. It was taken from a single group of people who were from literary and non-literary groups.

Table 1

Sl.No	Writing and Reading Skills	Always	Often	Sometimes	Rarely	Never
1	While writing, it is necessary to show the importance of the skill.	7	5	1	2	0
2	A writer must leave a lasting impression to develop a further interest in writing.	4	4	7	0	0
3	The possibility of misinterpretation can occur while reading the same message.	3	3	7	1	1
4	Ordinary people need writing skills.	5	5	5	0	0
5	Since the facial expression cannot be seen, hidden meaning cannot be understood.	5	6	3	1	0
6	Immediate feedback is statutory while writing and reading.	8	2	4	1	0
7	Writing also gives access to knowledge.	9	2	3	1	0
8	Readers learn by writing and reading.	6	5	3	1	0
9	Both writing and reading reinforces one another.	4	6	3	2	0
10	Successful writing is all about trust-worthy and authority.	4	9	1	1	0

Results and Discussion: This study was used by the indirect method that is the 'Questionnaire,' to report the research question. Also, technology has vastly improved. It was thought to have an indirect manner. There were around ten questions centered on the writing style of RL Stevenson. The questions consisted of specific department students. The sample population was from the English medium only (Andrew 1911).

Robert Louis Stevenson (1850-1894): Robert Louis Stevenson was an essayist, poet, and author of fiction and travel books. His interest was in travel writing, and his most famous paper was "Treasure Island, 'Kidnapped.'" James preferred "Treasure Island" more than other articles. His main concentration was only English critics. Most of his writing was solely based on travel and literature. He loved traveling around the world. He would write all kinds of fictional essays or poems. From 1888

to 1890, as he kept traveling, he would admire nature, explore and later turned his writing from romance to adventure. He toured from pacific voyages to Samoa Island. He composed two ballads on Pacific voyages and Samoa Islands. As Stevenson kept himself busy, he would travel around and write whatever he saw everywhere. Stevenson came up with dramatic ideologies that he had played in many parts as and when he toured. He had virtually come up with many genres in literary fields. His writing would be primarily based on his works. His words in the writing process would tempt him.

His ideology was entirely different. His interest was simply in traveling, but those who had a genuine interest in writing gave some of his best advice to outcome their best: Read the best authors, the objective should be simplicity, and always best to work on our style. Stevenson's thought was still abiding by the truth only;

else, their work will not succeed. Every writer is pushing their effort into writing. All writers or poets, also for that matter, were very genuine in their work. He holds an exceptional place in the heart and minds of many writers. It is also well-known that Stevenson's introduction to natural and grown-up books. When a particular reader starts reading about RL Stevenson, he/she spontaneously

knows a lot of information about him. He worked with not only one but at the same time worked with other subjects too. One may say that Stevenson's work also displays his craft in writing. He shows the importance of both reading and writing. Like the author, he worked a lot for himself; would have a copy to himself; when he felt unwell, he ensured that his work was completed within the stipulated amount of time.

Tabke 2

Sl.No	Writing And Reading Skills	Always	Often	Sometimes	Rarely	Never
1	While writing, it is necessary to show the importance of the skill.	7	5	1	2	0
2	A writer must leave a lasting impression to develop a further interest in writing.	4	4	7	0	0
3	The possibility of misinterpretation can occur while reading the same message.	3	3	7	1	1
4	Ordinary people need writing skills.	5	5	7	0	0
5	Since the facial expression cannot be seen, hidden meaning cannot be understood.	5	6	3	1	0

Figure 1



He says that his books are his refuge whenever he was in much trouble to read and write. Sometimes, the messages delivered, maybe children's comic books, Highland, feel worth describing anything. For Stevenson, it was a part of the training. It was thought that the essential component was the training, and the same he converted into art, he had put in so much effort to get the profit for his works. He would see things from a perspective angle. As soon as he read a book that contented him, he had an effect that he rendered propriety in which there was complete happiness in his style. All he wanted is to sit down along the riverside and set himself to his class.

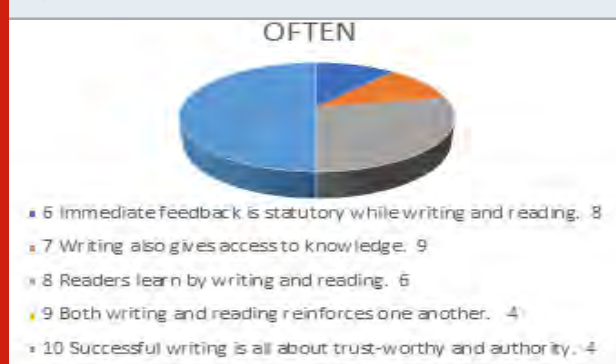
Tabke 3

Sl.No	Writing And Reading Skills	Always	Often	Sometimes	Rarely	Never
6	Immediate feedback is statutory while writing and reading.	8	2	4	1	02
7	Writing also gives access to knowledge.	9	2	3	1	0
8	Readers learn by writing and reading.	6	5	3	1	0
9	Both writing and reading 4 reinforces one another.	6	3	2	0	
10	Successful writing is all about trust-worthy and authority.	4	9	1	1	0

There are some technical elements while displaying in his works. He had an important note and would always find the exact word. Stevenson fights back till the end during his reading time. He tried to read specific phrases maybe

but became unsuccessful in his reading. But Stevenson never regretted this; instead, he took it as a positive note and learned it as a practice. He has played in many parts from ape to Hazlitt, to lamb, and Wordsworth.

Figure 2



There was never an option called being liked or unlike—the only way to learn whether it has been beneficial for my study or not. Even Keats was astonished. In this period, all men could trace and learn more. It is an excellent point that these intimations still shine beyond every student's inevitable model. Let an individual try, try and become unsuccessful; Failure is the stepping stone to success. His works were like by himself, and when it was completed, he wouldn't like his work. He would regret to show his friends, and even if he did, there were only confidants friends because he had chosen that kind of friend who was very plain with him. Stevenson's style of writing was easy to comprehend, and it was acknowledgeable. It was easy to get all the points across his writing. While Stevenson was at the University, he trained himself to be a writer by replicating the style of other prominent writers like William Hazlitt and Daniel Defoe, among others.

His literary career took place in the Victorian Era. Some of his works are based upon his real life-experiences that happened in his life. Stevenson never bothered about whether it was related to him or not. But his life was tragic. His life was transformed from good to bad. For many writers, their life would be different. Sometimes it would change from bad to good, but it was from good to bad for Stevenson. He went through all the failure, depression as well as success. Later on, he got his works published, after which they became successful published works. Since he was a traveler, he wrote most of his books while traveling. In that way, his first books on his journeys were 'An Inland Voyage (1878) and 'Travels with a Donkey in the Cevennes (1879) on his way to France. Stevenson's style was never imitated. Some of his novels had specifications in his writing style. He portrayed his difference in style of writing in each of his novels.

For instance, one of Stevenson's novel 'The Strange Case of Dr. Jekyll and Mr. Hyde, is about his life judgements that we come across in our day-to-day life. In this novel, he reflects the Victorian Culture, the concept of good and evil. It is said to be a historical novel also. Next comes Stevenson's big point; he says art is made into patterns. The primary function of writing is communication,

Stevenson says even in the music the sounds and pauses are made in time, by this he says that this is also one kind of art. A Writer brings out the varieties of art in them and poses their skill in writing skill. A difference in Stevenson's style in his every work can be seen. What is apt or correct to the point is choice of words is applied. Some of them think that why style is important in writing? It is individuality own perception of knowledge and specification of the idea (Stephenson 1850).

CONCLUSION

Reading and writing skills are not only meant for academic purposes but also general skills. Everyone must know the link between reading and writing. Both of the skills are important, especially in research work. Writing skill is a particular design that enables the writers to think critically and write using creativity. Writing and reading do not come out suddenly unless you attempt to practice and make it a routine. Generally, in an academic institution, students fear what each wants to say because they don't have anything to say. Some may have the courage to read but not to write. Many think that writing is complicated because it is not an immediate process. But as one approaches writing, one must feel empowered by knowing that it is a different writing phase. It is advantageous in all skill levels, even at schools, colleges, and even institutions. It is not towards an end-product.

It is a continuous process and adds creativity to every writer. Sometimes our mind becomes blank, but then, it automatically goes into what one wants to say or do due to the mind's immediate action. Reading depends upon the mind of the readers. Also, there are different types of readers, ardent readers, slow-readers, or reading to develop the skill in one's way. There should always be a commitment in reading and writing to avoid any fault in the future. Stevenson also stresses reading and writing skills because he loved travelling. Even during his travel, he would describe what he saw, so he wanted the writers and readers to simultaneously up-bring both of the skills.

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On the Theory of Feminism in Third Degree by James Patterson and Andrew Gross

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ABSTRACT

For ages, we know that feminism is just struggling hard to establish an equity status of the sexes regarding the acclaimed beliefs such as socio-economic and political. In simple, it is all about genders having equality-equal rights and opportunities in all sectors of rational existence that is the society in which we live. This paper propounds on highlighting this select detective novel which is a subgenre of crime fiction, and it is one of the acclaimed works of Patterson under his Women Murder Club Series with perspectives of feminism and expansionist theory of Barnett and Hyde. James Patterson is a bestselling American author who introduced this series along with Andrew Gross. The researcher through deep study and association principle identifies that Barnett and Hyde's theory and feminist perspectives can be brought to light and its employment with concrete references, making the detective police procedural to peek and approach through a different lens. It unveils the language-literature boundaries touching the universal women; exhibiting the power and struggle of women in postmillennial times divulging the status through this select novel.

KEY WORDS: FEMINISM, EQUALITY, SOCIO- ECONOMIC, POLITICAL, EXPANSIONIST THEORY.

INTRODUCTION

James Patterson (1947-) is America's one of the best-known and biggest selling writers of all time. He is known for his most popular series of the past two decades: the Alex Cross series, women's murder club series, and maximum ride and very popular for his bestsellers including romance novels and stand-alone thrillers. This particular novel he has collaborated with Andrew Gross (1952), is an American thriller novel writer. He is known for his beautiful portrayal of close family bonds, relationships with characterization by loss or betrayal and high resonance of emotions which help to bring crimes of all forms to focus and cover-ups.

Feminism as said above is just the belief to give all things common between the sexes. According to Political ideology, Feminism involves political, sociological theories and philosophies concerned with issues of gender difference and remarked ably known for its

various movements that come under political, cultural or economic manifestations aimed at establishing equal rights and legal protection for women. To challenge the systemic inequalities that women face in daily basis is the goal of feminism. It is often divided in to three main traditions or perspectives usually called liberal, radical and socialist/Marxist feminism known as the Big three schools of feminist thought (Barnett et al., 2011).

The history of Feminism accounted the movements and ideologies that works to bring the equal rights and to make them in to laws. Although initially it was obtaining the rights alone such as woman's suffrage, better working conditions and abolition of gender double standards (first wave), followed by ending gender discrimination (second wave) politically later, it made very particular in bringing the voice of female writers to write about them, a post-structuralism kind of evolving thing of interpretation of gender and sexuality and focusing on different feminist debates as whether gender roles are based upon social conditioning. Thus the basic modern western history of feminism insinuates the high tension of the times symbolically split in to three waves as famously called with distinct scope which is progressive in nature. These tenets had become a new discipline in formation called the women studies supporting the empowerment of women

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and in English Literature including various literatures of contemporary talk about the power of women.

More specifically this paper wants to take the notion of the third wave as it is credited to Rebecca Walker, who responded to Clarence Thomas, Supreme Court Justice (who is confirmed in harassing Anita Hill during his assistance in education department,) with an article in Ms. Magazine, "Becoming the Third Wave" (1992). Feminist, author and social activist Bell Hooks (b. 1952) wrote as: So I write this as a plea to all women, especially women of my generation: Let Thomas' confirmation serve to remind you, as it did me that the fight is far from over. Let this dismissal of a woman's experience move you to anger. Turn that outrage into political power. Do not vote for them unless they work for us. Do not have sex with them, do not break bread with them, and do not nurture them if they don't prioritize our freedom to control our bodies and our lives. I am not a post-feminism feminist. I am the Third Wave (Beasley 1999).

She personifies herself by her acclimatizing verse as the representative of Third-Wave. Here in this select novel Jill is muted, she remains as a silent protester and finally silenced forever. Even Third-wave feminism also sought to challenge or avoid what it deemed the second wave's essentialist definitions of femininity, which, third-wave feminists argued, over-emphasized the experiences of upper middle-class white women and failed to speak of non-white female thereby negotiating a space creation within feminist perceptivities' encouraging race-related divisions. Third-wave feminists often focused on "micro-politics". Recently, Standpoint theory a feminist theory views a person's social position influencing their knowledge. This perspective argues that research and theory treat women and the feminist movement as insignificant and refuses to see traditional science as unbiased since 1980s, standpoint feminists have argued that the feminist movement should address global issues (such as rape, incest, and prostitution) and culturally specific issues (such as female genital mutilation in some parts of Africa and Arab societies, as well as glass ceiling practices that impede women's advancement in developed economies) in order to understand how gender inequality interacts with racism, homophobia, classism and colonization in a "matrix of domination".(Wikipedia.org). Lindsay Boxer the central character of this novel is an epitome of practicing this particular ideology- sexual liberation as always voiced out by third wave feminists to be free from all rebukes for having multiple partners if desired including for pleasure seeking. Thus Feminism has made in to being in to a distinct discipline called Women studies giving language to women.

Feminist theory is the extension of feminism into theoretical or philosophical fields. It encompasses work in a variety of disciplines. To understand gender inequality and focusing on gender politics, power relations, and sexuality along with the promotion of women's rights and interests. Themes explored in feminist theory include discrimination, stereotyping, objectification (especially sexual objectification), oppression, and patriarchy. Elaine

Showalter's description about feminist theory which has three phases. The first one: "feminist critique", in which the feminist reader examines the ideologies behind literary phenomena; the second one: "gynocriticism", in which the "woman is producer of textual meaning". The last phase: "gender theory", in which the "ideological inscription and the literary effects of the sex/gender system are explored" (Bellafante 1998).

Affirming female sexual autonomy and domestic violence are oxymoron in this particular research paper. We know the former is the strategic issue of the feminist voice and they place that women have little control over their bodies and men are superiorly acting; they take women as granted only as an object without feelings and are slaves to be responding whatever men commands. Similarly, the Expansionist theory which is given by Barnett and Hyde shows that the multiple roles bridge the gender gap. Gerson in his article has used this theory and made a case study in which both the sexes have accepted to take the multiple role, inclusive of child care and even the cuisine part, only some men opting for outdoor work but in the case of women shouldering both, and this case study experimentation Gerson made an implication that soon a new policy is made taking in view to adapt shifts (Ferree 2004).

Lindsay Baxter: Heroine: In Kathleen Gregory Klein's "The Women Detective: Gender and Genre" (1988), we come to see how they struggled hard in framing the sleuth to be a women detective from 1864 till 1987. She opines that there are various struggles, many intriguing situations which showcased the Victorian detective fiction in framing the women detectives'. Even in the postmillennial times it is very challenging to create a woman detective such a dynamic and sound woman. And James Patterson has justified through the character of Lindsay. The main protagonist of the novel series is Lindsay Boxer, the heroine of this novel. The particular novel for the study is the third of the series. In the start of the novel she is introduced as 34 year old divorced San Francisco Police Inspector, living in an apartment all alone, in the Portrero Hill Neighborhood of San Francisco with her dog, Martha (Gerson 2016).

She was married for three years to her boyfriend – college sweetheart later they parted ways she would call him as the brother as she had neither. Her early life accounts to be a worn-out family her mother died of cancer when she was twenty four; her father left the family when she was thirteen and rarely visits them but so far two times he has come as of the series till 11th novel. She has only one sister named Cat and two nieces Brigid and Meredith. Lindsay happily lives her independent life and has a commanding spirit in her career which is her service to people. She is always busy solving cases and now she has earned a higher position as the Lieutenant for San Francisco Homicide Department. Her attention to cases, her solving techniques and skills keeps her renowned tough woman. She occupies a strong demeanor but being persistent in her work made her love life to be in vacuum (Sandra 2003).

Though she has love affairs she doesn't end in a happy marriage life. In the previous series, we could see she is married but in the select novel she remains as a divorced woman. In spite of being a workaholic she still has time for her friends and her hobbies. Her friends collectively called as the Women Murder Club Series who aid Lindsay by contributing their subject knowledge, and that is the way they help each other in solving the mystery cum murder cases (Lengermann 2010). In Munt's "Murder by the book" the chapter eight gives a detailed critical analysis, titled as 'An unsuitable genre for a woman?' on the critique of male writers for calling parody as the woman private detective. But Klein advocates realism mode is perfect for feminist crime fiction. Consigning it as parody is ignored by Klein or any such feminist, the heroic element is not only restricted for gender. And thus Patterson makes Lindsay a heroic character, a persistent fighter who brings back a peaceful aura (Klein 1995).

Character Sketch of three Women- Members of the Club: Claire Washburn, Cindy Thomas and Jill Bernhardt are the three womenfolk who complete this club as they are the great supporters of Lindsay, the buddies of the detective friend. Starting with Cindy Washburn, she is the San Francisco's Chief Medical Officer; she is well settled in life, married happily with her husband. She is active, down to earth personality, her husband supports her greatly and her introduction begins with her emotional recollections of her old cello which she used to play in her high school days: "Her old cello smiled at the memory" (16). She thinks all the good memories playing the first note and when she plays the second note her husband hums in background in sync with her music, wearing his pyjamas in a half awaken state (Laura 2019).

Then they involve in a small challenge and they enjoy the moment: "So you think you can finish off the next passage? That's the tricky part' Is that a dare, Maestro Washburn? (18,3rd D)". Her husband treats her like a friend and he is an epitome of an ideal life partner; respecting her equally and sharing their duties equably. He worries for Claire when she is called to attend a case even on her holidays, and goes little brooding over her seniors for making a call, this shows how he misses her presence badly and cares about her health (Patterson et al., 2004). Claire is Boxer's Pal, always for her, even after the blast when she hears Boxer is in danger she comes to the spot and helps in tracing out the cause of death which takes the crime story to be handled in different way.

The next member is Cindy Thomas, who is the youngest of all three. She is a dynamic chronicler especially dealing with crime news for the fictional San Francisco Register – Chronicle though earlier in the series she had worked in the metro section. In the select novel she discusses with Lindsay of the anonymous mail stating all the political tragic events a revolt that happen simply branded with August Spies but in her mail direct contact is made to her. Cindy is separated from Aaron some four months ago and now she is successfully leading her life engaged with her busy work. She is perhaps the trump card for the crime

doers who inform to her their intentions. The reason for choosing her is really astonishing she is an honest reporter and is put under examination whether she still remains the same. So far her life goes smooth until the intervention of these outrageous murderers contacting her. Her support to Lindsay is remarkably appreciated in finding the culprit. She is found to have eidetic memory which only few adults have; this too helps a lot in this case (Hawkesworth & Mary 2006).

Jill Bernhardt is the Deputy District Attorney of San Francisco works in the city hall. She is married to Rick Bernhardt, but she is not happily living even though it was a love marriage. Earlier in the novel Lindsay encounters Jill in a jogging, enjoying her comeback of having lost her five month baby due to Rick's abusive attitude. They both laugh and enjoy their short time coz Jill didn't even have time for a coffee with boxer as she always thinks of Rick (Laura 2019). Just then when they depart Boxer sees her sweatshirt the dark bruises, like fingermarks (023rdD). As the story progresses his abusing activities take an upstand where Lindsay goes and questions Rick: "I saw the bruises. Jill told us what's been going on" (114). Her domestic life is a total mess but in her career she is the queen, sound and sharpest girl in the city. Her prosecuting skill usurps any opposing person but she is always for the good side that attitude shows her sincere and honest nature. She helps Lindsay in getting the files suited in the court (Lengermann 2010).

Feminist Perspectives And Expansionist Theory: The Language –Literature studies as the theme suggests, an interdisciplinary field which gives the nuances or skills to analytically understand any literary work of text or art. Feminist or feministic perspectives nowadays have begotten the universal common language – a voice. No matter of all the feminist movements earlier, even after the uprising of fourth wave various short waves are rising then and there , a perfect example supporting this is the Me Too movement, which gained popularity some two years ago (Walker 1992). This improvement on women stand is really appreciating but still there is always some lacunae, the heroines in our select novel are the illustrious to this statement. Some can decide their life and live peacefully but some have no mental peace and even physical space (Rowena 2003). So Jill, like character succumbs to male chauvinism, and similarly Cindy and Lindsay lack true emotional support but Claire is complete in the version of feminism.

The Expansionist theory given in American Psychologist on October 2001 by Rosalind Chait Barnett and Janet Shibley Hyde tell the versions of all theories associated with gender work and family – the common theories such as Freudian psychoanalytic theory, sociological and evolutionary approaches considering all this Barnett and Hyde culminated the Expansionist theory an inductive version sufficing that multiple roles are beneficial to both sexes, similarly the gender differences is not wide unless it is duplicated by cultural norms as designed by the upper hand. The multiple roles make them to gain

social support and good health outcomes, breaking the gender role ideology the solution to this select novel as well as to the universal woman (Rowena 2003).

If Rick has seen Jill's sacrifice he wouldn't behave in this abusive manner and rely on her even on small works ; being assertive by loading all his duties to her, similarly in the case of Lindsay and Cindy had their love partners understood them they would not leave them simply for the cause of their job. Thus Feminism is evolutionary, a continuing flux keeps on banging and in support of the new theories like Expansionist theory we could draw up the solution and put an end card to domestic violence and crimes against women. This club succeeds in cracking down the real culprit who has been murdering all the political leaders in turns accidentally Jill too gets killed in a unutterable way, the reason behind is irrational in order to seek revenge on his brother's death who is a soldier was branded as terrorist by the political corrupted great men, his professor brother turns in to real terrorism group (Patterson et al., 2004).

Summing Up: In contemporary times of us, fourth – wave feminism is “defined by technology” combining politics, psychology and spirituality in an all-embracing visualization of revolution. All social media are focusing in Feministing to challenge misogyny and further gender inequality like advertising. Though many awareness campaigns and fasting movements happen in focusing on street and workplace harassment, campus sexual assault and rape culture, scandals involving harassment, abuse, and murder of women and girls have galvanized the movement but still the result is not so fruitful still crime against is prevailing like a wildfire. Feminists have had and are working to ensure access to legal abortions and social integration, and to protect women and girls from rape, sexual harassment, and domestic violence, but still these things are unceasing as in the case of Jill Bernhardt's life in this novel. Even changes in female dress standards and acceptable physical activities for females have often been part of feminist movements. The researcher has taken a crime novel and viewed through the glass of feminism, which surpasses the language

literature barriers touching our hearts (Walker 1992).

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Unmask the Truth: An Analysis of Deepanjana Pal's Hush a Bye Baby

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ABSTRACT

This existing research paper highlights the heinous crime threatening the Indian society, is seen through the famous Indian writer Deepanjana Pal's debut novel Hush A Bye Baby. This paper pays close attention on female foeticide and gives voice to the voiceless female infanticide. The centre character Dr. Nandita Rai, a gynaecologist cum female icon believes that women and girls will not be safe in this patriarchal world in future. According to her, killing, the girl foetus in the womb of the mother is the only solution to safeguard the women and the girl child from the future brutalities. Sex-selective abortion is treated as the most serious issue from the ancient period till the contemporary time for various reasons. The lack of education and wealth made people think of female foeticide in olden days. Now educated and wealthy people also things the same for some other reason. It's only the change in reason but the mindset stays stable.

KEY WORDS: FEMALE FOETICIDE, SOCIAL ISSUES, PATRIARCHAL SOCIETY, TECHNOLOGY, MATERIALISTIC WORLD, POWER HIERARCHY, ETC.

INTRODUCTION

Definition of crime: Crime is an act forbidden by law and revolting to the moral sentiments to the society - says Sir James Stephen.

Literary Review: Crime fiction an emerging genre creates its own path in Indian literature in the contemporary time usually women and girl children are targeted by the predators. As literature reflects human life, crime writing reflects the social issues and problem of the society. Many writers write crime fiction for reading pleasure but some writers exposed social problem through crime fiction. As everything is based on the technology, modern world crime also became different in its way and method. Earlier Indian writers gave more importance to family relationship, romance, sentiments that leads them to the

social problems occurring in the society. Every crime has its own motive and past life (Deepanjana 20018).

Introduction: This is one of the themes, in the crime fiction Hush a Bye Baby. Many women journalist started writing crime fiction from their real life experience to give awareness. Deepanjana Pal is a journalist and critic with over a decade's experience in writing about culture, gender and society. Our world is completed surrounded by different types of crime. And this novel which is completely different from the usual crime writing. Deepanjana Pal is not only a well know writer of the contemporary society but also a famous journalist. The experience gained in the field and the mind to write it in a form made her to write this novel Hush a Bye Baby. This novel explores the unnoticeable issues that happening in the top most city like Mumbai. Even in this, 21st century were women are given more priority are facing too many problems like power corruption, female foeticide, male dominance, etc. The writer Deepanjana Pal spotlights the terrifying problem of female foeticide.

Stereotype of Woman: Dr. Nandita Rai is a renowned gynaecologist who gives voice about the welfare of women; she is also seen as a female icon by the society.

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From the history it is well-known that female infants are killed by giving toxic milk, because in the olden days people think there is no benefit in bringing up a girl child in the society, for they think male as an 'asset' who supports the family, whereas a daughter has to get married to another family.. However, the same thing happens in this novel but for a different reason. Male chauvinism could not accept women to be a superior. Men use the weakness of women and girls to abuse both physically and mentally, not to satisfy their pleasure, but to dominate and suppress them. From history and cultural background, it is done due to social and economic reasons (Deepanjana 20018). Even the dowry prohibition Act of 1961 is passed that does not make any change in the tradition of giving dowry. "Sex selective abortion lowers the cost of discrimination and many people think that it is better to pay a 500 rupees now (abortion) instead of 50,000 rupees in the future dowry." Until 1980's female foeticide happened once they were born, but the horrifying truth is that because of the development of technology they are killed inside the womb of the mother.

Dr. Rai's happy life with her husband Naveen Rai and the only son Nishant comes to an end by a terrible incident that shakes the whole life of Dr. Rai and affects her psychologically. India is a country where women are treated equal to god and worshipped at some point. At the same time many women are affected by the same people. Usually the ambitious greed for money or power provokes them to the path of crime. However, in the case of Dr. Rai, she does crime of sex selection abortion knowing the human values for the sake of the female child's future life. Her prejudice on the future society or world that provokes her commits the crime of female foeticide. Moreover, she justifies it from her point of view, For instance: "A girl is born stronger, better developed, more likely to fight and survive." (Web) Girls and women are made weaker as they grow older, only by the society by thinking, Girls are 'liabilities' and boys are 'assets' that wave's path for Sex based discrimination.

Female Foeticide: Dr. Rai says, "A child has the right to live (HBB 172)." She said abortion was the most humane option "under the circumstances." Every mother tries her best to raise her child to be good but sometime she fails in it. Dr. Rai thinks herself as a mother of the entire fetus in the womb of her patient, and decides to save them through killing them. She was very much traumatized by this incident but does not have any other option to protect them from this evil society. Dr. Nandita Rai uses anencephaly as a tool to kill the child that too with the knowledge of the parent. Because everyone desires for a healthy child. So they are convinced of doing an abortion to the advice of their Doctor. "If a person kills a life it should be treated as a murder. So, killer of female foetus should be treated as a murder in the same way." The rationale behind the female foeticide in Indian society has various reasons like economic, social status, ritual, horoscope, cultural politics (dowry), honour killing etc. I need to tell you, because this shame and this guilt are overwhelming. My son, the boy that I gave birth to

after hours of painful labour, the child for whom I have sacrificed and tolerated so much, that boy proven to be the worst kind of human being. My son raped a girl, but a friend of his. (HBB 206).

Psyche of Dr. Nandita Rai: When a complaint was filed against my son Nishant, my husband Naveen Rai construction magnate, a close friend of commissioner made the complaint disappear, within a few hours. "I just want to share this because the pretence that, there is nothing wrong in killing my very soul." She was taking revenge for all the girls who had been killed in the womb. "This project may sound brutal and in a sense, it is. But the attempt was to nip a problem in the bud so that other brutalities take place or at least happen less." (HBB 232) Her son's crime hushed up had turned her into Doctor Death. She posts an article on the day she kills a child. Nandita Rai was changing the world. Though it is told both men and women are equal to the outer world. When a women tries to break the stereotypical of a traditional they are stopped by the patriarchal society. Dr. Rai is accused of this Nandita Rai a renowned person herself couldn't fight against her own husband and son. She could not raise her voice with her own family member. Then, how an ordinary woman could fight against the injustice happening to them. The identity of the child is killed in the womb of the mother itself. Dr. Rai was psychologically affected by the incident made by her only son, whom she loves the most.

In the place Nandita Rai unvoiced the truth which is known to against her only son Nishant been guilt for the raping of Priyanka Kapoor. Therefore, Dr. Rai Accused of sex-selective abortion says, I do not want a boy to be born in a house that does not respect equality? And I do not want a girl born into a household that wants to know the sex of a foetus. There are laws of the land that the court is obliged to uphold, and I respect that. The court has found me guilty of breaking a law, and I will serve the sentence because I accept I have broken the law". (HBB 284) For generations, millennia perhaps, we've passed down this legend to make source we don't forget the horror of killing seven baby boys. Yet, for the millions of girls that we have killed in the womb or as newborn babies, just because they were girls entering a world of men, not even on story. (HBB 240)

I have heard you talk in public, the wonderful things you said about how girls should be lived, how women must be respected, how much different one person can make. When you want to attack my husband- justifiably, I might add-why did not you pick a colleague of his? Or an employee? Why did you pick his wife? "Because you think I'm his property." (HBB 247) Dr. Rai isolates herself from this humanoid world and lives in a digital world with considering that kalisthenics (a Google website) has her life (Brogaard 2012). She feels that the world has taken everything from her except this website in which she shares her hope, triumph, sadness and her dream.

"Instead of aborting male foetuses, you were aborting the ones you were supposed to save, says vikram." (HBB

254) “we’re doing this because we want girls and women to be valued, to be respected, to be remembered. We were doing this to prevent more Priyankas, to make sure girls and their stories are not dismissed like she was.”(HBB 256) and female feticide achieves that? Dr. Rai thinks that this is the only way by which the value of women will be realized by the society. “We wanted justice and we choose violence because it’s the only language our society seems to understand today?(HBB 256) “ when you saw only one set of footprints, it was then that I carried you?”(HBB 264) this sex of the foetus was quite obviously described as anencephaly- it’s a life-threatening birth defect. The foetuses is prevented from becoming girls would have happy, secure lives? Can they promise those unborn girls a life untainted by prejudice and gender bias? That they would not be harassed outside their homes and molested within, if not raped? (HBB 284).

Change is in the hands of those who wish to make a difference. Men use the power for both protection and destruction of women. In the case of Priyanka Kapoor also happen the same, when a complaint filed against Nishant for raping Priyanka Kapoor, his father because of his influence hides everything and does injustice to the girl. Dr. Rai being a woman can understand the painful situation of the girl who commits suicide. Dr. Rai wants to get justice for the death of the young innocent girl through a different way that no one can imagine it. Rai uses a different type of weapon against this patriarchal society to save the future of the girl child. And also she wants the society to regret for the injustices happened for them.

CONCLUSION

Through the novels, *Hush a Bye Baby* Deepanjana Pal gives a message to the reader that the acceptance difference of men and women in the society cause him or her to do crime as its consequence. The anger and frustration made Dr. Rai to choose the wrong path in her life because of her only son Nishant. Most of the killer has been a victim of this society, says the Indian philosophy, this debut novel of Pal can be considered as a awareness creating to the society.

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Hysteria and Madness: Gender, Illness and Narration in Jean Rhys' Wide Sargasso Sea

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ABSTRACT

This paper analytically discusses female hysteria in connection with Caribbean literature. It seeks to provide the interconnection between hysteria and medical humanities. It examines the character of the mad woman in Jean Rhys' Wide Sargasso Sea. The character Antoinette Mason's madness does not occur at a single or in a particular situation. She undergoes various kinds of abuse from her childhood to her womanhood and thus it resulted in female hysteria. This article attempts to compare Bertha Mason from Jane Eyre with Wide Sargasso Sea's Antoinette Mason and seeks to find out the reason behind their hysteria. To examine critically this article follows Sigmund Freud and Foucault's views on women's madness and female hysteria.

KEY WORDS: FEMALE HYSTERIA, MENTAL ILLNESS, CARIBBEAN WOMAN, MAD WOMAN, WIDE SARGASSO SEA.

INTRODUCTION

The postcolonial novel Wide Sargasso Sea (1966) by Jean Rhys is a prequel to Charlotte Bronte's Jane Eyre. Wide Sargasso Sea is about the narration of the protagonist Antoinette Cosway who is a Creole woman and becomes mad at the end of the novel. Though her madness has so many reasons, Antoinette's husband Rochester connects it with her genetics. This paper analyses the main factor behind her madness other than genetics and it critically follows the views of Freud and Foucault to know the medical factors, therefore to understand the text better.

Factors for her madness also includes the loss of her identity that is she is neither black nor white, isolation or otherwise alienation, nostalgia and Rochester's attitude being misogynist. Her mental illness is the result of colonialism and patriarchy. Nancy Harrison explains the purpose behind Rhys' Wide Sargasso Sea that is, "Rhys' novel was to give Bertha, the protagonist of Jane Eyre, a life as she was only depicted as a mad ghost in Bronte's novel (128). The novel Wide Sargasso Sea has three parts of narration and each part is narrated by three different

characters. The first part of the novel is narrated by the female protagonist Antoinette living in Jamaica during nineteenth century which is under British colonization. Rochester narrates the second part of the novel. The final and the third part is again narrated by the female protagonist while she is in England and affected by hysteria. The novel ends with Antoinette dreaming that she has burnt the house and she is committing suicide.

It is difficult to provide the exact definition for madness. It has various interpretations and connotations. Madness is nothing but mental illness caused by cultural and social pressure. Foucault defines madness in these words: "one does not go mad but is driven mad by others" (Foucault viii). This is the same situation of Antoinette. To prove the above mentioned factors behind Antoinette's madness it is mandatory to study the history of female hysteria which has been discussed for centuries (Berman 2006).

Hysteria: A Brief Survey: Madness is a theme used as a human condition in the early dramas of ancient Greece and Rome. Then it was related to women's witchcraft. Most of the women were found to be witches than compared to men due to societal pressure and women were become scapegoats. In the book Distracted Subjects: Madness and Gender in Shakespeare and Early Modern Culture, Carol Thomas Neely describes the condition of being witch as, "regendering of madness, eventually mad or hysteric" (Bronte 1996).

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Until nineteenth century patients of hysteria were considered nothing more than animals, and the large number of mad people was treated inhumanely. In *Madness and Civilization*, Michael Foucault describes the situation of women at Salpêtrière Hospital which was located at Paris (it is a notable asylum for many insane and women who were incurable). Mad women were being crammed into the cells, enduring wet, cold and being kept in unsanitary conditions and being attacked by rat swarms at the end of the eighteenth century. These are the situations of quite maddened (Foucault 2001). For very violent inmates, Foucault writes, "Madwomen seized with fits of violence are chained like dogs at their cell doors, and separated from keepers and visitors alike by a long corridor protected by an iron grille; through this grille is passed their food and the straw on which they sleep; by means of rakes, parts of the filth that surrounds them is cleaned out. In the same way Bertha Mason has been locked in the attic in Rochester's house which is totally inhumane.

Neely explains both melancholia and love sickness as "Melancholy as a specifically female disease gained traction during this period and linked women's madness with disordered female wombs and genitals". The explanation of Neely in Freudian terms can be called as either "penis envy" or the "wetness of female womb" which leads to hysteric conditions. Hysteria in Greek which means womb is a characteristic of a female condition has become a classic disease in England and Europe in both eighteenth and nineteenth century (Freud 1966). In a female body it is said to be that the controlling sources are uterus and ovary. In the essay, "The Hysterical Woman: Sex Roles and the Role Conflict in 19th Century", Carroll Smith Rosenberg describes the hysterical attack as,

Mimicking an epileptic seizure, these fits often occurred with shocking suddenness. At other times they came on gradually, announcing their approach with the general feeling of their depression, nervousness, crying or lassitude... It began with pain and tension, most frequently in the uterine area. The sufferer alternately sobbed and laughed violently, complained of palpitations of the heart, clawed her throat as if strangling and at times lost the power of hearing and speech. A death like trance might follow, lasting hours, even days. At other times violent convulsions-sometimes accompanied by hallucinations- seized her body. The above mentioned Smith's explanation for madness and fits can clearly be viewed in the character of Antoinette Mason. Thus this study will enclose Freud and Foucault's views on the female protagonist of the novel. Elaine Showalter in her *Malady* fixes the situation gynecology whereas Freud thought it is psychology. So in twentieth century hysteria is said to be psychodynamics.

Mad Woman In The Attic: Jane Eyre And Wide Sargasso Sea: Rhys' narration of Bertha is focused on the marital fiasco between Antoinette Cosway and her husband. Brontë shows the single side of the novel and left Bertha being voiceless. Jane Eyre is a bildungsroman which

narrates the life of a young orphan till her adulthood. When Jane is at the age of eighteen she is employed as a teacher by Rochester in Thornfield hall. Brontë describes that Rochester's first wife Bertha, a Caribbean woman who has been locked up in a room since their arrival to England due to her lunatic behavior. As Jane Eyre being a classic literature and a novel which carries proto-feminism, there raise a necessity to re-read the text in the aspect of contemporary. Thus writers give importance to Bertha Mason and her liminality in the upcoming texts. As Spivak suggests that, "there are many reasons for such a re-reading of this classic text". While Jane Eyre being a strong feminist Bertha is put down to the subaltern position. Bertha Mason, in contemporary literature in both postcolonial and feminist theory has given broad focus due the character's potential ability of both gender and race (Carson 1979).

Gilbert and Gubar in their work *The Madwoman in the Attic* acknowledges that, interpretations regarding feminism on Jane Eyre being an exclusive and everlasting protagonist or heroine will, "depend upon the dehumanization of Bertha Mason Rochester, the Jamaican Creole, whose racial and geographical marginality oils the mechanism by which the heathen, bestial other could be annihilated to constitute European female subjectivity" (Gilbert and Gubar, xxxvi). So Gilbert and Gubar considers Bertha Mason as an avatar of Jane Eyre itself because Bertha actually materializes whatever anger that Jane carries during her time in patriarchal society (Gilbert et al., 2000).

Bertha Mason Vs. Antoinette Mason: The first point of discussion for her madness is connected with her identity crisis. As a postcolonial text it explains the struggle of colonized people and their search for identity. This will result in long term psychological issues of the affected persons especially female because of their double colonization. Because of Antoinette's suffering through identity crisis and it ultimately leads her life to madness and paranoia. In Leary's words identity can be defined as:

The person can be defined with traits and characteristics, social relations, roles, and social group memberships. Identities can be focused on the past what used to be true of one, the present what is true of one now, or the future the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become. (Leary et al. 69) Being the Creole woman, the female protagonist Antoinette lives at the estate of Coulibri in Jamaica, which is an English colony. Though she considers herself black, she is not embraced by the native people because of her close connections with the white slave master. She is left alone and never gets appreciation from the people living around her. So here Rhys words describe the emotions of Antoinette at a particular occasion, "They hated us. They called us white cockroaches. Let sleeping dogs lie. One day a little girl followed me singing, 'Go away white cockroach, go away, go away'. I walked fast, but she walked faster.

White cockroach go away, go away. Nobody wants you, go away” (Rhys) (Harrison & Nancy 1988).

By having a black friend Tia, she thought she could make herself home with blacks even after the rejection from them. But opposite to her thoughts her friendship also does not work. She is slowly getting rid of her identity by trying to change her originality. Antoinette’s inner feeling can be conveyed through the conversation with her brother, “And how will you like that I thought, as I kissed him. How will you being made exactly like other people” (Rhys 22). So these lines prove that she is not allowed live her life according to herself rather, she has to act and live according to others interest which is ultimately against her true self and thus it leads to her first step for madness or mental illness because rejection affects the brain and thoughts, thus in the result of psychological issues. The rejection from both blacks and whites made herself confused and throughout the novel she is conscious about her origin. She confused herself between either she is black/white, Jamaican/English. So throughout her life in Jamaica she suffers from this problem and she couldn’t get rid of that. Through her conversation with Christophine her uncertain behavior being revealed, “So between you I often wonder who I am and where is my country and where do I belong and why was I ever born at all” (Leary 2014).

In Jamaica, Antoinette feels a sense of fragmentation and displacement so she asks her husband Rochester that “is it true, that England is like a dream? Because one of my friends who married an Englishman wrote and told me so”. Because of the native people’s inquisition she thinks that, “I will be a different person when I live in England and different things will happen to me. So she thinks if she can live in England she does not want to face the alienation or rejection that she continuously faces in Jamaica. Even the dream of living in England does not come true. She is not comfortable in living in England even after her marriage with Rochester. Hence England becomes the nightmare in her life because where she becomes mad and has been locked by Rochester in an attic. To her England is a dark and cold place so she burns the house and commits suicide (Neely 2004).

Double Colonization: Patriarchy and colonization were also yet another reason for Antoinette’s madness and thus societal issues were the reason behind her psychological issue. Here it is found that Antoinette is being doubly colonized that is the first kind of colonization is Jamaica under British power and second is kind of patriarchal colonization, Antoinette being colonized by Rochester. Foucault in his analysis says that political dissidence is the main factor for the cause of “sluggish schizophrenia” (Olaussen 1992).

The novel *Wide Sargasso Sea* explains the crucial circumstance of Jamaica just after their rule and abandonment. The blacks were in full hatred of white people. Because of close connections with white people she is being rejected by the native people and she feels

alienated. Rochester’s dominant attitude and being misogynist directly resulted in Antoinette’s madness. But in Bronte’s *Jane Eyre* the character Bertha is shown as an evil person and Rochester has been affected by her. Bertha is never allowed to talk in *Jane Eyre* and so there is no chance to know the reality. Here Rhys actually gave voice to the voiceless Bertha Mason. Being a misogynist Rochester always displays a male domination towards Antoinette. Through Maria Olaussen it is easy to understand patriarchy, according to her, “patriarchy is a social organization marked by the supremacy of the father in class of family in both domestic and religious functions, the legal dependence of wives or wife or children and the reckoning of descent and inheritance in the male line”. So Maria’s statement also proves that women were always submissive because of patriarchy and thus madness sometimes becomes their genetic issue. As they try to cut their web they were just named as mad and their psychological tolerance will get affected and thus being a reason for their ‘mental illness’.

Antoinette gives importance to love whereas Rochester implies on materialism. That’s why Freud said women know love and loving only in his *Studies on Hysteria*. Rochester marries Antoinette only for money and not because of love. He not only enjoys her property but also he makes her as his property. She does not have any power to leave him and live her life. I tell you she loves no one, anyone. I could not touch her. Excepting has the hurricane that will touch the tree and break it. You say I did? No. That was love’s fierce play. Now I will do it. She will not laugh in the sun again. She will not dress up and smile at herself in that damnable looking glass. So pleased, so satisfied. Vain, silly creature. Made for loving? Yes, but she will have no lover, for I don’t want her and she will see no other. (Rhys 99) The above quotation stands as an example for Rochester’s thoughts and attitude towards lovable Antoinette. Though she is beautiful, he doesn’t want to love her, and he does not allow her to leave him. In that case he will be deprived of all her properties. He is not ready to care or love her and he feels that he should never trap himself in Antoinette’s love. Still he feels attracted towards her.

I hated the mountains and the hills, the rivers and the rain. I hated the sunsets of whatever colour, I hated its beauty and its magic and the secret I would never know. I hated its indifference and the cruelty which was part of its loveliness. Above all I hated her. For she belonged to the magic and loveliness. She had left me thirsty and all my life would be thirst and longing for what I had lost before I found it. (103) As he knows that she likes sunshine and so he locks her in the dark attic. The above statements are also gives an insight that Rochester is also psychologically affected who does know to be happy. His patriarchal attitude made him to hate Antoinette. He wants her to be his slave and he wishes to govern her and order her. She always let her to be a colonized person. So here again there is an evident proof that loneliness created sorrow for and thus she became mad by societal and cultural pressures (Showalter 1985).

Antoinette is so desperate and to her best her actions are in a way to get Rochester's love and so she demands a love potion from Christophine and she mixes it into his beverage. The influence of love potion does not work long. So he thinks, "I woke in the dark after dreaming that I was buried alive, and when I was awake the feeling of suffocation persisted". Only in order to control her she sleeps with a black maid. On seeing this once again Antoinette's mental health gets affected. Here it is understood that she is affected by lovesick illness and melancholy. Therefore lovesick illness is the main cause of Antoinette's hysteria so Freud says, "women became hysterics because they, fearful of their sexual impulses, converted that energy into psychometric illness and this is said to be conversion hysteria or psychoanalysis, hysterical symptoms can be neurosis or anxiety disorder".

Nostalgia and Alienation: Alienation is yet another reason that has contribution for her madness. From the beginning to end of the novel she always feels that she has no belongings or relations. In the beginning she is totally isolated in her own town. She worries that she does not fit anywhere as Rachel Carson describes, "like the Sargasso Sea, fluid and uncertain of its definite location, so is Antoinette", she has a confusion regarding her origin and ultimately this leads to alienation.

Another reason is that her mother never loved her like her brother. She always cares only for her son and not about Antoinette. This situation might have traumatized Antoinette in her childhood. Antoinette says, "My mother never asked where I have gone or what I have done". So here it is understood that her mother had no interest on her. In another occasion, she says, "I will not stay at Coulihri any longer, my mother said, it is not safe, it is not safe to Pierre". So her mother's concern is only for her son and thus it further alienated Antoinette from her surroundings. The final reason is that her husband tries to take her identity away. Though her name is Antoinette he calls her Bertha. Rhys explains Antoinette's view on names, "names matter, like when he wouldn't call me Antoinette, and I saw Antoinette drifting out of the window with her scents, her pretty clothes and her looking glass". Another factor for her madness can be her past memories. As she hates her present life she always revisits her past memories where she lived happily with her father in Coulibri estate. Her present life is full of pain due to Rochester's behavior. This certainly stands has an example for her hysteric actions.

Hysteria As A Legitimized Mental Illness: "Moral insanity" is a concept introduced by James Prichard in the year 1835 which considers madness as a socially accepted behavior rather than to be a lack of reason. For women, it is actually a "bestial behavior" which includes sexual promiscuity and making loud noises. As women's reproductive system is interfered with their emotional, sexual and rational control, they are more vulnerable to insanity comparing to men. In Jane Eyre, the vulnerable Bertha is characterized as the inmates at the asylum which is animalistic. In Bronte's novel, the protagonist

Jane Eyre while living in Thornfield hall hears "curious laugh", "eccentric murmurs" and slow "ha ha". Bertha is said to be a creature that speaks 'gibberish' and as a savage face. Bertha is said to be a 'vampyre'.

In Wide Sargasso Sea, Antoinette is shown as a daughter of white plantation owner who doesn't get love from her mother and hated by the neighbours and she is often left alone. At her marriageable age, her stepfather arranges her wedding with a weak Victorian Englishman Mr. Rochester. When a distant relative mentions that Antoinette mother was mad and may be Antoinette is also mad and sexually promiscuous, Rochester begins to hate her and he copulates with a black maid. Due to this, Antoinette 'weeps and yells' at Rochester for his attitude. Bertha's behavior in England is same in both Jane Eyre and Wide Sargasso Sea where she cries and wails and as an eerie laugh and also she fights with David Cosway. But Rhys's Bertha is understood by the readers and her behavior is legitimized and thus she is protected from the cruelty of patriarchy, from the hands of Rochester.

CONCLUSION

At the end of the novel Antoinette carries a candle and her figure appears as a ghost to her and so she burnt the house. Freud and Foucault certainly say that social pressures, patriarchy and isolation were the main cause for mental illness or hysteria. Freud's Character Dora can be compared with Antoinette in few ways. That is Dora has been abused by her own father and because of the absence of paternal care she become hysteric whereas Antoinette doesn't get love from her husband as in the words of Freud woman being a wet body can also be a reason for her madness. Finally Foucault's "power and Knowledge" is also another factor as Antoinette is doubly colonized in terms of both gender and race.

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Male Domination and Psychological Manipulation: Toxic Masculinity in Paula Hawkins' The Girl on the Train

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ABSTRACT

The term 'toxic masculinity' refers to the negative aspects of the traditional norms associated with manliness. Terry Kupers (2005) identifies misogyny, domination and aggressive competition and wilful violence as some of the traits of toxic masculinity. The antagonist in Paula Hawkins' The Girl on the Train is a man named Tom Watson, who demonstrates various traits associated with the concept of toxic masculinity. Another male character, Scott Hipwell, exhibits a volatile temperament and subjects his wife Megan to domestic abuse. This interdisciplinary research attempts to identify and examine instances of toxic masculinity and its deleterious effects on its intended victims in this novel. The theoretical framework of this paper comprises gender theories and concepts of psychological manipulation, such as passive-aggressive behaviour and gaslighting.

KEY WORDS: TOXIC MASCULINITY, DOMESTIC VIOLENCE, MARITAL ABUSE, GASLIGHTING, FEMINISM, PAULA HAWKINS.

INTRODUCTION

Masculinity refers to a complex set of attributes and traits associated with men and the male body by society at any given point of time (Berger, et al.,1995 (Mosse 1998). Toxic masculinity is a cultural concept that describes the negative aspects associated with manliness (Kupers 2005). defines toxic masculinity as the "constellation of socially regressive male traits that serve to foster domination, the devaluation of women, homophobia, and wanton violence" (714). Some of the 'toxic' traits associated with patriarchal notions of masculinity are that men should suppress feelings of fear, weakness, sentimentality and so on, and that they should demonstrate aggressiveness, dominance, a violent streak, display of power etc. (Horrocks 1994). Male domination of women is one of the traits attributed to toxic masculinity. It can be achieved through force, inducement or manipulation. Manipulation is a morally-problematic sophisticated phenomenon, an exercise of power, located in the grey area among coercion, persuasion and deception. (Rodinow 1978; Goodin 1980;

(Handelman 2009), (Todd 2013). Exploring a link between toxic masculinity and emotional manipulation, (Rachel et al., 2019) report that "masculine gender roles powerfully predict emotional manipulation" (161). Research reports that men in extramarital relationships get an ego boost and may see their affair as validation of their "own sense of selves as masculine" (Walker 2020).

This paper examines traits of toxic masculinity and its deleterious effects on its intended victims in Paula Hawkins' The Girl on the Train. This critically-acclaimed novel, first published in 2015, is a psychological thriller. With a grim setting, plot focus on female experiences and relationships, and major action within homes, this crime fiction finds a place in the subgenre of domestic noir. The multinarrative story unfolds from the perspectives of three women. The protagonist of the novel, Rachel, is one of the narrators. She suffers from anterograde amnesia caused by alcoholic blackouts (Giovannelli 2018). Initially, she is shown as being obsessed with her ex-husband Tom Watson, who has moved on and married Anna. She becomes an alcoholic to cope with loss, pain and grief. However, as the layers of this psychological thriller peel off, it becomes clear that unknowingly, she has become a victim of Tom's manipulations and gaslighting. The term 'gaslighting' finds its origins in the play Gas Light (1938), in which a man psychologically manipulates his wife into making her doubt her perception of reality. Gaslighting is a type of psychological abuse aimed at

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gaining interpersonal control, manipulating the realities of victims (Sweet 2019). Gass and Nichols (1988) view gaslighting as a marital syndrome in the context of certain behaviours of adulterer men and their impacts on their spouses. All three female narrators—Rachel, Anna and Megan—are subjected to gaslighting by men in the selected text.

Discussion And Analysis: In the beginning of the novel, Rachel is shown as being in awe of her ex-husband. But on a subconscious level, she has an idea of what was lacking in her marriage. Enamoured of a couple—Megan and Scott Hipwell—whose house falls on the route of her daily train commute, she watches them from the window of the train and admires their chemistry. “He is kind and strong, everything a husband should be,” she thinks of Scott (Hawkins 31). She gets the vibe, without knowing the couple personally, that they complement each other. “[T]hey are a partnership. I can see it. His strength, the protectiveness he radiates, it doesn’t mean she’s weak. She’s strong in other ways,” she feels.

Although she does not know even their names at this stage, she thinks a lot about them and places those qualities and values in their characters in her imagination, the lack of which she has suffered in her own romantic life. To her, they are an ideal couple, though it soon becomes obvious to her that she had been living in a self-constructed delusion about them, triggered by the initially similar and later contrasting memories of her own relationship with Tom. Therefore, when she realises that Megan is cheating on her partner, Rachel feels betrayed. She states, “A familiar ache fills my chest. I have felt this way before. On a larger scale, to a more intense degree, of course, but I remember the quality of the pain”.

Psychological Manipulation: The backstory of the Rachel-Tom relationship is revealed in fragments, recounting incidents in no particular order, which reflects the jumbled thoughts and memories in the mind of the unreliable narrator. The author also uses the non-chronological backstory device to heighten the ‘thriller’ quotient of the plot. Rachel meets Tom after her father’s demise. She sees him as a saviour who has helped her cope with grief. She is a “happy, solvent, successful” twenty-six-year-old woman when she marries Tom and co-buys a house with him at number twenty-three, Blenheim Road, where she lives for the next five years (Hawkins 77). Rachel’s happiness hits a roadblock when she is unable to have a child.

She wants to have another round of in vitro fertilization (IVF) attempt when the first one fails, but Tom tells her that they do not have enough money for that purpose. But he goes with his friends to Las Vegas on a four-day trip to “watch the big fight and let off some steam”. Rachel has a fight with her husband on this issue, but she does not remember the details because of her elusive memory after heavy drinking. Tom uses this to his advantage, and psychologically manipulates her into hating herself for things she did not do. She says: I remember him telling

me, in flat disappointed tones, what I’d done and said, and how I’d smashed our framed wedding photograph, how I’d screamed at him for being so selfish, how I’d called him a useless husband, a failure. I remember how much I hated myself that day. (254).

Tom tells her that they can continue living happily as a childless couple, but does not offer her the comfort and support she needs at that time. He displays passive-aggressive behaviour, a form of non-verbal aggression that manifests in destructive behaviour and is used as a tool of emotional abuse in relationships (Harnn 2011). In both verbal and non-verbal ways, Tom expresses frustration over her sadness instead of trying to understand her emotional pain and helplessness. He makes her think that while he can easily live without concerns about not having a child, she is the one obsessing over it. But on a subconscious level, she gets the feeling that Tom certainly wants to enter fatherhood. “He wanted to be a dad, he really did I’m sure he daydreamed about kicking a football around in the garden with his son, or carrying his daughter on his shoulders in the park”. People leading distressed or lonely life within their partnerships tend to have an elevated risk of both illness and depression (Cacioppo et al. 2002).

Isolated in her misery, Rachel, who has always been a drinker, becomes a drunkard as she turns to alcohol to counter loneliness and drown her sorrows. Her husband continues to make her life more miserable by physically and emotionally abusing her while he has a secret extramarital affair. One such instance is their argument, leading to Rachel being upset about the fact that he did not rush to her help when she accidentally fell in his presence. Next day, she does not remember what happened afterwards. Tom lies to her that he attempted to “kiss and make up,” but she tried to “take his head off” by attacking him with a golf club. In reality, she was the one threatened with a fatal assault with that weapon. Gaslighted by Tom, she blames herself for her misery and the downfall of their relationship. “After all he gave up for me, for the two of us to be together, I let him think that he wasn’t enough”.

Tom makes her feel that she is ruining their relationship, even though she is the one who remembers their forthcoming anniversary and plans to surprise Tom with a special getaway. But when she accesses his computer surreptitiously to check his work schedule before booking the trip, she stumbles upon his email inbox and shockingly discovers about his extramarital affair with Anna Boyd. She is disgusted to find out that Tom has said the same flirtatious dialogue to woo Anna, that he had used for Rachel years ago. This leads to their divorce, but Tom continues to manipulate Rachel even afterwards. She does not have enough money to buy him out, so she wants to sell the house and get her share. Tom tells her that he will buy her out and “stay on until he got the right price for it”. He gives her the impression that although he is trying, he is unable to find a right buyer, and so, he continues living in that house even after his remarriage.

As Handelman (2009) states, fabricating “an illusion of free choice” for the intended victim is a characteristic of manipulatory behaviour. Tom enjoys the comfort of their home while Rachel, believing her ex-husband, becomes homeless and has to stay at a spare room in the house of her “half-friend” Cathy (Hawkins 23). Later, Tom cheats on Anna as well. He also emotionally manipulates her into believing that Rachel is obsessive about him and contacts him frequently even though he wants to maintain a respectful distance from her. As a result, Anna mistakes Megan’s calls as those from Rachel. Thus, Tom makes Anna antagonistic towards Rachel while covering the tracks of his clandestine affair with Megan. In doing so, he also manages to command respect and affection from all these women. He makes each of them believe that he cares for her. Rachel, unable to see through deceptions, continues to trust him. With his deceitful gestures and attitude, he even makes her think that he has a soft corner for her. Anna also believes that Tom is doing his best to keep her and their daughter safe from his ex-wife. Because he has implied that Rachel is still in love with him and keeps pestering him on phone and keeps hovering near their residence, Anna considers her a stalker. Some of Rachel’s actions only strengthen Anna’s belief that the former is dangerous.

Gaslighting: Megan, on the other hand, has an extramarital affair with Tom when he is married to Anna. When Megan gets pregnant with his baby, she wants to inform Tom of the possibility that he might be the father. Megan sees Tom coming out of the underpass close by the railway station. He tells her to get into his car so that they could drive to a secluded place where no one might catch them together. As Megan is getting into the car, she feels that somebody is watching them from the dark underpass. She does not know that Tom violently attacked his ex-wife minutes ago. But when she notices blood on his hand and asks him about it, he evasively blames it on “[p]roblems with the ex”). He takes her to Corly Wood, thinking that she wants to have sex with him. But she makes it clear that this meeting is not another of their sexual escapades. She tells him that she is pregnant, to which he responds, “Have an abortion... if it’s mine, get rid of it.

Although she gives him the choice to be only as involved with the baby as he wishes to, Tom, in line with his habit of gaslighting, tells her she would be terrible as a mother, and that she must get the foetus aborted. His dismissal of Megan as ‘motherhood material’ enrages her and she refuses to have an abortion and go out of his life. Instead, she threatens him of repercussions. Tom is furious, knowing that this would not only wreck his familial life but might also expose his history of manipulative behaviour and cheating on his romantic partners. He kills the pregnant woman mercilessly and returns home, giving his wife no reason to be suspicious of him. Next day, he sends a voicemail to Rachel: I want to make sure you got home all right. You were in some state last night. Look. I’m sorry that I yelled last night, that things got a bit... overheated. I do feel sorry for you, Rachel, I really do, but this has just got to stop.

He is sure that his alcoholic ex-wife must have had only blurry memories of last night. So, he subjects her to psychological abuse again. First, he shows fake concern towards the woman whom he hit badly and left alone in the underpass. Then, knowing that her wound and her overall condition would need some explanation, he blames all of that on her ‘state.’ Being aware that she might recall some hazy fragments of the incident either presently or later, he adopts a safe stance and vaguely hints that their last meeting was not cordial. Continuing to gaslight her, he displays faux sympathy for her, hinting that she is the one responsible for her present condition. Making it all about Rachel’s obsession of him and her apparent stalking behaviour, he leaves a piece of advice for her at the end of the message, that she needs to put an end to her ‘wrong’ actions. Thus, the ruthless murderer makes his alcoholic ex-wife, who has memory problems, feel guilty for something she has not done. This is part of his plan to cover up his crime. Through this message, he has provided himself with an alibi. On the other hand, an emotional Rachel falls into his trap, feels sorry for herself and has more respect for him. She states: I play the message a second time, listening to the kindness in his voice, and the tears come. It’s a long time before I stop crying... I don’t know what I did to Anna, how I frightened her... I don’t honestly care that much, but I do care about making Tom unhappy. After everything he has been through, he deserves to be happy. (67)

She writes him an apology via mobile text message even though she does not remember doing anything wrong. She feels sorry only because he makes her feel guilty. For several days, Rachel finds herself implicated in the murder case as a possible culprit. Having been gaslit for years by Tom, she doubts herself to the extent that she worries that she might have harmed Megan under the influence of alcohol. She does not remember doing anything criminal, but her experience with Tom has taught her to accept herself as an unreliable and violent woman who commits blunders and forgets about her harmful actions. There are instances in the past where Tom accuses her of hitting him, and even though she denies hitting him or anyone else in her entire life, he shows bruises on his body and convinces her to be distrustful of herself. Even though she fails to “reconcile the violence that he talked about with the fear” she remembers experiencing, she learns not to argue with Tom and instead, accepts the information he gives as the truth.

In fact, he once gave her a book written by a doctor about blacking out, after making Rachel feel that she had exhausted him with her damaging actions. He leaves no stone upturned in making certain that Rachel self-doubts and self-loathes. During their married life, he even threatens to record her blackout moments but never does so, because his versions are lies. But at that time, Rachel feels thankful that her husband does not record and play the recordings for her. “Small mercies,” she thinks. To suit his motives, Tom has trained her to feel sorry and apologise unconditionally for things he tells her she

did, though she actually did not do any negative action. Hence, regarding Megan's disappearance too, Rachel feels responsible for doing something terrible which she is unable to recall because of her memory blackout problem. She wonders, "What could I have done? Gone to Blenheim Road, attacked Megan Hipwell, disposed of her body somewhere and then forgotten all about it.

Trying to join the dots together to figure out what happened during the night of her blackout and Megan's disappearance, when Rachel reaches out to Tom desperately for help, he shows an utter disregard towards her genuine concern. He gaslights her further, saying, "I'm surprised you remember anything at all, Rachel. You were blind drunk. Filthy, stinking drunk... You'd fallen over in the street, you were crying, you were a total mess" (Hawkins 334). Not only the words that he utters, describing her state that night, but the way he speaks— "his voice loud, harsh," "sounds really annoyed," "another heavy sigh," "wearily," "sounds irritated"—depicts his negative attitude towards his ex-wife (Hawkins 333–334). On the day of Megan's murder, Tom finds Rachel in the underpass and physically assaults her, "one slap across the mouth and then his fist raised, keys in his hand," smashing down on her skull with the jagged metal.

When Rachel finally recalls that Tom is the one who attacked her on the fateful night of Megan's murder, and understands that he has been manipulating and gaslighting her for years, she goes to his house and confronts him. Tom tries to justify his non-justifiable deeds and pins the entire blame on Rachel. He insists that he was a good husband to her and tolerated her a lot until they parted ways. When she points out that he exploited her trust and vulnerability, made her feel worthless and watched her suffer, he speaks with contempt: Do you have any idea how boring you became, Rachel? How ugly? Too sad to get out of bed in the morning, too tired to take a shower or wash your fucking hair? It's no wonder I lost patience, is it? It's no wonder I had to look for ways to amuse myself. You've no one to blame but yourself.

One of the importance clauses in the Catholic wedding vows is to hold one's spouse in sickness and in health. Another is to be there for each other in both good and bad times. Tom despises Rachel for being in emotional pain. He is emotionally unavailable for her when she needs it the most. An option for a person who is not in love with his spouse anymore is divorce, which allows both of them to go their separate ways. But Tom continues living with her and has a secret sexual relationship with Anna. He repeats the same behaviour of cheating on his wife after divorcing Rachel and marrying Anna. This shows that he is a serial cheater, liar and manipulator. As (Christin 2012) states, infidelity is a dynamic social process which is "subject to influence by the context in which it is embedded". An analysis of Tom's character shows that he has an ego-syntonic attitude towards his life choices, including his decision to commit adultery.

Therefore, he is not repentant at all when his secret affairs are exposed. Each time, Tom places the fault on the victim—the woman being cheated on, and presents himself as a choiceless victim of circumstances. He betrays Anna's trust when he has a fling with Megan at a time when Anna is dealing with postpartum life, "still fat, exhausted, raw, off sex" and embracing motherhood, while being deeply in love with her husband. He tries to justify his sexual fling with Megan to Anna by blaming her for being unavailable for sex. He tells her, "You were so tired all the time. You just weren't interested. Everything was about the baby. Isn't that right? It was all about you, wasn't it? All about you!."

Thus, he tries to prove that his cheating behaviour was reasonable and Anna was responsible for his infidelity. There is no place for spelling out concerns and talking out differences in his thought process. He gaslights his second wife into thinking that she behaved selfishly and ignored the interests of her husband, who then had no choice but to seek sex outside marriage. He, however, contradicts his own stance that Anna was concerned only about herself, by saying that her world revolved around their new-born daughter at that time. Now that he has been caught red-handed, he is left with no option but to accept that he had an affair with Megan. Yet, he takes even this situation as an opportunity to boast about being honest to his wife. "You think I'm being cruel, but I'm not. I'm telling the truth. That's what you want, isn't it, Anna? You asked me not to lie," he tells Anna. Showing both shrewdness and passive-aggressive behaviour, Tom twists the narrative to suit his best interests. He tries to generate sympathy from his wife, whom he cannot afford to alienate at the moment.

When Rachel tries to make a call to the police, Tom does not think twice before attacking her violently. He attempts to kill her, but not without justifying that as well. He tells Rachel, "What am I supposed to do with you? What choice are you giving me?... You admit to admit it. You've brought this upon yourself. Here, his toxic behaviour reaches its peak as he blames Rachel for getting killed by him. On the spur of the moment, Anna realises that she cannot trust her husband anymore. If he can kill his paramour and his ex-wife, he can kill his present wife too. Anna sees through Tom's character and refuses to become a victim of his manipulative behaviour again.

When Rachel stabs a corkscrew into the throat of her attacker, Anna unexpectedly pushes it deeper to make sure that he dies. Anna also saves Rachel from possible arrest, telling the police that the latter killed Tom in self-defence. After Tom's death, a lot of secrets come out in the open through news media. He had lied to both Rachel and Anna to keep them away from his family, who might reveal his past which he had glossed over to present a clean image of himself. In reality, he had squandered his parents' savings and wanted them to remortgage their house to lend him more money. It was then that they cut ties with him. Rachel also comes to know through newspapers that Tom had lied about

having been in the army. She realises: He lied all the time, about everything. Even when he didn't need to, even when there was no point... Tom's whole life was constructed on lies—falsehoods and half-truths told to make him look better, stronger, more interesting than he was.

Toxic Masculinity: Attributes such as strength are perceived as desired qualities in men, tied to the social construct of masculinity. Another character in the novel who exhibits traits of toxic masculinity is Scott Hipwell, Megan's husband and a self-employed IT consultant. He shows aggressive behaviour and physically assaults both Megan and Rachel. He even keeps the latter in unlawful detention for some time, after his wife goes missing and he has a fling with Rachel.

Prior to this incident, Scott is shown as a loving husband with possessive attitude towards Megan. He also trespasses her personal boundaries several times in the novel. He is a domineering husband who disregards his wife's wishes and preferences. Megan, who worked as waitress and a gallery manager in the past, is currently unemployed. Scott is unable to understand that his wife desperately wants to get back to work to keep herself occupied, and the last thing she needs is rest. He keeps telling her that she should rest, rather than worry about working. His advice irks her and makes her feel like an invalid. Nevertheless, he is excited to hear that she is going to be a babysitter for Anna's baby. He wants to have children and mistakenly thinks that being around babies will change her mind about having her own baby. He is so obsessed at the prospect of changing Megan's mind regarding starting a family that he fails to see that his wife is not happy doing this 'nanny' job.

Scott is an intrusive man who checks on his wife's personal stuff such as her diary and email. He snoops on her computer in her absence and covers his tracks by deleting browser history, so that she would not suspect him. But Megan knows that she cannot trust him, therefore she does not keep a personal diary as recommended by her therapist. She also has a troubled past, but she does not trust Scott enough to confide in to him, though they have been married for three years. He has no idea about her relationship in her teenage years with a man named Craig McKenzie, who had dumped her after she had accidentally killed their baby. At present, when Scott secretly checks Megan's browser history and discovers search logs for a 'Craig', he fights with her and injures her. The description of their fight as "one off the bruising ones" shows that Scott has hurt her before too, more than once (87). Clearly, he is over-possessive and has anger management issues. Megan's therapist Kamal suggests that she is afraid of Scott, but she instantly declines being fearful of him. Kamal explains to her that she might have internalised her husband's toxic behaviour as a norm, and tells her:

The behaviour you are describing – reading your emails, going through your internet browser history – you describe all this as though it is commonplace, as though

it is normal... It isn't normal to invade someone's privacy to that degree. It is what is often seen as a form of emotional abuse. (88) Megan, however, is so used to the invasion of her privacy that she denies that her husband is not abusing her since she does not mind him snooping around. Notwithstanding, she admits that Scott has a jealous and possessive nature. But she thinks that "some battles aren't worth fighting for," therefore she does not pay heed to the negative aspects of his behaviour (88).

Later in the novel, when Megan finds out she is pregnant, she decides to tell Scott the truth. She is mentally prepared to accept his possible decision to leave her after knowing about her infidelity, but she is not prepared to experience the violent side of him. Upon hearing only a part of her confessions, Scott loses his cool and becomes violent. He chokes her throat and almost kills her in a fit of anger. Megan describes the assault thus: I cough and spit, tears running down my face... I open my mouth but the words won't come, just more coughing. The pain is unbelievable... I bring my hand up to my face: it looks startlingly white against my reddened skin, my purple lips, my bloodshot eyes. (366) She finally realises that deep inside, she expected Scott to batter her like this, as she had experienced his aggressive manners earlier as well. But while she concedes that she had a subconscious idea about her husband's pattern of toxic behaviour, she takes the blame for leading him in the direction of violence. It is evident that she has internalised the notions attached to toxic masculinity so deeply that she justifies Scott's pugnacious actions. In a patriarchal society, a man is expected to punish his wife by verbally or physically assaulting her if she is unfaithful to him, because her adultery is seen as a direct attack on his manliness.

CONCLUSION

There are several instances in *The Girl on the Train* that demonstrate the psychological manipulation and male domination of women. Rachel, Anna and Megan suffer at the hands of men at various points in the novel. None of them are portrayed as angelic women. The author does not put them on a pedestal so as to contrast them with the oppressive men in their lives. They are represented as real, relatable ladies who have been wronged by men. These women are flesh and blood, having negative characteristics as well. Rachel has a serious drinking problem; Anna looks down upon her husband's ex-wife; and Megan indulges in adultery. However, this does not justify the emotional torture and physical assaults that they are subjected to. An important aspect of toxic masculinity is that men should keep women in control. If a woman has any fault, she is often blamed for those things also which she has not done, while the misdeeds of oppressive husbands are often justified by society.

Drinking by women has often been used as an excuse by patriarchy to show them as loose, immoral who deserve to be mistreated. Tom takes his thinking a notch higher as he manipulates her into believing that she is a worthless, savage woman who does violent things that she cannot even remember later. Tom is unfaithful to

his second wife, too. In both cases, he self-identifies as a good husband and holds his spouse responsible for his 'straying'. He also 'orders' Megan to abort the baby, and kills her when he smells rebellion. During her lifetime, she is wronged by three men in her life, but she tries to bring her personal and professional life back on track. Megan is no 'shrew' who needs to be tamed. Scott could choose to go with her to a marriage counsellor or file for divorce, but instead he uses physical force on her. The ideology of toxic masculinity dictates that men are right to punish 'wanton' women, especially if these females are their family members.

Men who cannot keep the women of their family under their control are labelled as unmanly or unmasculine. Scott not only invades the personal space of Megan by checking her messages and emails, but also tries to keep a tab on her movements. The analysis of this text shows that gaslighting is not only a psychological phenomenon but a sociological one as well, thereby corroborating Paige L. Sweet's (2019) theory that gaslighting is "rooted in social inequalities, including gender, and executed in power-laden intimate relationships" (851). The novel depicts how men who have internalised toxic masculinity believe in their distorted version of truth, which are blatant lies in reality.

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On the Anatomy of a Female Body: Pregnancy, Technology and Literary Imagination Through Jessie Greengrass's Sight

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ABSTRACT

This Paper attempts to create an interdisciplinary space in productively analysing the past and futuristic medical practice of gynaecology through literary context giving scope to health humanities. With reference to Jessie Greengrass's insightful work, Sight, the paper tends to discuss the contemplative journey of what happens inside the unnamed narrator's body. Jessie Greengrass's intuitive knowledge in medical history, eventually results in giving a page-to-page inward transformation of a pregnant body into an individual self of the narrator. With an extraordinary imaginative scrutiny of the earlier centuries of scientific developments and the psychological state of the psychoanalysts themselves, Greengrass tries to exhibit the liberty that literature takes to describe even the most delicate definitions of techno-scientific fields as lively experiences which creates stronger impact even in a common reader's minds.

KEY WORDS: AGORAPHOBIA, BABY BREACH, HEALTH HUMANITIES, JESSIE GREENGRASS, LITERATURE AND MATERNITY CARE.

INTRODUCTION

Literature and science, both are the disciplines that demand mental faculties in individual lives and in academics. They are the outcome of one's observation and expressing them, but in different points of view and as different discourses (Quadeer, 2016). Literature and science are interconnected in the modern academic coalescence and are virtually synonymous but the methods of approach in the present time is different (Rousseau, 1981) (Vlahakis et al., 2014). Medical realm limits itself with vague representation of data, whereas, Health humanities urges to amalgamate scientific knowledge with empathetical life experiences. In explaining the unique influence of these disciplines on one another, Quadeer brings in the cognitive comparisons between literature and science as creative imagination and curious ingenuity of an individual's expression of thoughts respectively. The study exercises, i) The documentation of medical history in the novel; ii) Insightful journey of the narrator, where

she narrates iii) The growth of anatomy from the past to the present.

Interdisciplinary approach to various subjects nourishes the specified field with the better understanding of the frameworks of that subject in connection with all possible literacies. It is a sophisticated engagement of integration of various disciplines, where one reasoned methodological perspective is acquired from other possible disciplines. This study brings out the interdisciplinary approach of two similar but protracted fields of health and well-being and its influence on and connections to literature, one evolving purely out of imaginative artistry and the other simply out of cognitive curiosity. The disproportionate representation of natural sciences in literary history announces the urge of new studies like Bioethics, applied sciences, animal studies, food studies, literature and Anthropocene, digital humanities, health humanities and so on. This study analyses the representation of scientific advancements and practices such as the accidental discovery of Wilhelm Rontgen's X-ray, emergence of modern surgery, ancient medical practices and their failures, psychoanalytical works and personal life of Sigmund Freud, early medical illustrators, the anatomy of pregnant bodies and the inward psychological apprehension of the unnamed pregnant narrator of the novel, Sight.

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Health Humanities, solidifying itself for four decades, is an integrated “epistemological multicompetence” that describe the irreconcilably different but united by the fundamental framework of partakers’ “emergent capability to toggle between multiple disciplines, arts and humanities particularly, in health-related” studies (Costa et al., 2020; mdpi.com; Savelyeva Anna, 2019), engrossing fields counting science that demands emphatic human-centred interdisciplinary analysis (Mayhew, 2020). This influential study beyond academic and clinical specialties challenge the tradition that medicine and health care are understood and accomplished focusing “on human wellness throughout the life cycle across different times and spaces” (Leeuw et al., 2018 (Savelyeva Anna, 2019).

The anatomy of human body, in two ways, (microscopic and macroscopic), generally describes the structures and functions of the patterned cells to tissues to bones and organs of a living being, and indicates “anatomical non-obsessive inconsistencies known as varieties which should have the capacity to be perceived” (Longdom.org). “The study of medicine has been centred on basic scientific discovery and innovative technology that can improve diagnostics, treatment, and survival for patients” says a paper on “‘Health Humanities’: Medicine and the Future of Humanities” (Savelyeva, 2019). A 2015 review of Maria Vaccarella on “Health Humanities: Paul Crawford, Brian Brown, Charley Baker, Victoria Tischler and Brian Abrams”, clarifies that the “engaging in metasyntheses could also facilitate the emergence of a new, more cogent academic role for humanities interested in health-related issues, whom the authors describe as often wary of pushing their ideas into practice” (The Reading Room, 2015).

A 2016 detailed paper of John Sharkey on “BioTensegrity: A New Anatomy for the 21st Century?”, presented at an international conference on Anatomy and Physiology, Birmingham, UK, clearly hints that the field of science and researches had reached to an advancement of “bio tensegrity”, an emerging discipline investigating a new terminology of “dissections of ‘soft tissue’ to ‘soft matter’ for better understandings of the mechanisms of human movement and chronic pain while providing new anatomical knowledge and awareness leading to less invasive surgical and non-surgical therapeutic interventions.” (Sharkey, 2016). Moreover, medical advancement is such that, the habitudes of artificial intelligence “establish clinical correlations and insights via developing associations and patterns from the existing database of information” (Amisha et al., 2019), translating the provided database and flowcharts. But a mere inclination of the careers of STEM subjects (covering every subject falling under Science, Technology, Engineering and Mathematics) and the advancements in those disciplines necessitate the understanding of the ground in which they intend to prove their mastery. Unmitigatedly they all are going to handle humankind or other species, living or dead, in some way or the other with a skilful excellence of scientific encounters.

Furthermore, fictional narratives that integrate medical humanities are only handful that include, *House of God* (1978), *The Doctor Stories* (1984), *The Man Who Mistook His Wife for a Hat and Other Clinical Tales* (1985), *Probably Nothing* (a memoir) (2016), and so on. Those narratives are mostly the fictional reflections of personal experiences of surgeons and specialists, who find humanity beyond science with some deficiency.

But with an interdisciplinary approach, Jessie Greengrass, has exceptionally accomplished the mental state of a pregnant woman who imagines the mental state of her mother with ailments, (dead a decade ago). She then treks back to her childhood summer holiday memories of her psychoanalyst grandmother. The narrator sees her granny’s diagnosis and findings as lively that her granny’s first client was, herself, every day. She further travels backwards to the eighteenth-century societies where people discovered and invented medical accessories and machines, the first failures of their first attempts of inventing and using medical apparatus, surgery, anatomy, caesarean deliveries and their failures which had helped in the emergence of new developments of the present age. She therefore records her experiences of every trimester that led to a tiresome labour, giving birth to a malnourished baby girl, narrowly escaping c-section due to baby breech. She recites, “Science was once a form of worship, this stripping back of layers away to wonder at the fierce complexity of god’s work the duty of created to creator” (135).

Sight and the Documentation of Medical History: The narrator starts her narration with the significant event of the 1895’s discovery of X-ray and imagines about the psychoanalytic treatment of her grandmother and compared her life of Anna, daughter of the famous psychoanalyst Sigmund Freud, who later became the protector of his phenomenal works even before his disciples did. In the due course the narrator also records the earlier attempts of the anatomist brothers and professional rivals, William and John hunter and their medical illustrator Jan Vann Rymdsdyk’s artistic penning down of delicate details of live and dead pregnant uteruses and foetal features into documents. Greengrass has given a literary touch to the sensitive complications of Medicine.

The unnamed pregnant narrator visualises her unnamed first daughter’s future growth connecting her’s to her unnamed dead mother whose “physical closeness was an emotional distance”. In the due course she artistically documents her imagination of the insides of a body to the history of accidental discovery of X-ray in 1895 as, “shadowed outline, leaving the image of a substrate world spread out across a photographic plate, a catalogue of metal bone, whereas science defines X-ray as painless, aggressive detection of “electromagnetic radiation that differentially penetrates structures within the body and creates images of these structures on photographic film or a fluorescent screen” to diagnose the internal disturbances of the body (healthofchildren.com). she then imagines of the mental conditions of her mother

during her final days. The narrator's mother complains of ceasing of dreams and the narrator imagines this with Freud's hypotheses of how dreams are associated with the psyche of human and the cruel effects of medication which requires "interpersonal continuity" such as trust and holistic relationships in patient's care (Ridd et al., 2009), and then talks about the effects of radiotherapy, a "fortnightly inconvenience" and the "the tangles of tubes and monitors, the drips and beeps and a "barrow's shape beneath the sheets, her hair lost on one side where surgery had stripped her skin.

Imagining her childhood days in her grandmother's house the narrator gives us the opportunity to glide through Sigmund Freud's personal life. Her grandmother DR. K was a psychoanalyst and in her views the anatomy of body is defined as "far from being the container and concealer of (my) mind had become it's compulsive betrayer and (I) wished that instead of entering the consulting room we might go. Whereas in science anatomy is defined as something that "describes the structure and location of the different components of an organism to provide a framework for understanding. Human anatomy studies the way that every part of a human, from molecules to bones, interacts to form a functional whole" (lumenlearning.com). And with technological advancements anatomy tends "to see what previously remained invisible in the anatomical body, and "the anatomical gaze" reaches beyond the strictly defined discipline of anatomy ("Summary", Sellars, 2015), with "Stripped of skin, we can see the body's fascinating underlying architecture." ("Summary", Huskey, 2017).

In Dr K's views, the analyst, is not "a tour guide leading their clients through those vast and vaulted galleries the cloisters of the mind and nor is it their task to point out shadows but rather they must provide ... instruction in the mechanics of such shadows' investigation. Dr. K. being a first client to herself wrote diaries, pointing out her previous day's experiences in which both the doctor and analysand travel through decades of their past and present "to peel away the obscuring layers the muddying cross-currents of desire. At her granny's residence, the narrator happens to read the works of Sigmund Freud and analyse all her "thoughts and actions, (my) hidden wants, the ripples of (my) mind across (my) face (my) skin, should be considered little more than symptom while the act of examination itself was sacrosanct.

There she reads about Freud's analysand Little Hans, (Herbert Graf) and equates her state from the little boy's contour whose, "trust had been opened like a nut split to see what mechanism it was that made it grow falling into step beside his analyst father who were from being the negation of fear was now its subject. Along with Little Hans, Freud himself had become his daughter Anna's analyst, working with Melanie Klein, Jung, Karl Abraham. The narrator describes life as "shoreless fluidity" and herself "adrift inside it". She describes Freud's disturbed childhood as "the settled silt was once more muddy water. Memories long ignored began

to surface the sight of his mother naked in the sleeper compartment" (101), his rival attitude towards his brother gave him "a neurotic experience with odd states of mind not intelligible to consciousness cloudy thoughts and veiled doubts, with barely here and there a ray of light" (101). So, he started to analyse himself first and "Such techniques of manipulation – towards a higher scientific aim – make Freud's case studies extremely evocative, contributing to their ongoing appeal to psychoanalysts, as well as readers in the humanities more generally" (Lang & Afsharian, 2017).

Greengrass comparing the disturbed life of Freud and his truncated interpretations of dreams with Dr. K's which led to her own revelations, makes the narrator to describe as, "her mind turned in words concentrated on those phenomena are accessible only to herself. The passages of the novel clearly situates the diffusion of medical science and humanities, as she recites, "true self analysis is impossible else there would be no illness" and Freud's words merges with her own childhood life, "I was alone with my grandmother and the flat and the health; being a child of absent father (a theory that conceptualises to study the consequences in child's sexual growth), she writes, "I assumed his absence, tried not to seem resentful of his presence.

The narrator shows her fear of getting children "the overwhelming fear" and her awareness as "like falling into endless water and with it the attendant organising understanding that what success looks like is being left behind Unthinkable perfection of a preserve present". Her emotional state disturbs the baby inside too that in the starting of her third trimester she feels sick of nauseating sensation. So, she visits the local museum and Freud's native place. She talks about the history of early eighteenth-century anatomists, William Hunter assisted by his brother at the Convent Garden in 1748, who dissected the dead corpse's uterus, the anatomy of the gravid uterus exhibited in "the delicate operation of this unnamed women's unpeeling: the careful parting of skin and muscle like the drawing back of heavy curtains to give sight of the horizon beyond; the injection of blood vessels with ear mixture of wax and dye.

The medical illustrator who assisted the brothers penned down every detail of the woman's abdomen and the baby's features. The artistic talent of the illustrator was so perfect that it was "only of reproduction, eye to hand: the surface of things stretched across this paper each fold of skin each has the shadow of a cheek, finger nails and eyelids closed. It was the time, the pioneers of anatomy and surgery failed in their attempts. The narrator tours to the early life of the Hunter brothers, ripping the dead animals' parts, later treating the wounded soldiers. In 1767, Martha Rhodes, a 23-year-old alive pregnant lady who had been retreated by one of them. None of the attendees have had performed that operation before, "A gaggle of men physicians and surgeons gathered like jostling birds around the table on which Martha lay, her head resting on a pillow and her legs hanging down.

The treatment needed the dosage of opium, lacked hygiene because the concept of hand washing introduced by Lister had happened only in the next century, the narrator imagines “holding in the mass of intestine which spilled out into the resulting space.... Stitched the wound shut and when the needle pierced Martha’s skin, she cried out died five hours later baby survive two days, unlike the modern medications like “tocolytic drugs; vibroacoustic stimulation; regional analgesia; amniocentesis and systemic opioid drugs” (Cluver et al., 2012), which as a deficiency in the medical evolution, she compares this to the present day’s sonograph which could capture the delicate details of the uterus. Through this she undergoes the inconveniences of her trimesters, with her doctor’s explaining her body condition like “an object in the space between us predictable and mundane and of which he having more experience was better judge and all I did was carry it about.

Insightful Journey Of A Pregnant Body: In the recent years, there has been a need of anticipating the mother-daughter relationships theoretically with a comprehension of pathological, psychoanalytic therapies, in contrast to conventional patriarchal parent-child relationships (Diane K. Shrier, 2016). Greengrass explains the experience of pregnancy, the motherhood and of the mother-baby bond very beautifully, as “The epigenetics of comfort” and through the narrator’s sleepless nights with sickness and piles of laundry to wash, and a big list of shopping, living with those “tiny-interludes, “which ebb and flow like tides. The closeness and the distance she felt in her mother and grandmother is felt with her baby too. Hence, she recalls, “The infants and the mother’s coextensive but not conjoined systems... the line between us was a cell’s breadth across but still it held as back from falling into one another and we were not the same.

She also expresses the process of growth as, “a transformative process a passage through the refiner’s fire during which one would be rendered down into capability of strength. Before her first pregnancy she deemed her body as a “kind of tool, a necessary mechanism, largely self-sustaining which, unless malfunctioning”, was obeying her instructions, she could abruptly control her frolic body, which she, during pregnancy, deems “as more than a conceit and betrayal”. With conception her house-like body “has been gutted and rebuilt. No longer singular”. Her body is compared with those of Hunter’s and Rymsdyk’s patients not as “impassive, single entity” but as “an urn to be excavated” of its hidden treasures of “heavy organs, lungs, lymphatic system, the tree - like pattern veins make the chambers of the heart.

The narrator prelects about the ruthless ancient treatment methodologies, involving “quackery, alchemy and religion, dosing with opium, pulling the tooth with pliers, passed down the generations without the knowledge of anatomy or public practice, and juxtapose it to the modern advancements of sonographs. Those were the time when medicine has not become the profession. A domestic appearance can be seen with those pioneers

and specialists worked “Securing exclusive licensing restrictions on practice, limiting the dispensing of prescription medications, obtaining wider public support for elite medical education, and related professional prerogatives all contributed to this individual persuasive influence” (Crenner, 2005).

The Sonographer of the narrator creates “diagnostic images of various anatomical structures for interpretation by a physician” (Findlay.edu), passes the transducer around her belly” when she went “staring” to catch hold of the sight of the baby across her shoulder at the monitor and sees, “the mass of grainy shadows” of her child on the screen, “and that it was ours, that it was there with us, not merely as a ghost or imitation but as something present in the room-as though the truth of it could be drummed into me by repetition” transmuting “its border coextensive” within herself “by the act of site from subject to object”. She finds this as a wonder and compares to the celestial adventure of 1665 Huygens’s Probe landed with extra thirty minutes of “battery life”, taking pictures of nitrogen swathed Titan, a moon of Saturn and of Mars later to find that all the three, similar, agnate, familiar yet strange “as if from dust or static, ill-formed communications of ghosts, were in their strangeness absolute”, and while the other two are miles away thereby becoming irresolvable but as far her baby is concerned, it “turned its aquatic loops in a space which I contained but couldn’t reach” (140-144).

From Past To The Present: A bivariate study on maternal distress equates the effect of environmental, psychological and genetic disturbances experienced during gestational period, reflecting as poor mental health and similar ramifications in mother and child (Prady et al., 2013). The narrator pronounces her inconvenience during her “first numb weeks when balance is precarious, the tumbling rush to interpret a new born’s needs” “Unexpected and abrasive loneliness”, like a mind never listening to her body and body malfunctioning her commands and was like a “house with one wall open to the wind”. She hated waiting outside the consulting room, for the “times and spaces of waiting” are “often-protracted moments they produce, have potential to affirm our humanity” (Leeuw et al., 2018).

With broken sleeps and tangled sickness, becoming “coextensive with consciousness”, she suffered from Agoraphobia, “a terror that if took the baby outside someone would become in capable and able to protect or from some catastrophe”. This contrasts with delivering the girl baby as “daughters’ perceptions of the external world are constituted, and indeed haunted, by their contradictory feelings for their mothers, their first, discarded love-objects” (Molloy, 2014). Her exhaustion accrued her fear thereby causing baby breech accepting her own failure to marshal (my) flesh and control (my) unborn child (I) hadn’t even known existed and couldn’t recognise although I too had seen it on the screen, that pattern of dark and light which the inside of (my) whole body made – we can book you in for an ECV and try to turn the baby manually. It’s a bit uncomfortable and there

is small risk, so She comfortably accepts her surrender and she agrees for an ECV (External Cephalic Version) to physically turn the breeched baby.

Greengrass's mastery in weaving literature with the needle of technology is proven through her documentation of obstetric emergency. It arises commonly in women with inadequate health or due to anxiety or stress or fear of premature labour or disturbed psyche which demands , "affective containment that is strengthened with breastfeeding in an indissoluble and close bond called 'mother-child dyad'" (Rosati et al., 2019). The narrator is already distressed by her mal nourished first daughter, with "bluish skin stretch tight across the skull, the line of the vertebrae showing along her back like credit pearls beneath a cotton sheet. So, this time she has to listen to her gynaecologist, as baby breech elongates the gestational age where baby's bottom is seen first and specialists try to physically turn the baby (ECV) to almost avoid c-sections during inadequate maternal health care with, "selective use of tocolysis, the role of regional analgesia, foetal acoustic stimulation, amnioinfusion and the effect of intravenous or oral hydration prior to ECV., Although randomised trials of nitro-glycerine are small, the results are sufficiently negative to discourage further trials" (Cluver et al., 2012) (Longdom.org).

The narrator confesses, the Obstetrician pushed my unborn daughter round through the skin of my stomach forcing her to turn by 180 degrees I sat for another hour attached to the monitor; the baby was fine, I lost track then the people who came and went about me, of the appointments attended, the waiting rooms in habited My blood pressure was taken often I was warned about vision changes headaches swelling of the hands or feet And then a doctor breaking my waters with a kind of pen and oxytocin drip; the feeling that my body was turning itself inside out and how I lay and begged calling out for something to be done. Finally giving birth to a girl baby, she wonders the reason for the new born's crying "she starts to cry in new-borns wail of bleak surprise and we do not know the reason but must try, somehow, to find it out, where science still working on the hours beyond their birth as traumatic bruise or sore (Luis, n.d.) and talk about neonatal refluxes and their APGAR (activity, pulse rate, grimace, appearance and respiration) scores but not on exact reason for neonatal infants' crying.

CONCLUSION

Common expressions in the jargon of medical societies like – "It's a medical miracle", "These leaflets would explain the disease", "lets trust in God", "nothing is sure until 48 hours", "it's a rare occurrence which cannot be explained" – discerns the debilitated condition of Science though it had attained a giant development. Technological advancements incorporate artificial intelligence, and touches almost every preposterous complication, turn it to an expedient and feasible case. Yet it has some setbacks in certain conditions. As Savelyeva puts that "the mechanistic perfection of science and medicine is only limited by the imperfection of human skill" (2019)

and they are far from the scientific leach off. The analysts or the specialists see everything under the microscope as only a subject of study irrespective of their species' hierarchy, dead or alive. For an analyst, everything, be it a rodent; a clone; a pregnant woman or a corpse, they are all the same, an object to be studied, analysed, and reported. "It takes to literally burn all peripheries to shape a veritable piece, valid enough to be accepted in either literature or science, and hence, both disciplines are tyrannically real in their own realms" (Quadeer, Sofia Arslan, 2016).

Greengrass, who is no way connected to medical realm, except philosophically approaching the medical issues, takes up the lapses in science, which cannot interpret human emotions and feelings in comprehensible words, unless and otherwise, as a data of neural inclination towards the outward situation. With an escalated insight of going inside of human minds and travelling back to the history and imagining the life, death and after death experience of people, she delivers a "more sensitive, holistic, ethically informed, medical education" (Prabhu, 2019) strongly, and has fathomed the incomprehensible experiences in her own ingenuities and erudition inviting Sigmund Freud, William Hunter and many such medical pioneers and visualises how they failed in their lifetime but paved way to new emergence of medical upsurge.

This kind of hybridization is the need of the hour as the globe is facing an obnoxious situation. Interdisciplinary approach, particularly the study through health humanities helps understanding multiple perspectives of a particular sphere, eventually, to 'synthesise' minds. Interdisciplinary subjects explore and integrate divergent themes and commission the new emergence of ideas (Golding, 2009). Greengrass has deliberately dedicated this insightful work to health humanities, "to explore the complex meanings that get attached to health, illness, disease, disability, and therapeutic encounters" (Prabhu, 2019). Being a woman writer, Greengrass considers the psychological, and medical issues, which are given less attention, regarding women well-being, and with her explorative work, she appeals for more reconnaissance of literary works in the field of health humanities.

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Teaching English Using Online Tools During COVID-19 Pandemic

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ABSTRACT

The Covid-19 pandemic has affected all the elements of the global citizens including educational institutions. Government announced to close all the education institutions including schools, colleges and universities to reduce the spread of Covid-19. The face to face language teaching has shifted to online teaching. Online teaching encourages the learners participate actively in the learning process. Teachers use innovative technology in their teaching process by altering the teaching methods. The various online applications and testing tools have enhanced the LSRW skills of the learners. It also motivates and enhances the learners' interest in learning in a non-threatening atmosphere, wherein learning has become less stressful. Teachers use various online tools and platforms during the Covid-19 pandemic in their teaching which supports learning without leaving the values of traditional learning. The game-based application is a new approach to education which has motivated the learners and also has created a positive change among the learners. This paper focuses on online teaching tools, applications and platforms which enhance learning during the Covid-19 pandemic.

KEY WORDS: COVID-19, TECHNOLOGY, ONLINE TEACHING, INNOVATIVE TECHNOLOGY, ONLINE TOOLS.

INTRODUCTION

Language is a source of communication through which we share our ideas, feelings, views and thoughts with others. English is the widely used language in international trade, mass entertainment, communication, journalism, tourism and scientific publications. Most of the native and non-native speakers of English use English as their mode of communication in the trade business. English is used as the de facto language in the field of science and technology. English is also used by some world organizations such as UNO, WHO, UNESCO, UNICEF, etc. The Covid-19 disease has affected all the elements of the global citizens and government announced to close all the educational institutions including schools, colleges and universities to reduce the spread of Covid-19. The face to face language teaching has shifted to online teaching. Learning through the implementation of technology has increased in the recent modern world. Technology is a best tool for learners to learn and it is an effective tool for them which also promoted critical thinking and problem solving.

The different kinds of technological devices were used to enhance listening, reading and writing skills are through power point, game-based applications and audio visual devices. The audio visual aids used in teaching English help the learners to learn the language more effectively. Listening, speaking, reading and writing are the essential skills for learning any language. These skills are learnt using various applications during the Covid-19 pandemic. The game-based application used by the teachers in their teaching made the learners to learn with interest and fun. It develops interest and increases motivation among the learners. Most of teachers have a positive attitude towards online teaching during the Covid-19 pandemic which enhances their interest in learning. During the Covid-19 pandemic several arrangements has made for the learners by the Ministry of Human Resources Development (MHRD) including online portals and educational channels on television and radio for learners to continue learning. Social media tools such as Google Meet, Zoom, YouTube, Facebook, etc. are used for online teaching and learning. Teachers face many difficulties and challenges in online teaching due to lack of experience, knowledge and interest (Al-Mahrooqui 2012).

Impact of Covid-19 in Education System: The spread of corona virus disease and global lockdown has affected all elements of the global citizens including the educational system. The government decided to close educational institutions temporarily to reduce the spread of Covid-19. Schools were shutdown in response to the pandemic and it affected approximately 825 million learners. According to

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the United Nations International Children Fund (UNICEF), 91% of the learners were affected worldwide and 1.6 billion learners were unable to attend schools due to the lockdown during the Covid-19 pandemic. UNESCO has come up with distance learning programmes, open educational applications and various social platforms for the learners to reduce break in their learning. The Covid-19 pandemic has created opportunities for the learners to come out of the classroom teaching model to digital mode of learning. Using digital tools in language teaching has few benefits such as increase teaching efficiency and quality, using different teaching styles, increase learners motivation and interest. Teachers face many challenges in adapting to online teaching and in the development of learners learning. Through online learning, learners can be independent and innovative in the learning process and also equips learners with knowledge and provides more experience.

Communication Skills: Communication skills comprises of Listening, Speaking, Reading and Writing in which listening and reading are regarded as passive skills, on the other hand speaking and writing are active skills. These skills help an individual to comprehend, construct and use the language effectively. Listening is an active process and the learner can acquire a language by listening. Speaking is a productive skill which enhances the learners' fluency and makes them to learn in a better way. Reading helps to enrich their vocabulary and it also provides knowledge and understanding. In the modern era, written messages play a vital role than face to face conversation. Writing helps learners to develop imaginative and critical thinking abilities.

Listening Skill: Listening skill is the basic and essential skill for language learning. According to Hedge (2000) listening has an important role in day to day life and people are engaged in communication whereas 9 percent spent in writing, 16 percent spent on reading, 30 percent spent on speaking and 45 percent spent on listening which shows the importance of listening in the communication process. Listening skill can be developed through systematic teaching. The teachers should create opportunities for the learners to practice listening, by engaging them into activities. The three phases of listening activities are pre-listening, while-listening and post-listening which helps the teachers and learners to involve themselves in listening activities. The sub skill of listening skill includes listening for gist, listening for specific information and listening for detail. Listening through audio allows the learners to understand the spoken language. Some of the listening tools used in the classroom are tape recorders, TV and radio broadcasting, CD players, computers, etc.

Speaking Skill: Among the four key language skills speaking is considered as the most important skill in learning a language. According to Bueno, Madrid and McLaren (2006), Speaking is one of the most difficult skills, language learners have to face because speakers have to produce sentences at the moment. There are three kinds of speaking situations such as interactive,

partially-interactive and non-interactive. Interactive speaking situation includes telephone calls and face-to-face conversations. In the interactive speaking, there will be a chance for repetition and clarification. Interactive speaking situation are more useful for both the speaker and the listener as they can understand the speech without difficulty. In partially interactive situation, the speaker gives speech to the live audience and there will be no interaction during the speech. The speaker can directly see the audience and can also judge from their facial expressions and gestures whether the participants have understood the content. The audience can clarify their doubts through the question and answer session which takes place at the end of the presentation. In non-interactive speaking situation, there will not be any interaction and so the speakers have to just record their speech for a radio broadcast. Internet voice chatting and artificial intelligence are also used to enhance the speaking skills of the learners (Abilasha & Ilankumaran 2018).

Reading Skill: Reading is an interactive process in which readers construct a meaningful representation of a text using effective reading. Grabe (1991) defined reading as an interactive process between readers and texts. There are two kinds of reading, namely loud reading and silent reading. The loud reading is closer to pronunciation than to comprehension whereas silent reading varies from person to person. All the important study skills require quick, efficient and imaginative reading and this is possible in silent reading rather than in loud reading. The main techniques of reading are skimming where reading is done to get the gist of the text, scanning where reading is done to look for specific piece of information, extensive reading is done for pleasure and intensive reading is done in detail (Abilasha & Ilankumaran 2018).

Skimming is a technique that involves quick glancing through a text in order to understand its general content. Scanning involves glancing rapidly through the text to find out some specific piece of information. Intensive reading or reading for accuracy involves approaching a text under the close guidance of a teacher or through a task that forces the student to pay attention to the text. An intensive reading lesson is primarily concerned with developing reading strategies such as judgement, reasoning, interpretation, appreciation, etc. Extensive reading plays a vital role in the learning of a second or foreign language. Some of the technological devices used in enhancing reading skills among the learners are E-newspapers, multimedia softwares, E-dictionaries, E-books, etc (Abilasha & Ilankumaran 2019).

Writing Skill: Writing skill is not a natural process it is pre-planned, non-repetitive, spelled, grammatically checked and punctuated work. Writing skill develop the learners to express their ideas and seek others guidance to develop it for better outcome. Good writing skill allows the individual to communicate the message with clarity. The four important skills involved in writing are mechanical skill, grammatical skill, judgmental skill and discourse skill. Ong'ondo (2001) has classified writing

into two categories such as functional and creative. Functional writing includes writing of notices, report, letters, speeches and book reviews. Creative writing depends upon the capabilities of telling or retelling the parts of information in descriptive or narrative way which is used to change the information into a new text. Teachers can use E-mails, internet text chatting, WhatsApp, and other social media platforms to enhance the writing skills of the learners (Abilasha & Ilankumaran 2020).

Impact of Social Media in Education: Social media play an indispensable role in the development of second language learning by providing a wide range of authentic materials. It has become a common tool that is used on academic institutions by everyone to share academic works, research findings, book reviews and to communicate with their peer and teachers. The tools and techniques used in online learning can act as a bridge to facilitate communication skill inside and outside the classroom. Social media used in classroom management to present learning materials, lesson plan, class schedule, online practice, feedback, grade summary etc. Social media is widely used for communication between teachers and learners as well as among learners in the form of web-board announcement and online form. Using social media in learning and teaching can motivate the learners to learn by themselves (El-Batanouny et al., 2018)

Digital Tools for Learning: The Ministry of Human Resources Development (MHRD) introduced various digital initiatives for secondary and higher education during Covid-19 pandemic. Jena (2020) articulates that the online portals for secondary education include diksha, e-Pathshala, National Repository of Open Educational Resources (NROER).

- Diksha – It is an online platform for school education. It has over 80,000 e-content study materials in multiple languages. It includes videos lessons, worksheets, textbooks and assessments.
- E-pathshala – It is a web portal and also in e-learning application. It is used by National Council for Education Research and Training. It consist of 696 e-books, 504 flip books, 1886 audios and 2000 videos in different languages for learners from 1st to 12th.
- National Repository of Open Educational Resources – It is a web portal which has a best quality informational content on diverse topics in multiple languages. It has 14527 files including 401 collections, 2779 documents, 1664 audios, 2586 images and 6153 videos on different languages. Jena (2020). The online portals for higher education are Swayam, Swayam Prabha and e-PG Pathshala.
- Swayam – Swayam is a national online education platform which has 1900 courses for both schools and higher education including engineering, humanities and social science, law and management courses. It has a unique feature that is, it is integrated with the conventional education.

- Swayam Prabha – It has 32 DTH TV channels transmitting educational contents on 24 hours basis. The channels cover both school education and higher education in a wide range of subjects such as engineering, vocational courses, teacher training and social sciences.
- e-PG Pathshala – It is for postgraduate learners. Learners can access to e-PG Pathshala for online courses, e-books and study materials. In e- Pathshala learners can assess the platform without having internet. Jena (2020)

Online Tools and Techniques: The Covid-19 pandemic changes physical classroom to virtual classroom. Virtual classroom is popular all over the world. Teachers can interact with the learners through internet. It provides opportunity to learn from anywhere across the globe and provides a suitable ambience for learning. In physical classroom individual focus is not possible but in virtual classroom, teachers can monitor each and every learner of the class. Activities for enhancing speaking skill in virtual classroom are personal narratives, ted talks, role plays, group discussions, debate and presentations on general and technical topics (Gilakjani 2016).

Content Management System: A content management system is a computer software which is used to create and manage digital content. Content management system enables to create a virtual campus where learners can learn, communicate socialize, and access administrative services. The mostly used open source Content Management System platform includes Google sites, h5p, Word press, Square space and Joomla.

Google Sites - Google sites enhance learner digital literacy skills. With the help of google sites teachers can create their own website to include course materials such as videos, images, slides and audio recordings. In google sites teachers can control on whom to access to the pages and who can share materials (Hartshorn 2020).

h5p - The aim of h5p is to develop and share interactive videos, interactive presentations, quizzes, interactive timelines and more. It also allows the learners to test their knowledge and teachers can monitor the learners' engagement and understanding (Jena 2020).

Word Press - Word Press is a basic blogging platform and the most popular content management system. It is famous for developing websites and blogs. Learners can develop their writing skill by posting their ideas in the blog (Karata 2020).

Square space - Square space is a blogging tool. The main aim of square space was for creating and hosting blogs. Square space allows the users to create their own website. Square space allows the users to edit pages, blog posts and delete posts and pages up to 30 days.

Joomla - Joomla is a free and open source content management system. Joomla includes features such as

page caching, RSS feeds, blogs, search and support for language internationalization. It allows the teachers to create, manage and administrate their own courses.

Learning Management System: Learning management system is a software application. It is used for documentation, administration, reporting, automation, tracking, and delivery of educational courses, training programs and learning programs. Learning management system is specifically designed to create, distribute and manage the delivery of educational content. The learning management system technology enhances learning with faster, productive and cost-effective. Some of the learning management system tools used to connect teacher and learners are google classroom, gnomio, edmodo, schoology (Kumbakonam 2016).

Google Classroom - The aim of Google Classroom is to simplify creating, distributing and grading assignments. Google Classroom plays an important role in online

teaching- learning process. Some of the features of Google classroom are whiteboard, chat, recording option, participant list, audio and video. The facilities available in Google Classroom are effective for both the learners and teachers (Li Voyce 2017).

Gnomio - Gnomio is a free hosting service for Moodle. Moodle is a acronym for Modular Object-Oriented Dynamic Learning Environment. It enables the learners to learn independently at any time without any disturbance and also allows the learners for self-evaluation.

Schoology - The main purpose of Schoology was for sharing notes. It allows the users to create, manage and share academic content. Schoology allows teachers to manage classes by posting daily reminders, direct messages and managing scheduled assignments. Assignments can be in quizzes, forms, links to websites and discussions for learners to share ideas.

Edmodo - Edmodo is a free application and the teachers have to register to create a domain. The learners and teachers need an internet connection to use Edmodo. It allows the teachers to share study materials, conduct quizzes, assignments and communicate with learners, colleagues and parents. Through Edmodo teachers can assign homework, assignments and conduct quizzes for the students. Edmodo makes the learning process effective.

Gamification: The term 'gamification' was coined by Nick Pelling, a British born computer programmer and inventor in 2002. Gamification is the use of game elements in non-game activities. According to Kapp "gamification is all about using game-based mechanics, aesthetics and game thinking to engage people, motivate action, promote learning and solve problems" (Kapp, 2012). Gamification motivates and encourages learners to achieve their desired learning outcome. Gamification promotes an effective learning environment by increasing problem solving and improves critical thinking. There

are many tools for gamification. Some of them are web-based which do not require installation. The most popular gamification tools are socrative, kahoot, flipquiz, duolingo, class dojo, my captain.

Socrative - Socrative is a quiz based, formative assessment tool which enhance teaching and learning. Socrative application allows the teachers to design quizzes, space race, exit tickets and more. Socrative contains different question types such as multiple choices, true or false and short answer. The question order will be changed for each learner. Learners' results for quizzes, quick questions and exit tickets will be shown immediately as soon as they complete the task.

Kahoot - Kahoot is a free online game-based platform for teachers and learners. Kahoot makes learning easy and fun. Kahoot allows the educators to be creative and motivate learners by doing tasks. Kahoot consist of different question types such as quiz, true or false, open-ended and puzzle.

Flip Quiz - Through flip quiz teachers made their classes in an interactive and active way. Some of the features of flip quiz are teachers can create and save boards for future use, the game board in flip quiz will grasp the attention of the learners and it can also be edited.

Duolingo - Duolingo combines various learning methods such as listening to the pronunciation, reading sentences, voice recording, forming phrases by ordering words and matching images to words. Duolingo comprise some gamification elements to motivate and engage learners. It keep the learners interested and less self-conscious of learning. Duolingo can be used by learners of different ages and cultures (Low E-Ling 2014).

Class Dojo - Class Dojo application changes the learners' classroom into a game based learning which motivates the learners. Some of the basic principles of class dojo are manage classroom behaviour, rewarding and redirecting learners for appropriate and inappropriate behaviors, goal setting and tracking, self-monitoring and self-regulation (Nomass 2013). Class Dojo application enhances learners behaviour, decreases negative behaviour and goal tracking.

Goal Book: - Goal book is a web-based application. It can be accessed through web-browsers such as firefox, chrome, safari, etc. Goal book is a collaboration platform for teachers, learners and parents which will focus on the achievement of learners learning goal. The main aim of goal book is to track the learning goal of the learner.

My Captain - During the Covid-19 pandemic the growth of My Captain application boosted up. The main aim of this platform is to encourage learners to explore their alternate careers such as comedy, writing, filmmaking, music, production, entrepreneurship, digital marketing, photography, graphic design and more. Gamification makes the entire learning process into a game-based mechanics. The game element used in gamification

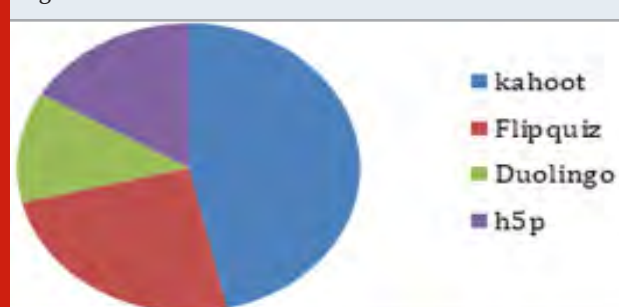
enhances the teaching and language learning process. Utilizing gamification techniques in e-learning has a positive impact on the learners (Radha et al., 2020)

Data Analysis: The research focuses on the online tools, applications and platforms which enhance the learners' skills in English language teaching during the Covid-19 pandemic. A questionnaire was administered to the teachers of English in Government/Aided/Autonomous and Private institutions. The following data analysis represents the predominantly used online tools by the teachers in online teaching.

Table 1

kahoot	Flipquiz	Duolingo	h5p
46	25	14	15

Figure 1



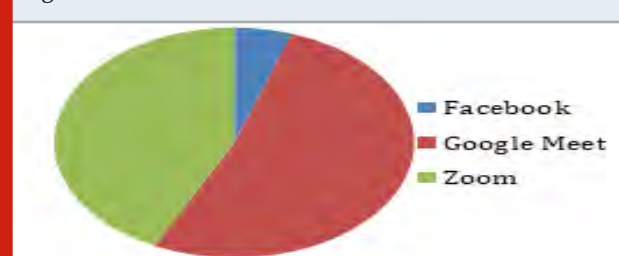
Select the application frequently used in your online teaching.

Graph 1 represents that 46% of the teachers use kahoot in teaching and testing and 25% of them use flipquiz. Only 14% of the teachers use duolingo and 15% of them use h5p.

Table 2

Facebook	Google Meet	Zoom
11	49	40

Figure 2



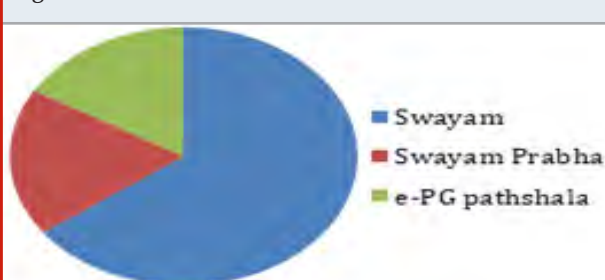
Select the social media platform frequently used in your teaching.

Graph 2 represents that only 11% of the teachers use facebook while teaching whereas 49% of them use google meet and 40% of them use zoom.

Table 3

Swayam	Swayam Prabha	e-PG pathshala
62	21	17

Figure 3



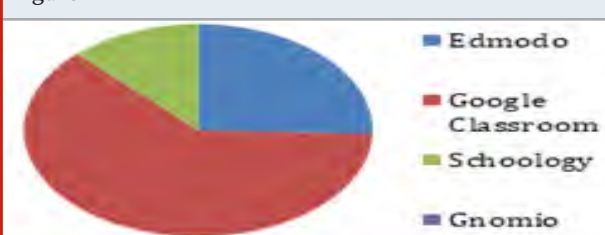
Select the online portal frequently used in your teaching.

Graph 3 represents that 62% of the teachers use swayam in their teaching and 21% of them use swayam prabha. Only 17% of the teachers use e-PG pathshala in their teaching

Table 4

Edmodo	Google Classroom	Schoology	Gnomio
27	61	12	0

Figure 4



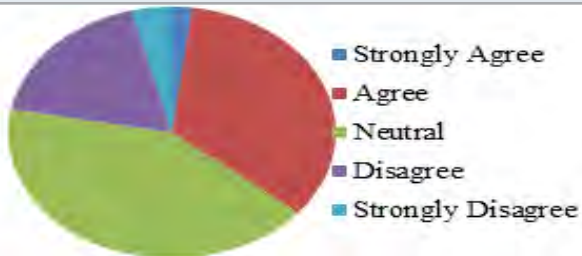
Select the learning management system frequently used in your teaching.

Graph 4 represents that only 27% of the teachers use edmodo in their teaching and 61% of the teachers use Google classroom whereas 12% of them use schoology.

Table 5

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
5	37	33	21	4

Figure 5



Learners' regularly participate in online classes.

Graph 5 represents that only 5% of the teachers strongly agree that learners' participation in online class is regular whereas 37% of the teachers agree and 44% of them gave a neutral response. 20% of the teachers disagreed and 4% of them strongly disagreed to this statement.

Table 6

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
6	7	33	44	10

Figure 6

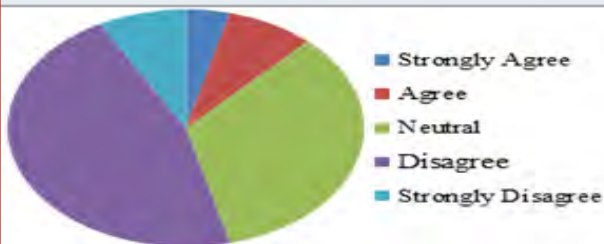
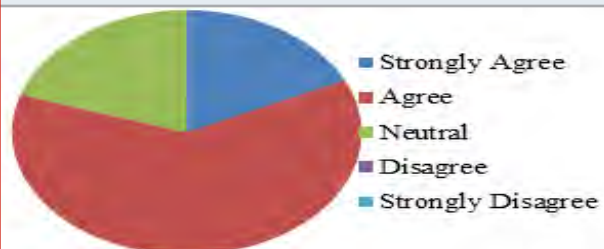


Table 7

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
21	59	20	0	0

Figure 7



The quality of teaching and learning increased through online teaching.

Graph 6 represents that only 6% of the teachers strongly

agree that the quality of the teaching and learning increased through online teaching whereas 7% of the teachers agree and 33% of them gave a neutral response. 44% of the teachers disagreed and 10% of them strongly disagreed to this statement.

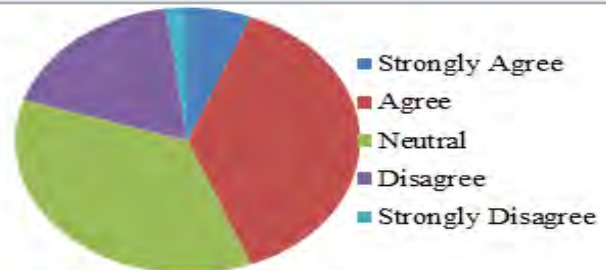
Teachers and learners' need proper training for online teaching and learning process.

Graph 7 represents that only 21% of the teachers strongly agree that teachers and learners need proper training for online teaching and learning whereas 59% of the teachers agree and 20% of them gave a neutral response.

Table 8

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
8	36	33	20	3

Figure 8



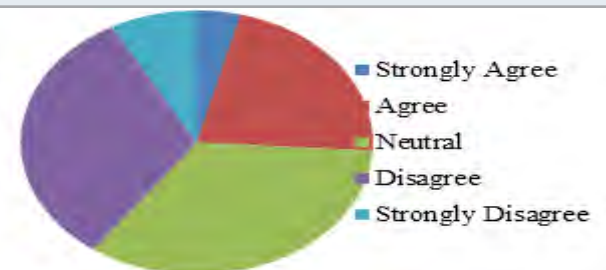
Using mobile applications to test learners' vocabulary was more interesting and less stressful.

Graph 8 represents that only 8% of the teachers strongly agree that learners test their vocabulary using mobile application which was interesting and less stressful whereas 36% of the teachers agree and 33% of them gave a neutral response. 20% of the teachers disagreed and 3% of them strongly disagreed to this statement.

Table 9

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
6	20	32	30	12

Figure 9



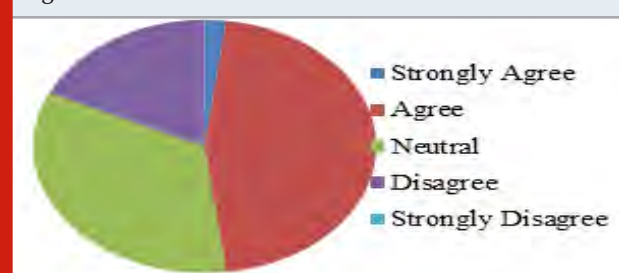
Group discussion in online teaching enhances learners' thinking, listening and speaking skills.

Graph 9 represents that only 6% of the teachers strongly agree to the statement that learners thinking, listening and speaking skill was enhanced through group discussion in online teaching whereas 20% of the teachers agree and 32% of them gave a neutral response. 30% of the teachers disagreed and 12% of them strongly disagreed to this statement.

Table 10

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
3	45	32	20	0

Figure 10



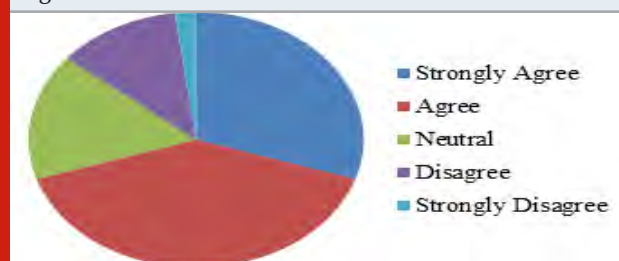
Web-based applications improve learners' listening, writing and grammar skills.

Graph 10 represents that only 3% of the teachers strongly agree that web-based application improve learners listening, writing and grammar skill whereas 45% of the teachers agree and 32% of them gave a neutral response. 20% of the teachers disagreed.

Table 11

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
27	33	23	13	4

Figure 11



Government should provide funds to implement online teaching in all spheres of education.

Graph 11 represents that only 27% of the teachers

strongly agree that government should provide funds to implement online teaching whereas 33% of the teachers agree and 23% of them gave a neutral response. 13% of the teachers disagreed and 4% of them strongly disagreed to this statement.

Findings

The findings of the study are

- The spread of Covid-19 and lockdown announced by government made closure of all the educational institutions which affected the education of the learners.
- Online teaching is a solution for the learners to learn during the pandemic. It helped the learners to continue learning without any break.
- Teachers find a positive attitude on online teaching because through online teaching teachers can share the learning materials easily to the learners and new way of teaching is used by the teachers to make the learners learning interesting in the class.
- The learners learn independently without any disturbance in online teaching they can gain more ideas about their subject in internet and can also attend classes at anytime and anywhere they can also save the lecture of the teacher for future reference.
- Various online tools were used by the teachers in online teaching. The online tools help the teachers to interact with the learners, it also improve the learners' interest in learning with fun and less stressful.
- Frequently used online game based application by the teachers is kahoot because it allows the learners to test their skills and makes learning fun.
- The online portal frequently used by teachers is swayam because it offers many courses to the learners with free of cost. Learners can join into the course by verifying the qualification and experience of the teachers.
- Google Meet is a social media platform frequently used by the teachers and learners. It is a common application and group discussions were conducted using google meet with many number of participants.
- The learning management system frequently used by teachers is google classroom. Google classroom enable teachers to create an online classroom and also allows the teachers to post assignments, conduct exams and teachers can allot time limit for the learners to submit their assignments or answer sheet. Late submission of the learners will be marked by google classroom.
- The manual handwritten records were replaced by technology before the pandemic it was done by the teachers.
- Monitoring the learners' attendance and submission of assignment become easy with the help of technology.
- During the pandemic the learners had an opportunity to listen to lectures from everywhere of the world.
- Teachers and learners are able to attend many programs such as webinars, workshops and trainings

during this pandemic. The webinars are organized with free of cost or with minimum amount of payment (Raj 2020).

- Learners not only listen to classroom lectures they can also listen to the lectures of many writers, authors and linguist according to their own branch of study.
- Many refresher/orientation programs were arranged for the teachers to get an idea about online teaching and many workshops were organized to educate the teachers about online tools and how to continue the classes in online mode.
- Pandemic has closed the doors of educational institutions but it opened the door for the learners to listen to other lectures. They were not restricted to listen to classroom lectures they were allowed to listen to other lectures.
- Learners were taken to the next level of learning and opened the doors for opportunities of the learners.

Limitations

The limitations found the researcher are as follows

- All the learners do not get the opportunity to get a mobile phone and laptop with internet connection because of the poor economic status.
- Not all the teachers can handle the online class with effectiveness only few teachers can deliver their lectures effectively.
- Online tools were not used by all the teachers in their teaching.
- Values of the learners and one on one communication are missing in online education.
- Communication is important between teacher and learner but it is missing in online classes.
- Learners do not properly listen to the online classes this leads to lack of classroom management.
- No supervisor's to monitor the learners in examination conducted through online mode.
- Learners were affected psychologically and suffer from few physical ailments such as back pain, eye sight and more.
- Teachers and learners face many psychological challenges such as fear, loss and lack of communication and motivation. Fear plays a dominant role among the teachers and learners during the pandemic.

The study brings out the impact of online teaching among teachers and learners. Online classes boost the language learning of the learners during the pandemic with the help of online tools, applications and platforms. Online tools enhance the skills of the learners and made their learning interesting. Online teaching made the learners to learn without any break and it opened the door to the next level of learning.

CONCLUSION

The Covid-19 disease pandemic has affected the language learners because all the educational institutions were closed. It had affected the learners over 200 countries in the world. The closure of educational institutions

has caused a great disturbance in students learning and teachers teaching. Technology plays a major role in teaching and learning at home during the Covid-19 pandemic. The pandemic paved a way for online classes. Online classes during pandemic brought various challenges for teachers and learners. Teachers should be innovative in their teaching to make teaching easy. Online classes help the learners to enhance their communication skills (Rao 2019).

Technology made learning easy with the help of online tools, applications and platforms which enhance the learners' skills during the Covid-19 pandemic. Various applications used by teachers in online teaching make learning fun and less stressful. Government has also provided several online portals during the pandemic for the development of learning among the learners. Online teaching requires more time for teaching and preparation, teachers use new methods to make the learners attentive in class. Learners can test and improve their skills using mobile applications and web based application. Through online applications teachers can share their learning materials to the learners. Several online applications were frequently used by the teachers and learners because of the features available in the applications which fulfill the needs for their teaching and learning process. Online teaching provides the learners to learn independently and innovative in their learning process (Sun 2011).

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Online Teaching of Listening Skills with Authentic Materials: A Study Involving Tertiary Level Students

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ABSTRACT

The COVID-19 pandemic situation that caused havoc in all fields including education – quite interestingly – also created scope for experiments in the field of language learning in a virtual setup that had to be adopted out of necessity. The students as well as the teachers, so long used to a traditional face – to – face classroom, had to rely essentially upon online engagements. The researcher, as a language teacher, tried to experiment with the feasibility of giving listening skills practice with authentic materials available on the web to tertiary level students and study the outcome of such enterprise. The paper aims to give an account of the online teaching of listening skills, designing and execution of listening tasks/ listening practice tasks and also present the effect of the exercise. It is expected that the findings from the enterprise would benefit both the learners and the teaching fraternity.

KEY WORDS: LISTENING SKILLS, TASKS, ONLINE, MICRO SKILLS, STRATEGIES.

INTRODUCTION

Listening can be called the fundamental language skill that humans come to term with; babies start with listening and then move on to speaking; reading and writing happen at a later stage. The development of listening skills is crucial not only for the learning of the L1 (first language) but also for the subsequent learning of an L2 (Second language) or an FL (foreign language). So, there is a justification in emphasising the role of focussed teaching of listening skills. The researcher, who is also a teacher in a college in Upper Assam, has learnt from his experience of teaching for more than a decade that students had little exposure to English audio content a few years back – the English they heard in the classroom was most often their only exposure to the language. But, nowadays, the ubiquitous presence of smart phones among students made it plausible for the researcher to assume – at least hypothetically – that learners can listen to quality English audio texts if they wanted. But there

are certain other questions which need to be addressed:

- whether the students are interested in listening to English in the web;
- and whether they have information about good authentic sources of English in the web.

With most of the language classes being conducted in the traditional face to face mode, it was not really possible for the researcher to experiment and learn much about the effects of online listening. The COVID-19 pandemic situation which ravaged India and the world, quite paradoxically, created the scope for experimenting with ways of teaching listening skills in the online mode as that, almost invariably, became the sole way of teaching and learning. It needs to be added here that the 21st Century skills demand, inter alia, the knowledge of information technology (IT) skills and communication skills; so, a research endeavour to study the impact of online listening instruction and practice can also be appreciated as an endeavour to upskill the participants with requisite 21st Century skills.

2. Research Problem: Although the scope of exposure to English in the virtual mode is greater than in the face-to-face mode, there are doubts as to whether learners do expose themselves to good online content and also enjoy doing it. The current research aims to study the effect of guided online exposure and practice for the development of listening skills with respect to English language and

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also to study how far the participants could appreciate the endeavour of giving online English listening skills practice and instructions using authentic materials.

3. Research Questions:

The following are the set of research questions (RQs):

- a. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their factual comprehension skill in listening task is concerned?
- b. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their inferential comprehension skill in listening task is concerned?
- c. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their response evaluation skill in listening task is concerned?
- d. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their paraphrase recognition skill in listening task is concerned?
- e. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their listening skills as a whole is concerned?

4. Review Of Literature: The following sections present a review of literature on the subject.

4.1. Categories of listening tasks: Ur (1996) gives four categories of listening tasks:

- a. tasks with no overt responses – where the “learners do not have to do anything in response to the listening; however, facial expression and body language often show if they are following or not”;
- b. tasks with short responses – which include activities such as obeying instruction, tick off items, true/false, detecting mistakes, cloze, guessing definitions, and skimming/scanning;
- c. tasks with longer responses – which include answering questions in complete sentences, note taking, paraphrasing and translating, summarizing, and long gap filling;
- d. tasks with extended responses – which include problem solving and interpretation; such activities have been described as “‘combined skills’ activities” (pp.113 -114).

4.2. General research findings about listening strategies:

Certain common facts about the use of strategies in listening tasks have been found by researchers – “such as listening to chunks of language rather than focusing on individual words, and avoiding direct translation”, and also the use of metacognitive strategies for the purpose of monitoring of comprehension and also for “the successful orchestration of strategies” (Macaro, Graham, & Vanderplank, 2007, p. 174).

4.3. Prior knowledge in the listening task: Having gone through a number of research findings on the use of prior knowledge, Macaro, Graham & Vanderplank (2007) list certain criteria necessary for the successful use of prior knowledge in listening tasks:

- a. there must be congruence between the textual information and the prior knowledge of the listeners about it;
- b. the lexical knowledge of the listener needs to “exceed a ‘threshold’ level”; and
- c. the learners should know how to “make effective use of prior knowledge” such as being flexible with the use of prior knowledge or using it in combination (p.179).

4.4. What strategies research on listening skills have revealed: Research has almost conclusively proved that successful listeners make use of different strategies in different combinations unlike less successful listeners and that there are proofs that metacognitive strategies play a major role in the combination of strategies (Macaro, Graham, & Vanderplank, 2007, p. 184).

4.5. Using authentic materials for development of language skill: Real life listening tasks are motivating than artificially designed tasks for learners (Ur, 1996, p. 108). So, such tasks prepared with authentic materials can make the learners much involved in the tasks. Further, Ozverir, Osam and Herrington (2017), reporting on their research done on learning environment based on design principles of authentic activities implemented at pre-university level EFL classes in North Cyprus, note that they derived eleven design principles which have the potential to provide the right condition for the acquisition of English as a foreign language; the suggested quality traits of authentic activities are mentioned as follows:

- a. these should have “real world relevance”;
- b. these should be “complex and ill-defined, requiring students to define the tasks and sub-tasks needed to complete the activity over a sustained period of time”;
- c. these should give scope to learners to use different perspectives and different types of resources;
- d. these should create scope for collaboration;
- e. these should create scope for reflections;
- f. these should “lead beyond domain and skill specific outcomes”;
- g. these should be “seamlessly integrated with assessment”
- h. these should result in products which are “valuable in their own right rather than as preparation for something else”;
- i. these should be “open-ended allowing competing solutions and diversity of outcome”;
- j. these should be “conducive to both learning and communication”;

k. and these should “provide motivational factors”.

The research conducted and reported by Ozverir et al. (2017) based on the eleven features revealed some interesting findings, it promoted:

- a. the use of target language in conveying messages in written and spoken form in the EFL context; and
- b. the notion that authentic activities have the potential to bridge the gap “between language acquired in foreign language learning setting and the real world”. The use of authentic activities they believe, can also help in situations where the target language is not spoken outside the institution by providing opportunities for the learners to make purposive and contextual use of the target language which can help in the internalization of target language structures. Further, they point out that language teaching is inextricably linked with higher order thinking skills and problem-solving skills and therefore authentic language activities can also help in the development of life skills.

4.6. Task based online language teaching: Lai, Zhao and Wang (2011) in their study of task-based language teaching in online foreign language classroom point out that a successful training programme includes certain micro level features:

- a. students are to be guided to develop specific metacognitive strategies such as linguistic features of text-based chatting;
- b. they are to be instructed as to how to “negotiate meaning” in online chatting;
- c. they are also to be taught as to how to build rapport and maintain group dynamics in the online situation;
- d. they are also to be instructed so as how to maintain optimum motivation and active engagement in the absence of instructors and peers.

4.7. Integrating online activities with the course and assessment structure: Hampels and Pleines (2013) reporting findings on a “two-year study exploring the design and implementation cycle of online activities as an integral part of a distance language course” write that “uptake of online activities increases the more firmly they are integrated with the course and assessment structure, with greater participation in those activities that are related to assessment”.

4.8. Positive effects of synchronous and asynchronous tools and performance-based assessments: Jourdain et al., (2017), reporting on their study on a fully online course for elementary Japanese courses at Stony Brook University, concluded that with regard to less commonly taught languages (LCTLs), a blend of synchronous and asynchronous tools proves most effective for students. They found that electronic tools could be effectively used for the purpose of assessment. As regards design of the course, they noted that “simultaneous, performance-based assessment approach can bring positive washback to students” foreign language learning experience and

progression in distance education.

4.9. Mobile phones in language learning: (Jeng et al., 2010) note that the advancement in mobile technology has brought the “the impact of mobile learning on traditional pedagogical learning strategies”. (Jeng et al. 2010) find that mobile technology does not complicate learning, rather help in the creation of an “augmented knowledge context environment pertaining to learners’ daily life”. Thus, advancement in mobile technology creates the scope for flexibility in learning on the part of the students and also creates scope for teachers to improvise traditional teaching. Mobile phones are ubiquitous, the many apps in the phone can surely aid in the process of language learning. Online teaching necessarily depends on apps. Rosell-Aguilar (2017) points out that there are certain device native apps or installed apps, not designed for language learning as such, but which can be of immense use in language learning using mobile phones. Rosell-Aguilar mentions such device native tools which can help in language learning: language settings; web browsers; multi lingual text input; speech to text tools; communication tools such as email, messaging, telephone, video conferencing which create opportunities for both synchronous and asynchronous communication; the photo/video camera which aid in content creations and also the satellite navigators.

4.10. Text Chat during video /audio conferencing in language learning: Research on text chats used in online sessions have shown conflicting results. Kozar’s (2016) study about text chat during video/audio conferencing revealed contradictory findings – on one side, the study found instances of “negative, interfering effect of student – teacher interaction” and on the other side, chats were also useful for the language production of students. Kozar suggests more research on the effect of text chats during online language classroom.

METHODOLOGY

The following sections gives a detailed layout of the methodology for the current research.

5.1. The research project reported here was conceptualized as a study with twenty (20) students for a period of seven days in three broad phases in September 2020:

- a. pre-test (first listening test) given at the beginning of the project;
- b. online sessions on language learning strategies and micro skills of listening followed by rigorous practice sessions;
- c. post-test (second listening test) given at the end of the project.

The students were exposed to rigorous listening practice tasks designed with authentic materials which were You Tube video texts (short BBC documentaries and popular English songs of 3 to 6 minutes). As stated, prior to giving practice, two sessions were held on language learning

strategies and on micro skills of listening respectively. The participants were given a pre-test at the beginning of the exercise and post-test after exposing them to practice with authentic listening content; the scores were

compared to know the difference in their performance. For a smooth engagement between the researcher and the students a WhatsApp group was created with those twenty students.

Sl. no	Pre-test (Valley of flowers)	Post-test (Indian Elephants)	Type
1.	The subject of the documentary is a. plants of the Valley of Flowers b. life in the Valley of Flowers c. grandeur of the Valley of Flowers d. animals of the Valley of Flowers	The major threat to Indian elephants came from a. hunting for tusks b. habitat destruction c. human-animal conflict d. hunger and climate change	Factual Comprehension
2.	Gorals are a. Himalayan goats b. Himalayan small deer c. Himalayan antelopes d. Himalayan goat antelopes	The annual demand for slippers during the 1870s were a. one billion b. two billion c. two million d. one million	Factual Comprehension
3	The number of plant species found in the Valley of Flowers is a. more than 500 b. more than 600 c. more than 6000 d. more than 5000	One of the most timeless scenes in India is a. people bathing in the rivers ghats b. elephants being used in processions c. elephants being given river baths d. elephants being traded in fares	Factual Comprehension
4.	Nandadevi is a. India's highest peak b. India's steepest peak c. India's second highest peak d. India's most revered peak	According to the documentary, lives of captive elephants are a. harder than those in the wild b. easier than those in the wild c. harsher than those in the wild d. duller than those in the wild	Factual Comprehension
5.	The soil type of the Valley of Flowers is a. glacial b. icy c. stony d. sandy	The sufferings of Indian Elephants are really caused by a. the British in India b. rapid industrialization c. circus performance d. the trade in wild animals	Factual Comprehension
6.	The colour of the Himalayan Balsam is a. red b. blue c. pink d. yellow	The sleepers in the 19th Century were made of a. iron b. steel c. concrete d. wood	Inferential Comprehension
7.	The statement – "In this remote valley virtually everything has to be home-grown" implies that a. life is hard for locals b. life is natural for locals c. life is normal for locals d. life is simple for locals	Industrialization lead to a. India's loss of traditional skills b. India's loss of forest resource c. India's loss of agricultural land d. India's loss of self-dependence	Inferential Comprehension
8.	The concluding statement – "It feels like a high-altitude garden of Eden" suggests that the Valley of Flowers is a. an extremely beautiful and blessed place	That elephants were used to 'plunder' their own habitat for timber shows that a. humans are very exploitative	Response evaluation

	b. a beautiful place but not reachable c. a place protected by goddess Nandadevi d. a place for pilgrimage for Indians	b. humans are very powerful c. humans are very parasitic d. humans are very dependent	
9.	When the narrator says – “Dominating the scene is Nandadevi...”, what does she mean – a. Nandadevi takes care of the Valley of Flowers b. Nandadevi towers over the Valley of Flowers c. Nandadevi shelters the flowers and animals d. Nandadevi controls the Valley of Flowers	The expression “hurtling towards industrial age” means a. hastening fast towards industrialization b. hurting oneself through industrialization c. steadily moving towards industrialization d. slowly moving towards industrialization	Response Evaluation
10.	“Who could not believe that this is a blessed place” means a. Some would believe that Valley of Flowers is a blessed place b. Many would believe that Valley of Flowers is a blessed place c. No one would believe that Valley of Flowers is a blessed place d. Every one would believe that Valley of Flowers is a blessed place	The statement - “today...even working elephants are being made redundant” means a. working elephants are out of work b. working elephants are becoming weak c. working elephants are without food d. working elephants are over employed	Paraphrase recognition

1.	English Listening Skills Practice	Task 1 - MCQs based short BBC Documentary on You Tube http://youtube.com/watch?v=FCuS8H61-sE Task 2 -MCQs based on the song “Take me home country roads” by John Denver available on You Tube http://youtube.com/watch?v=oTeUdJky9rY Task 3 - MCQs based on the song “Una Paloma Blanco” by George Baker available on You Tube http://youtube.com/watch?v=gQK9k42ongU Task 4 - MCQs based on short BBC documentary: http://youtube.com/watch?v=IFACrIx5SZ0 Task 5- MCQs based on the song “The Hills are alive...” from the film The Sound of Music http://youtube.com/watch?v=5fH2FOn1V5g Task 6 - MCQs based on an interview with Bertrand Russel http://youtube.com/watch?v=ihaB8AF0hZo
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The questions designed for the study were multiple choice questions (MCQs). The rigorous practice sessions with authentic materials were aimed at raising the metacognitive awareness of the participants. The researcher tried to be as culturally relevant/suitable as possible so far as the choice of materials is concerned. The questions were also aligned with the objective of the compulsory ‘Communicative English’ paper of BA First Semester of Dibrugarh University so that the exercise was beneficial from the point of view of the university curriculum.

5.2 The following table would provide a comparison of the authentic texts used for the pre and the post-tests: (The pre-test is based on a short BBC Studios documentary titled “The Valley of Flowers” which was accessed from <https://www.youtube.com/watch?v=FY8L08Dus64>) (The post-test is based on a short BBC Studios documentary titled “Indian Elephants” which was

accessed from <https://www.youtube.com/watch?v=E-tE6ruPPQk>)

Prior to using the pre-test and post-test questions, these are piloted among another group of twenty students and the reliability score was found to be adequate. The validity is checked with teachers in the department where the researcher is working as an assistant professor.

5.3. The texts used in the practice tasks are given as follows:

5.4. Statistical tools used: For analysis of the data, the researcher used discreet statistics – paired sample t-test to compare the scores of the participants in the case study.

Analyses And Interpretation:

6.1. Quantitative analyses:

RQ 1. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their factual comprehension in listening task is concerned?

The comparison of the mean scores in factual comprehension in listening tasks by the participants in the pre -test and post-test in Table 1 (M=3.30, SD=.865; M=3.75, SD=.716) shows a small increase.

Table 1. Paired Samples Statistics (Factual Comprehension in Listening)

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Factual (pre-test listening)	3.30	20	.865	.193
	Factual (post-test listening)	3.75	20	.716	.160

Table 2. Paired Sample t-test (Factual Comprehension in Listening)

	Paired Difference					t	df	Sig. (2 tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence interval of the difference				
				Lower	Upper			
Pair 1 Listening Pre-test Factual Post-test Factual	-.450	1.050	.235	-.941	.041	-1.917	19	.070

Table 3. Paired Samples Statistics (Inferential comprehension in listening)

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Inferential (Listening pre-test)	1.00	20	.324	.073
	Inferential (post-test listening)	1.55	20	.510	.114

The paired sample t-test (Table 2) of factual comprehension scores in listening tasks by the participants in the pre-test and post-test finds that the difference is not significant ($p=.07$, $p>.05$). This implies that the difference between the two sets of scores is not significant.

RQ 2. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their inferential comprehension in listening task is concerned? The comparison of the mean scores in inferential comprehension in listening tasks by the participants in the pre -test and post-test in Table 3 (M=1.00, SD=.324; M=1.55, SD=.510) shows a small increase.

The paired sample t-test (Table 4) of inferential comprehension scores in listening tasks by the participants in the pre-test and post-test finds that the difference is significant ($p=.000$, $p<.05$). This implies that the difference between the two sets of scores is highly significant.

RQ 3. Is there a significant difference in participants' performance in pre-test and post-test scores so far

as their response evaluation skill in listening task is concerned?

The comparison of the mean scores in questions seeking response evaluation in the listening tasks by the participants in the pre-test and post-test in Table 5 (M=.60, SD=.754; M=.90, SD=.788) shows an increase.

The paired sample t-test (Table 6) of response evaluation scores in listening tasks by the participants in the pre-test and post-test finds that the difference is not significant ($p=.186$, $p>.05$). This implies that the difference between the two sets of scores is not significant.

RQ 4. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their paraphrase recognition skill in listening task is concerned?

The comparison of the mean scores in questions seeking response evaluation in the listening tasks by the participants in the pre-test and post-test in Table 7 (M=.75, SD=.444; M=.60, SD=.503.) shows a decrease.

Table 4. Paired Sample test

Paired Difference								
	Mean	Std. Deviation	Std. Error Mean	95% Confidence interval of the difference		t	df	Sig. (2 tailed)
				Lower	Upper			
Inferential Listening Pre-test Listening Post-test	-.550	.510	.114	-.789	-.311	-4.819	19	.000

Table 5. Paired Samples Statistics (Response Evaluation)

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Response Evaluation Listening (Pre-test)	.60	20	.754	.169
Response Evaluation Listening (Post-test)	.90	20	.788	.176

The paired sample t-test (Table 8) of paraphrase recognition scores in listening tasks by the participants in the pre-test and post-test finds that the difference

is not significant ($p=.267$, $p>.05$). This implies that the difference between the two sets of scores is not significant.

Table 6. Paired Sample t-test (Response Evaluation)

Paired Difference								
	Mean	Std. Deviation	Std. Error Mean	95% Confidence interval of the difference		t	df	Sig. (2 tailed)
				Lower	Upper			
Response Evaluation (Pre-test)	-.300	.979	.219	-.758	.158	-1.371	19	.186
Response Evaluation (Post-test)								

Table 7. Paired Samples Statistics (Paraphrase recognition in listening)

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Paraphrase recognition Listening (Pre -test)	.75	20	.444	.099
Paraphrase recognition Listening (Post-test)	.60	20	.503	.112

RQ 5. Is there a significant difference in participants' performance in pre-test and post-test scores so far as their listening skills as a whole is concerned?

The comparison of the means of overall listening scores of the participants in the pre-test and post-test in Table

9 ($M=5.65$, $SD=1.137$; $M=6.80$, $SD=1.361$) shows an increase. The paired sample t-test (Table 10) of overall listening scores of the participants in the pre-test and post-test finds that the difference is significant ($p=.008$, $p<.05$). This implies that the difference between the two sets of scores is significant.

Table 8. Paired Sample t-test (Paraphrase recognition in listening)

Paired Difference								
	Mean	Std. Deviation	Std. Error Mean	95% Confidence interval of the difference		t	df	Sig. (2 tailed)
				Lower	Upper			
Paraphrase Recognition (listening pre-test)	.150	.587	.131	-.125	.425	1.143	19	.267
Paraphrase Recognition (listening post-test)								

Table 9. Paired Samples Statistics (listening skills as a whole)

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Listening Pre-test	5.65	20	1.137	.254
	Listening Post-test	6.80	20	1.361	.304

6.2 Qualitative analyses: The students enthusiastically took part in all the listening practice activities which were based on short 3 – 5 minutes BBC documentaries and popular English songs. The conversation on listening skills between the researcher and the participants in the WhatsApp group was very revealing. Many of the students agreed that learning languages from songs

was an interesting idea. The effective and purposeful conversation also implied that chats could positively influence and support online language instructions. Having been able to drive home the idea that listening to good documentaries and songs could help develop listening skills, the researcher provided them with examples as to what good authentic English video texts are like.

Table 10. Paired Sample t-test (Listening scores as a whole)

Paired Difference								
	Mean	Std. Deviation	Std. Error Mean	95% Confidence interval of the difference		t	df	Sig. (2 tailed)
				Lower	Upper			
Listening Pre-test Listening Post-test	-1.150	1.725	.386	-1.957	-.343	-2.981	19	.008

The researcher asked the students to subscribe to BBC Learning English Channel on the You Tube for more listening practice. Another interesting feature of the chats was the extensive use of emojis – the participants often used one emoji or another and the researcher also reciprocated with suitable ones. The scope for the exploitation of the emojis in group chats so as to create the right ambience for online engagements between the instructor/teacher and the students was a very significant discovery. It needs to be mentioned here that the enthusiasm during the performance of the tasks was infectious; during the practice session there would be a flood of screen shots of scores in the WhatsApp group. It can be said that the attempt at creating a virtual community of practice was quite successful.

CONCLUSION

The entire exercise was mainly aimed at rousing interest among the students for online listening which, it can be said with certain amount of confidence, that the researcher could achieve that goal. The students enthusiastically took part in the exercise which is evident from the interactions. The research endeavour also aimed at designing online listening tasks using authentic materials and available platforms. The experience in the project established the idea that WhatsApp and Google Form could be used for the development of online listening tests using authentic materials. The research also revealed that songs can be very effective authentic material for online listening practice.

The quantitative data findings, however, brings up interesting results. While, the listening performance as a whole showed a significant development; the development was not significant so far as all the aspects of listening – factual comprehension, response evaluation and paraphrase recognition were concerned. The small number of students, questions and duration of the study might explain the mixed result. Nevertheless, the study throws revealing lights on the effective use of authentic materials (available in the web for free) for the development of listening skills in the local context with available apps and platforms such as WhatsApp and Google Form.

Future Directions: The current study has a few limitations – the short duration of the study and questions regarding the generalizability of the results because of the lack of a pure experimental design. Therefore,
a. a long-term case-study, &
b. an experimental research design on the effectiveness of using authentic listening materials available online could be right steps in the future direction.

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Exploring the Narrative Structure of Greek and Indian Mytho-Fictions: A Comparative Study on Select Works

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ABSTRACT

Retellings of mythology have been evolving over the years in their form and content. One such type of retelling is the mytho-fiction. Mytho-fiction is a kind of retelling gaining the interest of young readers today. A mytho-fiction is a blend of myth and fantasy. Unlike the other types of retellings, the 'original' or source myth is not given much importance here. Only a few elements from the source myth, like the mythical characters and their characteristics are retained in the mytho-fictions. Amish Tripathi's Shiva Trilogy and Rick Riordan's Percy Jackson and The Olympians series are good examples of mytho-fictions based on Indian and Greek mythologies, respectively. This paper aims to make a comparative study of two mytho-fictions, one text from each of these series, namely Tripathi's The Oath of the Vayuputras (2013) and Riordan's The Last Olympian (2009) to find out the similarities and differences in their narrative structures, in order to trace out a basic pattern in the narrative structures of mytho-fictions.

KEY WORDS: MYTHOLOGY, RETELLING, MYTHO-FICTION, NARRATIVE STRUCTURE, COMPARATIVE STUDY.

INTRODUCTION

Mytho-fiction is one of the recently evolved kinds of mythological retelling that is being celebrated both in the east and the west. It uses myth to create a thrilling fantasy fiction, thus combining the features of different genres. This paper compares the narratology of a Greek mytho-fiction with an Indian mytho-fiction to identify the characteristic features of a mytho-fiction. Some popular writers of mytho-fictions are Dan Brown, Rick Riordan, Amish Tripathi, Roopa Pai, Ashwin Sanghi, etc.

Observations:

1. Influence of classical myth: The influence of classical myth is very less in Tripathi's Shiva Trilogy and Riordan's Percy Jackson and the Olympians series, when compared to other mythological retellings. A narrative study on one text from each of these series would prove the same. The final novel of Shiva Trilogy, i.e., The Oath of the Vayuputras and the final novel of The Percy Jackson and

the Olympians series, i.e., The Last Olympian, retain a few elements from that of the Classical Mythology.

Such elements are mythological characters and objects and their respective characteristics. However, the plot is otherwise independent from the classical myths. In The Oath of the Vayuputras, numerous mythological characters from the classical Hindu Mythology can be found. Apart from the protagonists like Shiva, Sati, Ganesh, Kartik and Kali, other such mythological characters are Bhrgu, Daksha, Nandi, Parshuram, etc. Their characteristics like Shiva as a yogi, as a destroyer of evil, and Daksha's anger over Shiva's marriage with his daughter Sati, etc., are found in the retelling. But the situations where these characteristics are fitted in are different. Similarly, in The Last Olympian, the Greek mythological characters like Zeus, Athena, Poseidon, Ares, etc., are retained along with their characteristics. But they appear in a purely imaginative plot created by Riordan. As found in the classical myths, the enmity between the gods and titans is a basic theme in the story, but the narration of their war and its cause is different here (Pai 2005).

2. Language: The language found in both the texts is modern. Most retellings retain a formal language for godly characters, but the select mytho-fictions defy this standard. In both the mytho-fictions, the language plays an important role in humanising the gods and other 'larger than life' characters. In The Last Olympian, the entire story follows a modern tongue. It is written

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in first person narration, from the perspective of Percy Jackson, the demi-god hero of the story. The language adds humour and sarcasm to the narration:

'I stared at him, stunned. "Um a god?" Zeus rolled his eyes. "A dimwitted god, apparently. But yes. With the consensus of the entire Council, I can make you immortal. Then I will have to put up with you forever." "Hmm," Ares mused. "That means I can smash him to a pulp as often as I want, and he'll just keep coming back for more. I like this idea"' (Riordan). In this novel, animals are personified and given dialogues. The chapter titles are longer and sarcastic. For example, the titles of the first two chapters are "I GO CRUISING WITH EXPLOSIVES" (1) and "I MEET SOME FISHY RELATIVES" (13), respectively. Riordan makes even danger sound funny through his language. In *The Oath of the Vayuputras*, the language is mostly formal and serious except for a few places where Shiva and the other gods are found to use colloquial slangs. The text follows a third person narration: "Parshuram turned towards Ganesh. 'These can be devastating in war, Lord Ganesh. What do you think?'

Ganesh smiled as he borrowed a phrase from his father. 'Hell yes!'" (Tripati) "Vidyunmali stared at Shiva with barely concealed disgust. 'You were a barbarian when we found you and you are still a barbarian. We Meluhans don't take orders from barbarians!' Chenardhwaj drew his sword. 'Speak with respect to the Neelkanth.' Vidyunmali spat at the governor of Lothal-Maika. 'I don't speak to traitors!' Kali drew her knife out, moving towards Vidyunmali. 'Perhaps you shouldn't speak at all'" (Tripati 2017). The chapter titles are short and to-the-point. Two examples of the titles of the chapters in the book are: "Honour Imprisoned" and "God or Country?".

3. Setting: The setting is modern in *The Last Olympian*. There are two different worlds in the story: one is the mortal world and the other is the mythological world. The story shifts between these two worlds. In *The Oath of the Vayuputras*, the setting is ancient. The story is set in the times of Ancient Harrappan civilization.

4. Quest: The heroes of both the mytho-fictions are entrusted with a quest. Percy Jackson is supposed to save Mount Olympus from Kronos. Shiva is expected to destroy the Somras manufacturing facility. Both the heroes are supported by their family and friends for fulfilling their destinies. They are also guided by some institution in their deeds. For example, Shiva is guided by the Vasudev Chief Gopal and Percy Jackson is guided by the Gods and Chiron, his teacher. Both the heroes complete their quests successfully for the welfare of the human kind.

5. Theme: The major theme found in both the works is the triumph of good over evil. The evil in *The Oath of the Vayuputras* is the Somras, since the waste produced during the manufacture of Somras caused fatal illness to many over the generations. The evil in *The Last Olympian* is Kronos, the Titan lord, who tries to resurrect himself and vanquish the gods. Another theme similar

to both the texts is polytheism. Both Hindu and Greek Mythologies are known for polytheistic ideas and the same is found in these retellings. Dream is used as a theme and a narrative strategy by Riordan and Tripati to inform or prepare the readers for the upcoming events in the story. Dream is also used as a means of communication between characters in both the texts. In *The Oath of the Vayuputras*, dreams also show flashbacks. "I had a strange dream." "Hmmm?" 'I dreamt that we were separated'" (Tripati 2017) (Riordan 2013).

"Kartik held Parvateshwar's hand. 'General, my mother appeared in a dream to me. She told me to do the right thing. She told me to remember how she lived, and not how she died. Even you know she would have done exactly what I'm trying to do'" (Tripati). In *The Last Olympian*, Riordan further uses dreams to show the other events happening within the plot: "Demigod dreamsthey're never just dreams. They've got to be visions, omens, and all that other mystical stuff that makes my brain hurt" (Riordan 2005). "You see, Percy?" he whispered. "You're running out of time. Do you really think you can beat them without my plan?" His words washed over me as cold as the ocean floor, and my dreams went black' (Riordan 2005).

Prophecies are an integrated part of both these mytho-fictions. In *The Last Olympian*, there are two oracles delivering prophecies involving the demigods. The prophecies are puzzle-like and the characters in the story struggle to understand their meaning. They warn the characters about the upcoming danger and also offer a hint to overcome the problem but it all depends on how and when the protagonists interpret them. In *The Oath of the Vayuputras*, the Meluhans go along with the Neelkanth legend as mentioned in *The Immortals of Meluha*. The legend prophecies that when evil rises to its peak, a blue-throated man will arrive and save all the humans from danger. But *The Oath of the Vayuputras* shows that a large part of the legend is manually manipulated to make it happen, thus making the legend believable. War is the main action in both the plots. Though there are occasional battles throughout the stories, there is one final battle that decides the victory or loss of the hero. Great attention is given to the nuances of the battle in the narration. Disability is another common theme found in both the works. Differently abled and physically deformed characters are shown to be well-skilled heroes in them, for example, Percy Jackson, Typhon and Grover in *The Last Olympian* and Kali and Ganesh in *The Oath of the Vayuputras*.

6. Moral: In *The Oath of the Vayuputras*, Tripati's attempt to convey philosophies and moral ethics through the story is much evident. Tripati himself reveals such a notion in an interview titled "In Conversation With Amish Tripathi, The Banker-Turned-Writer Making Mythology Cool Again": "According to ancient beliefs, a book without some philosophy is like a body without its soul. I strongly believe in this and hence, I do try to include some kind of philosophy or deeper message in my books. Also, I find mythology to be one of the best

sources of philosophy. The roots of the word 'mythology' lie in the Greek word 'mythos' which denotes a story or set of stories having a significant truth, philosophy or meaning" (Tripathi, The Better India). In *The Last Olympian*, one does find moral ethics implanted in the story but, Riordan seems to focus more on the idea of entertaining the readers and encouraging the children with dyslexia and ADHD. As mentioned in his blog, he came up with his first mytho-fiction as he ran out of Greek stories to tell his dyslexic son Haley, who showed much interest in Greek mythology.

7. Plot: Because of themes like quest and war, the plots of both the mytho-fictions are action-packed and explorative in nature. Readers are naturally thrilled as the protagonists journey towards fulfilling their quest.

8. God as a position: In both the stories, being a god is almost like playing a role, a role of a powerful being. In *The Last Olympian*, the readers find the gods struggling to retain their position, and the hero Percy refuses the position of a god given to him as a reward. Only their seats at Mount Olympus gives the gods their power. In *The Oath of the Vayuputras*, Shiva is acknowledged as a god because of his thoughts and actions. He proves everyone that he is worthy of being a 'Mahadev' even though it is not a position he chose voluntarily. Shiva himself worships other gods like Ram and Rudra, who were again humans who attained the position of god through their selfless thoughts and deeds.

9. Anthropomorphism: It is found in both the works. The gods of *The Last Olympian* are much more humanised than that of *The Oath of the Vayuputras* because of qualities like jealousy, anger, grudge, etc., while Shiva carries only guilt and anger. In *The Last Olympian*, apart from their language, humanly emotions and flawed attitudes, the clothing of the gods is another attempt at humanizing and modernizing them: "My dad, Poseidon, was standing knee-deep in the surf, wearing his typical Bermuda shorts, beat-up cap, and a real subtle pink-and-green Tommy Bahama shirt".

During this humanization, Riordan balances the stature of the gods by professing them with extra-ordinary powers of which even the demigod heroes are afraid. He also uses imageries like the thunderbolt when Zeus is angry, the sound of a conch to announce Poseidon's arrival, etc., to make sure that he does not disrupt their powerful images while trying to give them a humanly and modern representation. The same applies for Shiva and Sati in *The Oath of the Vayuputras*. Even though they are put through humanly emotions and struggles, their skills and conduct keep them on a pedestal higher than that of other characters, to justify how they attained the position of gods.

10. End on a positive note: In both the stories, the 'good' side suffers huge losses. The loss of Sati in *The Oath of the Vayuputras* and the loss of Beckendorf, Beauregard, Castellani and many others in *The Last Olympian* affect the rest of the characters badly. However, both the works

end by giving a hope for the future generation. The characters try to reduce the damage caused by the war, then make way for the smooth flow of life for the future generation and make sure that the earlier problems do not repeat for another few centuries.

CONCLUSION

This paper tries to find a common pattern followed in the narration of mytho-fictions by comparing and contrasting different narrative strategies and literary elements found in the select texts. It is deduced from the study that, mytho-fictions tend to have the discussed elements and strategies. However, the study does not make any claim that the presence of these elements is essential to call a work a mytho-fiction.

From the study, it is understood that mytho-fictions, whether influenced by Greek or Indian Mythology, adhere to a few or all of the following characteristics:

- a) Minimal influence of classical myths
- b) Modern language or setting
- c) Heroes entrusted with a quest
- d) Support of friends, family and guide for the heroes
- e) Triumph of good over evil
- f) Anthropomorphism
- g) Prophecies governing the plot
- h) Importance to duels, battles and wars
- i) Governed by morals and philosophies
- j) Element of curiosity and surprise
- k) Optimistic end, in spite of huge losses
- l) Use of dream as a narrative technique
- m) God as a position/status
- n) Humorous and sarcastic dialogues

In the select mytho-fictions, the story begins with a problem affecting a larger community. The protagonist belongs to the 'good' side and his fate gets entangled with a prophecy in due course of time. In order to fulfill the prophecy, he is entrusted with a quest. With the support of highly-skilled friends, supportive family and experienced guides, the hero begins his journey which is often filled with dangerous battles. The hero faces many obstacles where his choice or decision determines the fate of the entire human kind. In the end, he defeats the evil side and completes his task successfully. The works sign off with the major characters taking measures to stop or slow down the trouble from recurring. On a whole, mytho-fictions carry a kind of critical approach towards classical myths. They make the myths more relevant to readers of today and follow the ideal purpose of literature: to entertain and to educate.

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Portrayal of Women in the Short Stories of Khushwant Singh

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ABSTRACT

As one takes up Khushwant Singh's collection of short stories, the first thing that strikes the eye is the immense variety, his stories depict. He has written on every plausible topic between heaven and earth. Stories are dealing with the supernatural with suspense, with children, with animals, with the human relationship of all shades and kinds, with the different professions, trades, vocations, etc. With various social evils, customs, traditions, superstition, etc. sometimes in a hilarious, sometimes in an ironic vein. There are stories of retribution and revenge of love and sex of ironic contrast and situations and pure humor or comedy or those in which humor mingles with pathos. There are stories of character which bring out Khushwant Singh's deep insight into human psychology especially women's psychology. Some stories arouse our pity and curiosity for the downs and outs of a society-a beggar, a woman of loose character, and other socially rejected and discarded types. Although the period was not permitting a woman to do what she wishes still he portrays the empowerment of women in his stories. He intends to unleash the concealed power of women after all the complex situations. The present study is focused on the representation of women in the short stories with a feminist approach.

KEY WORDS: SHORT STORIES, WOMEN, SUBLIME, DISCRIMINATION.

INTRODUCTION

Every character mainly deals with men and women existing in culture and society. These characters possess a personality of their own and act in and out of society. Characterization thus becomes an essential part of the Short story, Fiction, or Novel. The excellence of the short story writer can well be discovered from the number of finished characters that he has created. A great short story writer must know how to weave characters in the web of life and yet return within their respective individual qualities and universal patterns. For "Characters that have a universal appeal are the life of a novel or short story" (Acharjee & Ramamoorthy 2018).

Khushwant Singh has introduced his woman characters in their social context with a purpose. His woman characters are usually two-dimensional and firmly interlinked with

the situation and atmosphere. He uses the principle of the center which differentiates one character from one another. Mostly the characterization is done through direct comments made by a knowing narrator. The behavior of woman characters when placed in a critical situation and their different points of view also differentiate them. The devices such as parallelism and contrast and the use of nonverbal modes of communication such as parallelism and contrast such as gestures, manners, and typical dialogue also help the writer to present his character distinctly and establish them within a realistic socio-cultural framework. Khushwant Singh's characterization can be studied such as love, sex, religion, superstition, death, and so on, which are of great social significance in the Indian context. There are several stories in which the sharply contrasted woman characters help to illumine the central idea. These characters can be analyzed based on their social, regional, cultural, and educational differences (Hale 1963).

Nobility And Purity: 'The portrait of A Lady' is another example in which the central character is effectively individualized. This is the picture of the narrator's grandmother whose face was a crisscross of wrinkles running from everywhere to everywhere. "She was an

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extremely pious woman and spent a great deal of her time in a village temple. She believes purely in God, prayers and good deeds, kindness, love, and humanity. She says her prayers even while she works at her home while dressing her grandchild while going to the temple and every moment when she has nothing to speak in particular she counts the beads of her rosary. Her devotion was the only reflection of her faith in God. She does never speak about it to anyone and keeps performing her duties. When her grandson was with her she took every care of him and provided him with everything which he needed, even the love of his mother and affection of a father. Moreover, she was aware of the responsibility towards making her grandson, a cultured person.

This is why she used to sing the prayers in a 'monotonous sing-song' manner. While both of them return home and when she came to the city she started to give crumbs of bread to the sparrows. She did whatever she wanted to and whatever she could without disturbing anyone." Her heart was full of love for everyone whether it is her grandson or the sparrows or the village dogs but the love she had in her heart was of a different type. She was a detached lover whose love for everybody was hidden deep in her heart but she did never weep for it. Her heart was not sad when she left the village and the temple and dogs didn't cry to get her back to place (Singh 1989). She took to sparrows instead of dogs and was happy with them. She did not weep or show any sentiments even when her grandson went abroad and was not very happy when he came back after five years. The writer remarks,

"She still has no time for words and while she clasped me in her arms I could hear her reciting her prayers. Even on the first day of my arrival, her happiest moments were with her sparrows that she fed longer and with frivolous rebukes." She was like a saint who had no worldly desires and who did not want anything in return for whatever she did to others. And this love was the language even the birds could understand who did not eat single Crum spread by the writer's mother and "flew away quietly" as the people carried her corpse off. The character of the grandmother is the most sublime character, Khushwant Singh has ever produced. Perhaps that is the reason why the story is prescribed in the textbook of children. And this is the only story on which a book has been written by Darshan Singh Maini. 'The Portrait of A Lady - An Assessment' published in 1977.

Discriminations With The Women: The story Karma demonstrates Hindu religion means bad or good luck, considered as consequent from one's action. 'Karma' depicts the slavish psychology of the educated Indian in British India and is marked by irony and inversion. Sir Mohanlal is a study in alienation; he deliberately dissociated himself from his native soil and cultural roots. However, except in his dress, he is not English at all. His dislikes go to the extent that does not even talk to his wife who always takes care of him and for the relatives of the wife are illiterate and poor, he does not even allow them to enter his house. He only respects

English people and hates even his wife who is a simple Indian illiterate lady, who has no manners for him. But a dignity, which is false and the pride for nothing don't remain for a long time in the life of a man. So Sir Mohanlal pays the price for this artificially contrived exclusiveness from his native setting and is being flung out of the railway's compartment by the British Soldiers (Iyernagar 1985).

In the story 'The Black Jasmine', Martha is a Negress, too much black but very attractive to look at, and very dominant. She can smartly tackle the boys who make passes at her but she was always full of desire too and could easily seduce the boys who just kept on seducing her. She makes friends with Indian-born Banerjee. She makes this timid boy full of passion for her beautiful figure. Banerjee becomes so bewitched by her and likes her so much that he cannot forget her even after thirty years, a father of two grown-up children; he still has a desire for her and so is with Martha (Khan 1995).

Women Suffocation: 'Kusum' is a story of an introverted teenage girl who has become a captive of her psyche fences. She was short, fat, dark, and wore gold-rimmed glasses which made her look older than her age. She shunned sex and even the idea of the company of men frightened her. She looked like a virtuous 'auntie' and positively disliked the gift of lipstick by her friends on her nineteenth birthday. Kusum felt that with the conclusion of her degree examination a vacuum had descended on her. As she rode a bicycle, she encountered a poor hawker on the street. She lost her temper but the one-eyed hawker was so provoked that he manipulated a long, lecherous wink and the sound of a loud kiss. The street was deserted and he accosted her; this unexpected gesture created an intense sensation in Kusum's inner being (Sailaja 2000).

It acted as a stimulus to her repressed self to break all barriers and she becomes a natural physically normal girl and asserts her inner appetite. That gesture was the mark of the psychic release which enabled her to begin realizing her true self. She loosened her hair, used lipstick, and stood before the mirror, admiring herself. Although Kusum has a thing structures the Freudian element is unmistakably operative in the mental process of the principal character. In the stories of Khushwant Singh when he talks of love sex, his women characters also get equal importance. He has deep insight and understanding of human psychology. Singh portrays the preponderantly physical reality of a woman's passion for man and man's irrepressible desire for a woman and creates an effect of surprise. Whether it is Bindo or Dalip Singh in 'The Rape' or Moola Singh's pretty daughter and Hansen in 'The Punjab Pastoral' or Martha the black negress and Banerjee in 'Black Jasmine' or Kusum in 'Kusum'

CONCLUSION

Khushwant Singh is a widely traveled man and insists that he has seen all that is worth seeing in this world. What makes Khushwant Singh's travelogues special is

his total lack of inhibition. He tells it all as he saw it, missing out on nothing, whether it was a rebutted pass at a girl, a joke of his expense, or the fun and follies of the individual or the persons or a lecherous intention that came to nothing. He depicts characters and situations that are outside the limits of the rational and yet appear truer than real-life characters and commonly existing situations. His portrayal of a woman character in all the short stories has created an indelible impression in the mind of the readers. His characters possess the caliber to do beyond imagination but the domination and suppression conceal it. His stories portray the factual plight of the woman of that era. His stories talk about the follies and false manhood and on the other hand, he empowers her woman characters in his short stories.

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The Portraiture of Aging: A Psycho-Analytic Study of A Man Called Ove by Fredrik Backman

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ABSTRACT

Human life, at all its stages, is worthy of representation in literature. The paper focuses on the process of aging, its loneliness and nostalgia, through the psychological exploration of the novel, A Man Called Ove by Fredrick Backman. The novel narrates the life and past of a fifty-nine year old man, Ove, through a non-linear narrative. His hard-core exterior and staunch principles make him intimidating in his neighborhood. However, as the story unveils, a peep at his childhood and youth helps in the understanding of the inner realms of Ove's character and furthermore, the effects of complexities of aging in the emotional and psychological health of the person. This is a critical analysis of the novel, A Man Called Ove with cross references to the gerontological theory, Second Generational Socio-emotional Selectivity Theory by Susan T Charles and Joanna Hong. It is a psycho-analytic exploration of Ove, the protagonist, through the life-stage of aging, its social and mental aspects.

KEY WORDS: GERONTOLOGY, PSYCHOANALYSIS, COGNITIVE CONTROL HYPOTHESIS, POSITIVITY EFFECT, STRENGTH AND VULNERABILITY INTEGRATION.

INTRODUCTION

"No, that is the great fallacy: The wisdom of old men. They do not grow wise. They grow careful."—A Farewell to Arms by Ernest Hemingway Hemingway's quote lights up one of the most important tendencies of old people when it comes to the process of aging. The process itself, sometimes compels them to shrink to their memories and into themselves. The quietness can signify peace or untold misery in every case. Literature has always been the space for representation of the wonderful and the arduous phases of life. It has reflected the characteristics of every age of life, the innocence and trauma of childhood, the insecurities and earnestness of teenage, the pains and pleasures of youth followed by the stillness and agitation of old age too./ The paper is a psycho analytic study on the novel, A Man Called Ove written by the Swedish

writer, Fredrik Backman and translated to English by Henning Koch.

The novel explores the themes of aging, its characteristics, challenges and responsibilities, also, Ove's take on the process of aging and echoes his life story and the happy and distressing memories on this phase of life. The analysis is drawn with cross references to the socio-emotional selectivity theory, particularly the concept of Strength and Vulnerability Integration, by Susan T Charles and Joanna Hong (Backman et al., 2014).

Robert Frost says, "The afternoon knows what the morning never suspected." This is a reflection on the general inclination of the people to not recognise the aging process. Sometimes they find themselves in a position where they're utterly clueless on the mental, emotional, physical transition that is happening. Physical deficiencies have medicines as remedies in most cases but the effect of the incapacity on the mental state is neglected or overlooked, most of the times. However, this has a lasting effect on the psyche of the person. A Man Called Ove, written by the Swedish columnist, blogger and writer, Fredrik Backman, was published in English in the year 2014. It was one of the best sellers during the

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time recounting a story of happiness, trauma, memories and moreover, the little but significant things of life. Backman has framed the whole story around a man of principles, called by the name of Ove.

The narrative revolves around the transition of the character from a quiet teenager to an insecure youth and to an intimidating old man of the neighborhood. The phase of aging with its physical and emotional vulnerability combined with the strengths in personality and character has been represented through the plotline. Growing old, specifically, growing old alone after the death of the partner, as a tiring and despairing stage in life is depicted through the events in the novel and Ove's take on life. Though his perspectives and stances are the windows through which every other character is portrayed, many lives have been painted into the picture of the novel. Ove is fifty nine and lives in a locality all by himself after the death of his beloved wife, Sonja. He lost Sonja to cancer but is still not attuned to the fact that she is no more. Her memories and timely responses keep replaying in his head, echoing around the empty house except for him and the cat. At a particular point, he decides to suicide, no longer able to bear the pain of loss, but is brought back to normal by the disruptive intervention of the newly moved-in family next door. Ove, then, juggles his life through the comical arguments of the husband and pregnant wife, tantrums of their two small children and the social issues of a few other youngsters (Carstensen 2016).

A man of principles, unwilling to bend according to the turn of the world, Ove manages to gain a grip over his life through these events and embraces death in a far meaningful and peaceful manner at the end. The novel is analysed with cross references to the concept of Gerontology and in turn, the theoretical aspects of Strength and Vulnerability Integration in the older generation. According to the Institute of Gerontology, College of Public Health, University of Georgia, Gerontology is the study of aging in older adults. Susan T Charles and Joanna Hong have conceptualized Second Generational Socio-emotional Selectivity theory that relates aging and the significance of emotional goals. The process of aging on adults brings about a variation in the emotional capability of each individual. They are found to be more at peace when they are in pursuance of emotional goals. One of the recent developments in the socio-emotional selectivity theories is Strength and Vulnerability Integration (SAVI). SAVI focuses on the capability of aging adults to achieve emotional goals and the hindrances to sustain emotional well-being.

A Man Called Ove narrates the story of an aging man, resilient to the changes of the society around him and adamant in the adherence to his principles. His difficulty in recouping to the loss of his only friend in life, his wife plagues every activity that he engages in. This pain-induced frustration earns him a lot of enemies in the neighborhood. Eventually, he boards up his emotions and tries to fight with everything happening around him. However, the emotional goals he is thrust with during

the course of the story sustains him and gives him the purpose he longs for, since Sonja's death. 'Every man needs to know what he is fighting for'. (Backman). These lines by Sonja keeps him moving forward through all the responsibilities and challenges that he is faced with. During the old age, it is indeed the notion of a goal that acts as a stimulant to move on further. Ove speaks for the community of aging adults faced with the reality of forgetfulness, slow comprehensibility and in want of peace and quiet. Emotions are the drive and experiencing the little pleasures of life are what they crave for.

The Strangest Superhero: Sonja said once that to understand men like Ove and Rune, one had to understand from the very beginning that they were men caught in the wrong time. Men who required a few simple things from life, she said. A roof over their heads, a quiet street, the right make of a car, and a woman to be faithful to. A job where you had a proper function. A house where things broke at regular intervals, so you always had something to tinker with. (Backman, A Man Called Ove) Ove is introduced in the first few lines of the novel as a person with a short temper and a strict demeanor. He is seen to involve in an argument unnecessarily with a sales boy regarding the purchase of a laptop. On observing the Ove's angry responses, it is seen that, he refuses to acknowledge the fact that he might be unaware of the functioning of certain technological gadgets. Hence the inability to accept the 'growing old phase' has been reflected in his actions (Shakespeare 2016).

The Second Generational Socio Emotional Selectivity theory asserts that time is a major factor in the fixation of motivational goals. Motivational goals pave their way to emotional experiences. Cognitive control denotes the ways through which goals or purposes influence human behavior. According to this theory greater level of cognitive control has been exhibited in a person living in positive surroundings than in negative ones. While Ove represents a sturdy man with a hardcore exterior and almost disliked by all of his neighbors, it is very interesting to probe into the cause of positivity in his life. This inbuilt positivity gives way to determination whereby he helps Parvaneh and her kids while their dad falls off a ladder, gives a home to Jimmy and Mirsad, helps Anita protect her husband Rune and so on. The first and foremost reason is Sonja, his wife and the only source of happiness that he possessed in life. Her death plunges Ove into a pit of depression with which he struggles all his life. Though once thrust with an opportunity to help or offer service to someone in need, he never restrains. The emotional goal quests that he involved himself in were the everyday events of the people in his locality. Towards the end, it is evident that this obligation is the life source for Ove. 'The director says you are just like your father (Susan et al., 2016).

Ove didn't turn around. But his back was straighter as he walked off. (Backman, A Man Called Ove) His father had been another source of inspiration and optimism in Ove's life. His father never verbally taught him anything. It is by close observation that he learned the

actions that defined a man. Even at the stake of losing a job, Ove did not waver once from the word that he had given his father. The positivity effect as described in the theory posits that emotional information over rides non-emotional information in the brains of the older adults. Here, it is seen that the pictures that Parvaneh's (the pregnant neighbor next door) daughters draw and the way they address Ove as their grandfather helps him find meaning in life. He is able to forgive Rune after many years by understanding Anita's plight. The bond they had shared when they were the best of friends influences his memories and decisions about him at present. Social situations and environments rearrange themselves in a way that the positive ones affect the person in a much more significant way than the negative ones.

The strength and vulnerability integration speaks on how emotional experiences get transferred to strengths and negative experiences touch upon the already existing vulnerability both mental and physical in the psyche of a person. Parvaneh, with her noisy and unruly family, Jimmy and Mirsad and their immature decisions in life, Rune and Anita with their unfortunate fate, Sonja with all her love for Ove, gave him all the emotional experiences that made his life purposeful. These form Ove's strength during the phase of growing old. From the verge of suicide, the emotional regulation brought about by these interactions, is what pulls him back. Ove, when he finds himself in unfriendly situations or around insensitive people, it affects his mental stability and ends in the contemplation of suicide. Thus the vulnerability levels are found to be high in old people during unfavorable circumstances. Socio-emotional selectivity theories are used to categorize emotional experiences of individuals. Ove's character and his experiences reflect on the aspects of the strengths and vulnerabilities of the older community while his life is a study on the loneliness of solitude.

'Black And White' With 'Color': She often said that 'all roads lead to something you were always pre-destined to do.' And for her it was, perhaps, it was something. But for Ove it was someone. (Backman, A Man Called Ove) Sonja was the girl he met in the train one day and fell in love and to whom he found it necessary to lie for the first time in his life. She turned his life into a completely new destination with her caress of love for everything that he was, as a person. Her affection for him made him wonder how he was capable of a love so pure and whole in the same lifetime he had been hated by others. Ove believed that Sonja had been the purpose of his life. He followed the path she paved for him and found himself centering all the activities around her. She professed selflessness, love, compassion, knowledge and patience through her actions, all her life. She loved Ove unapologetically and without demanding any change in his habits or behavior.

This is one of the major reasons he was left in crisis once she died. His life lost the grip to which he had held onto all his life. The concept of cognitive control hypothesis is visible in the influence of Sonja on Ove's life. His goal

orientation was simply her happiness and everything drove him towards it. He is visibly shattered once the bus accident leads to her abortion. Every time Sonja suffers an emotional crisis, Ove's mental stability is shaken and lower levels of cognitive control is perceived.

The impact of positivity and positive experiences in life causes an emotional regulation in the psyche of older adults. They find themselves far more optimistic, accepting and accommodating of the harsher truths of life. The essential requirement is the presence of a positive spirit in social interactions and activities. He doesn't know what happened to him after her funeral. The days and weeks floated together in such a way and in such utter silence, that he could hardly describe what exactly he was doing. Before Parvaneh and that Patrick reversed into his post box he could barely remember saying a word to another human being since Sonja died. (Backman, A Man Called Ove) These words describe Ove's psychological distress after he is faced with the death of his wife. He even forgets to eat his meal and loses all directions of living. The instability is not perceivable lucidly but is the subtle lining present in all of his angry retorts. The phase of old age along with its emotional constraints and frustrations needs to be accepted gracefully by the individual. A healthy mindset and peaceful demeanor is guaranteed only on this condition which will in turn help them to manage their physical ailments with a positive heart and young spirit.

But Ove loses all of this with the death of Sonja. Her absence is not accepted or acknowledged by him in any manner. He keeps replaying her responses in particular situations over in his head as a defence mechanism to the cruel reality of her death. Unable to grapple with the bereavement of anything that she loved, he still looks after the cat that she loved even if he hates cats. His non-acceptance is punctuated with his memories of her. He has left the house exactly like how it had been after she died so that no change in the surrounding would impose her absence on him. Sonja's departure sets his physical as well as emotional vulnerabilities loose. He is diagnosed with a heart ailment which eventually takes his life in the end. He is struck at the middle of life, left alone to get onto another new phase. Insecurities and doubts suffocate him since there is no vent available. He spends quite a bit of his time in the garage daily. His repetitive monotonous activities leaves him high and dry with no escape from emotional distress. The only instance during which he breaks down is when Anita impresses on him that she needs his help to protect her husband, Rune. That is when the pressure belt is broken and he starts crying. This however has a purgatory effect on his psychological state and he is more humane in his social interactions later on.

Ordinary human behavior transforms itself to a stage where care and attention is primary during old age. The phase requires a delicate concern on the person invoking a purpose or reason for him to continue to live. This is more significant when the individual is left alone and has to continue his life in solitude. Parvaneh and family

along with Jimmy and Mirsad transfers their purpose in life to Ove's thereby giving him a reason to hold onto. Involvement in activities that excites or provides him with happiness is his way of escape from the pain induced by loss. The only strength in his life had been Sonja and his father. Both of them left him at an earlier stage and he is faced with his fears and vulnerabilities with no one to share. It is to this situation that the neighbors and the journalist barge in. The turning point of life that makes Ove back away from suicide and embrace life again. Thus, his emotional regulations take a turn whereby he dies peacefully, having even seen that coming. His death leaves no one in disgruntlement regarding his attitude or character as everyone sees the essence of the man in the actions he had imposed.

'I don't know. I may have forgotten. You start losing your memory at my age.' (Backman, *A Man Called Ove*) This is the first sign of acceptance he exhibits in the novel. This shows the decision that he has inwardly arrived at regarding the infirmities of his age. He believed that people needed a function. He always kept himself busy on this belief. Slowly he starts accepting, changing and tuning his mind to accept the fact that he is entering into a different phase. He starts acknowledging that he would feel weak or infirm in health or have a loss of memory. This is the practice that has a positive effect on his psyche when he nears his end.

CONCLUSION

Literature is one of the ways of escape from the bitter truths and actualities of life. It has been and always will be a form of therapy too, given the chance to ease the pains of living. The world of competition exists with its hassle and a lot is being spoken about the importance of mental health of youth and children and others. In this juncture, it is also important to observe the psychological

well-being of the older community. Maybe the fact that they have almost covered a good part of their life is one of the reasons behind the partial negligence. But it should also be noted that it is at this age that they face the most difficult mental challenges like amnesia, dementia, hallucinations and the like. During this phase they require total affection and care which would help them cope with all the challenges alike and lead their lives forward.

"Last scene of all that ends this strange, eventful history, is second childishness and mere oblivion. I am sans teeth, sans eyes, sans taste, sans everything." (Shakespeare) Shakespeare's lines illustrate the idea that anything or anyone nearing the end goes through the childhood again. Everything that happens is a mere repetition of what happened in the past. This signifies that older community requires help and support while they enter into the growing old phase. It is time for them to receive what they have given during the time of need for their children.

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Existential Crisis In Pandemic Literature: An Exploration of the Plague by Albert Camus

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ABSTRACT

Literature juxtaposes the impact and the consequences of historical or fictional incidents with reference to certain literary movements. We cannot deny the truth that life of human beings is filled with innumerable, inevitable, jeopardous calamities and epidemics from time immemorial. History has explored civilization, death and disasters in various eras of human existence. One among them is the devastating epidemic or pandemic which has ventured from the prehistoric era to the present scenario of the modern world. Repetition of Pandemic concept can be revealed in literary discourse which can be traced from the Great Pestilence of Geoffrey Chaucer's The Canterbury Tales and in the 20th century literature, The Plague by Albert Camus can be considered as the best illustration of pandemics. Existential way of survival is manifested from the human essence and his response to such inevitable circumstances. The purpose of this paper is to analyze and explore the insights of the existential crisis such as anxiety, bad faith and authenticity and its reflection as well as the illustration from the pandemic novel.

KEY WORDS: EXISTENTIALISM, EXISTENTIAL CRISIS, PANDEMIC LITERATURE, ANXIETY, BAD FAITH.

INTRODUCTION

"The unexamined life is not worth living."-Socrates The moment when an individual examines the meaning of his life and gets affected by its contemplation encounters the dread called Existential crisis. Major loss and death induces existential crisis in an individual. In the pandemic times, the case is quite serious, as the existential dread becomes a cause of throng but not of an individual alone. During this existential crisis, an individual tries to decide on his own, his actions or to cease those actions. He opts for freedom while enduring existential crises in his life. On the whole anxiety becomes one of the major outputs of existential crisis. This in a broader sense can be called Existential Angst. The turning point in life leads to such angst. This quality of angst moves towards abstract features of emotions, such as alienation and insignificance of existence in the society. The concept of pandemic or epidemic is often collaborated in literature especially in the modern times. Titles related to the

pandemics are found not alone in the scientific genre but also can be found and analyzed in philosophical aspects such as in existentialism. Albert Camus, an atheist philosopher denies the concept that the meaning or purpose is predestined, but considers that the decision and the plan are done by an individual out of his own will.

Exploration Of Existential Crisis: Camus in his pandemic novel The Plague has juxtaposed the jeopardous condition of the city called Oran in Algeria, which is affected by a plague. It is identified by them after several days. The travel of the plague leads to the existential crisis, as people start experiencing heavy loss of lives, shortage of food and dominance of police. Dr.Rieux, a loyal physician to dwindle the effect of the plague, strives to the extreme. The colleague of Dr. Rieux is Jean Tarrou who is well-defined but an inexplicable character, tries to reason out with humanity and convince Rambert, a journalist, not to flee to Paris. Paneleoux, the priest in the spiritual aspect claims the plague to be the pestilence sent by supernatural entities, and all the sufferings are only due to the anger of God (Albert 1961).

Bad Faith And The Freedom In Existence: Deceiving oneself is the best definition of the existential phenomenon 'bad faith'. Jean Paul Sartre claims that human beings do not exist in an exact manner in which they are ought to live. (Thomson) It is because our worldly thoughts

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impact our consciousness of freedom and makes us think about responsibility. Paneloux, the priest, denies thinking logically and refuses to go to hospital when he falls sick. This represents bad faith because he acts to encourage one particular set of emotions or feelings as if impressed by another. We can willingly accept that bad faith means to lie oneself, in the situation that we can differentiate the lie to one from lying in common (Cox 2020 & Gulbis 2020).

Camus describes the city of Oran and he points out the features and qualities that lack in Oran. He tries to reveal the individual's connection with the environment. A modern town according to Camus is a mystical prototype of death, alienation and exile. Most of his novels have dealt with the concept of death especially in *The Plague*. The Plague manifests the bitter reality that it has no figurative similarity for the indignity inflicted upon humans by humans. Camus has invented the diabolic nature of man who emulates the torments of life and who accepts the monstrous pandemic and tries to escape fear by taking refuge in calamity. Protagonists of *The Plague* remain to the feel of insecurity which makes them to have unity among them (Picon 1957).

Freewill And The Fear Of Death: Human beings regain balance of themselves in the troublesome struggle with death. The freewill in him germinates to start a fresh life. Dr. Grand vows to start a new life after the epidemic and he struggles with the illness. The free will can be revealed in the character Grand and finally he succeeds. Anguish is the state that arises before fear. It is awareness that we have choice. In a simple way, fear of being feared is what we call Anguish. Bad faith plays as a remedy for anguish. It paves the way to escape fear. The person who struggles with death for him all sufferings ends up in futility. Similarly, efforts taken during pandemic seem to be futile but it leads to progress of the recovery.

Camus has put the optimistic aspects in his novel *The Plague* in order to overcome during hopeless times. People use their free will, the options to choose lies in front of them whether to face death or to struggle against death. Tarrou is an atheist, so he neither believes in divine entity nor in illusion or intuition. He does not find any concept of meaning or purpose in human existence. He uses logical and ethical aspects in order to overcome the epidemic situation. Tarrou neither follows any norms nor does he fall as a victim for bad faith. He has no anxiousness, fear of death or any sorrowful emotions of being isolated from his land. Though he is a stranger to Oran, he himself is an outsider to the worldly norms and bad faith. He does not fall as a prey to anxiousness, he boldly faces death. Joseph Grand, an aged man in Oran feels alienated after his wife leaves him (Jacobs 2012).

Absurdity And Meaning In Existence: Boredom is another aspect in existential crisis that can be seen in the character, Grand. He does not know how to add color to his life, his lack of interest and creating purpose or meaning enrages his wife, who leaves him, creating meaning and following the pre destined meaning creates

anxiety in one point of time. Grand faces this anxiety due to his predestined meaning whereas his wife creates her own meaning and tries to escape anxiousness by using her free-will. Grand's anxiety becomes a hinder stone for his literary career. Cottard, being a wanted accused, lives with anxiety and with constant fear of being arrested and punished. He has 'bad faith' which deceives him from being happy during quarantine only because of his smuggling. Dr. Richard has the bad faith as he deceives him by denying the fact that an unusual disease is the bubonic plague.

He procrastinates by warning the public. His bad faith leads to the loss of several lives. People in Oran feel nostalgic of the freedom they enjoyed. The restrictions proposed by the government affect them emotionally. Their routines change and their lives become more troublesome. Individual gets agitated if his routines do not change, like the myth of Sisyphus and also if sudden changes occur and disturb their mechanical life, they start rebelling. Sisyphus rebels for the non changing action of futile. The huge rock he rolls above with effort rolls down to the former position. Sisyphus does not create any anchor to stop the rock from rolling. Individuals who believe and create meaning make such an anchor with great effort in order to stop the troublesome situation to come back to the former state. The rock of Sisyphus was rolled by his absurd action. Similarly in Oran, everyone started bothering about their personal struggles selfishly. Each person considered the stress to be unique. They have the bad faith as they deceive themselves that this struggle is not a unified fight against pandemic. They do not have the tendency to share their sufferings to anyone. The Plague conveys a communal reaction to a common problem. At present it is the whole city experiencing the absurd, and the alienation of every individual is a minute symptom of the quarantine inflicted on the city completely (Sonnenfeld).

Anguish And Anxiety Of A Being: Many critics proposed that unclassifiable entity of Oran city is the real protagonist of the novel *The Plague*. It is a kind of confession as professed by Dr. Rieux. He faces absurd as Sisyphus but do not rebel against the supernatural entity, but rebels against father Paneloux for the cause of M. Othan's youngest son's death is not due to God's anger as he preached, because the small boy was innocent. Paneloux justifies his statement as the inevitable death of several innocent, make Christians in a dilemmatic state whether to believe on everything or not to believe on anything. Similarly as the rolling rock of Sisyphus, the microbe bacillus plays as a troublesome burden which may roll back anytime after reaching the height of success and peace. Though people know this fact, they with their bad faith avoid their anguish and anxiety of the uninvited pandemic again. Tarrou says that no one wastes time when one is conscious of time. Tarrou philosophically as existentialist points out that one can bring the time's awareness by involving in frustrating and mechanical routines. Whiling away time on being frustrated is not beneficial in anyway. The true meaning

of time conscious is to bring any profitable outcome out of the time availed to us (Michael 2020).

Camus in 'The Plague', conveys that the people in a plague prone zone, quarantines the whole city being aggressive to the past, agitated by the present, and tries to escape the future. We are almost like those whose justice, or hatred, is enforced to live behind prison bars. The notion of imprisonment as working time is clearly existential. And Sartre, in an intuitional analysis of sensitive consciousness, expresses of someone literally hopping out of joy as a way of using their bodily transformation to entreat up, as if by wizardly, the possibility of possessing a favorable situation 'all at a time' excluding the time for its need, temporal unfolding (Flynn 6). Michel Foucault claims that 'Time has its own viscosity' Ecstatic Temporality embodies its flow (Flynn 6) (Plato 1966).

Though Cottard and Grand are neighbors, they do not know each other. Cottard's suicide attempt brought them close. Grand is an introvert and does not deal with others' sufferings. This shows his imbalanced nature of handling time. He wastes his time by focusing on one particular aspect alone that is his literary career. He is not successful in his personal life. Cottard tries to confess his crime to Grand but time did not pave the way for their communication. His fear and anxiety stopped him from feeling free. He feels the complete isolation. Similarly, Grand feels alienated because he neither allows Cottard to talk to him nor he himself talks to Cottard. Both of them feel existential alienation, which is one of the existential crises.

Absurdity And Alienation: Dr. Rieux scrutinizes Tarrou's philosophy of human existence and analyses to whom the plague attacks. According to Rieux, Joseph Grand is an innocent and harmless character, and he couldn't accept that such an innocent man can ever fall as a prey to the plague epidemic. None could ever draw meaning for the deadly epidemic. It is an absurd rock of Sisyphus. It falls on anyone, good or bad, moral or immoral, perfect or imperfect. Epidemic is impartial in choosing its victim. Father Paneloux considers death to be an inevitable part of life that everyone must rebel against. An asthma patient of Dr. Rieux chooses to locate time by counting peas in a balanced speed as *The Last Leaf* by O. Henry. This reflects Tarrou's philosophical concept of avoiding the waste of time. He believes that heavy routines make one overcome the frustration. Asthma patient's deeds of wasting time are absurd and meaningless (Serge 1961).

Similarly Grand tries to write a manuscript without any flow. Such thought too is absurd and meaningless. Grand chooses and appreciates idealness, he did not stick on to that action alone but he tries his level best to help struggle against the deadly epidemic. Camus's tragic concept matches the situation of America. Sartre argues that the novel totally comprises the struggle against divine source or heaven for representing "ideal" circumstances of captured France's revolt against

Nazism. He has blended humanity and evil together. Such activity becomes a betrayal of the real situation or condition of human's struggle to attain victory. American context with natural set is revealed in his allegorical novel *The Plague*.

It is an ailing component in Camus that is awfully felt in *The Plague*; the audacity which rises up to ultimate height and inexplicable failure, love for humans as they are, and a certain faith in human, in spite of several drawbacks which are never considered as a moral faults (Dobrovsky 19). Camus wrote the novel during the war and he published it in 1947 as the first French novel as soon as the war came to an end. It is sensible to represent confinement by another, as it constitutes anything that truly exists in such a way that which does not exist... This is the quote that Camus initially prefaces from Defoe's quotation which manifests the allegorical sense with the blend of historical aspects and social complexities. Camus manifests the alienation in individuals that is very much profound that one could accept the cause and consequences of existential crisis, as Dr. Rieux. The novel is an embodiment of death and alienation. The quarantine camp allegorically represents concentration camp of Nazi. Initially the people of the Oran can be seen as a neutral and after the plague they feel victimized. The alienation brings the awareness of the plague. Plague itself is an allegorical representation of German troops in France. The hegemonic power system is juxtaposed in *The Plague* (Sartre 1966).

For Rieux the implications are conceptual and literary, still the text has done its influence on the reader by the abundance of terrifying gleaming images. By using the plague as a tool, Oran takes its position amidst these demonic cities (Finel-Honigman 79). In *The Plague*, the diversity of the inner sense along with the unity of a structure brings slight disappointment. To move in one direction alone, but to the edge of the limit or to take back into control the tendency of opposition (Picon 152). The expressive tools of *The Plague* are of an effective complexity. Camus' way of solving intricate problems by complicated means, that might seem at first appearance, invariably as right. What finally comes out is that, if Rieux has written a chronicle, Camus has written a novel; that *The Plague* is not an existential path in literary outfit, but a victorious artifice (Moses 428).

The characters in the allegorical novel *The Plague* reveals the several existential crises. The plague as a rolling rock of Sisyphus and as a representation of German troops dominates with huge power and grabs the mechanical easy going life of people. Existential crises are inevitable and anxiety occurs for certain, especially during the problematic situations like pandemic. Human emotions ebb and flow like waves according to the reverberation and disturbance in routine. There are several ways to tackle such situations. Bad faith or self deception can be used in a positive way and for a positive purpose, to overcome anxiety. Due to some reason like epidemic situations or war complications, alienation is dealt with

in mass. It becomes an existential crisis, not alone for an individual but for the community as a whole. The best method to overcome the alienation is to communicate with others, the problems or any situation that one could not face alone.

CONCLUSION

In the novel *The Plague*, the metamorphosis of the human emotions from meaningless to meaningful that is absurd to logical, rebelling Sisyphus to accustomed individuals by the awareness of the inevitability of catastrophe can be seen. Dr. Rieux accepted the fate after rebelling and investigating plague and the quality of humanity. Tarrou turned into the pre eminent ethical preacher from an outsider who came just to observe Oran. Some characters in the novel try to escape whereas some try their level best to fight against the epidemic with zeal. Dr. Rieux succeeds, but his sick wife dies before their reunion. Father Paneloux turns from a traditional and structuralist Jesuit priest to a postmodern doubtful investigator of the existence with reference to divinity. Thus, existential crises are inescapable from human life. Each individual has to cross this phase in one way or the other during their lifespan.

Individuals' trials and tribulations are dealt with existential crises and thus lead to the transformation from an absurd rock to a meaningful sculpture. Therefore, existential crises pave way for the metamorphosis of human beings and their existence. Individuals become free to choose in life and try to comprehend the meaning of life logically and with probability. Existential crisis brings maturity and the awareness of existence and acts according to the meaning either with the belief that everything is predestined by God, or with the belief that is destined but to create one's own destination. According to Sartre's concept of existence precedes essence. Dr. Rieux's action and his manifestation of existence reveal his essence. Similarly, Tarrou and Paneloux expressed their free will in their existence and finally their essence proved who they exactly are. Though everything seemed to have come back to normal after the plague, the anxiety of Dr. Rieux as a physician, about the bacillus microbe and its effect remains in him.

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A Critical Analysis of Kavita Kane's Karna's Wife: the Outcast's Queen –A Humanistic Approach

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ABSTRACT

Indian Mythology is a foundation of Indian culture. It bestows lot of male and female characters who are considered to be the great examples for the society. Women are commonly known for their multidimensional nature and their sacrifice for the welfare of the family. Many female characters are given less significance in Indian mythology. Indian contemporary mythological writers like Kavita Kane and Chitra Banerjee Divakaruni bring out such female characters and their important role to light. This paper analyses the different faces of the character Uruvi, the second wife of Karna from Kavita Kane's Karna's Wife: The Outcast's Queen. A humanistic approach to the character of Uruvi brings out the noble human capacity within a person to overcome hardship, pain and despair. Thus, this paper attempts to analyse the character of Uruvi and her active role as a pillar of support to Karna and his family.

KEY WORDS: MYTHOLOGY, WOMEN, HUMANISTIC APPROACH, SACRIFICE.

INTRODUCTION

India is known for its culture and tradition. The Mahabharata and the Ramayana are the two main epics of India which contains stories of gods and goddesses, courage, treachery, adventure, compassion, sacrifice, bravery and love. The enigmatic characters of Indian mythology teach morals, ethics and values to the modern society through their life experience. There are many life lessons can be learnt from each and every characters of these epics. Modern day writers such as Amish Tripathi, Devdutt Pattanaik, Kavita Kane, Chitra Banerjee Divakaruni, Ashwin Sanghi, Anand Neelakandan and Ashok Banger are the notable mythological writers who are known for reinterpreting and modernising myth.

Modernisation in Indian mythology through retelling is a new genre focuses on different perspectives of epics through the eyes of lesser known characters and their significant role in helping great heroes. Undoubtedly, women were played a prominent role in shaping great

heroes and acted as a pillar of support to the legends. But their unconditional love and sacrifices are not being highlighted in Indian mythology. Since the other historical events and male characters are more dominant in the original versions. Women are in general known for their multidimensional nature. As most of the women are kind, loving, and caring, there are many women characters with good qualities and great skills were existed in the ancient times. Unfortunately, such women characters are not given much importance. The modern day mythological writers bring such characters to limelight.

Kavita Kane is one among them. In this paper, Kavita Kane's first notable mythological fiction Karna's Wife: The Outcast's Queen, the character of Uruvi, Karna's second wife, and her different faces of life is analysed. Kavita Kane is an Indian writer and known for writing mythology fiction. She is popularly known for feminist approach in Indian mythology bringing into attention the much-neglected women characters. All her novels are women-centric and the representations of women characters are unique. Karna's Wife: The Outcast's Queen is her debut novel and is one of best-selling fiction among her six works. This novel tells the extraordinary story of Karna, the unsung hero of the Mahabharata, through the eyes of his wife Uruvi. It revolves around the character of Uruvi, a Kshatriya princess of Pukeya, gets married to a Sutaputra, low caste Karna, and the consequences that

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follows. The writer has portrayed her as an extraordinary woman who takes decisions boldly listening her heart and ready to face the consequences with courage.

The character Uruvi is the princess of Pukeya, the only daughter of King Vahusha and Queen Shubra. The inner and outer beauty of Uruvi has been best described by the author in the novel as “An heiress to her father’s legacy, his intelligence, and her mother’s flaming beauty... Though the burning fire in her eyes, the warmth of her smile, and the passion with which she articulated her thoughts were enticing, she was too spirited to be restrained, too proud to be cautious, and far too forthright to think of the consequences of her actions” (Karna’s Wife 8). This paper analyses the character Uruvi, princess of Pukeya, who is an optimistic girl with great skills, knowledge, abilities, and mental strength. She has been portrayed as a woman to have high self-efficacy who has confidence in her own abilities (Kane & Kavita 2013). During her childhood days, she seems to be an inquisitive person who is intellectually curious and eager for knowledge. She likes to inquire about many things and asks questions. This innate nature has driven her to learn many things. Thus, she excels in everything such as mathematics, astronomy, herbal gardening, horse riding, ayurveda and healing.

Kavita Kane has portrayed the character Uruvi as an efficient woman who performs all her roles perfectly. Being a daughter to King Vahusha and Queen Shubra, she never fails to hold her values by making their parents proud. She has always been a moral supporter and motivator to her husband Karna. As a daughter-in-law, she has always given much respect and love to her in-laws Adhiradha and Radha. She always understood the plight of Karna’s first wife Virushali and her children and took care of them with care and maturity. As a mother, she teaches her son Vrishakethu all good qualities and morals. Uruvi is an inspirational woman and a best role model for all women. Through her character, the modern women inherit the good qualities and the importance of self-confidence and responsibility (Viji 2020).

Mcleoud, in his article in *Simplypsychology*, states that “the humanistic approach is a perspective that emphasizes looking at the whole person, and the uniqueness of each individual. Humanistic psychology begins with the existential assumptions that people have free will and are motivated to achieve their potential and self-actualize”. The character of Uruvi is a perfect example for this approach. She is unique in her own way. She brings out her full potential by exploring herself in different areas of learning even at the young age. She has good interpersonal skills that help her to connect with people more easily. It directs her to have good rapport with everyone after her marriage with Karna. Her positive approach fetches good name in her new family.

Equipped By Education: Brigham Young, a religious leader, emphasize the importance of education for women quotes “You educate a man; You educate a man. You educate a woman; you educate a generation”. The role

of education for women is necessary since it will help them to become better individual to nurture children and educate them towards right direction. In Karna’s wife, Uruvi, as a princess, had the liberty to learn and allowed to Gurukul to educate herself. While girls of her age are groomed to become dainty princess, Uruvi saddled her horse each morning to ride to the Gurukul where she spent the day immersed in the world of medicinal herbs and other remedies. She tries to be perfect in whatever she is good at, which is music and art. She has blessed with an unusual gift that of healing. It was not sandalwood and herbal paste that worked wonders for sickly skin and aching bones. But it was her cool, soft touch of her hand that worked marvels. During the Kurukshetra war, her education was in great help at the right time as she stayed near scarred battlefields, nursing the torn limbs and bloodied bodies of wounded soldiers. She is a woman with good heart who witnesses the curse of war of seeing the injured and dying soldiers in the battlefield.

Uruvi raised a question to his father that “How can you feel so triumphant when you have hurt and killed so many” (Karna’s Wife 16). Uruvi is a lovable queen with tender heart and pure soul. She had done her immense contribution of curing many wounded heroes and soldiers with her tender smile and caring touch. During the ancient times, only men are allowed to participate in wars of killing thousands of soldiers, whereas women are allowed only to cure the wounds of warriors with gentle care. Uruvi’s education of medicinal herbs helps in treating thousands of injured and dying heroes. Education for women is strictly prohibited except for princesses in the ancient era. In the recent times, education is common for all. Women excel in every field than men. Women are by nature blessed with an innate desire of creativity, love and sacrifice that will help them to achieve in any field and makes them greater than men. Learning is a process in human’s life. Each and every person life experiences mould them and drive them to attain self-actualization in the path of life. Education is an important aspect that plays a major role to bring out the full potential of oneself. Uruvi serves as a best example of how education helps her to realize her strength and weakness and brought out her potential. As an educated woman, she has grown up as a responsible woman and helps in serving the humanity.

Woman As A Decision Maker: The character Uruvi is a strong and brave girl who never hesitates to question the wrong social norms. She is a confident woman accepts herself for who she is, all her flaws and is happy to embrace her imperfect self. Her self-confidence has evident through the important decisions that she took in life. She is a self-actualized person and never easily gets influenced by the judgemental society. During her Swayamwara, she is expected to marry Kshatriya Arjuna. But to everyone’s shock and amazement, she rejects Arjuna and marries a Sutaputra Karna. While she expresses her love for Karna to her parents, after few arguments they finally grant her daughter’s wish. Because they have a strong faith on their daughter and her decisions as she never fails to justify her decisions.

After marrying to Karna, she faces a lot of humiliation as Kshatriya queen being married to a Sutaputra. But she manages everything easily and faces the consequences with strong heart and gives sarcastic replies with a smiling face. Initially, she finds herself into trouble as her in-laws home is completely different from that of her.

Still, she changes the negative atmosphere with her positive attitude and unconditional love which fetches good name in her new family. Uruvi, even though born as a Kshatriya queen, dedicates herself completely for the welfare of the family without any hesitation. She proves to be good woman who tries to break the barrier of misunderstanding among family members by connecting with them. She serves everyone with all her heart and soul. Uruvi expressed her parents about her future with Karna after marrying him. She said “I am looking forward to my new life. I shall live in the home of the man I love, looking after him and his family. There will be enough strength in me to be his wife and I shall be proud of that” (Karna’s Wife 24). Her words clearly depict the kind of love she has for Karna and his family. She has mentally prepared herself of entering into a new family which she considers her own choice because of the love she has for Karna. Not only through her words but also in reality, she lived as a responsible and lovable woman.

Uruvi always follows truth and develops a righteous thought process. Hence, she always tries to deviate Karna from the wrong companions Duryodhana and Saguni. She has done her best to direct him towards the right direction which Karna fails to understand. She is a strong girl both mentally and emotionally. She has a noble human capacity to overcome pain and despair. After the death of Karna, she hesitated to go back to Pukeya kingdom. She remains strong to support her in-laws family who are in broken state of mind after the loss of their beloved son Karna. She has given them strength and courage and she felt it is her duty of her to support them in the absence of Karna. She became a self-realized person who understood the truth and reality of life.

Self-realization is the truth of who we are, what we are – the realization that we are not the physical body, the physical form that we believe ourselves to be, but the energy within that physical form that gives us life (“Realize the Truth”). Karna’s death has transformed Uruvi completely and revealed her the meaning of self-realization. Hence, she forgives everyone including Kunti, Karna’s real mother, the Pandavas, the Kauravas and whoever is a cause of her husband’s death. As a self-realized person, she becomes more aware and tactful in understanding the situation which is not in her control. She kept her emotions under control and stop reacting to everything instead starts responding to the situation. In every aspect, Uruvi has shown her unique ability to handle toughest situations. She is a perfect woman and acts as a role model for every woman. The life lessons of the character Uruvi are the need of the hour for the modern women.

Woman As A Motivator: The character Uruvi is good wife to the tragic hero Karna who feels lucky to have her in life. She falls in love with him at the first sight during the archery tournament in Hastinapur where Karna was humiliated for being born as a Sutaputra though he is a great archer like Arjuna. But Karna has won the heart of Uruvi. Being a brave girl, she boldly opened up her feeling and love for Karna to her father King Vahusha. She said “what will I gain if I marry a man I don’t love and lose my soul? With Karna, I will gain my life, my soul. I love him. I love him for what he is. I love him for what he will be.... I shall live my life simply. When I am an old woman, I shall look back on a happy, peaceful life which I dared to choose and live the way I wanted to” (Karna’s Wife 24).

Uruvi is a woman who takes decisions listening to her heart than mind. As a princess of Pukeya, she further goes to the extent of breaking societal norms to marry low caste Karna for the unconditional love she has for him. Till end she carries the same love for him even after she knows his flaws. She completely aware of his strength and weaknesses and understands his emptiness in life which is created by the society of facing several humiliation for being born in a low caste clan. The ill-fated man continuously struggles throughout his life to prove his potential as a great archer. Uruvi as a wife motivates him with positivity and struggles to fill his void through her love. She reminds Karna about the wrong companions Duryodhana and Saguni who manipulates Karna by using his weakness. Though she knows all her efforts are vain still she remains hopeful and continuously motivates Karna till end.

Uruvi is the only one who brings hope and light to Karna’s doomed life. She faces the same humiliation from her royal friends for being married to low caste Karna. But she never takes it to heart since she loves her new family unconditionally. When Yudhishtira visits her to take her to Hastinapur, she said more calmly “No! This is my home! This is Karna’s home; This is our home with memories in every corner! This is my sanctuary” (Karna’s Wife 298). Her true love for Karna remains the same even after his death. She remains with his family and done her duty as a daughter-in-law on behalf of Karna. Kavita Kane has portrayed Uruvi as a divine feminine who has all sorts of good qualities which every woman can learn from her and considers as their role model. Uruvi is a woman who focuses on positivity than negativity in every sphere of life. There is a popular saying that behind every successful man there is a woman. Uruvi is such woman who is the backbone of the great warrior Karna and the reason for his happiness in his ill-fated life.

CONCLUSION

Maya Angelou, an American Writer, quotes “one isn’t necessarily born with courage, but one is born with potential. Without courage, we cannot practice any other virtue with consistency. We can’t be kind, true, merciful, generous, or honest”. She emphasizes all human beings are born with potential. But somewhere down

the line, human beings forget the truth and lose their individuality. Hence people lack courage and strength to face the challenges of life. In particular, women are the real architects who have designed this beautiful society. To be born as a woman is gift of nature who sacrifices their own dreams at times in order to help the family to pursue their dreams in life. When a woman is subjected to lose her individuality, it will not only affect the happiness and peace of her but also the entire family. The ability to motivate others and leads them in the right direction of life is an innate nature for women.

In family, women are the motivators who fuel everyone with positivity, guide them in the right direction, and make them realize their dreams. During the dark hours of life, woman also acts as a pillar of support for the entire family. In *Karna's Wife*, Kavita Kane has very beautifully portrayed the feminist character of Uruvi as a courageous girl who brings out her full potential through her life experiences. She performs her role as a daughter, wife, mother, sister and daughter-in-law more perfectly. Uruvi unlike other women breaks the orthodox rules and questions the patriarchal society. Women have the power to change the society through her positive outlooks. Uruvi is a great example of how a woman should be. She is the woman who always stands by her husband, and has become the cause of his success and happiness. In the novel, Uruvi has been portrayed as an embodiment of love and sacrifice that makes her unique individual. She is courageous and relies highly on her

own strength that given her enough confidence to face all trials and tribulations in the journey of life. Uruvi teaches the modern women the need of education for women, the importance of taking right decisions, how to face the challenges in life and to overcome it, and the innate drive to become a self-actualized person in the journey.

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Translation Studies: Bengali Flavour Intact in English Translation of Tagore's Chokher Bali

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ABSTRACT

Translations can be tedious as it is quite a challenge to retain the originality in the translated version. Translation studies provide ample scope for a large cross-cultural impact. Various works of Rabindranath Tagore in Bengali have been translated into English resulting in global reach and recognition. One of his colossal works Chokher Bali has been translated in English by writer Sukhendu Ray. Through multiple characters Mahendra, Ashalata, Binodini and Rajlakshmi, the writer gives a glimpse of Bengali culture without disturbing the original flavour of the novel. The use of Bengali words in the English version adds a regional charm. This paper aims to study the finer nuances of translation for greater effect. Ray succeeds in highlighting the Bengali culture by incorporating Tagore's thoughts and language. The glossary of Bengali words at the end aids in ease of understanding for the readers and retains the simplicity of the novel.

KEY WORDS: MULTICULTURAL, SANCTITY, CODE-SWITCHING, SCANDALOUS, EXHILARATION.

INTRODUCTION

English literature has been enriched by numerous translations from other languages. India, a country having diverse cultures stands united by the multicultural confluence that impacts the nation. The popularity of the translated novels and short stories of Rabindranath Tagore, Munshi Premchand, Sarat Chandra Chattopadhyaya, Amrita Pritam and many other writers justify that the national and international readers are attracted to the soul-stirring regional stories. Rabindranath Tagore, an eminent figure in the creative world, became renowned worldwide when his Bengali poems, short stories, dramas and novels were translated in English.

Tagore Great Writer And Poet: Rabindranath Tagore (1877- 1941) wrote innumerable stories, songs, dramas which were later translated into many languages. According to the List of Works by Rabindranath Tagore mentioned in Wikipedia, some of his Bengali short stories like Bhikarini (The Beggar Girl), Ghat Katha (The Ghat's

Story), Byabodhan (The Rift) Khata (Exercise-Book), Ginni (The Housewife), Khokhababur Pratyabartan (Return of the Little Master), Postmaster (The Postmaster), Dena-Paonna (Profit and Loss), Kabuliwallah (Kabuliwala) and many other were translated in English (web). His novels Bou Thakuranir Haat (The Young Queen's Market), Ghare Baire (The Home and the World), Rajarshi (The Royal Sage), Chokher Bali (A Grain of Sand), Gora (Fair-faced), Chaturanga (Chaturanga) could be appreciated by the non-Bengali speaking book-lovers because of the English translations. Also his collections of poems Kabi-Kahani, Bana-Phul, Sandhya Sangeet, Thakurer Padabali, Karo O Komal, Manasi, Sonar Tari, Chitra, Chaitali, Kanika, Kalpana, Naivedya, Chayanika, Gitanjali, Utsarga, Balaka, Lekhon, Mahua, Banabani, Shes Saptak, Shyamali, Prantik, Akashdip, Rogshojay, Shesh Lekha could be relished by poet lovers all over the world because they got translated in English.

Rabindranath Tagore composed a collection of poems Gitanjali in 1910 which was translated in English in 1913. He received the Nobel Prize for it. In one of the translated versions of Gitanjali by Raghukul Tilak published in 2011, Tilak commented in the Preface to the First Edition- "It was with the publication of his English Gitanjali in 1913 that Tagore shot into International fame, and all at once came to be recognised as a great world poet. Since then numerous fresh editions of The Gitanjali have been published and Tagore's song offering has been

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translated into most of the important languages of the world.” According to Dr Raghukul Tilak mentioned in the above book, such type of literature is termed ‘Indo-English Literature’ which denotes works translated into English from Indian languages. The above term should not be confused with another similar term ‘Indo-Anglian Literature’ which denotes original English creations by Indians. A third term ‘Anglo-Indian Literature’ explains the literary creations by Englishmen in the English language about India.

Tagore's Education: Rabindranath Tagore spent his childhood days in Jorasanko, Calcutta amid comfortable care of his progressive family. However he was a lonely child as his parents were too occupied with their own work and so was raised up practically by servants. The course of his education also took him to London where he studied for some time at the University of London under Prof Henry Morley. Later part of his education was mostly self-education from the world of Nature. His poetry *My Reminiscences* has an autobiographical element describing his childhood days (Tagore, 2009).

Ray The Translator: Sukhendu Ray is a renowned name in the field of translation studies. He has translated three novellas of Rabindranath Tagore into English *Nashtanir*, *Dui Bon*, *Malancha* (web). Four editions of these novels published between 2010 and 2011 in English are held at renowned libraries worldwide. He has also translated *Jibaner Jharapata* by Sarala Devi Chaudhurani into English as *The Many Worlds of Sarala Devi: A Diary*. Also to his credit are English translations of *The Betrothed* and *Bipradas*, novels by Sarat Chandra Chattopadhyaya.

Translation An Art: Translations are never easy as the writer has to preserve the regional culture and sanctity of the original work in the new version. To retain the original flavour in the new work becomes a challenge for the translator. It is a tedious task to translate the dialogues of conversation between Indians in English as a lot of code switching has to be used to make it convincing. English has to be reshaped to portray the indigenous culture and the mannerisms of the local people.

Chokher Bali, The Plot: The story of *Chokher Bali* is set in the 19th century in the times when widows were considered a burden and widow remarriage was not yet accepted in Bengali society though reforms had been imposed in the legal framework. *Chokher Bali* is one of the masterpieces of author Rabindranath Tagore (Tagore 2004). The protagonist of the story Binodini is an attractive, seductive widow who has to lead a miserable life for no fault of hers. She is brought by Rajlakshmi, the hero Mahendra's mother, to Calcutta from her village. Mahendra is married to Asha, a simple yet virtuous girl. The newly-wed couple is engrossed in their own marital pleasures when Binodini lands up to break their marital bond. Binodini seduces Mahendra with her charming ways and innate intelligence. In the past Mahendra was about to marry Binodini, but he rejected the proposal without seeing her face. Asha was no match

for Binodini, a beautiful, ravishing woman in front of the plain Asha.

Mahendra was besotted with Binodini and began to fantasize and lust for her, ignoring the poor Asha. Asha discovers their clandestine affair through a letter addressed to her husband by Binodini. Her world is turned upside down and she couldn't believe that her best friend Binodini who she calls Chokher Bali could do this to her. Even Bihari Mahendra's dear friend could not make Mahendra understand the gravity of the situation he has created by voicing out his love for Binodini. Mahendra shouts at Bihari, "You suspect that I am in love with Binodini. What absolute rot. I am not in love with Binodini and for heaven's sake you don't have to be my watchdog. On the other hand, I warn you to be on guard... allow me to be outspoken. I accuse you of being in love with Asha (119)."

Rajlakshmi repents her act of sympathy for Binodini and complaints no end for the calamity. She even reprimands her daughter-in-law Asha for being too simple and unattractive. She blames everyone for the course of events including Binodini, Asha, her sister-in-law Annapurna and Mahendra. But she does not realise that it is the fault of her upbringing as she has made Mahendra a spoilt child succumbing to every demand of his. Mahendra uses his manipulative actions to torment the naive Asha. When Asha declares that she wants to go to Kashi to meet her aunt Annapurna, Mahendra is happy that he would be able to spend more time with Binodini. He smiled and said, "If you must, you must then. But what will you do if your husband goes astray once you take your eyes off him (130)." His ill-intentions are conveyed through the above lines. Mahendra showered his love on Binodini in the absence of his wife. He poured constant attention on her and waited for her eagerly. When he expressed his love for Binodini she replied, "Love is a commodity that I had not been showered with in my life. So why shall I deny any offer of love."

The newfound love made Mahendra ecstatic. Tagore weaves the magic of crazy love through his words which Ray translates aptly, "As he strolled on the roof experienced a great sense of exhilaration. That he was found out by Bihari brought a strange sense of liberation. There was an element of ignobility in clandestine affairs. Mahendra had no intention to create a false image of himself as a saint to the outside world." Binodini is the temptress who devastates the marital life of Mahendra and Asha, as she herself could not enjoy the pleasures of married life. Though she plays the role of a vamp, she has multiple shades. She feels guilty and her actions and repents for her misdeeds. Her agony and worry for her future with Mahendra is evident in the following lines, "She shuddered at the very thought of the daily strifes that were inevitable between them, in this wretched dark hole that was her home now,

where she lived as a castaway from the society, trying to hold Mahendra at bay. This viper who with its salivating tongue was lasciviously trying to coil its abominable

body round her was her own creation. And, who can now get rid of it for her." She even tries to seduce Bihari to accept her as his bride. She is hell-bent on obtaining a happy life but is unable to coerce Bihari who is a man of principles. Binodini and Mahendra elope to create their world of happiness but they are unable to do so because of repentance. Binodini longs for Bihari's forgiveness and waits for his company each moment. At last Bihari forgives her and is ready to take her as his wife. But Binodini refuses for marriage as she believes she is unworthy of Bihari and decides to go to Kashi with Annapurna to lead the rest of her life in peace. Binodini was able to visualise her despicable fate if she embraced Mahendra's love. She decides to take her own stand. She is a hardcore feminist and refuses to bow down. She fights against the societal prejudice, her own way by shunning the ill-fated love. She is not ready to be a mistress to Mahendra.

Gender Discrimination: Tagore was able to bring forth the sensitive topic of gender discrimination through this controversial novel. In the Indian patriarchal setup of the 19th century, it was not at all uncommon for men to have extra marital affairs, but for women it was considered a blotch on their chastity. Widows were not allowed to even look in the eyes of men. They were supposed to live a life of oblivion. As rightly said by Michelle Sally in her book *The Fallen Angel: Chastity, Class and Women's Reading*, "When a woman falls from her purity there is no return for her- as well may one attempt to wash the stain from the sullied snow. Men sin and are forgiven; but the memory of a woman's guilt cannot be removed on earth. Her nature is so exquisitely refined that the slightest flaw becomes a huge defect (Sally, 10)." Binodini who dared to be different and wanted to lead a happy existence was ostracized from society. She was turned away by her own aunt, friend, family and relatives as she revolted against the injustice meted out towards widows. In a research article by Nitin Gohad "Gender Discrimination in Mahesh Dattani's *Tara* in the journal *Cenacle*, the extent of gender discrimination in Indian society is brought forth through the following lines, "The basic premise of the gender studies is that the civilization is pervasively patriarchal. it is male- centered, controlled and is organised and conducted in such a way as to subordinate women to men in all cultural domains (129).

Literary Devices: Code switching particularly the inter-sentential type is used in the translated version of *Chokher Bali* by Sukhendu Ray. This takes place within the clause or sentence boundary borrowed from the original language. In a research paper by Dr P.D Nimsarkar in the journal *Cenacle*, the importance of code mixing and switching to lend an authentic touch is stressed upon. "Code mixing and switching is a stylistic device very popular in the literary field, particularly among the creative writers though critics.... During the process of assimilation the code mixed and switched elements are transliterated keeping in view the language to which they belong. In Indian writing in English this trend continues phenomenally (15)."

In *Chokher Bali* there are various Bengali words used in the English version like Babu, Bouthan, Chaitra, Didi, Ekadashi, Kakima, Koi, Kurta, Mashima, Punkha, Pishima, Sefali, Shehnai, Thakur-po, Topse, etc. Another arduous task for a translator is to convey the author's thoughts and feelings accurately in the translated work. To exhibit love and closeness, Indians shorten their names to form nicknames. This trend is used in the Bengali version and used in the English novel too. Mahendra is shortened to Mohin and Asha to Chuni. A conversation between Mahendra and his aunt Annapurna reveals this. Annapurna answers Mahendra's call, "Oh, is it you Mohin? Come in." Tags are also used in conversation. The Bengali cultural flavour is kept intact through at-length descriptions of Bengali food like Koi fish, Topse fish, paan. Annapurna offers Mahendra a paan through the following words, "But your paan is kept as usual in my room."

Bengali attire like Kurta are used such as, "Mother, can you please take out my silk kurta and my fine crimped dhoti." Names of Bengali months like the name Chaitra as well as Bengali words for calling relatives Mashima, Pishima lend an authentic Bengali flavour and tone to the novel. The glossary of words at the end of the novel alleviates the difficulty of the foreign readers and help them absorb the final nuances of Bengali culture through the meaning of the words. The natural flow of Bengali language is transferred in the English version too as it does not sound alien to the English reader as they can well absorb the culture, ethos and psyche of the Bengali people in this novel. Even the title of the novel is not changed which imparts a rich connect with the Bengali culture.

CONCLUSION

It can be concluded through the various examples quoted from the translated novel *Chokher Bali* by Sukhendu Ray that the translator has been able to depict the Bengali culture, traditions and the orthodox social setup in the plot with expertise. By incorporating Bengali words and phrases the authenticity of the original novel has been restored in the English version. It is thereby proved that the translated version does not dilute the strong undercurrents of emotions and feelings as present in the original novel by Rabindranath Tagore. The effective use of code switching techniques like tags and inter and intra-sentential variety could create an ambience of Bengali household and Bengali ethnicity. The novel was also studied through the angles of gender discrimination and feminism.

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On the Technology For Classes Techies Student Engagement in Language Class

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ABSTRACT

When the Pandemic threatened to bring the whole teaching learning scenario to a complete halt, technology with all its might came to the rescue. Transition from physical classrooms to the virtual mode was not an easy one. Learners who were always fiddling with gadgets to be active on social media and gaming were asked to continue learning through the same gadgets. The pedagogical structure changed its form as the role of a teacher changed to a facilitator. Content delivery for virtual mode needed strategic planning, which involved students' participation. As it is believed that the ratio of teacher talk to that of student talk should be of 20:80, to overcome the psychological barrier, lesson plan was developed with the scope for the pupils to be self-motivated by participating in brainstorming sessions, online polls, vocabulary games, quizzes, word webs etc. This paper will concentrate on the teaching-learning structure which involves the different online tools of teaching used to smoothen the process.

KEY WORDS: ONLINE ACTIVITIES, STUDENT ENGAGEMENT, INTERACTIVE LESSON PLAN, STUDENT MOTIVATION.

INTRODUCTION

Objectives

- To understand the need of technical students in English Language virtual class room.
- To understand the need of pedagogical shift in English Language virtual class room for engineering students.
- To plan content and teaching learning process according to the needs of engineering students in this digital transformation of education process.
- To explore various ways to use online tools to keep learners engaged and motivated.

The Pandemic of COVID 19 was the unprecedented event that threatened to cripple the world from all quarters. While the virus brought everything to a halt, the education sector was something that was mightily affected by the virus. Books replaced phones, tablets and laptops. The teacher turned into a virtual facilitator teaching subjects with the help of online materials, ppts and videos. Though

the sudden change did offer many difficulties, it opened up a new vista of online learning which was till then shrouded in oblivion. The challenges were immense but the new ways and opportunities were even bigger. This time provided an opportunity for the educational institution to fortify their technological infrastructure. Government of India also took many initiatives for the benefit of the students and the teachers by providing access to many online libraries and MOOC courses like SWAYAM, NPTEL, NASSCOM etc. Accessibility to foreign courses offered by foreign universities through edutech platforms like COURSERA etc. As English teachers of an engineering college, it was difficult for us to cope with the change but nonetheless internet helped us to learn the tricks of the trade in a much smoother way. A whole new virtual world with Kahoot, Quizizz, Padlet etc. saved our days.

Pedagogical Shift From Keats To Kahoot: For an English teacher the pedagogical structure is never restricted to using only a chalk and duster it involves weaving together stories, anecdotes and many other ways with a deep personal touch. It is a part of Humanities which seeks to "irrigate the deserts that our lives have already become" (Lewis). In spite of the onslaught of the virtual tools, English teachers are doing a fabulous job by melding the world of English with the virtual world. The use of virtual tools in the engineering colleges was restricted to language laboratories but with the pandemic,

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the rules of the game changed and different kinds of experimentations began. The online mode brought about many innovative tactics which were earlier not even thought of.

Interactive Lesson Plan: English language teaching in Indian classrooms has undergone various changes since the period of introduction of English language as a second language in Indian education system. Different approaches and methods were adopted in due course of time to include English in the academic structure. Covid situation enabled all institutions to think about learning outside of the traditional class model. It opened ways for many new challenges in classroom itself for the young techies, and even for the facilitators to train them for the upcoming challenges in new normal. Though the pedagogical shift with digital transformation was inevitable for the whole educational process in these unprecedented times, the alarming factor was “How to plan and organize virtual class room interaction?”.

Though it was understood that making use of available online tools and resources for teaching learning process can be continued, the concept of understanding the needs of the learner and planning accordingly to achieve the goal of attaining objectives and course outcomes at end of transacting the content was the real challenge. To address the needs of students for the virtual class, content was divided according to the intellectual levels of the students while attending online classes. Interactive lesson plans were designed for our students to keep them involved. Lesson-plan for virtual class room is divided with segments like –brainstorm session, introduction of the content, student interaction and recapitulation. Online tools were used for every aspect of the class interaction (Jena & Kumar 2020).

Student Engagement and Online Activities: Content was introduced with a brainstorming session to enable students to connect themselves with their previous knowledge of the concept, for which online tools like “Answer Garden”, “Socrative” “Padlet” etc., were used. With help of these tools students were asked to answer the question posted before them and screen could be shared and made visible for whole class. All the answers given by individual learner were displayed on the page. “Answer Garden” is a visually appealing tool where the answers look like a bunch of flowers clubbed together. Even the simple google chat or the Microsoft teams chat box were also used to elicit answers from the students thus ensuring their participation in the classroom. These tools motivated the students by making them feel connected to their peer group and shedding the feeling of alienation which often hounds participants in an online class (Jena & Kumar 2020).

Teachers doled out the content with help of various online resources like You tube videos as well as videos created by the faculty members using various online tools like ‘Screencast-o-matic’, ‘Flipgrid’, ‘Screen-o-matic’, ‘Presentation Tube’, various online language sites, online language groups. Even some teachers “created videos and

podcasts as well as interactive flowcharts, screencasts, and Voice Threads. Students appreciated instructors who understood that the web is an audiovisual medium and were willing to put the time into creating content that fits the medium rather than simply transcribing their face-to-face lectures into long text documents” (Orlando). These efforts were deemed important as they were thought to improve various language skills like Listening, Speaking, Reading and Writing.

Online tools like ‘One Note’, ‘Microsoft White Board’ allowed students to write and participate in ongoing teaching process as they used to do in physical classes. Various LMS portals and platforms like Zoom, Microsoft Teams, Google Meet, provided various options like “break out rooms” for learners to continue discussion in groups and to use academic language to ask questions and explain, elaborate on, and discuss complex ideas. Some of the teachers in the western countries used “escape rooms” for teach concepts to the students. Students would be virtually locked inside the “escape rooms” and they were supposed to find their way out by solving puzzles in the “escape rooms”. Students were collaboratively worked to solve various puzzle thus giving a fillip to their teammanship (Jena & Kumar 2020). Language games using online tools like Quizzes, Kahoot, Quizlet, Google forms acted as catalyst to keep the class lively by enabling students to participate in the ongoing virtual classes. Immediate score displayed and active participation by peers motivate other students also to participate actively. Vocabulary enhancing tools and websites like Dictionary .com, Word Web, Visuwords, Thesarus.com, onelook.com, editorial words.com helped students to learn new vocabulary and use them in real life contexts.

Learner Motivation: Apart from regular course work learners were asked to meet virtually to take part in a debate, group discussion, Jam sessions, book reviews and present their opinions. News reading was also majorly followed so to motivate learners to improve their reading and speaking skills alive and improve them even in the virtual mode. Activities like report writing, travelogue writing, resume writing, essay writing etc., and submitting them online through Whatsapp, email, Google Classroom” motivated students to be active and explore more language than in physical classes. As online resources are available abundantly to the learners. Government initiatives to keep all the online resources accessible to the learners in various platforms like NPTEL-SWAYAM, National Digital Library etc., and edutech platforms like Coursera, Edx enable learners to explore various articles and courses from international universities to enhance their language skills.

Apart from these activities and resources assessment and feedback also motivates student to be activity in online classes. Day to day formative assessments conducted by using google forms, feedback collected by using online polls like Mentimeter etc., helped academicians to modify and change strategies in creating content for virtual needs, planning time table, student involvement

and interaction, continuous scope for students to practice LSRW skills. Learners were enabled to explore websites like “Cambridge English.org” to test their language skills LSRW individually. Practicing with the sample activities given online for free and testing their improvement in each skill motivated them and improve language as per the need of the market. These online resources played major role in improving communicative English in engineering graduates to meet the challenges across the world.

Findings And Suggestions: With the implementation of the teaching learning strategies according to needs and suitability of online mode, 85% of learners felt motivated with inclusion of online activities and tools for brainstorming session. 75% of learners felt introducing various activities apart from the course work as mentioned above enabled them to overcome the hindrances in usage of language on digital platforms. These activities and presentation skills practice in online mode helped and boosted the confidence of most of the students appearing for virtual interviews in this pandemic time. Engineering graduates especially whose grooming towards communicative aspect of language was at stake due to pandemic, stated that inclusion of various online activities in the virtual mode of teaching helped them to overcome this state and face interviews and other career challenges successfully.

CONCLUSION

English language teaching threw many challenges to the teachers in engineering colleges. The teachers did not get daunted by the changes. They tirelessly worked to make their students proficient in Communicative English which could help them to get a foothold in the global market. The new normal brought a shift in teaching learning process from physical classes to virtual classes. Thus, role of the teacher changed from teaching to facilitating the students to face the challenges globally. Smart usage and adaptation of upcoming technological advancement and integrating available resources to teaching learning process will enhance learning in online mode.

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A Psychological Analysis of Protagonists in the Select Plays of Badal Sircar

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ABSTRACT

Literature and Psychology are two fascinating fields that study human soul. Literature depicts human behavior and psychology researches human behavior. Badal Sircar, a great dramatist of twentieth century explicates the inner psychological struggle of individuals in his plays, aiming to create awareness among common man about himself and his responsibility to society. Sircar elegantly portrays the adverse impact of the external factors on the protagonists who miserably fail to find harmony in their life and society. The paper attempts to analyse the psychological struggle of protagonists and illuminates the adverse influence of sociological factors on him. The paper concludes asserting that it is crucial that everyone in the society needs to understand the unavoidable circumstances, and either change the circumstance or adapt, in order to continue the journey called life.

KEY WORDS: LITERATURE, PSYCHOLOGY, BADAL SIRCAR, PSYCHOANALYSIS.

INTRODUCTION

Literature and Psychology are two fascinating fields that study human soul. Literature depicts human behaviour and psychology researches human behavior. A literary work is a product of a certain psychological condition and it benefits from psychology in terms of effectively presenting characters, expressing their moods, and bringing the reader into the psychological dimension of human reality. The analysis of a literary work in a psychological perspective brings to limelight the predicament of man.

Badal Sircar, The Theatre Man: Badal Sircar, a great dramatist of twentieth century explicates the inner psychological struggle of individuals in his plays, aiming to create awareness among common man about himself and his responsibility to society. Sircar elegantly portrays in his plays, *Evam Indrajit*, *That Other History*, *There is No End*, the adverse impact of the external factors on the protagonists who miserably fail to find harmony in their life and society (Reddy & Venkata 1994).

Evam Indrajit: *Evam Indrajit* is an absurdist play that deals with the theme of the monotony of a mechanical existence. In this play, Sircar explores the problems of middle-class people, and reflects the angst ridden modern life through contemporary situations. It displays the passion, ambition and frustration of the youth. The play delineates the predicament of modern man through six characters namely, Amal, Vimal, Kamal, Indrajit, Manasi and a character named as Writer. The play unfolds with the Writer's dilemma of creativity on the one hand and the monotonous life led by the other characters Amal, Vimal, Kamal and Indrajit on the other hand. As a conscientious and honest artist, Writer is not able to write a play because he finds life too chaotic and fragmentary to cohere into a dramatic mould and too mechanical to have any meaning. His agony is similar to the agony of the artist who is deeply conscious of the barrenness and horror of life. As Venkata Reddy points out, "The protagonist of the play ultimately meets with only despair, the key-note which is struck at the beginning itself" (59). The play is an eloquent projection of the myriad fears, tears and frustrations of the educated and culturally elite bourgeoisie of the early 60s.

When the play starts, Amal, Vimal, Kamal and Indrajit are college students and the story moves through their lives, on to the real world. They have gone through the same education, been bred in the same environment, and work for a livelihood in the same urban world of white-collar employees. But Amal, Vimal and Kamal easily glide from one role to the other in life. They function as the cogs in

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the wheel and soon drift into the humdrum existence. Devoid of any purpose in their lives, they get lost in the mediocrity of the middle class – secured jobs, marriage, children, and property – a contented life. Unable or unwilling to question anything, they accept life as it comes and lead a monotonous life. But Indrajit wants to be different. Though he fits into the roles assigned to him in life, he strikes sometimes a discordant note as the English title of the play suggests he is not “Just Indrajit” but “And Indrajit”, the other Indrajit. This clearly portrays his psychological crisis, the resultant existential crisis and the angst (Sircar et al., 1975).

Indrajit's predicament arises out of his awareness, which is alienated from practical wisdom. He tries to fight against the norms of the world, the society and the evils of society. But he is unable to adapt to the social norms or alter it, he is frustrated, and laughs at himself and states, “It's a pointless anger. It's blind. Powerless. It only beats its head against the wall”(23). The anxiety makes him an isolate. The central proposition of the existential theory dictates that existence precedes essence (Reddy & Venkata 1994). Formulated by Jean Paul Satre, the twentieth century French Existentialist, the proposition states that human beings exist first and then define themselves and live their lives in whatever way they choose, which determines their essence as human beings. Accordingly, Indrajit values his life but the anguish of being aware has become an impossible burden besides his anger at the prevailing condition of the society and his inability to do anything significantly complicates his disillusionment.

That Other History: Sircar broadens the vision of life of Indrajit in the protagonists of his other plays where they escape from condemnation due to the guilt of failure to discharge their duties to the society. Sircar's next play *That Other History* is about the escape from condemnation. The play deals with oppression, guilt and responsibility, associative and collective guilt of man's inhumanity to man throughout history. Sharad, the protagonist of the play is shocked and jolted by the revelation of that other history of the world. The play encounters, examines, exposes and challenges the day-to-day problems and the existence of man in the present war ridden scenario.

The play comprises three versions of a story with the same ending and elaborates the two kinds of gestures towards life and death. The protagonist and his wife appear in all the three versions. The play opens with a middle class couple Sharad and Vasanthi. When the couple looks into the newspaper, their attention is drawn to a short news that covers the suicide of their distant acquaintance Seetanath. Vasanthi starts weaving a story based on this incident. Vasanthi's version explicits his personal unhappiness as the cause of Seetanath's suicide. In Sharad's version, it is the inner storm that creates the death of Seetanath. Sharad's version is a complicated one. He makes Seetanath a more complicated character, a neurotic afflicted with Lolita fixation. It is a psychiatric disorder in which an adult experience a

sexual magnetism to prepubescent children. Seetanath, besides his guilty conscience, experiences anxiety about the country's moral degradation.

The third version of the play is Sharad's encounter with Seetanath's ghost. The ghost reveals that he commits suicide due to guilt complex for an unforeseen reason. Seetanath's ghost takes Sharad to the understanding of human existence beyond his custom existence. Seetanath claims that human cruelty is the other side of man's history. According to Seetanath, mere living in this absurd world is an act of passivity: “They just quietly, unobtrusively, calmly stop living” (28). He opines that by leading monotonous and humdrum life, modern men unobtrusively cease to live. When Sharad has no valid reason for his living, Seetanath explains him that he is leading an inauthentic life dipped in the world of daily routine. Like Indrajit, Sharad too suffers because of the burden of knowing. Sharad is leading a monotonous absurd life and now the knowledge of absurdity results in angst. He too decides to end his life like Seetanath but the sudden arrival of his friend Vasudev with Sharad's job promotion rescues him from the anguished decision.

There Is No End: The play *There is No End* opens with the central character, Sumanta. He is a young man whose fame and success as a writer brought a multitude of fanatics to his house with garlands to fete his accomplishments and requests for autographs, pictures and interviews. Sumanta like Indrajit with the burden of knowledge has anger at the state of affairs in the society and his total inability to do anything results in, sense of pain, maladjustment and guilt. He says, “It looks like I have traversed an endless road. Sometimes it has happened I cannot drive that line out of my head.”(9). He confides to his companion Sumathi his feeling of uneasiness and anticipates that the flaw in his character must surely signal impending doom. His anxiety rises to the level that he laments that the road in front of him stretches endlessly. This feeling of anxiety and despair is the predicament of modern man (Sircar et al., 1975).

Sumanta fears and states, “I am afraid. I have a feeling that there is some gap somewhere, some flaw”(9). When alone, Sumanta is confronted by an unnamed diabolic figure, called “The Man”. He, reluctant to state the charges against him, commands Sumanta to attend his own trial kafkaesquely. Sumanta feels isolated and perplexed and angst ridden that he attends an imaginary trial (Sircar et al., 1975). Sumanta is brought to the dock by hypnosis. In the course of unexpected trial Sumanta's personal relationships are publicly exposed and scrutinized in a mock court. All his acquaintances of past and present accuse him of various crimes. The Man assumes the role of the chief prosecutor who acts rapidly even upon the most innocuous evidence to condemn him. The Man is actually Sumanta's conscience which pricks him from time to time.

Sumanta is not an individual. Badal Sircar amalgamates the qualities of Indrajit, Writer, Sharad, Seetanath and creates a character Sumanta in *There's No End*. Like

Indrajit, Sumanta is an intellect, and an exceptional in the modern materialistic society. Like Sharad, he feels guilty for his inactivity towards betterment of society. In this sense he is a prototype of middle class men. He searches for a role befitting him in society and laments as he is unable to find anything new or adapt to the existing one. He is a rebel victim like Indrajit. He questions the existing conventions in the society. He wishes to reform the present social set up. He resists the possessive love of his mother which would prevent him from fulfilling his innate desire of revolution. He sacrificed his sincere love for realising his dream of reformation of society through politics (Reddy & Venkata 1994). But in the party he is deceived by the materialistic leaders who go behind fame and power. This sort of willing actions and the present inactions make his life futile and he considers life boring, inert and pointlessly suffocating. In the chaos, he searches for his self.

Existential Angst: The plays *Evam Indrajit*, *That Other History* and *There's No End* reveal that the theatre man with striking originality has portrayed the death-in-life attitude of contemporary man and their angst-ridden life. His concern was the pointlessness of existence compounded by a sense of associative guilt and responsibility in maladjusted persons. The study of the above plays reveals the inescapable situation of the modern man in conflict with himself and the society. The plays explore the uncertainties and incompleteness of life and depict the existential angst that contemporary man suffers. The anxiety concerning one's life due to fear, failures, frustrations, despair, and isolation form the core of these plays. The analysis reveals the crucial factors like existential dilemma of man, man's inhumanity to man, his vicarious guilt and existential responsibility which result in personal angst.

Evam Indrajit, a highly acclaimed play, is about the predicament of modern man which discusses the aspirations, failures, boredom and monotony of life experienced by the Bengali middle-class men. The inane of modern life created a feeling of anxiety and unrest. The realism depicted is the psychological realism which explores the human sub-conscious in depth. The middle-class man's inability to break out of society's chains and inability to take a risk is clearly portrayed in this. This inability of theirs to do anything worth mentioning causes great hopelessness and anxiety. Their innate desires, ideas and feelings remain unfulfilled as they are unable to think, feel and act decisively. They fail to adapt, adjust or change the contemporary state of affairs and are disgusted. The alienated intellectuals, though conscious of the futility of human existence, get disillusioned. They are rootless urban generation who are tired and exhausted because of their vain attempt in revolting against the society. Sircar, referring to the Sisyphian analogy, offers solution to the angst-ridden masses to imbue life with meaning by constructive actions to overcome absurdity.

The existential crisis of Indrajit develops into guilt complex in Sharad, the protagonist of the play *There's*

No End. Sircar points out that the actions of man are responsible for the contemporary woeful condition. The increasing cruelties of man from primitive time to the present day atomic devastations remain a source of despair for contemporary men. Though the protagonists realise their social responsibility to redress the evils, cruelties and injustices, they are passive and unable to do anything constructively. Their inactivity towards the injustices in the world denies meaning in their life and are personally angst-ridden. The guilt conscience affirms human irresponsibility and leads to the motif in the play *There's No End*. Sircar's intention is to kindle the spirits of man to self-analysis which will lead to self-realisation and self-affirmation. The self examination would cause discomfort but it would enlighten one to be conscientious and lead a meaningful life discharging one's duties.

Badal Sircar has skillfully maintained a thematic unity in the aforesaid three plays to espouse his social cause. Sircar clearly and cleverly portrays the indigenous circumstances to draw the attention of the common masses to the contemporary social malaise. All human beings have brought about the crisis and all suffer in one way or the other. Therefore, all can resolve it collectively. The protagonists of the three plays possess similar attitudes and experience similar gloominess. The unaccomplished intellectual aspirations, their failure to get involved and the resultant feeling of guilt are the essential synthesizing experiences of the protagonists. They are -prototypes- representatives of modern men.

Sircar opts prototypes rather than individuals, to effectively project the diverse problems of existence. The audience/readers identify themselves with the protagonists who are sensitive intellectuals, rebel victims and guilty of being inactive. The playwright is concerned with human values and committed to the uplift of the individual and the society, considering even the deep seated psychological implication of social conflict in an individual's life. Sircar prompts the common man to be introspective. The plays can be interpreted in such a way that the depiction of existential conflict, guilt and responsibility are to persuade the readers/audience to discover their potential and overcome their personal angst by faith or prayer or positive thoughts.

CONCLUSION

Existentialists like Kierkegaard, Camus and Sartre believe in living and fighting for life. Bringing life to their words, Sircar makes his readers/audience to understand that journey is more important than destination. A passionate desire for living, willingly shouldering the responsibility to change the things that can be changed and accepting whole heartedly the things that cannot be changed shall relieve man from his personal angst as trust matters a lot than doubts.

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On the Identity and Conversion in James Sewid's Guests Never Leave Hungry

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ABSTRACT

Identity and representation are the key areas in postcolonialism underscoring freedom from oppression. In the Canadian postcolonial context, identity politics lies at the heart of representation of the First Nations as regards their cultural and literary identity. The mainstream research studies of the culture and literature of the First Nations applies postcolonial theories on Canadian First Nations literature and takes as its point of departure “the arrival of Europeans”. Hence, the identity of the First Nations is represented through the optics of colonialism and postcolonialism. This synchronic approach either subsumes the First Nations’ literature under postcolonial Canadian literature or under a literature of lamentation, thereby enshrouding the distinctness of the First Nations’ literature. In order to highlight the uniqueness of their literature and the limitations of the postcolonial approach when applied to it, this paper examines (a) spirituality and religion, (b) Native missionaries and differing perspectives of conversion, and (c) First Nations Identity, in *Guests Never Leave Hungry* written by James Sewid.

KEY WORDS: POSTCOLONIALISM, RELIGION, SPIRITUALITY, MISSIONARY, IDENTITY, POLITICS.

INTRODUCTION

Religion and Spirituality: The Oxford Dictionary defines religion as “the belief in the existence of a god or gods, and the activities that are connected with the worship of them, or in the teachings of a spiritual leader” and spirituality as “the quality of being connected with religion or the human spirit”. According to De Plot “religion is an organized approach to the supernatural reality through human activities, which are mostly spiritual and usually encompass a set of narratives, beliefs, and practices. By giving the supernatural reality a name, we create a relationship with Him or Her and attempt to take part in this supernatural power (p 11)”. De Plot further describes spirituality as “a multiform search for a transcendent meaning of life based on the reflection of our human experience on the level of being. On this level of our existence we are conscious of our connection with all beings and with the whole of creation (p 12)”.

Hence, it is apparent that the two terms are fundamentally different and rooted in different socio-cultural environments: Christianity and First Nations’ Spirituality. Along these same lines, Love M. Chile and Gareth Simpson also point out that religion and spirituality are not synonymous. Religion is only one of the ways through which spirituality finds expression. It is a faith-based institution, through which belief systems and practices become recognizable in particular practice traditions. Spirituality, on the other hand, is an expression of the inner self that defines who we are. It is developed and expressed in many ways outside of religion, and involves the relationship between the individual, the collective and the universe (Chile 319, Cited by Chinnathambi p 61). The Canadian Encyclopaedia states that “First Nation, Métis and Inuit religions in Canada vary widely and consist of complex social and cultural customs for addressing the sacred and the supernatural” (Smith, “Indigenous Peoples”). These complex social and cultural customs provided different perspectives as regards conversion.

Representation of Conversion: Most of the historical documents available today were created by the missionaries, historians and postcolonial scholars who studied Religion. Hence the details about the conversion of Natives presented in those documents were from a non-native perspective, presenting natives either as victims of forced conversion or passive recipients of Christianity.

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These perspectives render the conversion of Natives and their identity ambiguous. They consolidate missionaries belonging to churches of different denominations into a single group and varied Native tribal communities also into a single group. This approach fails to throw light on the differences and conflicts that existed among the missionaries themselves, and separately among the converted Natives themselves. Also, the important sub-divisions that Christianity created within the native community, such as “Natives, Native Christians, Native mission workers, and Native missionaries” (Neylan, “Heavens are Changing” 6), and the roles of each of these in conversion were not investigated in detail.

In *Guests Never Leave Hungry*, James Sewid archives intensive contact between Native society and Western society. In addition, he also describes how he came in contact with the Anglican Church and became part of the church activities. His missionary activities, schooling at an Anglican church-run-school and efforts to uplift his Kwakiutl community play a pivotal role in constructing his identity. Sewid’s focus on progress and Christianity shows that he is a by-product of the “1920s and 1930s overlap of progressive and christian paradigms or discourses” (Katerberg 8, cited by Chinnathambi). His conscious choice to borrow from Western systems to improve his community may be misconstrued to paint him as an imperialist. However, in doing so, one would be overlooking the fact that his choices were his own, and that he was not the passive recipient of choices forced upon him (Chinnathambi 2017).

James Sewid, in his autobiography *Guests Never Leave Hungry* presents conversion, and the role of native missionaries in detail. He also delineates the subdivisions that Christianity created within Native communities/tribal groups. As a converted Christian, Sewid works hard to revive Kwakiutl tradition and tries his best to uplift his community. He adopts both the Native spiritual practices and Christian religious practices. The two different practices that he adopts in his daily life point to the fact that conversion, for Natives, does not mean giving up Native spirituality for the sake of Christian religion.

Spradley, the editor of *Guests Never Leave Hungry*, points out the bicultural adoption of practices by Sewid. He says “James Sewid was also bicultural in the area of religion and rituals. He appeared to be completely westernized in his religion, but although he had a deep commitment to his Anglican faith, and was more involved in the church than most Kwakiutl, he also held some traditional Kwakiutl religious beliefs” (p281). Spradley further points out how Kwakiutl values shaped Sewid’s understanding of Christianity. In contrast to Western individualism, Kwakiutl culture stressed submission to authority figures, and James Sewid interpreted the most important aspect of Christianity as obedience to elders (p281). It is evident that the natives understood Christianity through Native cultural values. This aspect is missed out in non-native representation of Native identity, especially in the research that employs

a postcolonial framework. Robin Fisher takes similar perspectives in his *Contact and Conflict*. He portrays the missionaries as the destroyers of native culture and civilization (qtd. in Neylan “Shamans” 45) but misses out the role of native missionaries in native conversion and their perspectives on conversion. Norman Etherington, in his book *Missions and Missionaries* published by Oxford Press, focuses on conversion from the perspectives of missionaries and not from the perspectives of converted Natives. Hence, having worked exclusively only with material sourced from missionary documents and scholarly works, his work does not present the Native perspectives of conversion and Christianity as such (Chile et al., 2015).

Yet another important area that deserves attention as regards conversion is the existence of conflicts within the various denominations of churches and the effects of these conflicts on the natives. These conflicts have not been focused upon in detail by Canadian historians and postcolonial scholars. James Sewid, however, addresses the topic of such conflicts in *Guests Never Leave Hungry* (GNLH) and presents a unique dimension to the function of religion in the everyday lives of Natives. He specifically records the tensions that existed between Romanism and Protestantism, and how religion divided natives into Christians and non-Christians and further divided the converted Christians into different denominations of churches. Sewid states:

When the Pentecostals first came they attracted many of our people because they liked something new. It wasn’t too good because an Indian village is just like a family. I felt that the Anglican Church was there for us, and we were all baptized and confirmed there and married there and when we die we are going to be buried there. They have done very well for us. When the Pentecostals came into Alert Bay and to the other villages also, a couple of members of the family would start going, maybe a wife and son. So the father would try to talk to his wife and son and say to them, “Now, don’t overdo it. You were out until 4 o’clock this morning. Where were you?” He might think something different was going on. I had to take a trip up to Kingcome one time because the Pentecostals had gone up there and that whole village was divided. The fathers and the sons were divided, the mothers and fathers, they were not on good terms, and the way I saw it, it was not a good thing. (GNLH, 178).

It is evident that the church denominations divided the village families along the lines of denominations and set them in opposition among themselves. The conflicts between the churches also caused conflicts between the two groups of converted Natives. These conflicts were not studied in detail by the historians and researchers. James Sewid records his dislike to the Pentecostals’ prayer meetings. He writes, “When the Pentecostals came and started to hold prayer meetings they were really bad. What I mean is that they used to have services in different homes every night and it was just like somebody died in there.” (GNLH, 178) There are also instances in his book

wherein Sewid opposes the teachings of Anglican church ministers too and is in favour of retaining Native cultural practices. He opposes the attempt by the ministers to change native traditional funeral practices. He states:

Sometimes we had the same problem with some of the ministers wanting to change funeral services and not allow people to buy an expensive casket and send lots of flowers. I felt that if a person is gone from this world and we were going to pay him our last respects, then it was up to the family to decide what kind of funeral they wanted. It really meant a lot to our people to do a lot of things for a person who died, especially for a noble and respected person like a chief's son or daughter. They used to put a lot of expensive jewels and other things with the person who has died, especially when it was someone who had come from a very well-known family. I always compared our customs to Egyptians who used to do that to the very noble people, and I thought we just sort of liked to carry on the custom of our people from the early days (Neylan 2015). That was what some of the ministers in our church wanted to change. I felt it was wrong for a person who came and stayed among us for a couple of years to want to change those kinds of things. (GNLH, 213) (De Blot 2011).

Sewid consciously chose what he considered to be good for his people to retain and opposed anyone who tried to change Native traditional/cultural practices. Despite the fact that he was a lay reader in the Anglican Church, he opposed the ministers in many matters. It implies his deep affinity to his Native cultural practices. It is also evident that converted Natives' view of spirituality was significantly different from that of their European counterparts. Spradley, the editor of Sewid's book, emphasizes that James Sewid's "indoctrination into two religions was simultaneous and began early. At about six, he was baptized into the church, just shortly after he danced in his feet secret society ceremonial: his marriage was both Anglican and Kwakiutl: his confirmation in the church took place at about the same time that he went through the extended hamasta initiation" (GNLH, 281). Sewid's exposure to native tradition and the White man's lifestyle simultaneously at an early age helped him understand the cultural differences better and act in a wise way. In this same vein of thought, Donald B. Smith quotes Ralph Steinhauer to highlight how native missionaries viewed native spirituality (Etherington 2005).

They had two loyalties. Egerton, the devoted Methodist – after 1925 United Church – missionary, admitted to Ralph the amazing similarity between Christian teachings and Native beliefs. He did not dismiss Native spiritual concepts as superstition. Speaking of the Sun Dance he to his great-nephew: There was a bit of torture there, but it was no worse than training for the commandos. They also had the ceremonial dances. There was a good deal of paganism, whooping and hollering but you know, I'm still an Indian. Actually, I can't say too much against it. There were some great prayers said – heartfelt and sincere. The Sun Dance was a form of worship. (Smith,

"The Steinhauers" 60). It is apparent that being a native Christian missionary did not mean that he/she had given up native spirituality. The life of James Sewid is a unique example of this (Fisher 2011; Katerberg 1995; Neylan 2015).

CONCLUSION

Historians and researchers who studied religion during the colonial and postcolonial eras represent natives from the perspectives of postcolonialism: either as resisting colonialism or becoming the victims of it. Such perspectives blur the actual reality of the function of religion in the lives of the Natives. The autobiography of James Sewid describes the complexities of the roles of Christianity and conversion within Native community from a Native viewpoint. For a European missionary, conversion means that the native gives up his traditional cultural and spiritual practices in favour of Christianity; but for the Natives (James Sewid) it does not mean abandoning their up native cultural and spiritual practices. Moreover, it is important to note that James Sewid understands Christianity through the prism of Kwakiutl cultural values. He neither passively accepts Christianity nor it is forced upon him. In contrast, the postcolonial approach represents natives either as victims of conversion or as those resisting conversion. Such a two-dimensional representation misses out the differences that existed among the Natives in their approach toward Christianity/conversion, the role of native missionaries in conversion, and conflicts that simmered within the various denominations of the churches. These important aspects lay beyond the ambit of most postcolonial research studies, thereby leaving a lacuna in describing a holistic view of native identity in the context of religion, spirituality and conversion.

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Man Versus Nature: Ernest Hemingway's Irony in the Old Man and the Sea

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ABSTRACT

Ernest Hemingway's words that "Man is not much beside the great birds and beasts" (66) in the novel *The Old Man and the Sea* showcase the big fissure that can be found in the relationship between man and nature. The lines, "thank God, they are not as intelligent as we who kill them; although they are more noble and more able," (Hemingway 61) speaks the rest. It is prominent that ego of man destroys the entire natural world, and this message has been clearly conveyed by Ernest Hemingway on many occasions in this novel. The statement that "A man can be destroyed but not defeated" (Hemingway 102) stands as an irony in this novel since the plot clearly depicts the defeat of the old man Santiago towards the conclusion. An analysis of the ecological underpinnings in the novel and the relationship between man and nature from the author's perspective best reflects the irony.

KEY WORDS: ECOCRITICISM, NATURE WRITING, ECOLOGY, ENVIRONMENT, ECOSYSTEM.

INTRODUCTION

Critics and "scholars throughout the humanities are finding ways to add an environmental dimension to their respective disciplines" (Glotfelty xxi). The significance of emerging ecocriticism is well understood by most of the people. Even the psychologists have started analysing the relationship between the mental health and the surrounding environment in which people live. Ecocritics are slowly marching ahead to study the environmental conditions in which the author lives or lived to understand better the influence of nature in his imagination. Glen A. Love "recommends that revaluing nature-oriented literature can help redirect us from ego-consciousness to 'eco-consciousness'" (Glotfelty xxx). "Nature writing boasts a rich past, a vibrant present, and a promising future" (Glotfelty xxiii). Deep ecologists voice for a complete return to nature, which may not be possible, but creating awareness about the substance of nature is always an achievable task. An attempt of reading the text of literature from an ecocentric perspective has

been done on *The Old Man and the Sea* to illustrate the accountability of such an effort (Bloom 2008).

The Old Man and the Sea by Ernest Hemingway contains a number of natural descriptions and it has a close relationship between the naturally existing climax ecosystems and the interference of mankind into it. The story of this novel takes place far away from an ordinary dwelling place of human race. Majority of incidents take place far inside the sea. Hence, this paves way for abundant natural descriptions throughout the novel and these descriptions lead to numerous statements in relation to the basic tenets of ecocriticism (Branch et al., 2003).

Santiago, the protagonist of the novel, states that "Man is not much beside the great birds and beasts" (Hemingway). These words of the old man throw light on the big fissure that can be found in the relationship between man and nature. The lines, "thank God, they are not as intelligent as we who kill them; although they are more noble and more able," (Hemingway) indicate that nature is nobler than man even without intelligence and the intellectual human beings utilize their intelligence only in destroying nature. It is only the ego of man that destroys the natural world and this has been portrayed by Hemingway stating that "But I will show him what a man can do and what a man endures". Earlier, people were praying to God to save their own kind, but now they have started to pray to God to help them dominate nature. This can be well understood through the example that Santiago

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prays to Christ to help him hook the giant marlin. One can even say that human community destroys nature knowingly and purposefully. It is their duty to prevent the destruction of nature and realize that it is a shameful act to destroy nature as Hemingway puts it, "Besides I believe it is a sin" (Brenner 1991).

Human Interference Into The Marine Life: Only an ecocritical reading of a text will bring out the essential greatness of nature. Santiago calls the giant marlin as his brother and wishes to feed it at one point of time, which indicates that man is also a part of nature. He also adds that the fish is his friend too. He admires the great dignity of the marlin and states that he has never seen a fish like it and no human being is worthy of eating it. This shows that the intensity of relationship is more important than duration. The relationship between man and nature should thus be intense to preserve nature from extinction. Hemingway tries to dignify nature through these words of the old man. He also adds that nature is the noblest thing with the lines "Never have I seen a greater, or more beautiful, or a calmer or more noble thing than you" (Hemingway). There are many references to the interference of man into the natural world in the novel (Glottfelty 1996).

It can be mentioned that the whole theme of this novel is about the interference of an old man into the aquatic ecosystem. Santiago decides to work out at a place where he can find more fish when he starts his sail. There is also a mention more frequently in this novel that he is not able to see any trace of land nearby indicating that he went too far into the ocean disturbing its natural eco-cycle. There is a sentence stating that "An aeroplane passed overhead on its course to Miami and he watched its shadow scaring up the schools of flying fish" (Hemingway). This indicates that even an aeroplane that is going up high in the air disturbs an ecosystem that prevails farther to it. In the climax part of the novel, one can notice that Santiago kills numerous sharks that approached the skiff to feed on the dead marlin. This resembles the fact that man disturbs an ecosystem and destroys nature for his own beneficiary.

Divergence Of Themes: For instance, the theme of the novel can be presented in two different ways. The first way is to argue in the traditional manner that this novel portrays the struggle of an old Cuban fisherman to fish a marlin. The story also pictures the nobility of the old man, Santiago, who is standing at the edge of his life setting standards to his fellowmen and serves as an example for all the fishermen. The very behaviour of Santiago signifies his nobility, and his confidence and belief about his ability to achieve lifts him to peaks. The author expresses Santiago's determination strongly through the words "'But man is not made for defeat,' he said. 'A man can be destroyed but not defeated'" (Hemingway). The struggle of the old man with the giant marlin also intensifies the character of Santiago. Fight between two unequal forces serves as a great source of inspiration for this novel.

The same novel can be pictured in one another way from an ecocritical point of view. The essence of the novel insists the fact that man is only a part of biotic community and in no way, he can step into other ecosystems. This theme has been strongly portrayed by Ernest Hemingway by providing an exotic end to the novel. The point that Santiago interfered into the aquatic ecosystem of the ocean has been stressed by the author in a number of places. Santiago himself repeatedly says that he has committed a mistake by getting too deep into the sea. One another fact that marlin belongs to the aquatic ecosystem and man cannot possess the marlin is stressed by the character of sharks. The Mako sharks feed on the giant marlin in spite of the great struggle from Santiago and prove that marlin is their possession, and no one can take away their ownership in the sea. Thus, Hemingway confirms that mother nature is the supreme power and humans are only mere participants in an existing ecosystem (Burhans 1960).

Climax Ecosystem: An ecocritical reading is significant since it portrays the supremacy of nature. It becomes equally important to know about the concept of climax ecosystems to understand the ecocritical theories better. Basically, the existence of living creatures among the non-living things with a perfect balance and interdependence within a particular area is called as an ecosystem. The natural ecosystem is represented as a complex web of interconnected elements with the biological functioning of each creature dependent on the biological functioning of the other. The equilibrium between all the elements in an ecosystem will be maintained throughout. For example, an ecosystem in a pond can be explained for better understanding. There will be always a balance between the living creatures that live in an ecosystem.

This particular aquatic ecosystem starts with the small bacteria and algae that live in a pond which will serve as food for smaller organisms. These smaller organisms, in turn, will be the prey for small fish, which will feed the bigger ones. The carcass of the bigger fish will decay and provide nourishment for the bacteria and other microorganisms. The plants also serve as food for the bacteria and other living organisms in the pond which, in turn, may gain nutrients from the animal waste. This equilibrium persists in all ecosystems until it is interfered by any external force, the entry of which can collapse the whole eco-cycle. This interference may lead to the extinction of the entire ecosystem, which implies the extinction of a natural phenomenon (Hemingway 1995).

A climax ecosystem is a type of ecosystem in which the diversified living and non-living things are present with a correct balance between them. Climax communities of plants and animals are extremely diverse and complicated groupings of living things which exist in a relatively balanced state with one another and with their nonliving environment. A climax ecosystem is much more complicated than any human social organization, if only because it integrates the diverse needs and activities of a very large number of different species. (Meeker).

Survival Of Single Species Versus Overall Survival: In the human community, the significance is given only to the human race and only anthropocentrism plays a vital role, whereas in the climax ecosystem, the significance is uniformly distributed to all the participants in the ecosystem. Only this type of ecosystem stresses that all the participants, i.e., the minor elements as well as the major elements, are related to each other and together form an interdependent biological environment. The most important aspect of the climax ecosystem is that the survival of one species is dependent upon the other and no individual species can survive without the existence of other species. In the climax ecosystem, the safety for each individual element will be less as they may fall a prey to other elements, but the equilibrium will be maintained within the ecosystem and it will prevent the extinction of species from the natural world.

“The welfare of individuals is generally subordinated to the welfare of the group” (Meeker). All the organisms in the biosphere have an equal right to live and none can pose a threat on the wellbeing of the other. Only survival can be the privilege of an organism including man and in no way can it destroy the other opponent forces for its existence, which may be a threat for natural ecosystems and may result in destruction of nature. All entities in the ecosphere have equal central value. Therefore, nonhuman and human are not only interdependent but also equal within the biological community. A climax ecosystem in its complexity is easily beyond human comprehension. Humans think that they are superior and all other natural ecosystems are simpler in their form and can never reach their complexity, but the reality is that only human life is much simpler than the natural ecosystems.

In recent years, one can find that the approach of human beings towards the natural setting has considerably changed. The complex nature of animal behavior has been explored by the human community. The present-day television channels which report the natural world and the behavioral patterns of animals and birds serve as evidence for this. The ornithologists wonder about the peculiar behavior of birds. It is still unclear how these small birds cross continents for migration and return to their native place at the end of a particular season. The zoologists admire at the ability of the animals and the care they show in nursing the young ones. It has been a big question as to how these animals and birds are able to sense the needs of others and how they are able to communicate with one another from a fairly long distance. The adaptive mechanism of animals is also enormous, and unlike human community, they can adapt themselves to most of the natural climax ecosystems.

“We are slowly beginning to realize that we have grossly underestimated the animals” (Meeker 164). In *The Old Man and the Sea*, the climax ecosystem that has been portrayed is aquatic in the form of a great ocean, which is huge and there dwell millions of participants. A detailed description of many of its participants has been given by Ernest Hemingway through the inner voice of Santiago, the old man. This text also explains the interrelationship

between the participants in an ecosystem and the interference of man affecting the whole eco-cycle. The participants of the aquatic ecosystem in this novel include man-of-war bird, flying fish, tuna, marlin, broadbill, shark, dolphin, yellow Gulf weed, Sargasso weed, agua mala, warbler, hawks, bonito, shrimp, squid, wild ducks, sucking fish, and many more.

Interdependence And Existence: Interdependence and existence of various creatures and plants within the aquatic ecosystem is portrayed in this novel in various occasions. When the old man enters the sea for fishing, there is a note stating that he crosses the deeper part of the sea where all sorts of fish dwell because of existing current. One can sort fish like bait fish, flying fish, squid, and shrimp in that particular region of the sea. Santiago loves to see the sea turtles eating the agua mala which are in the form of bubbles. The old man, after hooking the great marlin, prays to God to prevent sharks nearing the skiff. He also states, “If sharks come, God pity him (marlin) and me” (Hemingway). This statement of the old man reflects that the sharks will feed on the marlin and thus the existence of sharks depends upon the existence of other types of fish like marlin. At one point of time, the old man sees numerous flying fish in a specific area and states that definitely there should be a dolphin pointing out the interdependence of the flying fish and the dolphin that dolphin will feed on flying fish. The old man, on his return journey, hooks yellow Gulf weed in order to collect the tiny shrimps in it and he could find more than a dozen. This description shows that Santiago is aware of the fact that shrimps feed on the yellow Gulf weed (Mohanraj 2020).

There is a mention of some plants that exist in an aquatic ecosystem in this text. The existence of yellow Gulf weed in the sea is explained in numerous places. In some places, phosphorescence of the Gulf weed has been explained. Plankton also finds its way in some places of the text reminding that it is also an entity in an aquatic climax ecosystem. Along with the plankton, some weeds like Sargasso weed and agua mala are also quoted in certain parts of the text. Thus, Hemingway stresses the point that the plants are also a component in an aquatic climax ecosystem in the sea. The writer also pictures some birds that cross over the sea in this novel. At one point, Santiago seeks the help of a man-of-war bird to trace the existence of fish. There is also a description of a bird that rests on the line in which the marlin is hooked. Even when the old man enters the sea to begin his epic journey, he thinks of the delicate nature of birds in spite of which they withstand the harshness of the sea.

Tracing Behavioural Patterns: Animal characteristics and habits are also cited in this text. For instance, the old man could hear two porpoise rolling and blowing. He can even tell the difference between the rolling noise of the female and that of the male. Santiago also mentions that these porpoise will play and love each other making jokes. In one of his dreams, he sees a big school of porpoise and the porpoise were leaping “high into the air and return into the same hole they had made in the water when

they leaped” (Hemingway 80). The nature of man-of-war bird has also been portrayed in this novel. The bird was encircling over the sea constantly and moving up and down at a regular pace. Santiago could notice the bird suddenly lowering down to the level of the sea parallel when the flying fish were spurting out of water and swim over the surface indicating the presence of dolphin beneath them. By seeing the flying fish, the bird slanted its wings and dived once again attempting to catch the flying fish even though the bird had no chance.

After hooking the marlin, the old man expects it to jump and he also states that if it jumps, the sacs along its back will be filled with air which will prevent the marlin from going deep into the sea. There is a description about sucking fish in which the sucking fish swam around the marlin. They are about three feet long and sometimes swim in the shadow of the marlin and sometimes found attached to the marlin. The natural behaviour of shark is also pictured in this novel. After the old man hooked the marlin, it is explained that a shark jumped out of water in the sun and it could smell the scent of marlin’s blood and trace the course of the skiff of the old man. The sense of smell of the shark has been portrayed through these lines by the author in a precise manner. Description of animal structures can be found in a number of places in this novel. When Santiago sees the marlin swimming just near his skiff, it is described that, It was higher than a big scythe blade and a very pale lavender above the dark blue water. It raked back and as the fish swam just below the surface the old man could see his huge bulk and the purple stripes that banded him. His dorsal fin was down and his huge pectorals were spread wide. (Hemingway).

Description about dolphin can also be found. The old man conveys that a dolphin will look green from above and he has noticed it when he was travelling through a turtle boat. One can see stripes and purple spots on its body surface. If a dolphin is hungry, purple stripes can be seen on its sides. Hemingway also describes Mako shark in this novel in a detailed manner stating that the very appearance of the shark resembles that it is more powerful than any other fish in the sea. Except the jaws, all other things of the shark look beautiful and similar to the marlin. All the teeth that are similar to the fingers were pointed toward the interior with sharp edges. It is blue back and its sides are silver in colour. The structure of the shark is framed in such a manner that it can swim faster.

Irony In The Old Man And The Sea: It can be mentioned that the old man in the novel is well versed with the behaviour of animals. Santiago is portrayed as a great man who possesses all abilities to fight the odds of life. He has years of experience as a fisherman who can tackle all kinds of situations that may prevail in the ocean. His capacity to handle large fish and bad weather is also expressed by Hemingway in numerous places. Manolin also briefs about the strengths of Santiago on many occasions. Santiago’s remembrance of some specific incidents that happened in the past also pictures his

strength and competence. There are various descriptions in the novel representing the old man’s knowledge of marine life and behaviour of varieties of fish under different circumstances. He also comprehends the incomprehensible situations that prevail inside the ocean. His understanding about different fishing equipment is far ahead of any other fishermen in his region.

Fishing is nothing new to Santiago. He has fished for years and knows almost everything about fishing and marine life. He is even able to predict the weather condition that may prevail for the next few days in the ocean. With his sound knowledge, he is able to identify the pros and cons of a situation beforehand and prevent the danger. He is also able to predict the water current in the ocean which will help sailing. He has great awareness about the other living and non-living things that can be seen in the sea. He sees yellow Gulf weed and briefs it is poisonous to human beings. He adds that shrimps can be seen dwelling in this weed. His knowledge about fish is unique. He can identify any type of fish just by glancing at it and predict its behaviour. His familiarity about different species of fish can be cited throughout the novel. He describes numerous varieties of fish that come across his skiff including their body structures and the taste of their flesh (Mohanraj 2020).

By hearing the noise of porpoise, he is able to tell the difference between the sound made by the male and the female. He also knows about the behaviour of different types of fish. He confirms it by stating that the marlin will jump in the air, and if it jumps, the sacs in its back will be filled with air and it will prevent it from going deep into the water. He also adds that this will be the behaviour of all fish types that have been hooked. He also has a definite idea about the place in which abundant fish can be found in the sea and proves it to be correct by mentioning the varieties of fish that can be found in a particular region which is deeper than the other parts of the ocean. He also comments on the behaviour of birds that cross the sea thereby proving that his knowledge is far beyond marine life (Sreejana et al., 2018).

With all his knowledge about ocean and marine life, Santiago shows some reluctance in his approach to fish the giant marlin. He regrets for not having the boy with him to manage the huge one. Portrayal of his regret now and then by Hemingway may be taken as an indication of the imminent defeat of the old man. His regret not only stops with Manolin, but also proceeds to a number of things such as salt, lime, weapon, fishing line, stone for sharpening the weapon, radio, for having gone so far into the sea, etc. This can be clearly identified in the lines “I wish it had been a dream now and that I had never hooked the fish and was alone in bed on the newspapers” (Hemingway). Santiago also remembers some regretful incidents that happened during his young age.

One example of which is that he states, “I never had anything wrong with my heel except the time the sting ray stung it when I stepped on him when swimming and paralyzed the lower leg and made the unbearable pain”

(Hemingway 104). These regrets of Santiago reflect the loss of confidence in him and the confused state of his mind. All his efforts are in vain by his mistake of sailing too far into the sea for which he pays a huge price in the form of marlin and states that "I shouldn't have gone out so far" (Hemingway 110). He is even not ready to look at the damaged marlin at one point of time. All the dignity of the old man is ruined by a ridiculous mistake made by him. The message that no one has the right to cross the boundary of a climax ecosystem has been pictured clearly by Hemingway in this novel (Stephens 2013).

CONCLUSION

There is an inherent irony in Hemingway's conclusion towards the end of the novel through the lines "A man can be destroyed but not defeated" (103). The whole plot of the novel is only about the defeat of an old man, beyond all his skills, who went too far inside the sea for fishing. Santiago is defeated in this context and not destroyed. There are so many critics who try to justify that this statement of the author is true, but one can deduce the fact that in this novel man is not destroyed but defeated. An ecocritical perspective brings out the irony in these words of Hemingway. All the critics are only trying to presume what the author would have thought and this statement of the author being an irony will explain clearly the intention of the author. The complete concept of the novel can be well understood in this single line if the irony in Hemingway's tone is understood.

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Illness As Narrative Strategy: An Account of Illness Narratives and Popular Fiction

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ABSTRACT

Illness Narrative is a genre where a patient or people related to the patient narrate their story of illness. This paper explores the theme of illness in Popular Fiction, whose sole purpose is entertainment. Illness narrative in popular fiction focuses not just on illness as a theme but also on the tale that is narrated. The novels taken as representatives of the study are chosen for their popularity and impact on the readers. These novels, when closely read, reveal how narrative strategy is used in the process of healing. The paper also establishes how writing functions as a therapy for readers through analyzing and juxtaposing the novels *A Walk to Remember*, *The Fault in our Stars*, and, *P.S. I Love You*. It highlights the uniqueness of their approach in their portrayal of illness and the process of healing.

KEY WORDS: ILLNESS NARRATIVES, POPULAR FICTION, NARRATIVE STRATEGY, THERAPY, HEALING.

INTRODUCTION

The world is a balance of good and evil, right and wrong, light and dark. In this context, living beings are either sick or healthy. Like being healthy, sickness or illness is part and parcel of life. Though people are expected to live a happy life, no man on earth has ever lived a healthy, disease-free life. Thus, illness is an essential part of a man's journey of life. Chronic illness, in particular, does not just affect the body but also disrupts a person's mental health. It makes the victim rethink and re-examine his life and self – perception (Mazurek, 2015). American Physician Mike Berry reasons it out as a consequence of 'biographical disruption' (Bury, 2001; Mazurek, 2015). Biography is a person's story, including various experiences of their life. Disruption is a disturbance or problem which hinders an event or an activity. Together, biographical disruption describes the onset of illness that disrupts the victim's life (Mazurek, 2015).

Narrating their story that includes the sufferings and the patient's experience came out as a partial relief on the victim's part. Thus arose the illness narratives,

which eventually gave way to the narration of stories by relatives and friends who travelled along with the victim (Mazurek, 2015). Illness narratives were defined as the "autobiographical accounts of illness spoken or written by patients" (Jurecic, 2012; Mazurek, 2015). It helped them rebuild the lost biographical continuity and cope with the harsh reality of life. They are either oral narratives that appear as a part of everyday conversations or written biographies and autobiographies that account for the patient and his illness. These narrations help in a better understanding of the illness and its ramifications (Mazurek, 2015).

According to American Psychiatrist Arthur Michael Kleinman, The illness narrative is a story the patient tells, and significant others retell, to give coherence to the distinctive events and long-term course of suffering. The plot lines, core metaphors, and rhetorical devices that structure the illness narrative are drawn from cultural and personal models for arranging experiences in meaningful ways and for effectively communicating those meanings. The personal narrative does not merely reflect illness experience, but rather it contributes to the experience of symptoms and suffering. (Kleinman, 1988; Mazurek, 2015) This approach entails the illness narrative as it is created by the patient's conversation with the doctor, which helps determine its symptoms and treatment (Mazurek, 2015). The term illness narrative has gained a broader perspective in the present context. Any account, be it prose, poetry, or drama, which has the slightest mention of illness is considered an illness

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narrative (49). According to Medical Sociologist Arthur Frank, patients' narration during modern times mainly was using medical jargon. They were more clinical. "The physician becomes the spokesperson for the disease, and the ill person's disease come to depend heavily on the repetition of what the physician has said" (Frank, 2007; Mazurek, 2015).

Gradually, the patients became more involved with themselves and their illnesses during the postmodern era. Instead of talking about their condition just in medical terms, they narrated their experience with emotion and involvement. "The postmodern experience of illness begins when ill people recognize that more is involved in their experiences than the medical story can tell" (Frank, 2007; Mazurek, 2015). Henceforth, the stories were not said only to the doctors but became more of a conversation in waiting halls to fellow patients, family members, friends, relatives, and acquaintances. Each narration differed according to the listener (Mazurek, 2015).

Professor Ann Jurecic, author of *Illness and Narrative*, noted that specialists such as doctors, nurses, psychologists, and psychiatrists were the pioneers for creating illness narratives. They were the ones who initially published stories about illness in medical journals and press during the twentieth century. On the other hand, Jurecic discusses how Professor Sheila Rothman talks about the Sanatorium narratives. In the 1920s and '30s, Tuberculosis patients who were isolated from society wrote and published the so-called Sanatorium narratives (qtd. by Jurecic, 2012; Mazurek, 2015). They accounted for the patient's illness and their experience with other patients in the medical institution (Mazurek, 2015).

In the later years, there was significant growth in such accounts in terms of number and magnitude. By 1990, the genre became highly popular. A lot of narratives, including William Styron's *Darkness Visible* (1990), a memoir of depression, John Updike's *Self-Consciousness* (1989), about psoriasis, and Susanna Kaysen's *Girl, Interrupted* (1993), came into existence. *Girl, Interrupted* especially is of particular significance as it became the first memoir of this kind to be adapted into a movie in 1999. Other adaptations include John Bayley's *Iris: A Memoir of Iris Murdoch* (1998) which was adapted and released as a film in 2001, and Jean-Dominique Bauby's *The Diving Bell and the Butterfly* (1997), which was released in 2007 (Vickers, 2016). The time when a healthy community feared talking about illness in public spaces was slowly coming to an end.

Newspaper columns by people like John Diamond, Ruth Picardie, and Barbara Ehrenreich made the subject less of a taboo in the following years. To build on to that, online blogs like Kate Gross's 'the nuisance: News from Kate's attic on life, and cancer. In that order' made provision for honest and open communication about stories of illness (Vickers, 2016). Ann Jurecic notes that "The Internet has

made possible the telling and preservation of personal stories in a way that wasn't possible more than 10 years ago. When you start exploring online, you realise that there's an ocean of these narratives out there" (Negrea, "Professor").

In literature, illness accounts are usually in the form of diaries, novels, and tales. They act as a guide to readers who try to comprehend the depth of the disease. Their practical experience of the illness and the firsthand narration grants a profound knowledge in the specified area (Mazurek, 2015). One disadvantage is that the dividing line between fact and fiction, authenticity, and creation is usually blurred in these kinds of narratives (Mazurek, 2015). "In this sense chronic illness narratives might be called 'Factions' rather than Fact or Fiction" (Bury, 1991; Mazurek, 2015). The first literary scholars working in the literature department to use the term illness narrative were G. Thomas Couser and John Wiltshire. Couser spoke for many when he argued that 'accounts of illness where life is literally at stake exposes a crucial divide between fiction and non-fiction' (Couser, 1997).

It was believed that literary scholars were reluctant to be involved in studies about the illness. The reason they initially indulged was to find out its connection to other cultures and streams (Vickers, 2016). Historicist critics such as George Sebastian Rousseau and Lilian Furst looked at the medicine of the past in order to show the multiple ways in which medical ideas ramified into other cultural domains. Here the goal was to demonstrate the hidden power of medicine in the culture of the past. Gay activists made a specialty of AIDS memoirs. Amongst feminists, Elaine Showalter and others contested the bona fides of medical concepts such as hysteria that have served to pathologise and oppress women; but with the signal exception of Susan Sontag's reflections on the mythologies of cancer in *Illness as Metaphor* (1978), remarkably little was written about the representation of breast cancer. Couser has said – rightly in my view – that the prolonged invisibility of illness in literary scholarship 'reflects an all too common cultural denial of bodily dysfunction'. (Vickers, 2016) Still, the change did occur. This change was made possible by life-writing scholars and the inclusion of Disability Studies into the mainstream of literary studies (Vickers, 2016).

The increasing number of illness memoirs written by lays is the consequence of a variety of changes in culture, medicine, media, and literacy over the past century, which include medical professionalisation; the rise of modern health care; the emergence of the women's movement the inability of master narratives to give meaning to suffering in the modern era; and technological advances that promote self - publication and the global distribution of information. (Jurecic, 2012) It is predicted that such illness narratives will only grow more in the future as the ill are encouraged to share their story with the world. They are more aware of the illness than anyone else. These narratives' primary aim

is to add meaning to the affected people's anxious and chaotic lives. They leave their mark in the world through these stories of their lives.

Illness Narratives In Popular Fiction: Illness as a theme is widely used in various media like books, movies and television series. It is a sought-after theme, especially in popular fiction. "Popular literature includes those writings intended for the masses and those that find favour with large audiences. It can be distinguished from artistic literature in that it is designed primarily to entertain" ("Britannica", 2015). It includes any form of literature, such as poetry, play or novel, written with the sense of popularity. Illness narratives in popular fiction is a widespread phenomenon. The theme of illness complements the genre by determining the factors like popularity, entertainment, being a best seller, etc., which are the features of popular fiction (Maheboob "Popular"). There are different types of stories, but no definite classification. Popular romance novels taken for study under this genre are John Green's *The Fault in Our Stars*, Nicholas Sparks' *A Walk to Remember*, and Cecilia Ahern's *P.S. I Love You*. They are studied as representatives of illness narratives in popular fiction. Other well-known novels of this genre are *Five Feet Apart* by Rachael Lippincott, *Zac and Mia* by A.J. Betts, *Everything, Everything* by Nicola Yoon, *Side Effects May Vary* by Julie Murphy and so on. Several of these novels are also adapted into movies.

An important question to be asked in this field of study is what such narratives accomplish. In this context, five uses of the illness narratives as mentioned by Lars-Christer Hyden in his article "Illness and narrative" are as follows: "1. to transform illness events and construct a world of illness; 2. to reconstruct one's life history in the event of a chronic illness; 3. to explain and understand the illness; 4. as a form of strategic interaction in order to assert or project one's identity; and lastly, 5. to transform illness from an individual into a collective phenomenon" (Hyden, 1997). According to Hyden, "The advantage of studying illness narratives is that they make it possible to study the experience of illness from a number of vantage points: as a social and cultural construct, as a transformation and expression of bodily suffering, and most of all as the suffering person's attempt to construct his or her world, to find his or her own life-work and life context" (Hyden, 1997).

Stories have a way of easing the pain both to the listener and the one who narrates it. When told, it is a means of sharing the pain. It helps to unload a burden that the speaker carries within. On the other hand, listening to a story puts your mind to rest, knowing that there are people who go through tough times than ourselves. Also, it helps to connect with the narrator in an unsaid way that aids in escaping the loneliness of the real world. [I]llness is terrible but, with some luck, it can also be full of wonders," Arthur W Frank is convinced. "The terrors assault us at once; the wonders take longer to become visible. Stories help us gain some distance from the terrors and learn to perceive the wonders In telling all

kinds of stories, we find healing" (Frank, 1995).

Popular fiction, in particular, is known for the effect it creates on its readers. The focus of popular fiction is the way the story is narrated. Illness narrative in Popular fiction does not just focus on the theme of illness but also on the tale that is being narrated. The story here is not some random tale but that which uses the theme of illness in healing. It helps to look at illness from a positive light. It gives a sense of assurance to the readers that this too shall pass. Illness is thus carefully handled as a narrative strategy that offers hope to the readers.

Illness In A Walk To Remember: One of the familiar genres of popular fiction is romance. The element of love, combined with a grave illness, often grabs the attention of the readers. One such novel is *A Walk to Remember* by Nicholas Sparks. Nicholas Charles Sparks is a well-known American Novelist. *A Walk to Remember* is Sparks' third novel published in October 1999. The narrative is set during the 1950s in the small town of Beaufort, North Carolina. The story follows the life of seventeen-year-old Landon Carter, who unexpectedly, yet profoundly falls in love with a pious, seemingly unattractive girl Amy Sullivan. Unfortunately, Amy is diagnosed with a rare type of cancer that changes Landon's life. Landon narrates it at the age of fifty-seven.

The novel was inspired by Sparks' sister Danielle Sparks Lewis who also suffered from a grave illness. It was written with the idea that Jamie would die eventually. But when Sparks had completed the novel, his sister was still alive, making him have an open ending. His sister did not read the novel as she did not want to know how it ended (Sparks, "Inspiration"). Illness plays a secondary role in this novel. The narrative based on disease is in the background, but its result changes the novel's course. On the surface, illness acts as a symbol of peace that mends broken relationships. Once Jaime's condition is revealed, Landon's father helps her financially so that she can die peacefully at home, as per her wish. This act brings the father and son together and resolves the age-old feud between Worth Carter and Reverend Sullivan. Landon's friends like Eric and Margaret, who were mean to Jaime, realise their mistake and genuinely apologise to her. Eric goes to the extent of collecting money for the orphanage, which shows his sincerity. Jaime was considered a weird girl, but the revelation of her sickness brought together a church full of people on her marriage. Above all, Jaime's illness helped Landon grow as a person.

Illness not just affects the characters but also brings in a change in the readers. The narrative is in such a way that it brings out the emotions of the reader. It is what every interesting book does. But what makes *A Walk to Remember* unique from other texts is that it is also cerebral. It makes the reader feel for the characters and think as to how a drastic change is brought into each character, especially the protagonist of the novel. Reading the novel affects normal healthy people, but on the other hand, the ill identify themselves with the female lead of the story. They live the life of Jaime as

they pass through the pages and feel the joy and pain she undergoes in her life. People who read the book for entertainment, who had chosen the book as a part of romance fiction, are in for a surprise when Jaime's illness is revealed. Though they read it only for entertainment, they come to the end just to know what happens to the couple. But when a sick person reaches the novel's zenith, they hope for a miracle just like Landon. When Landon desperately searches for the missing puzzle, readers are curious and anxious for the same.

The ill, in particular, hope for a miracle in the life of Jaime to give them a sense of comfort. The miracle Landon mentions at the end of the novel might be anything. But for a desperate reader, it provides hope and fulfilment. The miracle might be that Jaime was cured or that the turn his life had taken after their marriage. If it was the former, though it may not sound believable, it gives them positive energy. If it were the latter, they might feel comfortable that their loved ones would have a peaceful life even if something terrible were to happen to them. The fact that it made more impact on the ill is confirmed by Sparks' sister Danielle, who refused to read the novel as she was afraid of the ending. She did not want to know what might happen next in her life, as she would relate to Jaime. That is the kind of impact this novel would make on any reader, especially on sick people. Thus, *A Walk to Remember* is a narrative that helps the reader in the process of healing.

Illness In *The Fault In Our Stars*: *The Fault in our Stars* by John Green is another novel which deals with illness as the central element. Hazel Grace Lancaster is a sixteen-year-old teenager who has thyroid cancer. She is forced by her mother to attend a support group where she meets the handsome and charming seventeen-year-old Augustus Waters, who is currently in remission. They bond over a few exchanges, which eventually turn into a deep affection for each other. Alas! Time is their enemy. Augustus's cancer returns and ultimately takes his life away, leaving Hazel with a different perspective on life. Illness, being the heart of the story, performs the role of a mediator. It brings the characters together and transcends them to attain spiritual maturity. The novel shows it is crucial for people around the sick to care for and support them physically and emotionally. However, they should not force the ill to participate in the happenings around them. This might result in feeling pressured on the part of the ill. The sick people need their own space and an environment to vent out their emotions. Bottling up of emotions might lead to sudden bursting out at an inappropriate time.

One important takeaway from this novel is that the ill wants to be treated just like any other normal person. Their lives are as rich and exciting as healthy people. Instead of pitying and shadowing over them every minute of their life, it is better to respect their personal space and, if possible, to treat them as normal human beings. In conclusion, illness here is something of an encouragement, one that could take you down into the darkness, and it would still give you light (Zemler, 2014).

As Tara Jafari Berenji writes in her review, "Their 'little infinity' reminds you that even the most heart-wrenching love story can be poetic, intelligent, humorous and full of positivity, even when you know there's no chance of ever having a 'fairy-tale' ending" (Berenji, "Fault").

Illness In *P. S. I Love You*: Loss and coping mechanisms are essential factors to be discussed when talking about illness. Not all illnesses can be cured. Despite the scientific advancement at the present age, there are still several cases where no medicine or technology is helpful. As a result, death and loss are inevitable in the life of human beings. Human beings are known to overcome any grief as time passes. But for some, it is more challenging than it is for others. They feel that losing a loved one has made it impossible for them to move on further in their lives. Following is the narrative of one such widow who moans the loss of her beloved husband. *P. S. I Love You* by Cecelia Ahern analyses the healing process undergone by the protagonist Holly Kennedy.

Holly had just lost her beloved husband and best friend with whom she had dreamt of spending the rest of her life. Gerry had been the guiding light in the darkness and had accompanied her through thick and thin. Without him, Holly seems to have lost a part of herself. Gerry was aware that Holly would find it difficult to move on without his support, as she had always depended on him. Hence, he leaves behind a series of instructions in the form of letters that would help her move forward in life. This technique of leaving behind a message for the loved ones is the novel's sequel *Postscript*'s central tool. Several sick people inspired by Gerry's idea for Holly come together and form the so-called *P.S. I Love You* club. They approach Holly to assist them with ideas for their loved ones to cope with grief and loss after their death. As the story progresses, she reluctantly goes along with their plan after serious contemplation.

Holly tries hard to hide her sadness in front of her friends and family. Yet when she visits places and people she used to meet with Gerry, the reality of her loneliness hits hard. Like every other person who has lost a loved one, who feels that the world moves on, but he/she is stuck in a place unable to move forward, Holly thinks the same. Though she loves her friends very much, the news of Sharon's pregnancy and Denise's engagement leaves Holly lonely and back into her shell. It is hard for her to accept that her two best friends are moving forward with their lives while she is still a grieving widow who has no hope whatsoever. Leading the life of a young widow is not very easy. Holly had to overcome several obstacles, like escaping the eyes of onlookers who judge her for moving on with her life. In addition to coping with the loss of her beloved, she must deal with the scorn of society. In times like these, she misses Gerry, her guardian angel.

Through this arduous journey, Holly learns a lot of life lessons. She understands the value of family and friends. She recognises people's true selves; not all are how they portray to be, and that constitutes life. With

Gerry's words of wisdom, Holly sets out on a new path of searching for her true potential. She discovers that she is capable of leading an independent and responsible life. She realises that even if Gerry is no longer with her, she can live gracefully with his beautiful memories. "Life is for living, she realises – but it always helps if there's an angel watching over you" ("Overview").

CONCLUSION

Though illness narrative is a developing genre, it is considered a mode of reading while analysing these novels. Illness plays different roles in the three stories. In *A Walk to Remember*, illness is used in the background as a peace offering factor that helps to mend relationships. Also, in the end, it rejuvenates a sense of hope in the readers. *The Fault in our Stars* uses illness as a central feature that brings the protagonists together. It renders the message that death is not the ultimate end; even after a person dies, their relationship lasts in their loved ones' memories. This idea is reiterated in depth in *P.S. I Love You*. Life must go on even after the demise of our loved ones. Though it might seem impossible at that time, with some help from our friends and family, it is viable to start a new chapter in life.

Taking the gender of writers into consideration, it can be said that Sparks and Green lay out the message to a general audience. At the same time, Ahern portrays the difficulties of being a woman, a widow who has to confront the harsh society after her husband's death. In *A Walk to Remember*, considering Jaime to be dead, Landon does not seem to have faced any difficulties from society's side. In *The Fault in our Stars* Hazel and Augustus are not married. Hence, society does not bother to question them. On the other hand, a woman writer aptly portrays a widow's suffering against the malicious community.

At present, entertainment media, such as films, television shows and music videos, commercialize illness for their personal benefits. They exaggerate the effect of illness as a means of gaining sympathy from the audience. On the other hand, illness is also being portrayed comically as a means of erupting laughter. These are the dangerous extremes that illness as a factor face in the field of entertainment media. To conclude, as Frederick Lenz quotes, "even sickness becomes an experience that we pass through in happiness because our happiness is not dependent upon how our body feels, but how our spirit feels" ("Frederick"). With the increasing number of diseases in the present age, it is crucial to stay positive even when it seems impossible. "Illness or pain is just an extension of negative emotion. When you are no longer feeling any resistance to it, it becomes a non-issue" (Hicks, 2017).

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Portrayal of Gender Egalitarianism as an Elusive Dream for Women: A Study of Vijay Tendulkar's Silence! The Court is in Session

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ABSTRACT

Vijay Tendulkar who is nicknamed as India's angry young man has engraved his indelible name as one of the greatest dramatists in Indian Writing in English because it is he who has changed the face of Indian society. His One-act Plays are his effective tools of informative entertainment. Silence! The Court is in Session that has been translated by Priya Adarkar into English after Tendulkar has written it in Marathi as Shantata! Court Chalu Ahe in 1963 and staged in the year 1967. It has been about the victimization of an individual woman by the patriarchal society as well as by hegemonic power structures. This paper discusses and analyses gender disparity and inequality, and the need for gender egalitarianism with special focus on Leela Benare, the protagonist of the play. Leela Benare defies being the silenced by men and a woman of her dramatic group. She has a mind of her own, enjoys her own restricted life, and defies male hegemony and societal constraints. As an empowered woman, she is economically free and she need not depend on any one for her livelihood. Yet, her life is made pathetic by the patriarchal goons like her maternal uncle, Professor Damle and other men with whom she is not only a friend but also one of the artists in their dramatic troupe. Adding fuel to the fire, another woman in the troupe Mrs Kashikar also fails to support her as a result of which social justice is a distant dream for Leela Benare. The two women are two distinct personalities with minds of their own. The former never speaks of her mind in support of another woman in Leela Benare whereas the latter never seeks societal acceptance, and she is always silenced by her patriarchal dramatic troupe. Tendulkar through the play has shown how woman are silenced by patriarchy and systemic oppression, since power hierarchies are only within the purview of men. Gender egalitarianism is an elusive dream not only for Leela Benare but also for Mrs. Kashikar, as they are caught up and silenced in the rigmarole of the patriarchal world. Tendulkar through the play has asked for a change in the mentality of hypocritical Indian men and patriarchal Indian society, seeking egalitarianism for Indian women because egalitarianism continues to be an elusive dream for them.

KEY WORDS: GENDER, EGALITARIANISM, PATRIARCHY, HEGEMONIC STRUCTURE, OPPRESSION.

INTRODUCTION

Analysis: Women down the ages have been forced to play only the secondary roles to their men in the patriarchal societies and their needs have continued to remain unheard and unfulfilled. Indian society is no exception in this regard. It is the one, which is deeply

steeped in patriarchal diktats and culture that gives an upper hand only to men and women are made to play only secondary but silent roles. However, conflicts of interests between men and women cannot be avoided in human relationship. It is because "values and structures continue to be patriarchal and the tradition continues to define roles and respectability, especially in a traditional society like ours" (Jain 91).

Indian men being hypocrite cannot but oppress Indian women and so both hypocrisy and oppression are the inherent traits of every man. Indian men and society expect every Indian woman to be chaste, benevolent, virtuous, patient, self-denying, enduring, self-sacrificing, and self-effacing. Both remain unchanged in this attitude. But times are changing and women like men become

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empowered and independent in the twenty first century. But only the time will tell how far this modern Indian woman will be successful in their attempts. However, "[the] success mainly depends upon their strong will power and the way [they] accomplish it" (Dhavelwarapu 8). Moreover, the domination of patriarchy cannot be easily done away with since deciding authority what women should do lies only in the hands of men and patriarchal society. This paper discusses and analyses gender disparity and inequality and the need for gender egalitarianism with special focus on Leela Benare, the protagonist of the play *Silence! The Court Is in Session* (Simone de 1949).

Self-Assertive Leela Benare: The woman protagonist of the play *Leela Benare* defies all attempts, forcing her to be a silenced one. She has a mind of her own and so she enjoys her own restricted life and defies male hegemony and societal constrictions. As an educated woman who is economically free, she has little to sob over. Yet, her life is made a sob story by patriarchal goons like her maternal uncle and Professor Damle and other men, with whom she is friendly with. Tendulkar has been cautious in showing the fact that women educated or uneducated, economically dependent or independents are forced to face the rampage of patriarchal goons when they are psychologically manipulated to accept male hegemony and bow down to it. The play portrays the conformity women are forced to undergo in one name or the other. Benare has also been a victim of sexual abuse, despite being a well-educated, intelligent woman (Dharan 1999).

Generally, Tendulkar's women characters "undergo a series of sufferings and tortures as the victims of the hegemonic power –structure. In *Silence!* the focal point, the interest lies in the struggle between women like Benare and her antagonists headed by the orthodox Kashikar and his associates" (Paul). Leela Benare has seen the ups and downs in her life. She has a say of her own. She talks pleasant and becomes friendly with her colleagues and management. She never likes those people who act against her desires. Her words to Samant "Who are these people to say what I can or can't do? My will is my own. I haven't sold it to anyone for a job!. My will is my own. My wishes are my own. No one can kill those- no one! I'll do what I like with myself and my life! I'll decide" (Act I 6-7) reveals this trait. But her way of behaviour as a scapegoat in the midst of dominating men like Kashikars, Samant, Ponshke, Sukhatme and Rokde makes one unbelievably believable. She looks like a dissected mime in an atrocious mock trial that gurgles her life in and out (Dhavaleswarapu 2014).

Prepollent Patriarchal System: Leela Benare is in her mid-thirties, and she is unmarried. She earns her livelihood as a teacher and leads a life without any financial difficulty. She is the breadwinner of her home supporting her maternal home members. She is an intense woman, who has been duped by society and her own people alike. She can be compared to Sarita of *Kamala*, Laxmi of *Shakaram Binder*, Jyoti of *Kanyadan* by Tendulkar, and Alika of

Bravely Fought the Queen by Mahesh Dattani. She is disliked for being a woman with a verse to go against the grain. She goes against societal norms and becomes an unwed mother. Her sexual morality is questioned by the Kashikars, Samant, Ponshke, Sukhatme, Rokde and others as she has taken a mighty flight as an unwed mother, and she does not reveal the name of the father of the child easily. Prof. Damle, the man responsible for the child, is absent throughout the mock trial. Little do the other characters realize that they have made a scapegoat of a good woman who has been cheated by a man like Professor Damle.

In a patriarchal society, an unmarried woman in her thirties is seen as a threat to society. That too an unmarried woman with a mind of her own is seen as an abettor of society who spoils it and spreads wrong values and violates the moral code of conduct. The Kashikars, Samant, pancake, Sukhatme, Rokde and others during the mock trial question Leela about her very being, her promiscuity her unwedded motherhood, and accuse her of infanticide. Leela Benare is an educated woman with a liberated mind, yet she is the victim of a covert love with sexual attack at a young age in her teens, and yet another covert, love cum sexual assault in her mid-thirties. Patriarchy is the manifestation and institutionalization of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power (Learner).

The Beguilement: The way Leela is psychologically manipulated to accept the dictates of a patriarchal tool like Damle depicts the plight of modern Indian women, who are controlled by their physical, sexual self, and then their mind. Moreover, patriarchy does not allow any woman to have any other identity other than the one as a daughter and a wife. Moreover, Freud has clearly pointed out the fact that "a woman's sexuality is evolved as fully as man's" (qtd.in Beauvoir 66). Despite scientific evidence regarding the aforesaid fact, the sexuality as well as sexual expression of women is undermined, and it is never given its due. Men who get involved in such sexual activities with women are praised as studs, whereas women who enjoy the same are sidelined as duds. They are also treated as the disposal ones after having been sexually exploited as seen in the case of Leela Benare. Subha Tiwari in her article titled "*Silence! The Court is Session - A Strong Social Commentary*" has adroitly pointed out the differences in the treatment of men and women as far as their sexual morality is concerned (Jain 2001).

The whole responsibility of morally upright behaviour is bulldozed on women. Men are by nature considered to be willful, wild, childish, innocent, and mischievous. Their sins are no sins at all. The society has a very light parental and pampering sort of attitude when it comes to sexual offences of men. In the case of women, the iron rod gets hotter and hotter. No punishment is actually enough for such a woman. There is no respite no hade and soothing cushion for such a sinning woman. She

must be stained and abandoned. Her femininity, her needs, her very existence must be ignored or rather destroyed. She must be cornered and brutally killed both in physical and psychological senses. This play is about the pathetic positions of women in a male-dominated Indian world (Smita 2010).

Leela Benare's life has never been a cakewalk since her teen. She has undergone physical and mental ordeals in her teen and such ordeals have tempted her to make another wrong choice as an adult. She herself reveals this when she says, "I used to cry my guts out. I used to wish my heart would break! My life was a burden to me (heaving a great sigh). But when you can't lose it, you realize the value of it. You realize the value of living. You see what happiness means" (Act III 102). However, she comes out matured after her complete realization. She has been ostracized by others for being a woman with none to support her. She admits having committed a sin and having slept with her maternal uncle, who made love to her in her prime youth. When she insisted on marriage, he left her in the lurch and walked away feeling satisfied with his sexual relationship with her: I insisted on marriage. So, I could live my beautiful, lovely dream openly. But all of the –my mother too–were against it. And my brave man turned tail and ran. Such a rage– I felt such a rage against him them– I felt like smashing his face in public and spitting on it!. I threw myself off a parapet of outhouse to embrace death. But I didn't die. (Act III 105).

Incriminating The Self: Tendulkar through the character of Benare points out how bold Benare is when she accepts her faults. She has done what she has wanted, and, in this regard, she is not a hypocrite like many women. During her young age, she has been psychologically manipulated by an older man for his physical intimacy. Benare accepts the legality of marriage because she knows, "Marriage alone permits a woman [not only] to keep her social dignity intact [but also] to find fulfillment as loved one [as a wife and mother]" (Beauvoir 71-72). Marriage has been denied to her even by her mother. She develops bravery when life becomes a burden, because of her maternal uncle. She studies and becomes a teacher, earns money, and becomes independent. Moreover, she does social work, and she is also a part of an amateur theatre group, so that she can be very busy.

Never do all women have the same sort of needs, desires, and requirements. There is a variation in the needs and necessities of a lower class, middle class, and upper-class women. There is a difference between the vistas of an educated woman and an uneducated woman, an economically dependent woman and an economically independent woman. Women's needs vary from country to country, and race to race according to the culture prevalent there because "Culture [only] constructs differences in gender" (Morris 163). Cultural habits meant for women and female children vary in umpteen numbers of ways. Though men and women are societal beings, "gender and sex have an inherent relationship" (Morris

163). "One is not born, but rather becomes a woman" (Beauvoir 295). Tendulkar through the novel and the protagonist's struggle puts forth the idea that there is a need to develop the consciousness of women regarding their place in society because this consciousness not only influences their lives and that of their children but also their roles as societal beings (Tendulkar 1992).

The other woman character who attracts the attention in the play is Mr.Kashikar, and she is always identified as Mrs. Kashikar and not by her first name. As a dutiful wife, she follows Mr.Kashikar and his verdicts in almost everything. She beautifies her hair with the flowers brought by him and follows him as and when he goes for his social work and drama rehearsals. As a financially dependent woman, she clamours for the attention of her husband, and she always does the best only to please him (Tendulkar 1993). Leela Benare, as a modern woman, is very much different from her traditional counterpart Mrs. Kashikar and she is a complete foil to her. Tendulkar showcases the hypocrisy of Indian society and the triviality of human nature through the play. Mrs. Kashikar is always looked down upon for being childless, whereas Miss Benare becomes an unwed mother and as such she is treated like a cancerous canker of Indian society. Neither Mrs. Kashikar nor Miss Leela Benare is given her respective due for who they are. Neither is their frankness nor is their humane personality given grace.

Mrs.Kashikar is given respect after she bows down to patriarchal diktats and standards, unlike Leela Benare. Moreover, she becomes a patriarchal tool putting forth gruesome questions during the mock trial, which after all is conducted to know about Leela Benare's life. They both share a hypocritical relationship as women acquaintances. After the spiteful mock trail, there can be no friendship between them. Mrs.Kashikar might seem to be the worthless trophy wife of Mr.Kashikar but she makes her way out in a patriarchal society. Despite all of Leela Benare's independence, education, financial stability, beauty, truth and straightforwardness, it is Mrs. Kashikar who has societal acceptance, as she bows down to patriarchal diktats of Indian womanhood being the unquestioning housewife (Tendulkar 2017).

Benare has some eight years of experience as a teacher. She overcomes much vulnerability, becomes busy with life, does a social work, gets involved in theatre and develops a passion for life. Damle a professor with gusto gets hold of Benare with gusto, makes her fall for him and his love, makes her pregnant and leaves her in the lurch. The educated man in the disguise of a cunning Woolf uses the gullibility of Leela, gives her pipe dreams and leaves her to her fate forever. Leela gathers all her strength only to know that she has been cheated beyond recognition. She realizes that she has fallen in love with the wrong man for the second time, and she has been made a mausoleum of disgrace with charges of infanticide levied on her as a mother and a person. The happiness of being a mother percolates into a disgraceful and unwanted event and with an unwed motherhood,

she is a bane in India. Benare after all the struggles in her life falls in love and becomes a mother, and she is denied the very right by society as the legal second wife of Damle (Tiwari 2008).

CONCLUSION

Social justice is a distant dream for Mrs. Kashikar and Leela Benare. The two women are two distinct personalities with minds of their own. The former never speaks her mind to be accepted on all fronts and the latter never minds about societal acceptance and she is made silent by patriarchal goons and tools in due course of time. Tendulkar through the play has shown how women are silenced by patriarch and systemic oppression as power hierarchies are within the purview of men. Gender egalitarianism is an elusive dream for both the women as they are caught up in the rigmarole of a patriarchal world that offers patriarchal diktats and nothing else. The play shows how Indian women like Mrs. Kashikar, Leela Benare and possibly other women who constitute half the population in India are silenced as the other citizens in a secular, democratic nation. Indian women's second-class citizen status is made evident through the play. Tendulkar through the play has asked for a change in the mentality of hypocritical Indian men, and Indian society seeking egalitarianism for women, as it is an elusive dream for them, that can change their life forever.

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Lockdown and Home Quarantine Due to the Coronavirus: A literary Analysis

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ABSTRACT

The Covid-19 pandemic has brought to the communities and individuals not only the risk of death from infection but also multiple challenges. The physical, psychological and emotional life of the people has been threatened by preventative measures and restrictions in the form of the lockdown and social distancing. This has locked up about 4 billion people worldwide and made the people live with terror. In these moments of crisis, the literature sheds light and inspires humanity to keep calmness intact. Starting from Homer's Iliad to Ling Ma's Severance, hundreds of pandemic tales have portrayed how humans react to such public health emergencies and provided ways to cope with these catastrophes. In their writings, writers have projected these crises over the years, not only stressing their tremendous effect on the globe and society, but also the strength of human minds to tackle them. Over the long tradition of literature, Indian or Western, catharsis has always been one of the functions of literature- a way of dealing with intense emotions, a way of purgation, a way of healing. Literature plays an important role in shaping our responses, providing relief and consoling us in such crises. The literature has played a wonderful job in encouraging Man to think about what he has done and what he should and will do to face such situations.

KEY WORDS: COVID-19, LITERATURE AND PANDEMICS, PANDEMICS AND HUMANITY, CORONAVIRUS.

INTRODUCTION

The COVID-19 pandemic put civilization at risk and subjected all humanity to an unprecedented challenge. The World Health Organization has declared this outbreak of novel coronavirus (2019-nCoV) as a "Public Health Emergency of International Concern" (World Health Organization, 2020) and called it a global pandemic. We all are facing the challenges of this pandemic, regardless of age, gender, race or location. It has caused sport, social, cultural and educational programs and events to be postponed or cancelled. Universities, colleges and schools have closed in almost countries of the world affecting the majority of the teacher-student population worldwide. According to the latest data of UNESCO, "over 1.2 billion students worldwide have been affected due to school closures because of the COVID-19 pandemic. In India, over 320 million students have been affected" (UNESCO,

2020). According to the COVID Action Platform of the World Economic Forum, this pandemic has "shuttered economies around the world has also battered education systems in developing and developed countries. Some 1.5 billion students – close to 90% of all primary, secondary and tertiary learners in the world – are no longer able to physically go to school" (Kandri, 2020). The present paper attempts to explore the role of literature in earlier pandemics and epidemics with special reference to present coronavirus pandemic, its lockdown and home quarantine phase.

The Covid-19 Pandemic And Its Effect On Humanity: This pandemic has brought to the communities and individuals not only the risk of death from infection but also multiple challenges. The physical, psychological and emotional life of the people has been threatened by preventative measures and restrictions in the form of the lockdown and social distancing. This has locked up about 4 billion people worldwide and made the people live with terror. This fear caused confusion in many areas and seriously affected each and every sector. The teaching-learning community, too, have suffered a lot in different ways and are going through tremendous stress.

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The world could not have thought at the beginning of the year 2020 that in the 21st century, where medical science has so far spread its wings, a "mere" virus would transform our entire life and impact the entire society, the entire planet, collapse the whole system, place human beings at risk and cause turmoil and uncertainty at every move and in every breath (Bhoosreddy 2020).

The pandemic triggered by the outbreak of Covid-19 has taken us far away from our normal lives. This has affected all humanity. It has spread fear throughout the world and we have no idea when normalcy would be reinstated. Lockdown restrictions and social distancing are causing suffocation for us and this is making every person in this Globe panic and to think seriously about it. The corona outbreak and lockdown taught us a weighty lesson and made us re-examine our lifestyle. The Government and the various agencies are doing their utmost to tackle and eradicate this global ill. The medical and para-medical people, the police department and the Corona warriors are working day in and day out to help the affected. This is a time for each and every one of us, too, to think about it as an academic, as an intelligent community in society (Haith 2020).

The Covid-19 Pandemic and Literature: Human struggle with epidemics and pandemics is as old as Earth and we have conquered it in very much till date. Whether it was the two World Wars, other epidemics or some other disease, in the midst of these crises, literature has never taken the rear seat and have always shown the road to recovery, both physically and spiritually. In these moments of crisis, the literature sheds light and inspired humanity to keep calmness enact. In their writings, writers have projected these crises over the years, not only stressing their tremendous effect on the globe and society, but also the strength of human minds to tackle them. We need to redefine the essence of the technology, recycle the framework of interest, provide social agreements, inculcate logical and scientific viewpoints, redistribute wealth and resources equally and so on. We need to develop discipline. We have to think that this virus is not the end of the planet. It is necessary to reconstruct a new system, a new approach that will integrate Humanities, Commerce, Science and Technology and Research into a broad ecological framework (Kandri 2020).

The literature has played a wonderful job in encouraging Man to think about what he has done and what he should and will do to face such situations. Starting from Homer's Iliad to Ling Ma's Severance, hundreds of pandemic tales have portrayed how humans react to such public health emergencies and provided ways to cope with these catastrophes. Chelsea Haith has rightly observed: From Homer's Iliad and Boccaccio's Decameron to Stephen King's The Stand and Ling Ma's Severance, stories about pandemics have – over the history of Western literature such as it is – offered much in the way of catharsis, ways of processing strong emotion, and political commentary on how human beings respond to public health crises (Haith, 2020).

Literary Responses To Pandemics And Epidemics And Its Present Relevance: Till date, different literary texts have played a role as a 'vaccine' and allowed humans to learn how to deal with such mishaps, befallen in the course of the history. By encouraging us to think about survival strategies during disasters and calamities, literature has proved to be provider of wisdom, inspiration and information. It taught humanity to remain patient and hopeful in such states of chaos, fear and hopelessness.

During moments of present Covid-19 crises, the people are losing their confidence and hope, they are afraid of and are in mental dilemmas, they are worried about what is going on? And what would happen next? So, what is the right path from which people can get the right directions and console? One of the answers for it maybe literature. By examination of the human condition and the depictive representation of pandemic in literary texts, literature guides us on how to survive through such storms. Literature is the right source for human mental resilience during such a time. It gives us a common sense of morality. It teaches us to be patient and to give importance to the self-control and preventive measures that are the main strategies to cope up with these kinds of epidemics. During all these periods of crises, literature helps to make us aware of the situation and to prepare for the future. Literature encourages us to preserve faith and to believe in a positive way because epidemics will not remain permanent and constant with us. They must be over after some time. If we take some care, we will save our lives. In present Covid-19, where people are under quarantine, social isolation and lockdown, literature makes us aware of circumstances and helps to face it.

Many authors have attempted to depict the human being facing natural disasters, epidemics and other calamities. We need to learn and appreciate the literature that has been published in previous pandemics and its social function of protecting and guiding humanity in crisis times. For example, a 1947 novel by Albert Camus, The Plague, is about a plague epidemic that has consequences for a quarantined Algerian city. This novel is like a mental and psychological cure for the society that is affected by Covid-19 today. It's a novel that can help us think about what we're experiencing and help mankind heal. The role of literature during the traumatic stage in restoring the broken trust and loss of core values in life is very important. Literature is forever considered to be man's best mate. Literature is genuinely significant and has a marked impact on the minds and understandings of humans.

These narratives in the literature emphasize the historical context and also offer a stimulus that inspires us- "This tough time 'too' will pass and new hope of rays will arrive for the betterment of human life." It not only explores the causes of the mishaps, its effects on society, the economy and the political scenarios, but it also describes that humans are not the supreme power on earth and can become helpless in such tough times and that we are not supposed to be malicious towards animals and

nature. Mr. Sanjay Bhoosreddy in his article published in Times of India rightly said:

All these events, point strongly towards an imbalance in nature, largely manmade and creating conflicts with environment, animals and humans, disturbing the health and ecosystem. Sharing of history and literature is important because it keeps the account of the trials and tribulations of the difficult times of pestilence and pandemics but also shows the influence that it has in changing the belief and understanding of the masses over time of the pests, bacteria and viruses from the traditional beliefs to scientific understanding, which is essential for better handling of pandemics by the entire citizenry thereby reducing the burden on the governments and ultimately on the public exchequer. (Bhoosreddy, 2020)

CONCLUSION

To conclude, just take Coronavirus as a strict alarm bell, before the final bell sounds, we humans have to amend ourselves! It is literature which would teach us- not to be cruel towards animals, not to be wild towards environment and nature... otherwise, we will have to pay its penalty and face calamity, maybe one more like COVID-19.

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Urbanization and Social Maladies: A Study of Arundhati Roy's "The Ministry of Utmost Happiness"

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ABSTRACT

The ministry of utmost happiness portrays the social condition in Delhi and Kashmir. Arundhati Roy recounts the distress faced by Anjum and Tilo in which these characters play a vital role in the novel. Anjum, who comes under the third sex called "Transgender" or "Othered" in the world. Aftab (Anjum) is her real name; she leaves her home along with nine other transgender for New Delhi which is sophisticated and suitable for them to live. This paper centralizes the global sickness in developing countries like India, social psyche issues and displacement from rural to urban land. At last, the trauma caused by the social class/society, the war struggle in Kashmir and Srinagar and the stereotype sickness due to the arousal of the third gendered space. The global marginality sickness caused by urbanization in India due to corruption, politics and war.

KEY WORDS: GLOBAL SICKNESS, CORRUPTION, URBANIZATION, GENDER SICKNESS AND WAR TROUBLE.

INTRODUCTION

The Ministry of Utmost Happiness scenes out the contemporary, post-colonial Indian politics Roy embellishes how the Indian population has been abandoned and hegemonized by the political superiors after India and Pakistan partition in 1947 Roy points out the corruption in the political parties in Kashmir which involves the Indian army, Indian communist or reformist were they resist the residence for Kashmir, Kashmiri natives and the activities who resist the military possession. The war going on within the country is shown by Arundhati Roy. Indian and Pakistani fight for land which is 222, 236 Km² in which this land acts as a prestigious hegemony for both the countries the act of global sickness and globalization heads up on the political leaders on both the countries. The paper has the main lenses on global sickness caused by the occupation of land, gender displacement issues, corruption and globalization.

Gender Sickness and Transferring the land: The protagonist of the novel is Anjum fiery hijra whose independence leads her to create a life for herself fully on the margins of society. Born as an epicene and gendered a boy by her mother, in childhood, Anjum is thought of as Aftab. As a child, Aftab likes to sing, however stops once because the other kids tease him of his feminine tone, the gender illness started in her childhood days. Aftab who is later called Anjum, one day after his transsexual surgery sees a Hijra and thus enchanted by her, follows her to wherever she lives and that to Khwabgah. Aftab's body, and the physical changes due to his adolescence, became a site of torture for him. The psychological wounding caused by his body's natural physical changes was extreme. The words "panic", "longer to tear it out," "unkindest betrayal," "he was repelled" and "scared himself" in the discourse of the passage cited above "is a narrative of suffering and horror, not only because the "themes" are there, as such, but because his whole narrative stance seems controlled by the necessity of going through abjection, whose intimate side is suffering" (Kristeva 140).

Aftab's fragrant visit to Khwabgah made him feel that he has finally found a home. At the age of 15, he leaves his parents' house to manoeuvre to the Khwabgah permanently where he transforms into Anjum. At first, Anjum thought this Khwabgah place is a paradise and she can able to free herself and her gender but she is caught

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in a very Hindu fundamentalist massacre of Muslim pilgrims, whereas on a pilgrimage journey, she returns to the Khwabgah as a modified body, determined to boost her informally adopted girl, Zainab as a boy to guard her. Anjum also leaves Zainab in Khwabgah. Anjum goes to the cemetery behind a government hospital, where she tries to endure the trauma and manages to erect a building (Home) surrounding her ancestor's graveyards and began to invite the marginalized and low-class people to her home. The main aim of Anjum is to give shelter to the dismissed people in the society and the act of urbanization takes place here the erection of the building and turning a wasteland (Graveyard) into a house for the destitutes.

In her book *Azadi Freedom.Fascism. Fiction*, Roy factors out that she says that Graveyards in India are, for the maximum part, Muslim graveyards, due to the fact Christians make up a minuscule part of the population, and, as you know, Hindus and maximum different groups cremate their dead. Now in life, as in death, segregation is turning into the rule. In towns like Delhi, meanwhile, the homeless and destitute congregate in shrines and round graveyards, that have emerge as resting places, now no longer only for the dead, however for the living, too I will talk nowadays approximately the Muslim graveyard, the Kabristan, as the brand new ghetto-actually in addition to a metaphorically-of the brand new Hindu India. And approximately writing fiction in those times. In a few sense, the Ministry of Utmost Happiness, my novel posted in 2017, may be examine as a verbal exchange among graveyards. One is a graveyard in which a hijra, Anjum-raised as a boy through a Muslim own circle of relatives within side the walled town of Delhi-makes her domestic and step by step builds a visitor house, the Jannat (Paradise) Guesthouse, in which more than a few human beings come to are seeking shelter. The different is the ethereally stunning valley of Kashmir that's now after thirty years of war, included with graveyards, and on this manner has emerge as, actually nearly a graveyard itself. So, a graveyard included through the Jannat Guest House, and a Jannat included with graveyards.

As the majority of is high and Muslim who is marginalized and comes under the minority category in the city of Delhi. The Hindu hegemony leaves the Muslim marginalized in low economic conditions due to the taboo called religion. But this woman Anjum paves the way to the downtrodden, destitute and marginalized Muslim people. Where she comes in contact with Saddam Hussain, who does all odd jobs like in mortuary as a conductor, newspaper seller, bricklayer and a security guard and he helps Anjum at any cost. The Social Maladies of religion, economic and gender is clearly shown in the novel. This shows how the graveyard turns into a palace for the destitute.

A defining moment in the novel happens when Anjum and "Saddam Hussain" partake in the "India against defilement" fight in Delhi in the mid-year of 2011. During the fight, they find and receive an unwanted

newborn child. "Once you have fallen off the edge like all of us have you will never stop falling. And as you fall you will hold on to other falling people. The sooner you understand that the better. This place where we live, where we have made our home, is the place of falling people We aren't even real. We don't really exist."

Political Sickness: The two focal, genuine figures from "India against defilement" include in the novel: Anna Hazare, a resigned armed force trooper whose craving strikes came to represent and grandstand the counter defilement development, and Arvind Kejriwal (renamed "Mr Aggarwal" and nicknamed "The Bookkeeper" in the novel), a previous Tax Revenue official who partook in the counter defilement development and afterward established the Aam Admi Party. Anna Hazare and Arvind Kejriwal become "anecdotal" characters and even collaborate with different characters of the novel. Anjum's inward inconsistencies get from the "other-experience" (Nanda 1986, 6) of Hijras, their avoidance from society since they can't be distinguished as one or the other male or female. Hijra characters in Roy's tale uncover a more profound rationale at work in the content, which can't be restricted to explicit anecdotal characters: the logical inconsistency, war and misery occupying their subjectivities can't be tackled by pitting within the character – anecdotal, close, real, mental – against the outside: history, governmental issues also, the more extensive circumstances characterizing contemporary reality. Anjum's utilization of "Duniya" alludes to "what most common individuals considered as this present reality" (30), a word that Hijras go against to their own reality, the "other-common" underestimated transsexual local area living on the edges of "Duniya".

"So all in all, with a People's Pool, a People's Zoo and a People's School, things were going well in the old graveyard. The same, however, could not be said of the Duniya." The principal message encased in her deleted declaration is that Anjum is a Hijra: she doesn't have a place with "customary", heteronormative Indian culture. Be that as it may, her the sentence additionally incorporates another significant message: Anjum tells the youthful movie producers, as it were, that she comes "from the other world", implying that she isn't from the genuine world, yet from the universe of the actual novel, the anecdotal world to which she has a place as the personality of The Ministry of Utmost Happiness.

War trouble and Global sickness: And another character is Tilo who has no family, caste and past and a dark-skinned south Indian girl. Tilo is an Independent and quiet girl. As an adult female, she is an architecture student and enacts a play with Biplab, Naga and Musa and all the three men's fall in love with her. But Tilo has her eyes only on Musa till he dies in Kashmir and she was taken custody by the Indian Army and tortured in Kashmir. In this Roy points out the natural beauty Valley of Kashmir turned out to be a graveyard for the people because the Indian Army murders the local people or the activist without conscience. The land of White beauty turns into bloodshed and graveyards for the people. "I

would like to write one of those sophisticated stories in which even though nothing much happens there's lots to write about. That can't be done in Kashmir. It's not sophisticated, what happens here. There's too much blood for good literature."

Global sickness is the voicing out of one's rights and fighting for one motherland is depicted by Arundhati Roy in her novel, *The Ministry of Utmost Happiness*. The corruption is not only by the means of green paper called currency but on the minds of politicians, and the Indian Army. The land Kashmir has been a part of esteemed dominance in the hands of India and Pakistan. Salman Rushdie also says this is the "Greatest Natural Calamity" in Kashmir. Warning that Kashmir ought to quickly grow to be an "icy graveyard" for quake survivors, with greater casualties than in Tsunami, stated writer Salman Rushdie on Saturday appealed for pressing useful resource from the West, announcing failure to save you the "best herbal calamity" could be counted of "disgrace" for the arena community. Describing the devastating quake as "a wound on a wounded body", the Indian-starting place writer stated that the bitterness of this herbal catastrophe isn't best past bearing, it's far obscene, a hammer-blow released towards a humans who've already been smashed.

The global appears to be struggling from "compassion fatigue". Rushdie stated and decried that tries via way of means of the West to problem Kashmiris to a "political test" of useful resource-worthiness. He lashed out at linking of quake useful resource to the difficulty of India-Pakistan reconciliation announcing the 2 nations have been nevertheless mired in suspicion. For greater than 1/2 of a century the arena has become a blind eye to the political troubles of Kashmir. It has to now no longer now flip its lower back at the Kashmiri humans. If the float of useful resource does now no longer growth at once, then it's far possibly that greater humans will die within side the earthquake's wintry aftermath than perished within side the quake itself," Rushdie wrote with inside the UK daily 'The Times'. It is absolutely feasible that the very last loss of life toll could be more than the Tsunami's. We can be searching on the best herbal calamity in human history.

But in this example we've the electricity to avoid it." While welcoming the hole of Line of Control via way of means of Indian and Pakistani governments to help remedy efforts, Rushdie stated without a direct growth in remedy funding, it's going to quickly appear like a useless gesture. If winter-evidence shelters can't be constructed within side the subsequent month or so, Kashmir turns into an icy graveyard, wherein actually loads of heaps of humans will freeze to loss of life. Time is very, very short" Rushdie stated that but "if we will accomplish this, it will likely be an outstanding top thing." "If we fail- due to the fact we're uninterested in disasters, or due to the fact Kashmir is a ways away and far flung and quarrelsome and doesn't sense like our business- well, then disgrace on us. While many could be hoping that the shared struggling will pressure India and Pakistan

to bury their differences, Rushdie stated current trends display that a peace agreement could be "impossible." "Murder via way of means of militants of a Kashmiri mild flesh presser showed, and because the bombs in Delhi could appear to confirm, there are Islamist agencies that're decided to retain to sabotage any development in Indo-Pakistani relations, and so long as the ones agencies discover sanctuary in Pakistan, a peace agreement could be impossible.

The subsequent part fixates on the narrative of Tilo (whose anecdotal subtleties reverberate with those of Arundhati Roy herself) and her romantic tale with Musa, a Kashmiri revolutionary contender. The portrayal of profoundly conflicting characters "at war" with themselves swarms the portrayal of Tilo and Musa's changes. In this way, Musa portrays "his kin", individuals of Kashmir, as "schizophrenic" and torn inside: we were fighting and dying in our thousands for Azadi [Kashmir's freedom from India], and at the same time we were trying to secure cheap loans from the very government we were fighting. We're a valley of idiots and schizophrenics. (Roy 359).

This condition of "schizophrenia", which in this setting implies being trapped in an unsolvable two fold tie, a bunch of self-opposing demonstrations and positions, additionally concerns the primary characters of the second piece of the novel: the primary individual storyteller is a senior official in Indian Intelligence in Kashmir who in the long run underwrites the reason for Kashmir's freedom, while Tilo and Musa are set apart by unreconciled stories and need to take choices that conflict with their most significant wills and wants. The epic is a demonstration of fight, in which fiction continually repudiates and disturbs the actual idea of the real world, showing how the creation of the genuine is the result of fight and endurance.

"She described how, when her brother's body was found in a field and brought home, his fists, clenched in rigor mortis, were full of earth and yellow mustard flowers grew from between his fingers." Thus the problem in Kashmir affects the people of Delhi through bombs because the political hegemony of Lok Sabha and Rajya Sabha is placed there. For a piece of land, there is a fight between two nations, at present China comes under the list for Arunachal Pradesh. The Kashmir issue brought up in the novel additionally says a lot about the trick individuals in power are fascinated with. The valley has become a hotbed of legislative issues as a result of the supported Azadi syndrome, leaving the basic mass isolated and fuming out of resentment, influencing their methods for job. The showdown between the military and the stubborn Kashmiris finds influenced the harmony and concordance among individuals. The author appears to feel for the nearby individuals and says:

"So far in this more than quarter-century -long conflict in Kashmir, it has paid off. Kashmiris mourned, wept, shouted their slogans, but in the end they always went back home. Gradually, over the years, as it grew into

a habit, a predictable, acceptable cycle, they began to distrust and disrespect themselves, their sudden fervours and their easy capitulations" (Roy 182). The air of doubt deceives the juvenile and honest youths caught for the sake of saving and liberating Kashmir. The back-and-forth between the assailants and the military empowers the last to bring in cash for the sake of phony experiences. A youthful misinformed youth, Aijaz's portrayal about his criminals' uncovers reality as he says: "They tortured me; they gave me electric shocks and made me sign a blank sheet. This is what they do here with everybody. I don't know what they wrote on it alter. I don't know what they have made me say in it. The truth is that I have not denounced anybody. The truth is that I honour those who trained me in jihad more than I honour my own parents" (Roy 227). Aijaz later uncovers that the military offered slugs to the jihadis and they never needed the hostility to end.

Corruption: Roy also figures out two incidents of Godhra Train burning 2002 in Gujarat and Kashmirs insurgency which speaks about the social maladies in which religion is under the umbrella. In the name of religion 790 innocent Muslims were killed and they were blamed, but the actual convicts were 11 Hindus. The religious sickness that was erupted by the political leaders directed the war between two religions within the country where there is an Oath. "All Indians are My Brother and Sisters" in the "Indian Pledge". The Godhra Train burning incident happened in 2002 killed 59 Hindu Pilgrims by 11 Hindu rioters but the blame was spread over Muslims which in turn a huge massacre took place 790 Muslims were killed. The Kashmir insurgency is about India and political powers fighting for Kashmir and its people. In this many people and soldiers were killed by the bombs and gunshots, it all started after the partition of India and Pakistan after Independence in 1947. The global sickness of land occupation and urbanization takes a predominant role through the war trouble within the country and towards other countries too.

CONCLUSION

Arundhati Roy's political expositions, books and non-anecdotal works resound with philanthropic causes. She acquaints another viewpoint with the corpus of Indian Writing in English. She plans a Kashmiri-English Alphabet in this novel and utilizations a couple of notable melodies, epigraphs, and poems (by South Asian writers) to renounce the set up artistic authority. She creates a method of narrating that is brimming with conversational articulations, crude talk, and undiluted authenticity. She exposes the appalling realities about untouchable subjects like the dangerous effect of developing urbanization on our current circumstance,

mounting globalization, the effect of atomic tests, looting of common assets, minimization of the Dalit and the transsexual populace, the Maoist development, the Kashmir insurrection, raising Hindu patriotism and encroachment of basic freedoms.

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Anthropomorphism in Literature with Specific Reference to John Grogan's "Marley and Me"

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ABSTRACT

The concept of continuity between humans and other animals is found in Charles Darwin's thesis "The Descent of Man." Animals may serve as stand-ins for humans or human characteristics, as in Native American trickster tales or the Greek storyteller Aesop's fables. Various researchers have attempted to rebuild the concept of animality. Animality is an abstraction or a concept based upon actual animals' observations similar to human beings. Beyond basic emotions, animals also experience greed, forgiveness, forgetfulness, jealousy, suspicion, gratitude, curiosity, etc. We find a growing imperative need on this particular topic. Anthropomorphism, sometimes referred to as personification, is a well-established literary device from ancient times. It dates back to Aesop's Fables of the 6th century. The collections of fables from India, such as the Jataka Tales and Panchatantra, employ anthropomorphized animals to illustrate the principles of life. This paper aims to portray the concept of anthropomorphism found in canines with specific reference to the novel "Marley and Me" by John Grogan.

KEY WORDS: HUMAN CHARACTERISTICS; PERSONIFICATION; EMOTIONS; ANTHROPOMORPHISM; CANINES; THEORY OF MIND.

INTRODUCTION

Since the start of human history, people have lived in close contact with animals, usually as hunters and farmers, and have developed myths and legends about them. Different creatures like frogs, leopards and spiders play essential roles in mythology. The myths have given special meaning or extraordinary qualities to common animals like frogs, spiders, bears, rats. However, other creatures found in myths—many-headed monsters, dragons, and unicorns never existed within the world.

Animals as humans or human characteristics are seen in Aesop's fables and African American trickster tales. In few legends, animals perform various heroic deeds and is a source of connection between Heaven and Earth. Animals often have a dualistic quality in mythology. They can be either helpful to humans or harmful and sometimes

both. As sources and symbols, animals represent the real world's mystery and power that is by creation or destruction. Many myths have explored the relationships between humans and animals. Human beings may talk with animals, fight them and sometimes marry them. Animals perform services for humans, like guiding them through the underworld or completing tasks. A huge group of myths involving animals deals with changes between humans and animal states, and others focus about the close connection between people and animals (Cremin 2009).

The Fairy tale 'Enchanted Frog' were a princess kisses a frog, which transforms into a handsome prince and both of them live "happily ever after." Such transformations were people turn into animals or animals turn into people often is portrayed in stories around the world. Transformation myths talks about crossing the boundaries which keeps humans apart from the rest of the world. Dogs always appear in a positive light as the symbol of friendship and loyalty. In Greek and Roman mythology, the three-headed dog Cerberus is portrayed as a guardian. In many cultures dogs are seen either as symbol of death or protection. It is strongly believed by the ancient Egyptians and Aztecs of Mexico that dogs guided the dead on their afterlife journey (Davey 2006).

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Fairy Tales And Fables: The first fairy tales and fables came into being more than a thousand years ago. Animals play a vital role in all the fairy tales at least one talking animal or mythical creature like a beast, an elf, or a unicorn appears. In the oral tradition of fairy tales, there are different versions of certain fairy tales. Though the animal characters used in them never change. It can be illustrated using the examples of the fairy tale "Little Red Riding Hood" and the fable "The Fox and the Crow," Fairy Tales are well-known short stories that are not based on actual events. In some fairy tales, magical element like witchcraft is also involved. Fairy tales stresses on the fact that they have a happy ending indicated by the phrase "happily ever after." In most cases, fairy tales do not imply a moral; they are merely written to entertain children and adults. Fables are shorter than fairy tales. Fables deals exclusively with animal characters. There is a possibility that the whole story of the fable could happen to humans in real life. The major difference between fairy tales and fables is that fables do not have a happy ending. The lesson that should be drawn from the fable is that life has both good and bad endings and that serves to be the basis for the moral (Graves 1989).

Animal Tales: Animal tales on the other hand are short stories that are quite unknown and most of which remain anonymous. Like fables, animal tales also deals with animals as major characters. However, fables and animal tales do not imply a moral. Yet there is a mild difference the latter is distinguished by the lack of a clear moral message and usually attempts to explain certain animal traits. The major purpose of animal tales is to entertain (Harper 2005).

The Funny Animal: The funny animal is a comics genre in which animals wear clothes, live in houses, drive vehicles, and have jobs, whereas other animal cartoon characters display anthropomorphic characteristics such as speaking or displaying facial expressions. Animal characters in the jatakas portray Buddha's teachings, which aim to bring happiness to humankind and all living beings around the world. To achieve this aim, Buddha had conveyed his compassionate message in many ways and various aspects through stories in which animal characters play a central role. Moreover, a large number of the characters in the Jataka stories are animals. The doctrines of karma and rebirth are also the sources for the construction of authentically Buddhist environmental ethics. The Jataka account of the Buddha's former births enlightens the readers about Buddhist teaching and how it urges respect for animals (Horowitz 2007).

Animality: Animals have lived in the same way as humans. Animality has been defined by what it lacks. The search for the unique defining trait of humanity has involved underestimating other animals. Animality is an abstraction, or concept, loosely based upon actual animals' observations and sometimes relevant to human beings. Since the middle of the nineteenth century, when Charles Darwin asserted the idea of continuity between humans and other animals, researchers have attempted

to rebuild the idea of Animality. It has been necessary to establish that animals experience emotions beyond basic ones. Darwin himself began this work in his magnum opus 'The Expression of the Emotions in Man and Animals. The animal as a teacher is evident in children's books, where they appear in a range of roles. In picture books, animals' images are often anthropomorphic and visual representations of the animal, reflecting and constructing cultural values. Many children's books are about companion animals (pets), but they seldom feature farm animals or animals' rights. Young children may learn about an animal's status through familiarity with religious customs and beliefs (Taylor Chloe, 2009). An animal can become a teacher about conservation, especially when a behavioral change is desired (Davey, 2006), although at the cost of its freedom.

Anthropomorphism In The Novel And Its Adaptation:

Anthropomorphism as a concept deals with giving human characteristics to objects and animals. Anthropomorphizing is a natural human tendency designed to find order in a complex world. Pets are normal subjects: a dog's low, rapid tail wagging explained as guilt for eating a shoe; a cat rubbing against its owner interpreted as an expression of fondness. Research in the recently developed field of cognitive ethology, in essence, accumulates empirical data on just the kinds of mental states that anthropomorphisms claim (without the backing of science): the purposes, feelings, motivations, and cognition of animals (Horowitz 2007).

In the book and its adaptation 'Marley and Me' by John Grogan, a Labrador retriever is used to convey the concept of Anthropomorphism. Some of the other most notable examples are the Walt Disney characters, the Magic Carpet from Disney's Aladdin franchise, Mickey Mouse, Donald Duck, Goofy, Oswald the Lucky Rabbit; the Looney Tunes characters and others from the 1920s to the present day. In the motion picture Fantastic Mr. Fox (2009), most of the characters are anthropomorphic animals very similar to the Furry Fandom style. They are given human characteristics such as body shape, hands, and clothing, among other things (Felicia M Jones).

Labrador retrievers are generally considered even-tempered, calm, and reliable, and then there is Marley, the subject of this delightful tribute to one Lab, who does not fit the mold. Grogan uses Marley's story as a vehicle for sharing his insight into experiences many people in their twenties, thirties, and early forties share. The book covers his newlywed years, the ups and downs of trying to start a family, homeownership and neighborhood issues, and career evolution. Grogan contends that there is a lot we can learn from our pets. The story is so honest and well-written that it will resonate with pet lovers and pet-deprived people alike. His novel Marley and Me spent seventy-six weeks on the bestseller list and later made into a movie (James 1970).

Marley & Me is a loveable story about a family and their naughty dog named Marley. Grogan and Jenny Grogan were beginning their life together. They had everything a

young couple desired, a cute little house, good jobs, and the love for each other. They just wanted one more thing, a puppy. From that day onwards they had a different life altogether. They brought home Marley, a cute yellow puppy. He grew up quickly into a full-grown 97-pound crazy furball. He made a huge mess flung drool on guests, and ate nearly everything he could get. Obedience school did not do any good; he was expelled after the first few classes. The medication was no relief to him either, and he was scared when a thunderstorm rolled by. However, he was probably the most loyal dog that the family had ever known in the end.

Grogan, the author and the hero of the story was always fond of dogs ever since his father gifted him one when he was a child. He and his wife, Jenny, both work for newspapers and live in Florida. One day he sees his wife Jenny looking at an advertisement for a Labrador puppy. She believes that looking after a dog would be good preparation for looking after a baby. They drive to the kennel and decide to choose a puppy that has taken an interest in them. They inquire about the puppy's father, but the dog's owner seems reluctant to talk about him. They are told to return and collect the dog in three weeks (Cremin 2009).

While they are driving away, they see a wild-looking dog in the woods, and Grogan assumes that it must be the puppy's father. They decide to name the puppy Marley, after the late singer Bob Marley. While Jenny goes for a vacation with her sister, Grogan brings Marley home. Marley is a notorious dog who loves to have people around and gets excited chewing things. Jenny and Grogan take him for walks on the beach, where they discover he is uncontrollable. The couple discovers that Marley has a caring and loving heart, when he grieves along with them when they suffered the miscarriage. The couple not being able to control Marley decides to take him to a dog obedience class. Marley misbehaves, and the teacher rebukes the owners for not being strict with him and for not letting him know who the boss is. In the second class, the teacher tries to restrain Marley but fails. She uses the excuse that Marley is too young and tells Grogan not to bring him back to the class. The couple talks to their friend, Dr. Jay, who recommends that he neuter Marley to calm him down.

A week later, while driving to the doctor's, Marley tries to jump out of the car and causes a traffic congestion. He is later neutered and appears very relaxed after the operation. The couple decides a vacation to Ireland, leaving Marley at home in the care of Kathy, a colleague of Grogan. When they return, they are met by an exhausted Kathy, who seems to hurry to get away from the dog. Jenny later delivers a child and they name him Patrick. Marley loves this newcomer to the family and stays by his side. They soon become a bigger family, as Jenny conceives for the second time. One October night, Grogan hears a girl's cry in the street. He goes outside along with Marley and finds his neighbor's daughter covered in blood. A man had attacked her, and the police arrive immediately. Luckily, she survives. Jenny's second

pregnancy proves to be problematic, and she has to stay in bed for a long time. During this time, Marley stays with her as a good companion. The baby is born, and they name him Connor. At first, everything appears fine. However, his wife develops post-partum depression and starts to behave violently (Taylor 2012).

Grogan comes home after work and finds Jenny beating Marley because he had broken several things in the house. Then, she says she does not want the dog anymore. Grogan decides to try the obedience classes again with the help of a new teacher, Marley begins to develop a good behaviour. Jenny returns to normal, and the family seems to be happy again. When a friend of Jenny's, who works for a film company, asks if they could use Marley in a film they were making, the couple immediately agrees. A couple of years later, the family watches the film and their famous dog Marley's small part in it. The family wants to move to a better neighborhood and buy a house in the up-market town of Boca Raton. They decide to go for a drink at a roadside restaurant. They tie Marley to a heavy table, but he drags the table and chases a stray dog across the street. Marley crashed his way through the sea of other tables. Jenny and Grogan retrieve the table to the other customers.

On Grogan's fortieth birthday, everyone is feeling tired, and they do not celebrate it. Grogan being sad about it wants to have a drink with a friend in a bar. At the bar Grogan receives a call from Jenny who tricks him to believe that the baby was crying frantically and that he should come home immediately. On his arrival he was astonished to see a surprise party arranged for him. One day, Marley misbehaves at the beach by drinking a lot of seawater and by dirtying all over. Grogan is upset and decides not to take Marley to the beach again. Grogan and his family relocate to a house in the countryside near Pennsylvania. The family loves their new house, and Marley enjoys the countryside and snow. Marley is now nine years old, and Grogan notices that he is moving much more slowly and also, he suspects that Marley is going deaf.

Marley turns twelve, and that scares the couple. They have a fright one night when Marley disappears while Grogan takes him for a walk on a cold and wet night. They find him eventually and bring him back. Marley's health deteriorates quickly: his fur falls out, he starts losing his sight, and his hips starts causing pain. Gastric dilatation-volvulus almost kills him, but he recovers. When Grogan gets a new and more demanding job, and Jenny goes to visit her sister, they put Marley in a dog home. A short time later, they receive a call from the dog's home stating that Marley is very sick and might need to think about putting him down. Grogan calls his wife, and they agree to do this. However, Marley makes a partial recovery, and Grogan takes him back home. He cannot move and falls of the stairs. Grogan realizes the bitter truth that Marley will die soon. When Marley has a second attack, it was very evident that he would not make it. Marley is then euthanized with Grogan beside him. He dies quietly with its owner grieving by his side.

The family pays their deference to their beloved pet as they bury him beneath a tree in their yard. Grogan remembers the times with Marley. Though Marley was uncouth and Imbecile they loved him for what he was. Marley has many faults, but the family tolerates him for his unconditional love. Looking at the positive side of the animal or a human being is the crux of the entire story (Cremin 2009).

Quotations In The Novel: The concept of anthropomorphism is vividly seen in the novel through the various quotes provided below. Grogan went to help a girl who a stranger threatened with a knife. Seconds later, Grogan was surprised to see Marley's fighter attitude within. It was not till later that he noticed Marley standing there in protection mode which made him feel safe. Previously, Marley was just a dumb, silly pal; now, he has become a loyal guard dog. "When I searched, there he stood, ten feet from us, facing the road, during a determined, bull-like crouch I had never seen before. It was a fighter's stance. His muscles bulged at the neck; his jaw was clenched; the fur between his shoulder blades bristled" (Grogan 150).

He was intensely focused on the road and appeared poised to lunge. Grogan realized in that instant that Jenny had been right. If the armed assailant returned, he would need to get past his dog first. At that moment, he knew without a doubt- that Marley would fight him to death. Even after moving to Pennsylvania, Marley could adjust to the weather and be his old self. In this passage, Grogan uses much imagery to explain Marley's crazy actions, which adds to the story. His word choice and overall writing set a very joyful, happy mood to the scene. "Thw Abominable Snowdog. Marley didn't know what to form of this foreign substance. He jammed his nose deep into it and set free a violent sneeze. He snapped at it and rubbed his face into it. Then, as if an invisible hand reached down from the heavens and jabbed with an enormous shot of adrenaline, he took off at full throttle, racing round the yard in a series of giant, loping leaps interrupted every several feet by a random somersault or nosedive" (Grogan 222).

Marley knows how to make life joyful and happy and adapt to the new climatic setup. Grogan and Jenny's usually crazy hyper dog whom they knew their whole life started showcasing gentleness. He realizes that a baby is more delicate and does not act as frantic around the newborn. The couple now develops respect towards Marley. "One night early, as I used to be turning off the lights to travel to bed, I couldn't find Marley anywhere. Finally, I assumed to seem within the nursery, and there he was, stretched on the ground beside Patrick's crib, the 2 of them snoring away in stereophonic fraternal bliss. Marley, our wild crashing bronco, was different around Patrick" (Grogan 109). As Marley got older, he developed arthritis in his joints and had much trouble running his everyday life. The stairs were one of the hardest things for him, and it showed how loyal he was to Grogan and Jenny that he faced the pain every night multiple times to stay with them. Because it was stupid

to do, Grogan and Jenny treated him with sympathy and tried to eliminate some pain by sneaking, but it never seemed to work. He lived with the suffering and never complained or stopped for anything.

"No matter how much trouble he had getting up the stairs, if I returned downstairs, say to grab a book or turn off the lights, he would be right on my heels, clomping heavily down behind me. Then seconds later, he would have to repeat the torturous climb. Jenny and I both took to sneaking around behind his back one he was upstairs for the night so he would not be tempted to follow us back down" (Grogan 241). After Marley died, there seemed to be ample space in the Grogans' lives. He came inside one morning from finding the perfect place to bury Marley and saw his kids crying. "Yes, it was only a dog, and dogs come and go in the course of human life, sometimes simply because they became an inconvenience. It was a dog, and yet every time I tried to talk about Marley to them, tears welled in my eyes" (Grogan 274). He tried to explain to them that everything was ok and they would be fine, but Grogan himself was having a hard time dealing with the fact that Marley was not coming back. Grogan says he is the kind of person who never cries at funerals, but a dog made him soften up for some reason.

Grogan decided to write a column about his story with the world's best and worst dog ever. He wrote it in tears, thinking of all the times he yelled at Marley for the bad things he did, and the fun times they had together. Marley, and any dog, is a lot more to a person's life than they ever expected. Grogan states that Marley taught him lessons about life that would be absent and unimportant to him without his companion's help. Grogan wanted to convey that an animal had touched their souls and taught them some of the most important lessons of life. "Marley taught me about living each day with unbridled exuberance and joy, about seizing the moment and following your heart. He taught me to appreciate the simple things-a walk in the woods, a fresh snowfall, a nap in a shaft of winter sunlight. Furthermore, as he grew old and achy, he taught me about optimism in the face of adversity. Mostly, he taught me about friendship and selflessness and, above all else, unwavering loyalty" (Grogan).

The strong bonding between the author and the dog raises the animal's standard and makes it appear humane. "A dog has no use for fancy cars or big homes or designer clothes. The status symbol means nothing to him. A waterlogged stick will do just fine. A dog judges others not by their color or creed, or class but by who they are inside. A dog does not care if you are rich or poor, educated or illiterate, clever or dull. Give him your heart, and he will give you his. It was quite simple, yet we humans, so much wiser and more sophisticated, have always had trouble figuring out what counts and what does not. As I wrote that farewell column to Marley, I realized it was all right there in front of us, if only we opened our eyes. Sometimes it took a dog with bad breath, worse manners, and pure intentions to help us

see." After writing the novel, John Grogan got hundreds of e-mails and letters back from readers all over the city sharing their stories and giving their sympathy. His life changed forever because of the silly little dog that he initially thought ruined his life. Even with immature minds and destructive behaviors, dogs will always be a man's best friend. "If he were human, I would have called him certifiably psychotic. He was delusional, paranoid...." (Grogan 171).

CONCLUSION

Anthropomorphism is turning a real-life incident or an imaginary situation into a story. The intellectual and emotional roles that animals play allow children and their mentoring adults to become more reflective and critical concerning life problems and life choices (Graves, 1989). Education is not just mere factual learning, but it serves to be the place to develop their ability to imagine, create and act. Paving the way for learners to be independent, critical, and flexible will add more value to literature.

Children's literature deals with animals that have human attributes. Animals that talk create a sense of fantasy among young learners. As Derby rightly states, "Inanimate objects can do what people are not able to, or cannot." (Derby, 1970). Animals which are caricatures of certain types of people are funny to both adults and children. The humor is often based on the animal's picture and what it says, not by its verbal description. Anthropomorphism's humor may even yield to the senses of the youngest reader through picture books. Marley and Me by John Grogan explicitly deals with "the human companion-animal bond (HAB)", a bond that outdoes Marley's mischief. Elizabeth Anderson, in her book: *Our Powerful Bond between People and Pets: Our Boundless Connection to Companion Animals* talks about the biological basis for HAB called "biophilia." According to her humans are "hard-wired for kinship with animals" Indeed, pet owners are even more attached to their pet than other people, as the former never criticizes, betrays, or rejects.

Given the abundance of HAB examples, it is no surprise that the movie (Marley and Me) was a blockbuster. The filmmakers were able to portray just how destructive a puppy can be. The dog's bonding and humane characterization are evident through various scenes in the film, such as Marley evicted from obedience school

and his compassion and care towards Jenny and her children. Finally, watching Grogan bidding adieu to Marley and the entire family mourning over his death reinstates the human role of animal in human's life. In conclusion, The book and its adaptation vividly portrayed Anthropomorphism through various scenes in the book and its adaptation. The film has played a significant role in portraying Marley's various humane characteristics through its visual composition. Anthropomorphism about canines can further be studied with the movie adaptation "Hachiko: A Dog's Tale" which deals with a real-life incident that took place in Japan.

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Ecofeminism: Confinement of Women in Barbara Kingsolver's Homeland

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ABSTRACT

The glorious creation, man and woman are created to coexist with all the creation that are in nature which would make a wonderful and heavenly atmosphere, but dominating, taking an upper-hand over the weaker/other being either woman or nature results in destruction, distortion of the society. The anthropocentric attitude of men pushes women and nature to the margin as they suppress, underestimate the abilities of women and nature. Ecofeminism a wonderful collaboration of word brings out the bond of women and nature physically and psychologically. Confinement, a psychological prison women were trapped in the rules and environments shaped by the masculine society. They explore their inability on analyzing with nature and break free from the bondage as they emerge from their cocoon of oppression, disbelief and pessimism.

KEY WORDS: ECOFEMINISM, ANTHROPOCENTRIC, CONFINEMENT, OPPRESSION, TRANSFORMATION.

INTRODUCTION

Ecofeminism a wide explored topic unveiled the connection between two terms ecology and feminism. Women have many things in common when pertaining to the environment or nature. The acquaintances that women and nature share are physical, emotional and transcendental. Confinement is a psychological suffering of women in losing someone or something important in their lives: the anguish can be the death of their children or their loved ones, and distress of not accomplishing their desired ambition in life. In nature, confinement can be understood by restriction of the natural boundaries, destruction of the resources in the environment and decrease of natural boundaries by clearing the forestland, and increase of the human borders through urbanization. The anthropocentric attitude of men takes an upper-hand on nature and suppresses women which results in victimizing, oppressing and overpowering both women and nature.

Mary Mellor in Feminism and Ecology enunciates that "Ecofeminism is a movement that sees a connection

between the exploitation and degradation of the natural world and the subordination and oppression of women". This article focuses on the want and desire of women to connect to the elements in nature. The oppression of the masculine society has prevented women to triumph their desired eminence in the society. The anthropogenic arrogance of human being has curbed the growth of nature. Together the confinement of women and their bond with nature reverberates in the novel Homeland.

Confinement of Women and Nature in Homeland:

Homeland, a novel written by Barbara Kingsolver who talked about the interrelatedness of women and nature, and also voiced the oppression of married women in the patriarchal society. The novel is a collection of twelve short stories; the protagonists in the stories experienced transformation as a result of a breakthrough that ensued in their life. The female protagonists in the novels are ardent towards nature both emotionally and physically. Gloria St. Clair was the protagonist of the first story, she was called as Murray by the children, but she was entitled as Waterbug by her Great-Grand mother. The Cherokee tribes consisted of seven tribes representing the elements in nature, her Great Mam belonged to the bird clan of the Cherokee region, and the bird- clan believed that birds are the messenger which connected people to the heavenly entities. Due to the trace of gold found in the regions of Appalachia, the tribes were forced to evacuate from their native land to the nearby villages, and they lived as refugees in different places.

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The tyrannical rule of President Andrew Jackson ordered for the eviction of the tribes, which was instigated by General Winfred Scott. Many Cherokee lost their lives in the long journey and many were left in the forest to die. The removal of the tribe from their homeland has represented the demeanor of the anthropocentric nature of men plundering the resources of nature by clearing the forest, burning down the houses of the tribe to force exile, and killing innocent people to extract gold. The Cherokee tribes persecuted by General Scott signified women under the control of autocratic male-dominated society, and the forest obliterated of its resources symbolized nature being devoured by arrogance of anthropogenic human beings. He made the tribe to leave their original birth place, the forest, abandoning their children and the old ones to die. "The ones who could not travel, the aged and the infirm and the very young, were hidden in deep cane thickets where they would remain undiscovered until they were bones" (Kingsolver & Barbara 2009).

Even though the custom of the ancient Cherokee tribe was to smoke, the confinement of her Great Mam made her to continue to smoke after losing her four sons in a terrible accident in coal mine and her daughter died of fever giving birth to an illegitimate child, who was supposed to be the father of Waterbug. Great Mam named her grandchildren to elements in nature and addressed the natural elements as her relatives. The scar remained with them in their heart, even though they washed them off the sins for leaving behind their children and weak to die. "a sheltered place inside the flesh, exactly the way a fruit that has gone soft still carries inside itself the clean, hard stone of its future (Kingsolver & Barbara 2009)."

Susan Griffin in her work *Woman and Nature*: The Roaring inside Her accurately talked about the correlation between women and nature, "woman speak with nature. She hears voices from under the earth. That wind blow in her ears and trees whisper to her. That the death sings in her mouth and the cries of the infants are clear to her." She also added that men were indifferent to their connection with nature, and hence to them it becomes anomalous. Waterbug's Great Mam addressed the stars as "the small people" and gives strange names to animals and even months. She called February as "Hungry Month.", she spoke to dog as relatives and called them "the sad little cousin." She chanted stories on everything that is in nature and related them to her life. The confinement of Great Mam was that she had a deep scar in her heart for abandoning their infants and the elders for the burden of hauling them. They feared the infants and elders would delay their escape, so they left them to die in the forest. She did not blame her, rather consoled her thoughts by obtaining strength from nature. The Great Mam had special rapport with nature, she believed that the spirit of their lost children and the elders mingled with nature, and their spirits had transmuted to every creature in the forest.

She associated the souls of the dead ones to the creatures in nature. "She would tell me the stories about the animals, their personalities and trickery, and the

permanent physical markings they invariably earned to do something they ought not to have done." She was in harmony with nature she considered flowers as her cousins, and it was a sin in their custom to take a flower for one's own sake as it would make a seed for another generation to grow. Waterbug realized the importance of every creature that is in nature, even if it is as trivial as a flower. She has learned to value nature and its being as an entity created a harmonious and peaceful environment (Kingsolver & Barbara 2009).

'Blue print', the protagonist of the story worked as a school teacher, named Lydia. She stayed in the small apartment with her husband, Whitman, a carpenter. She loved nature and shared a personal liaison with it which her husband cannot understand. "The bugs, and the plants too, are all related to her in a complicated family tree that Lydia can describe in convincing detail." Her passion for nature was criticized by her husband, she temporarily worked as a schoolteacher, but it was not the appropriate job for her interest. She had an affinity in collecting bowls and crockery for the pleasure of admiring (Kingsolver & Barbara 2009).

In school she described the imprinting of ducks, the moment they hatched, the ducklings imprint on the first things that they saw, and mated with it when they grew up. Lydia compared the downtrodden women of the entire Father John family to the experiment ducks, and Father John to the scientist Konrad Lorenz. She was very furious thinking about the lives of poor downtrodden women dominated by Father John, and for the experimental duck. "She wakes up furious, those women and ducks still on her mind." In both the cases, the lives of the victims suffered oppression, enslavement and dreariness. The dominance of the patriarchal society has confined the liberty, thoughts and actions of women as the experimental ducks. She became hysterical by the very facts of captivity, but realized that her passion for nature was wasted among people who were unable to converse with nature which included her husband. She burnt with agony when she discovered that she was in her confinement made by the masculine society unconsciously. As a result, she broke the collection of her desired bowls and crockery symbolized that she was able to break free the confinement of dominance.

'Covered Bridges', a story told by the narrator's unpredictable life of his wife, Lena. He was forty, a professor in botany who had interest in gardening, plants and the ecosystem. His wife a stunning woman of thirty seven, was a specialist in toxicology. She worked hotline in poison control hospital, because Lena's sister died of insect bite and the gene ran in her family. A sting from a bee or a wasp could be the death of Lena that was the reason she worked in poison control hospital. The narrator confessed that "I like to think of myself as a congenial hermit in blue jeans and Nikes,". He wanted to settle his life and had apprehension of the extra responsibility of being a father, but Lena wanted a child as her life was unpredictable. The confinement of Lena was to have a baby after marriage, but her husband did

not want to entangle in such commitment in life which would be an added responsibility. Her husband blamed her weakness for progressing to the next step of having a baby after marriage, but the ideas of the male dominate society was to postpone the pregnancy of women for the desire of continual sensual pleasure. In the case of Lena, getting pregnant becomes life unpredictable, she also wanted to live a life free from her threatening notions and to enjoy nature “It was a remarkable caterpillar... “I wish I could weave a cocoon around myself and change into something beautiful”... “The kind of person who’s very sure, on the inside, of what she wants to be.”

In ‘Quality Time’, Miriam managed balance between works and took care of her daughter being a single parent. “She was unexpectedly pregnant with Rennie... Miriam was frantic she’d wanted a baby but didn’t feel ready yet.”. She did not abort the baby when she knew she was pregnant without a husband. Miriam was not confined by the patriarchal attitude of men whereas she boldly ventured to bring forth the child even when her lover left her. ‘Stone Dreams’, the protagonist, a nymphomaniac as early as she was sixteen. A woman of thirty nine she went on a vacation with someone other than her husband (Griffin & Susan 2015). Nathan, her husband was an eye surgeon and had interest in collecting fossils and that was how she and Nathan decided to get married. They lived in a large and well-polished house with their daughter Julie, he loved her daughter when she was little, and as she grew up he started to dominate her. Julie didn’t like her father, and became close to her mother. “He really was good with her when she was a baby, but now that she’s threatening to turn into a woman he seems to feel a great need to boss her around (Griffin & Susan 2015).”

Their marriage seemed to be a failure, “I hadn’t consciously made love with Nathan in over a year” as a result she had sexual affair with too many men and her husband was aware of that too. She was with Nathan for the sake of having husband and for her daughter Julie, a father and a shelter. “Nathan. I cling to steady things, like a barnacle to a boulder.” The narrator desired to see the petrified forest or stone forest which was her dream, her husband was not interested in the adventure so she made Peter, her illicit lover to accompany her in fulfilling of her dream. She was worried by the suspicion of her husband when he knew the secret plan, he would divorce her. She accidentally read the note written by her daughter about Peter whom she wanted to confine both to her husband and her daughter.

The very moment she realized all her dream got shattered like the stone forest. “WHAT-EVER YOU, WANT TO DO ABOUT DAD IS OKAY. JUST YOU AND ME IS OKAY.” She did not love Peter too, she let Peter go the rest of the way and tuned off the lights. The stone forest resembled her marriage which shatters in her mind with great sound of destruction. The fear of losing husband, father for her daughter, and a sophisticated abode for the sake of the society was overthrown by the message of her daughter,

she was ready to face the consequence. “When it was over, there would be only Julie and me left standing in the desert, not looking back.”

In ‘Survival Zones’, Roberta and Ed was husband and wife lived in a joint family. In an animal card game, Roberta wanted to be a kangaroo, which travelled around the world, but Ed commented she was a koala bear, spending her life in single place for the lifetime. Roberta had a daughter named Roxanna; she lost a boy on the Thanksgiving Day and became very ill due to severe bleeding. She realized her life resembled to that of a movie in “One minute they’re kissing and the next minute they’re in the kitchen”. She knew she had lost all her exciting part of her life. The confinement of Roberta reflected in rejection of her life’s ability turned into gardening while she loved to grow azalea. Her daughter was matured to realize her potential in life “I’d have to do something. I couldn’t just be Danny’s wife.”. Roberta wanted to go away from her responsibility to establish her abilities, because of her husband and her daughter she remained a house wife doing the daily chores “chasing my tail doing nothing, here I still am” Women were proved to be multitasking, managing both family and work. Due to invention of machineries and gadgets they became bored and lose their connection to nature.

Women pushed really hard to balance their life between work and family. Some inventions made them to remain at home “She once told Roberta that the vacuum cleaner was invented to get women out of the factories.”. Every invention like washing machine, stove, cleaning appliance was not make the work easy, but assign women to work with them. A subtle strategy of men to confine women by segregating the work assigned for women and men. She continuously thought of the household chores every woman had to do after any celebration at home. Aggie, her co-sister emphasized in calling her children boys with the intention to make Roberta jealous. Roberta occasionally remembered and felt depressed about her bereaved son that she never got to hold. Like a river that has dried up or gone down Roberta’s depression did not vanish, but it surfaced at times when she thought of all the blessings. The death of her son rarely surfaced her mind, but the death of a son never affected Ed and Roxanna which was not their personal pain to bear. “a river that has gone underground, surfacing only rarely at times” (Griffin & Susan 2015).

CONCLUSION

Women drew energy from nature; destruction, deforestation and change in the seasons weaken them both physically and mentally. Great Mam believed the ancestors even if they were dead, lived forever in spirits of the forest. She was shattered to see the forest turned into a town and deforestation made her to realize she had lost all the connection from her ancestors. Lydia became furious when she realized the domination of the masculine society on women and nature, down-trodden women and experimental animals respectively. Lena wanted

to transform to motherhood as a caterpillar transforms itself to a butterfly, but her husband was hesitant of her future. The dream of the Petrified Forest shattered once she realized the imperfections of men and the future of the narrator's daughter. The confinement of Roberta in losing her child and her life after marriage reflected in the growth of family garden. Women, the protagonists in the novel underwent a certain transformation once they realized their confinement.

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Feminism and Identity in Nayantara Sahgal's "The Day in Shadow"

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ABSTRACT

Nayantara Sahgal is a great Indian novelist in English. She was young and a proficient writer of the post-Independence year. She started writing at an early age. Her books are generally related to people, particularly women under tension close to enslavement and foul play stored upon them for the sake of custom and culture. Nayantara Sahgal stresses the need to revitalize the Indian social, ethical and religious conventions and attitudes towards nuptials in her novel "The Day in Shadow". Women longs for the care of male throughout her life. With the advancement in time, Indian women began to show some signs of awakening. Women need to remain within society constructed boundaries and also woman shows bravery to cross those boundaries she gets the mark of shameless and unwomanly. The traditional approach of our culture demands the submission of a wife to the unquestionable authority of her husband. Indian women novelists tried to explore female subjectivity to set up a distinctiveness that is not forced by a patriarchal society. Women have to tolerate all kinds of humiliations in finding their role in the family as well as society. She cannot always be under the control of men in every situation. Women are also subordinate to gender discrimination.

KEY WORDS: POST-INDEPENDENCE, CONVENTIONS, AWAKENING, HUMILIATION, DISCRIMINATION.

INTRODUCTION

In this male-centric society, women are always dominated throughout the world for centuries. All the religious books from all the religion namely The Bible, The Bagawath Gita, The Quran and Manusmriti accepts the role of women who lives in the "confines of the household". It is written in all the religious books that Women must be honoured and adorned and where women are sacred there the gods rejoice. According to this era, awareness of education, science and with the help of social institutions, a modern woman cried for freedom from the orthodox tradition. In most countries, Men have taken responsibility for women's economy, liberty and social security. In India woman play the role of 'abla nari' but now they are equal to man in every aspect. It is all about the plight of different class traditional Hindu

women attentive in repressive institutions such as dowry, child marriage, and prohibitions on women's education, arranged marriages, sati and enforced widowhood (Sahgal & Nayantara 1971).

Unlike the west women's movement in our country is combined with the theory and the feminist praxis, as Indian feminism is evolved out of the women's movements for social, economic and political rights. Gender discrimination in the patriarchal system prefers much importance to men. Besides, the system of class and caste has made the situation of women much complicated in Indian society. As Anupama Choudhary has rightly observed, "feminism has emerged in our country not as a theory but from the real problems faced by women".(34) Jasbir Jain identifies: the second phase was an activist phase around the 60s and 70s – for opposing social oppression and to seek justice. Protest on dowry, deaths, abolition of sati, demand for education and job etc were the major issues of women in her day to day life.

Feminist Perspective: Nayantara Sahgal is a great Indian novelist in English. She was young and a proficient writer of the post-Independence year. She started writing at an early age. Her books are generally related to people, particularly women under tension close to enslavement

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and foul play stored upon them for the sake of custom and culture. A large number of women participated in the freedom struggle in response to the call of Gandhi, who had realized the women power for the success of the non-violent movement. The Day in Shadow reveals an insightful story of a woman who suffers in Indian society. Simrit, the heroine of the novel was a writer and completed one of her credit. She was planning to write another and in the meantime, she works as a freelance writer (Kumar 2002).

Simrit was a middle-aged woman and a mother of four children. She divorced Som at the beginning of the novel. The “consent terms” of divorce, drawn up by Som and signed by an immature Simrit, had completely destitute her and call for a greatly reduced standard of living for her and her children. She adjusted her life in a small flat without a phone and other comforts in which her children had made themselves accustomed to it. Simrit was suffered everyday difficulties in establishing a home in an urban country. While talking to Som’s lawyer she sees her life has no different from her present one: “Maybe she had always been an animal, only a nice obedient domestic one, sitting on a cushion, doing as she was told. And in return she had been fed and shelter”.

Simrit had experienced a suffocating situation with her husband Som. This made her get a divorce from him to stay free but still, she didn’t get real freedom rather she was under the cruel situation to exist as a divorcee in society. A separated woman was stigmatized for and she was watched oddly by others as if divorce were: “A disease that left pockmarks” The miserable state of women in society is clearly shown as she leads the separated life. She was not worthy of respect also she has to face the humiliation of society. Simrit appears to stand alone and separate in a social atmosphere. Against the will of her Brahmin parents, her marriage to a businessman was unsuccessful. The character of Som, her husband whose sole intention was to earn money, glory and power- by hook or by crook. Som was a selfish person who gives much importance to wealth and authority rather than human thoughts. His craze for wealth and possession becomes the cause of his division from his wife. Simrit feels.

“Money had been part of the texture of her relationship with Som, an emotional, forceful ingredient of it, intimately tied to his self-esteem. Money was, after all a form of pride, even of violence”. Women have a single cause to fight for the freedom of the nation rather than their grievances. Hence, women’s cause was merged with the nation’s cause. But after independence once again women remained backstage and men occupied places in the political and social field and reaped the benefits of freedom. Women had to be content with the status of citizenship rights including voting power given by the constitution. Hence, the feminist wave of western feminism and Indian feminism remained hidden.

The two decades have witnessed unique achievement in feminist writings of Indian English literature. Novelists

of the present scenario attempt to project woman as the essential stature and appear to be successful in presenting the plight of woman most efficiently burning. Issues associated with women as well as those that have existed in society for a long. The modern English novels portray a different dimension of women’s image in the home and society was given by the women writers. The novels of Indian English women writers consists of the latest preoccupied with the inner life and individual problems of men and women.

Simrit always desired a proper life partnership in their matrimonial life but Som does not render adequate cooperation and understanding. This was the reason why Simrit rebels and decides to walk out of a marriage that was seventeen years old. It was difficult to begin a new life with the memories of the shared years and the lives of the children. Women writing are changing its trends in recent times and the changing faces of women’s images are represented in the literary works of Shashi Deshpande, Nayantara Sahgal, Anita Desai, Arundhati Roy, Shobha De and others. The postcolonial feminist theory is also contributing the same opinion about the heterogeneity of Indian feminism as well as its difference from western feminism due to the difference in class, race, social and cultural status of women in India. It objects to the western feminist’ representation of colored women, claiming universality of women’s problem all over the world. Feminism is the primary theme of Sahgal’s novels. Nayantara is a writer of feministic perspective. Her heroines are differing from other women.

Identity of Women: Indian English Literature has witnessed great success in feminist writings. Women writers have been exploring burning issues related to women in society for a long. No one can better understand a man and a woman than a feminist writer. Nayantara Sahgal being a feminist writer has emphasized freedom and a new definition of the new women. In the post-feminist phase, around the late 80s and 90s, the development of technology and better educational facilities has brought positive changes in women’s lives.

Women are in quest for identity as they face a lot of problem inside the family and also in their personal life. The subject of the self-identity of women in modern society was the major theme of this paper. A Study has been made to explore a woman’s plight at two levels – as a spinster and post-divorce period with a shattering query: It’s a painful act in which women suffer extreme in divorce, she loses her identity and precedes her life with struggles to satisfy the needs of her family. She even has to take care of her children too. Sahgal highlights a female’s affliction in marriage - life and afterwards choosing to emerge from the oppressive subjugation.

Nayantara Sahgal outlines with sharp perception and affectability the difficulty and misery of wedded ladies, who feel entangled, and abused being taken care of by kids, spouse, and home, and extended the response to it

in her books. Not many of the women characters in her books acknowledge their destiny without even batting an eye. Be that as it may, the majority of them relax for an opportunity, and gradually lament the conventional relations for division or for separation to carry on with significant life. Sahgal perceives lady power yet regrets that Indian culture has still not acknowledged this thought. My point in this paper is to draw out the feministic viewpoint and quest for the individuality of the women characters in the novel "The Day In Shadow".

Nayantara Sahgal's *The Day in Shadow* portrays the sorrowful experience of a separated middle-aged woman, Simrit. Her marriage with Som, a businessman, turns out to be a tragedy. In this novel, Sahgal fictionalizes her own experience after divorce through the character Simrit. The question often arouses why always women have to suffer in their marital life, whereas men are also equally responsible for all the problems of family life. A woman accustoms herself to all the tribulations for the sake of children's betterment, but men live in the comfort zone without taking any responsibilities. Money-making is the ultimate goal of most men who forget to fulfil the basic requirements of their wife. Som in *The Day in Shadow* fails to satisfy Simrit's intellectual and emotional needs to maintain the status of "happily" married women. Simrit longs for her husband's emotions of love, sympathy, understanding and friendship. Som concentrates only on his business motto. "Be tough. Be winner". (TDS69) Som would not speak about any issues related to industry with his wife, or in her presence.

The concept of a woman as submissive to men and considered as a man is superior to women in every aspect of our Indian tradition. According to our Indian culture, a woman is Paraya Dhan of her parents who are the custodians until she gets married. Then her husband is the owner of the entire life both personal and all her possession (Mahajan 1993). Sahgal strongly criticises that woman is an object to be used whenever required by the male. At the same time, she sacrifices her time and health for the sake of her family, though never been recognised by their superiors. This results in much misery and victimization. Women need a humane and compassionate approach to married life with love, care, involvement, honesty equality and liberated communication (Rao 1993).

Among many women writers, Nayantara Sahgal has acquired a separate space for her meticulous interest in emotional insight and existential concerns. Women are suffering but they sustain their identity and self-respect. The protagonist of Sahgal's novels is of high class, educated, sensible women. Her women were new women whose lives were not diseased by problems of dowry or poverty. It has been observed many women were facing the problem of identity. At present most women are in search of self-identity. They need an individual reorganization in their married life as well as in society. No more women were slaves to their husband. They equally stand with men in business, education, culture and society (Sahgal & Nayantara 1970).

Thus, a woman has several roles to play in her life; a woman is a mother to her children, wife to her husband, and a daughter to her parents also a housewife to her family and above all, she is a woman. Women have stepped into politics where they can control the whole nation. No longer Women are the sufferers of a male-dominated society. The identity of women is essential for the growth in personal life as well as in the patriarchal society. Despite so many hurdles the women community needs self-identification in the family after toiling herself in various situation. Simrit's self-confidence and to make a mark in society she opts for the brutal settlement of divorce with Som. Women want to have their own identity in society by taking up all the responsibilities of her life.

Simrit's character is an example to all the womanhood to choose the right match with whom she can share all her feelings and frustrations also she gets comfort and security for the future days. Simrit met Raj a real friend who understands her feeling and emotions and later becomes her husband. Raj becomes a supporter and brings Simrit to reality in the world. Simrit feels happy to have Raj as her husband as she is properly treated and in the way she deserves. The behaviour of Raj makes Simrit feel that she is treated equally on par with men. Simrit finds true love and affection and they both continue the relationship happily. "Men like him were born to lead and educate, sometimes to triumph just when it seemed fortunes could go no lower. Raj would be all right" (TDS) (Gupta 2002).

Every woman has different shades of life in this materialistic world right from birth to death. She has to depend on the male counterpart in every stage of her life. She has not been allowed to make her own identity nor in family neither in society for her survival. Women always aware of their materialistic desires and struggle for self-satisfaction avoiding the present traditions and societal setup. They are broadminded and need an unconventional style of living in society. Sahgal's women are subjugated as they depend upon men. Women have to experience the stressful situation and try to overcome this bitterness through their willpower and confidence to the utmost. She struggles to come out of the bondage and wants to survive on her own feet. Most of the women protagonists of Sahgal's are from a different society but facing similar problems.

Som in *The Day in Shadow* by Sahgal shows his significant other as an "individual belonging". He regularly ventures to his companions: "Look what I have, adequately good to hold under lock and key." (19). Som regards his significant other as an invaluable article for his pleasure. He likewise imagines that his duty is over by embellishing his significant other with gems and costly things to fabricate a wonderful family. Over a long time from now, a lady needs a man who will claim and order her. Simrit the primary hero in "The Day in Shadow" after confined by her significant other and being a divorced

person, put forth an attempt to raise their kids. Som, the dad of Brij, entices him with costly products and vows to send him to another country as well (Selvi 2016).

He embraces the male youngster in his authority and prohibits the little girls for his irritated spouse to care for. Simrit is now battling under the monetary weight of a fierce separation repayment. The destiny of ladies is hopeless even after the subjugation of marriage; a kid turns into servitude. Sahgal's females are instructed to remain passive, repressed, quiet, and enduring, however, like Rose, Simrit, they give indications of enlivening. The "womanliness" is constrained upon her ladies' characters.

The novel tosses a keen record of the sufferings of a lady in Indian culture when she selects to break down a seventeen-year-old marriage. Simrit was struggling to find her individuality and identity in the material life of Som. According to Sahgal, there is nothing wrong if women are in search of camaraderie outside marriage bonds to fill the void in communication. Simrit wants to have a meaningful relationship and stability in her married life. Women are still considering as docile by evil people. Men always expect women should live under their control. In India, women need excess courage and determination to break the marriage bond. At present most of the women had to undergo all the tribulations in their married life still they are leading a happy life. They want to be independent, self-confident and bold enough to withstand the male-dominated society. A woman needs her own space to lead her life in her way. They mark identity and shown with the individual's name in society.

Most of the women character in Sahgal's novels ponder over the question "Who am I"? For which they struggle to find an answer. Husbands are the sheltering tree for their wife to provide her needs and necessities, if he fails to provide it will lead a woman to seek self-identity. Wollstonecraft and Margaret fuller contend that ladies are free levelheaded specialists fit for guiding themselves in their lives. They regard the customary capacity of a lady as a spouse and mother. However, this work should not be drudgery, involving the entire of life, but should be just a piece of life, so a lady is more than spouse and mother and is recognized and respected as being of equivalent worth with her husband. Equality in a family is communicated through the husband, being a supplier and wife as a maid.

CONCLUSION

Nayantara Sahgal witnessed the post-colonial views of women in her works. She tries to find a new way for women's liberation. The discrimination of women will be eradicated with the theme of feminism, which was started by Sahgal. The portrayal of women's suffering

and she looks at her problem from a women's perspective also highlighted in her novels. Aristotle says: "Women is to man as the slave to the master, the manual to the mental worker, the barbarian to the Greek. Woman is an unfinished man, left standing on a lower step in the scale of development".

Of all the writers Nayantara Sahgal is unique when she talks about feminism. As a politically conscious writer, she has a lot of questions to deal with the agony and pain of women in her novels. And her novels are with great intensity that the faces in her married life. The objective of different groups of feminist is to set free women from male oppression and to support women's rights. In today's scenario, the status of women is changing increasingly and they are struggling to take part in the affairs of the world. It is still a world that belongs to man. Nayantara Sahgal's women characters are prominent for both strength and weakness. In India, many successful women have reached the highest position and never bother about the ill-treatment of their husband. Women should be treated equally with men in all respects.

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Depiction of Society Through the Weapon of Art

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ABSTRACT

The purpose of art is not only to entertain and for fun but for reformation, purification and renovation. Literature is one of the most appealing forms of art. Literature is decorated by the different colors of society in its real manner. With artistic approach, an artist or a literary figure is always busy to portray the real image of society through his art or literature. A message can easily be forwarded to a huge number of public through literature. This society has been divided into different parts, sometime on the basis of caste, creed, religions, knowledge and education. This division has influenced the mentality of the people who began to consider themselves superior, higher and over smart and they treat others as inferior. So this way of thinking should be changed. Human being is the creation of God who has prepared everyone else equal with equivalent powers and rights. People should have same regard and honor for others. First they should try to change their thinking and then to others. Literature plays a very imperative role in this regard. An author can interconnect with the emotions and sentiments of the people automatically only by his works. He can enter the heart of anyone else only by his creation. He can enlighten the fire of reformation in thoughts, feelings and actions. He can bind anyone else to change. Having this purpose, an attempt has been made in the present research paper to undertake a comprehensive study of Indian society in the fictional works of Bhabani Bhattacharya, Mulk Raj Anand, Robin Sharma, Priya Kumar and many more great authors.

KEY WORDS: RENOVATION, EQUIVALENT, EMBELLISHMENT, RUFFIANS, SPONTANEOUS, PREVAILS, ETC.

INTRODUCTION

Art always plays a part of mediator between the society and the audience. Literature, paintings, movies, music, sculptures all are the different forms of art. No doubt they are different in features but they are having the same mission that is to portray the reality of society. All these forms of art have a deep concern that the people of the society should be aware of all the facts, problems; hardships that are prevailing in the present scenario. Literature is the mirror of society. It is the main concern of every literary figure to represent an actual society by his creation that is called a work of art. The writer should try his level best to make his writing a valuable piece of work so that it may preach ethical values to all its readers. But it is also a fact that these virtues should not be presented

in an imposing and didactic manner. Rather a kindle of desire to reform should be awakened automatically.

Literature Review: Bhabani had his own views and ideas on the nature and value of fiction which is undoubtedly, a part of art. He wrote literature for social interest and benefit. He formed his own principles for his creative writings after studying Marxist Ideology, John Steinbeck, Rabindranath Tagore, Mahatma Gandhi, and Nehru, other well-known personalities and historical figures and undergoing foreign trips from time to time. He firmly held that the real motto of an art and literature, should not be to give only pleasure and entertainment to its onlookers and readers, rather it should carry a definite purpose along with it which should be directly connected with the society of human beings. He remarks "I hold that a novel must have a social purpose. It must place before the reader something from the society's point of view. Art is not necessarily for art's sake. Purposeless art and literature which is much in vogue does not appear to me a sound judgment." (Bhabani Bhattacharya: His Vision and Themes) (Anand 2003).

Bhabani disapproved, as a result, of the dictum of 'Art for art's sake'. Instead he propounded his own theory,

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'Art for life's sake'. He thought that the work of art may be any branch of literature, should not only fulfill artistic requirements and jovial standards, rather some morality should be rooted in it as can be discerned from the undernoted lines. "The ruffians want to end untouchability. You (villagers) won't approve of that. But who are you to stop a world force? All untouchability—there are different sorts under different labels almost everywhere—is being brought to an end. Mankind has a new charter of equal rights for all." (Music for Mohini).

Bhattacharya advocated that an artist or writer should be much careful while expressing his views in his work, because he was not going to do it only for work's sake, rather he was going to preach, to teach or to leave some valuable morals in it for society. They should be spontaneous and arise from the author's inner self. Bhattacharya affirms. "I have not believed in writing for the sake of writing. I seldom planned a story structure. Each story grew in my subconscious mind as it were. When it had grown enough, I had to give it physical form." (Contemporary Novelists in the English Language.) (Bhabani 1967).

Consequently, an ingrained purpose is found in the work of Bhabani Bhattacharya. All his novels are filled with social concern. They deal with Indian social life. He has touched all the parts of India, rural as well as urban. They connect not only the whole country but also the real feelings of their countrymen; they may be virtues or vices. The main mission of this function is to reveal to Indian society that there are a lot of short-comings and social problems, prevailing in the society and people should recognize them with the help of Bhabani's novels. They can realize their faults and should try their level best to remove them from Indian Society. That is why; his novels not only narrate a story to the readers but also convey some important moral lessons to them. The characters portrayed there touch their emotions so that they may receive didactic lessons from them. His fictional works hold a mirror to Indian society. Bhabani Bhattacharya firmly holds that the real goal of novel is to create awareness in society about its imperfections. It goes without saying that literature affects the thoughts of men a lot and Bhabani believes that it is the strongest instrument to remove men's vices by pointing them out to them. India got her freedom and it was the right time to improve Indian's mentality and create faith in sincere work and labor and it could only be possible by way of literature. Only then India could be counted as a strong nation free from all vices. At one place he himself remarks

"Brothers, now that we have freedom, we need acts of faith. Then only will there be a transmutation. Friends, then only will our lives turn into gold. Without acts of faith, freedom is a dead pebble tied to the arm with a bit of string, fit only to be cast into the river." (A Goddess Named Gold) Another important belief that Bhabani holds is that art is not an 'escapist romanticism'. He opines that a real and social writer should not be remote

or detached from reality.

It means that the subject-matter of the novel should be connected well with the life around the novelist. He should not try to escape himself from the real atmosphere of the society. He can never be out of it, because with the wings of fantasy, he can fly only for a short while after that he has to return into reality. As a result, a creative writer like Bhabani Bhattacharya always delineates the social realities in his novels with his sharp sensitivity and keenly discerning power. The interpretation of real life, that is why, is the subject matter of Bhabani's novels. Mark what he himself says. "There are dangers in tendentiousness, but they are matters of technique. Art is not a pulpit or platform from which one may uphold and denounce. Further, literary art is not black and white. The most heroic character must have his feet on common earth and the dastardly villain, even more difficult to create, needs to be redeemed by the "human touch." Otherwise, credibility is lost. The willing suspension of disbelief on the reader's part is withdrawn." (Perspectives on Bhabani (Bhattacharya 1973).

Bhabani Bhattacharya paints the portrait of miserable livelihood of Indians in the genuine colors in his writings. He examines the sufferings of the common people only to cure their ills in this world of hypocritical people. The working class people worked hard to make both ends meet. With their limited sources of income, they toiled a lot to feed their family. But sometimes they even failed to do so. They labored all through the day and then got three or four rupees which had the value of only one rupee. The condition of working class people was extremely miserable. Mills products had taken the place of their simple home production goods. Material and articles, on which they had worked very hard, had no value, because the people who had money preferred to purchase the things manufactured in mills. So their rough and rude things had no attraction for customers in the market (Bhattacharya 1964).

Further still, heart rendering and stunning information that Bhabani Bhattacharya gives in his works is that a poor man had no value of his body before but after his death. He became a great source of income for someone else. The novelist thinks about the profession of doctors who are considered just like God as they can give some relief to the suffering humanity. But doctors, as a matter of fact, were totally after money. There was no beating heart in their bodies. People were highly amazed to find out that the doctor was not a relief-giver; rather he came there for his profit. The heartless doctors needed skeletons of the dead bodies for dissection. They sent them to other countries and secured good price for them (Bhattacharya 1964).

Analysis: According to Bhattacharya, novel is that part of literature in which the writer can express his innermost urge which is the consequence of his inmost sensitivity and keen power of observation. The things which are happening around him affect him and then with his

extra ordinary sensitivity, he creates them in his novels. With the help of his emotional urge and sensitivity, he feels his own existence in his novels and this is what happened with Bhabani Bhattacharya. He can never be far from reality. His own personality, thinking, trials of getting rid of social problems, his emotions are always present in his novels. He never tries to escape from the hardships of society (Byrne 2006).

The same concept of suffering and hardships can be realized in 'Untouchable' by Mulk Raj Anand who also presented the society in its real manner. His novels, Untouchable, Coolie are the best examples of it. For him, every writer has a great power in his pen that can expose the vices, follies of the society. By this weapon of writing, a writer can convert a man into human being. The pathetic condition of Bakha in Untouchable is heart-touching that it can be bound to think that these people do not have the right to live respectfully in society. Untouchables have to tolerate so much mental agonies due to the upper class. So much humiliating, one will feel if someone is going to address in such manner, "Get up, oh, you Bakhya, One son of pig!. Are you up? Get up, you illegally begotten". (Untouchable, 5) God has made everyone equal, without any special marking and any class. It is we people who has made these classes and such useless systems. Nobody is big or small by birth or by religion rather we should try our level best to be big by our deeds. Everyone should have such humanitarian approach (James 1972).

Each and every author has dreamt for strong, united, prosperous and peaceful nation. Each has drawn and depicted India before his readers with a hope that they will leave no stone unturned to develop and shape their country well in the time to come. India will be an affluent country one day. This hope and dream they are having in their heart. No doubt, with the advancement of knowledge and education, the mindset of the people is getting changed. Actually they should understand the need of internal purification. We are having a lot of dirt inside us. So internal reformation is mandatory. It is very easy to clean the dust from outside but it is very difficult to change the attitude of the people. For it, there should a desire to be changed and it will not be wrong to say that now the people are feeling the need of it that is why they are turning towards meditation, exercise and yoga classes. Human soul wants peace and internal satisfaction. Human body should realize this thrust and should do the work for it. People should understand the main root of their existence and should do efforts for their upliftment. Everyone should understand that we are the destiny maker (Kumar & Priya 2006).

It is we who design our own luck. We decide the limits of our sorrow and the boundaries of happiness. So attempts to empower your internal strengths. Everyone should try

to realize the real sense of aesthetic bliss and pleasure that remains inside us. Lead this life with positive approach. Many societies, engos and universities are providing a lot of awareness programs, counseling sessions in this regards. Even educated people are attending various FDPs on universal human values and ethics. People are feeling the requirement of it. Many TV Channels are providing preaching series. A lot of motivational videos have been transferred daily through WhatsApp, Twitter and Instagram (Sharma 2013).

CONCLUSION

A number of literary contributions have been donated by the literary experts with the sublime goal to bring the drastic changes and to disseminate the sensation and awakening in society. The emergence of the ethical society is undoubtedly possible if every individual develops a good insight into the personality. The purgation of the inner self is the progression of purification of the society. The objective of such works of prolific writers is to fetch the attention of the readers towards the engrossed problems existing ever and creating problems in the way of success. Solutionseekers acknowledge the solutions lying in their selves and put the steps to reform. If the ample efforts are done, all the issues can easily be controlled. People should follow the path of universal human values and ethics in which the solution of all problems are there. Really the work of art is just like a lighted house that always enlightens the people for right path.

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Ecocriticism in Modern Indian English Writing Reference to Priya Kumar's the Calling

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ABSTRACT

Ecocriticism is a new approach in the literature which exuberantly focused on interconnected bond among living and non living organisms. Nature and Literature go side by side. Natural scenes provide liveliness to literature. It can inspire, heal and bless anyone if we go through the literature of any time and of anywhere. We can admit this fact that concept of mega living and sublimity can be experienced better in the lap of nature. As much as we detach ourselves from nature, we become more selfish and materialistic. The Concept of Self can be understood better in presence of nature as it is perceived in Indian philosophy also. Nature is the best teacher; companion and guide for the seeker. The concept of ecocriticism depicts this relationship between human beings and the environment in all perspective. As far as modern Indian writing is concerned, there is the representation of multitudinous. From the very beginning up to now, nature always play an important role in literature. The present paper portraits very beautifully the concept of eco criticism in modern Indian writing where distorted soul suddenly transform into radiant youth accompany with nature.

KEY WORDS: ECOCRITICISM, DISTRESS, JOURNEY, ENLIGHTENED,

INTRODUCTION

During the last three decades, ecocriticism has flourished as 'a worldwide evolving movement'. This word ecocriticism was used firstly by William Rueckert in his critical writing "Literature and Ecology: An Experiment in Ecocriticism" in 1978. Etymologically, this word 'eco' comes from the Greek root word 'oikos' meaning earth or household and 'logy' from 'logos' meaning logical discourse. It means logical discourse about environment. In Rueckert points of view, eco criticism relates ecology or its principles into the study of literature. Lawrence Buell also defines ecocriticism "as a study of the relationship between literature and the environment conducted in a spirit of commitment to environmentalist 'spraxis'" (The Environmental Imagination, 430). According to the ecocritics nature study is not only the objective of ecocriticism but also search the inseparable bond between human and non human entities on its deeper level.

As discussed by Joseph Wood Krutch, Thoreau 'swork is not about plants or animals or birds; it is about his relation to them; one may almost say about 'himself in connection with nature.' (Henry David Thoreau 1948) Patrick D. Murphy is also right in saying that Ecocriticism is literary "criticism that arises from and is oriented toward a concern with human and non human interaction and interrelationship (Frederick & Suresh 2012)."

Literature Review: Ecocritics dealt with the term 'nature' in broader sense. It does not only the visualization of its natural objects as plants and animals. It focused on the whole human and non human entities and their interconnectivities. This interconnected bond is the basis of Eco criticism. The harmonic relationship between living and non-living would create healthy eco-system resulting better outcome for mankind as well as earth. "The modern ecological consciousness has a feeling that the balance between human and the natural world must be maintained. A perfect ecology is one in which plants, animals, birds and human beings live in such harmony that none dominates or destroys the other" (Frederick 147). Thus Ecocriticism is an eco friendly approach to literary studies which supports introspection towards our environment (Garrard et al., 2004).

Priya Kumar portraits appreciably the interconnected bond between environment and human beings in her fictional writings. She symbolizes nature as a teacher and

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a healer which works on the Law of Abundance. It will provide the things in abundance as per demand. "Nature gives you abundance in return for every seed you sow" (115). The writer proves that natural disaster takes place in current scenario due to ignorance of natural resources. If anyone comes in contact of nature consciously, definitely they can get solution of every problem and power back up to face the challenges of life. As said by R.K. Sharma in his book, *The Monk Who Sold His Ferrari*: "Every event in our life has a purpose and every setback its lesson. Failure whether of the personal professional or even spiritual kind, is essential to personal expansion. It brings inner growth and a whole host of psychic rewards. Never regret your past. Rather, embrace it as the teacher that it is."

Thematic Analysis: The Calling is a spiritual journey of the protagonist Arjun into the heart of the Himalayas. He comes across with the truth. The liveliness and energetic force that he feels in natural surrounding is remarkable and natural, is the best part of this book. Due to imbalanced and over burdened life style, his personal life is at the edge of a divorce. He is totally confused and distorted how to handle the mess up of his life. Suddenly, he encounters a saint (sadhu), who provides him a solution to solve his personal problems by taking journey to Hemkund Sahib to untie the purple thread which would support him to come out from his personal life problems and would provide purpose in his life which would change his life forever (Mishra 2016).

Arjun is not aware that it is not the destination (the purple thread), but the journey and the experiences that it is going to change his life forever, and that is what is going to make his soul grow. At every step, natural surrounding and range of mountains which hold secrets and tests that insist on Arjun to evolve into the person that he has denied to be himself. All the negativities like pretenses, falsities, confusions, untruths and distress dropdown which he had created in his life. An experience that leads him to find himself. This journey proves as an opportunity for self-introspection of the protagonist. This could be taken as an opportunity to get rid from the withdrawing distortion of self-created miser. Accompanied by an enlightened 18 years old Chandu, who actually acts as a transporter and, whom Arjun finds irritating more than half of his journey, and realizes at the end that how greater, evolved and ignited soul he is, serving a truly divine purpose. Sometime it feels in the book that Priya Kumar humanizes Himalayas as Chandu who believes in natural therapy and his words and deed in book has divinity. He represents spiritual side of nature that helps Arjun to heal his mess which unconsciously he has created in his own life himself.

Arjun starts his journey as a confused, overburdened person among the range of Himalayas with Chandu. He is thinking that something magical will happen in his life or he will get some extra ordinary power to make his life happy when he unravels the purple thread in Hemkund Sahib. That is why; he is impatient to reach there. He wants to cross his way as fast as he can but life is long

journey as said by Chandu "It takes long, sahib". We have to struggle to achieve good and desired result. The most important part of the book is three tests challenge given to him by the saint which seems simple but having practical examples, and hidden meanings. Arjun has to clear three tests in his journey not only to realize the mistakes he has committed in his life and suggests him the right approach to handle the challenges of life, but also makes his soul to grow and makes him to find his purpose in life (Jha 2015).

In the first test, he was encircled with his horse and Chandu. He is being asked to remain in this circle till sadhu returns. After leaving the saint, Arjun feels stink of dead deer which makes the circle polluted and intolerable but anyhow he passes his time till the saint returns. He is not able to clear this first test. According to sadhu "To sit in your space and your world and do nothing in it is a disgrace to the intelligence that you are bestowed with. It is a disgrace to the spiritual force that is inherent to you. Your role in the world is to take charge, to take responsibility for your role in your environment and of what happens in it (Kumar 2016)."

"Your space is your world. There is a larger world." "Then there is a space, your space, where you create your own world, and it is your responsibility to take good care of your world." Thorough this first test, Priyakumar wants to emphasize on this point that we are totally ignorant about our surrounding. That is why. We are living disastrous life that is making our life dead. We are the composite of natural objects. When we will not remain in touch of them how we can feel happiness. How can our life to be blessed. "We all came here for a reason bigger than going to work and making money". As a person it is our duty to find out this reason and work for it. Many times in the range of Himalayas, Arjun feels the presence of someone who is calling him. When he asks Chandu why he is feeling so he replies, "These mountains look still, sahib, but they are not. They move, they are alive, they speak, they share your soul (Mishra 2016).

In the second Test, he was asked to be in his circle and makes it better as much as he can. He remains in the circle and tries his best to make his environment better. He tries to heal the horse by wrapping its wound by his shirt and provide it grass to feel him better. After that he buried the dead stench deer baby and filled the small holes with uprooted dried leaves and flowers. In this manner, he had sorted out his environment all by himself. He was excited to feel that he can do the work. But he was fail again in this test also according to the saint, "Every person in our world has a significant role in our purpose, especially those who are a part of your journey – your wife, your children, your colleagues. People are in our lives and our path for a contribution by virtue of who they are. When people's purposes meet, then their paths align and they come together for a common purpose (Selvamony et al., 2012).

And everyone who is a part of your life is like a parallel line running alongside you and growing in their journey

with you- your world is safe with them, and their world is safe with you.” “If someone occupies your space, he or she occupies it for a reason, and that reason must serve you, him or her and the world at large. If it is your space, then it is your responsibility to know who is in your space and what role they are playing in your purpose”.

In the third test “The world will change and let the world change, but don’t let your state of positivity change. Let the world change, but don’t let your state of certainty change to doubt because you don’t like that change. Let the whole world change, but don’t let your happiness change in accordance with the apparent despair the world projects onto you. If you hold on to your state of understanding and power and render that unchanged, then by the sheer stability of certainty you will change the world. When you don’t change your state of power you have control over what changes or remains constant around you. The world responds to who you are.”

The book also has one more important point mentioned which is based on the Law of Nature- ABUNDANCE. “It’s your choice whether you want to sow seeds of goodness, happiness or the seeds of unhappiness, stress and pain. You shall reap in abundance as per the law of nature.” This journey for Arjun is not a journey for pilgrimage , this is his calling-the calling to find him, his sense of duty and purpose of life and to realize the power of that spirit which is omnipresent (Sharma 2006).

CONCLUSION

In this book, Priya Kumar strongly states the condition of the current scenario where people are running blindly to collect materialistic items in the hope that it will provide them happiness but do not know that happiness come to have purpose in life. This purpose cannot be achieved individually. It requires good company, good

thoughts, and collaborative effort to feel this ecstasy. Pious mind can feel divinity and natural surroundings of Himalayas, hurdle of the way and interpretation of Chandu for every incident ignite the purity and divinity in the heart of Arjuna which burns all the mess of his life and enlightened him

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Artificial-Intelligence: the Scenario of Secularism and Communalism in the Temperaments of Kedarnath

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ABSTRACT

Artificial human brainpower in mechanism programmed to act like humans refers Artificial Intelligence. Human brain also programmed to achieve something. Some people are programmed by their communities and other resources. Same happened in Kedarnath. All over the world, Kedarnath is well known place for Hindus due to religious faith and others for debacle. Men keep inviting the wrath and forget the power of nature due to his selfishness. There is phase description of incidents happed in human life in 'Kedarnath' a famous Indian movie directed by Abhishek Kapoor. The movie was released on December 7, 2018 based on the incident that took place in June 2013 in Kedarnath. Protagonists are Late Sushant Singh Rajput (21 January 1986 – 14 June 2020) and Sara Ali Khan. Role of every player is superb itself. Many characters are affected with artificial intelligence. They try to modify the conditions and incidents of present for future due to self-interest, but couldn't. They don't know the Nature or Supreme Power because everything is programmed if having religious faith. Everything is governed by an invisible power. Men have artificial intelligence by birth and exhibit that according to need. Some higher-people of Kedarnath also affected with. The religious people try to corrupt the hard-disc of nature and humanity due to self-interest. They have double slandered in their character. Universally known, Nature is the representative of Supreme-power. That's why, no-one can challenge. The article is an exhibition of artificial-intelligence in human nature.

KEY WORDS: ARTIFICIAL-INTELLIGENCE, SUPREME-POWER, NATURE, HARD-DISC, PITHOO, KHACHCHAR, DARSHAN, LOVE-JIHAD

INTRODUCTION

Characters: Kedarnath situated in Rudraprayag district of Uttarakhand in India and sited in the Garhwal range of Himalaya Mountain above 3583 meter from sea level. The river Mandakini also flowing nearby. Due to heavy rainfall there was uncontrolled flood and landslides during 16-17 June, 2013. After all, Unbelievable damage of property and more than 5000 people lost their lives both residents and pilgrims. "Between June 13 and 17, the state of Uttarakhand had received an unusual amount of rainfall. This led to the melting of the Chorabari glacier and the eruption of the Mandakini River" Mostly was

ruined exclusive 8th century old temple. It may be a miracle. A huge stone was flown with flood and stopped just behind the temple, the flow of water diverted; there was no damage in temple.

Artificial intelligence is a branch of Computer Science Engineering and properly running in the world. Technically, in this arena the computer works like human mind but after programmed. "Artificial intelligence (AI) refers to the simulation of human intelligence in machines that are programmed to think like humans and mimic their actions. The term may also be applied to any machine that exhibits traits associated with a human mind such as learning and problem- solving." This is technical elucidation of Artificial Intelligence. In the light of literature it has some different meaning but not so avert. It is based on human mind and performs like human than obviously clear that human already have Artificial Intelligence in mind and properly use in behaviour. That is human Artificial Intelligence. "The simplest human behaviour is ascribed to intelligence,

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while even the most complicated insect behaviour is never taken as indication of intelligence.” The memory of computer is programmed by human, but the human brain is programmed by God or Universal Power.

Table 1

S. No.	Artificial Name	Real Name
1	Mansoor Khan	Sushant Singh Rajput
2	Mandakini Mishra "Mukku"	Sara Ali Khan
3	Brijraj Mishra	Nitish Bharadwaj
4	Kullu	Nishant Dahiya
5	Ameena Khan	Alka Amin
6	Lata Mishra	Sonali Sachdev
7	Brinda Mishra	Pooja Gor
8	Bashir	Mir Sarwar
9	Daddo	Sunita Rajwar
10	Chief Priest	Arun Bali
11	Hemchand	Faiz Khan
12	Himalaya Tyagi	Sharad Vyas
13	Tarang	Priyadarshan
14	Helicopter Co-Pilot	Hitesh Bhardwaj
15	Uncle at party	Lalu Makhija

There are unlimited ideas, imaginations, methods etc. stored in brain and activated accordingly, may be used optimistically or pessimistically. According to literature, the place where these ideas are stored called Spiritus Mundi. "Spiritus Mundi According to William Butler Yeats, a universal memory and a muse of sorts that provides inspiration to the poet or writer. To Yeats, Spiritus Mundi is the source of all images and symbols, a collective unconscious. Spiritus Mundi is difficult to understand, but we will unpack it as best as we can" Human behave in normal way which is acceptable that is intelligence if try to divert something after knowing everything that is Artificial Intelligence. That is used in Kedarnath at large scale.

The movie surrounds mainly two aspects. One is the love between Mansoor and Mukku another is disaster. The protagonist is a pithoo who port the luggage and pilgrims on Khachchar or on his back also from bottom to top and top to bottom. Distance is 16 km; really it's a hard work. Mostly Pithoos are Muslims. Mansoor thinks his work is service of God that's why he charges small amount. Money doesn't preferred by him, and feel better to serve the pilgrims. "Mahabani karke kuchh kamake ghar bhi leana, sab yatrio pe lotake mat ajana" (Kedarnath) Old pilgrims are helped by him to Darshan habitually. It's a human nature that became acquainted with around areas or things he lives. The same with him, he knows everything about Kedarnath after being a Muslim and living here by birth. The protagonist first time faces Artificial Intelligence with an old female pilgrim. She knows that mostly pithoos are Muslims in

Kedarnath but demands a pithoo belong to her religion. There are different images of Muslims in the minds of some non-Muslims who don't know the reality. She was not agreeing to go with him but after all complete her pilgrimage due to Artificial Intelligence of Mansoor Khan with the help of Rushtam name of his Khachchar. "Okay, ride on Rushtam neither read Quran nor Arti" (Kedarnath)

Single child have extraordinary observation through parents. Naturally, single child and single parent become more valuable for each other and same with him. He was attracted by Mukku after long efforts and became physical incidentally. There are many people who confess for others. After Mukku's revolt, he confesses in front of her father but punished badly by Kullu's men. This is the genuine scene of the movie. Hero is beaten and no fights like Indian traditional heroes. Problems will create against entire community living in Kedarnath. He denies to meeting her because no one accept this relationship due to communalism. There are many examples in India in present scenario that Hindu weds Muslim and Muslim weds Hindu and living happily without fear.

There is a long list but no need to mention their names and address because entire India know this. One thing is common among those people, mostly are rich. It's a universal truth that Money is second god. All social rules established for common people not for rich. That's why Mansoor can't afford this relationship. Common Muslims accused with Love-Jihad and rich Muslims awarded in society. Same in other side, Common Hindu discard by particular community and rich are awarded. The rich people know that how to handle the people with artificial intelligence. Inter-religion-marriage become a national issue and even inter caste marriage is not accepted in common people of both sides.

Due to artificial intelligence, Lots of people never became in touch or communicate with but having special thoughts about some communities. Already, minds have been programmed. Some people became aggressive when conversation started about. There are many open statements given about them through electronic and print media that they are involve in Anti-National activities; love-jihad, increasing population, etc. they are aware about the reality of these propagandas. "This propaganda is followed by actual violence against Muslims—lynching, molestation, and even rape. Despite this hostile anti-Muslim attitude, Muslim communities do not get involved in any counter mobilization." If any people involved in such activities he not belong to any community or religion. The reality is that some people are using to Hindus at the name of religion and same with Muslims. Both communities are emotionally blackmailed at mass level. Artificial Intelligence is used against the people at large scale. There are lots of Hindus having real status of Muslims and live together happily even involve in religious occasions. Hindu-Muslim factor is a running fashion in present time in India. Mostly parts are affected directly or indirectly with it.

Lots of movies, dramas, serials, short films, clips etc. which directly or indirectly exhibit communal activities as in Kedarnath. No doubt, these are the mirrors of society but using sharply with artificial intelligence. How many people read History, National or International? But in present scenario history is exhibited in parts with communalism and secularism also by movies or serials with artificial intelligence. An example caught in Kedarnath. Kullu don't like, that Mansoor Khan came in the temple premise and directly refuse him. But he came as usual and rings the bell due to secularism. It means other Muslim pithoos are not permitted to enter the premise. Mansoor Khan does argue against illegal construction and other unnatural activities in meeting, suddenly got answer from Kullu;

"Tum kahan se aaye hamare beech"

"Ab Mansoor Khan hame batayega ki hame hamare Bhagwan se kab aur kaise milna hai"(Kedarnath)

According to him Muslims are not resident of Kedarnath. Although he knows reality that mostly pithoos are Muslims and living together from centuries but he tries to impress his community through artificial intelligence but finally got a big answer from Mansoor Khan;

"Beech! Ham to hamesha se hain yahan aapke sath"
"Beech me kahan se Aaye"

"Kandho par bitha kar teerth karaya hai" "Om Namah Shiwai ke hullare lagaye hain"

"Shradha me unki shamil hua hain" "Pushte hamari sewa karti aai hain"

"Teerath hamari ragon me hai" "Hame kaise bahar nikalenge aap"

"Sabse pahle Amarnath ki gufa Buta Malik ko Dikhai di thi"

"Aaj bhi unke ghar chadawa jata hai, harsal"(Kedarnath)

This is a universal truth that one of three reasons is responsible behind every encounter named money, women and land. Unfortunately all reasons are active in Kedarnath with proper use of artificial intelligence. Kullu wants to achieve directly a beautiful girl through marriage and indirectly her father's property, but this world is running through the law of Nature or God. He engaged with elder sister from childhood but later interested in younger because she is more beautiful. Astonished! Allotment is done by her father. Suppose; she is an objective not a human. More surprise is that everything is running near Lord Shiva. One more thing, he knows that she became engaged with Mansoor Khan even got married with her. This is the biggest example of voracity with a proper use of artificial intelligence. Due to power, one can control self-body or someone but the spirit, emotions, feelings, thoughts are uncontrolled.

Mostly, heart is not controlled by self or others. There are lots of examples in past, present and may be in future. The game started between Mukku and Kullu named mangetar - mangetar (fiancee - fiancée). Five candidates come after engagement and want to marry with her. Artificial intelligence was used with those people and sixth was Mansoor Khan. He was observed as a next target.

"Rambada tak chaloge, jante ho na hame" She caught his hand,

"Pura Goricund tak ka tax bhar denge, utar Rambada me dena, tumhe kiya, Chalo..."

"Kaise mard ho aurto ki madad ka riwaz nahi hai tumhare yahan"

"Facebook pe ho"

"Pata hai meri badi ma kahti thi jab koi khobsoorat ghatna ghatti hai to rooh bahar nikalkar aajati hai ankho me, suna hai kabhi"

"Sharm nahi aati tumhe, waise koi ladki dekh rahi hai ye nahi k palat kar dekhlen" (Kedarnath)

If we start the mission with a perfect plan obviously the target achieved easily but results depend on assignments. These are the dialogues in front of unknown guy. Programme was preplanned but finally falls in love unwillingly. He is not interested but no one can hide the fragrance of love and finally surrender in front of heart. This is the turning point of life. A free mind person wants to live free everywhere and same with her. She is liar and tongue is uncontrolled, during a match between India and Pakistan "Teri ma ki....." She is brave also and cut her thumb and later veins. After death of lover, she listen his favorite song on radio from a movie named 'Wo Kaun Thi'

"Lag ja gale ke fir ye hasin rat ho na ho, Shayad phir is janam me mulakat ho na ho....."

It's not a business deal. It's a relation of seven times birth according to Hindu mythology. Brijraj Mishra father of Mukku a well know person and business man agreed to change her younger daughter instead of elder daughter to marry with Kullu. How it's possible. He also used artificial intelligence against Kullu and her daughter. Mother of Mansoor Khan, when does she know about beloved of her son became afraid "sab keliye musibat ho jayegi" Due to communalism the entire people will be punished. Artificial intelligence also used by her, "jalade mujhe ya bhlade use" Because, being a mother she doesn't want to lose her only son at any cost. No-one can understand the play of God. That's why she couldn't use artificial intelligence against son; that was the demand of that time. After all, the son was lost in flood due to secularism in the service of those people affected with communalism.

CONCLUSION

A proper use of artificial intelligence is very easy to observe among the characters of Kedarnath in the scenario of communalism and secularism. Movies are the mirror of society and aware through the incidents happen, but some time people avoid the message and indulge in adverse situations. The Nature and Society never tolerate unnatural activities and things. Finally, the human never changes the law of Nature and Society through Artificial Intelligence.

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Exploring Forensic Astrology in Manjiri Prabhu's the Cosmic Clues

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ABSTRACT

This paper aims to project a new dimension of the detection of crimes. Most of the time, investigation comprises facts, logic, intuition, etc. In addition to this, investigation advances with the use of forensic science. It progresses the investigation, helps to identify the criminals and solves crimes. There are different types of forensic investigations like cyber Forensics, Forensic Archaeology, Forensic Dentistry, Forensic Entomology and Forensic Astrology. In the novel The Cosmic Clues, the protagonist solves the crimes using Astrology by reading the stars and analysing the horoscopes. Forensic Astrology also helps detectives and police officials to crack criminals. Forensic Astrology uses event charts, last seen charts, horary charts to figure out who is involved, what happened, how and why. While most of us use horoscopes to predict career, marriage, health and many more, the protagonist uses horoscopes to track down the criminals. The paper focuses on The Cosmic Clues by Manjiri Prabhu, a non-stereotypical crime fiction that uses a rare and unusual combination of astrology and investigation in solving crimes. A novel approach to aid the investigation using intellect and cosmic powers is discussed.

KEY WORDS: CRIME FICTION, HOROSCOPES, FORENSIC ASTROLOGY, DETECTIVE, INVESTIGATION.

INTRODUCTION

"As criminologists, astrologers informed clients of everything from a thief's appearance (down to the location of moles) to the direction taken by the culprit and the likelihood of the goods being returned" (Geneva, 1995) Crime and detection always remain inseparable. Crime or detective fiction are sub-divided into a whodunit, hard-boiled mystery, locked room mystery, noir fiction, psycho-thrillers, etc. Crime or Detective fiction with the elements of horror, thrill, mystery and suspense sprang out from Gothic fiction way back in the 19th century. The storyline of crime or detective fiction probes the investigation of murder, rape, honor-killing, robbery and the culprit is revealed or the crime is solved in the end.

It narrates the criminal acts, mode of crime committed, the weapons used in the crime and the motive behind the crime scenes which are figured out in the story of detection. The protagonists are mostly private detectives, ex-servicemen and police officials. They take us on a mysterious journey to the world of crimes and untie the knots to find the criminals. The character that plays the role of the detective is often considered as the major character in the story with the task of solving the complicated case. "In the folklore of the "good old days", a detective was considered "as good as his information"-a direct reference to the fact that detectives were expected to cultivate a number of information sources" (Greenwood et al., 1975). Nowadays, science and technology aids criminal intelligence and helps in comprehensive criminal investigation to solve crimes. There are different types of forensic investigations like cyber Forensics, Forensic Archaeology, Forensic Dentistry, Forensic Entomology and Forensic Astrology.

Astrology: Astrology is both a science and an art. It deals with the planets, stars, asteroids, etc. The origin of Astrology trace down to Mesopotamia Civilization and with the conquest of Alexander the Great, it evolved

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to all parts of the world. Major works on astrology are Manilius' *Astronomicon*, Ptolemy's *Tetrabiblos*, Julius Firmicus Maternus' *Mathesis*, Albumasar's *Introduction to Astrology*, Morin de Villefranche's *Astrologia Gallica* and works of William Lilly and the discoveries of Uranus, Neptune, Pluto, etc. help in acquiring knowledge in Astrology. In 1908, a school of astrology was established in Los Angeles and in 1920 astrology was legalized in New York. In the 1940s, accepted worldwide and continues to grow until today with the support of various scientific inventions. There are different types of Astrology. They are Natal Astrology, Horary Astrology, Event Astrology, Mundane Astrology, Medical Astrology, and Relationship Astrology.

Forensic Astrology: Forensic Astrology is a method to investigate the crimes like finding the missing person and cold cases like murder, serial killings, attacks, etc. using astrology. Forensic Astrologers help the police officials or FBI or private detectives to solve the crimes. In Astro-detective fiction, protagonists employ astrology to solve the crimes and to shortlist the suspects. Similar to Forensic methods like post mortem, identifying fingerprints, etc., Forensic Astrology analyses the information (like the available crime list to track down the real culprit) with the help of astrology and various scientific methods. Forensic Astrology is used at a peripheral level in the works by using horoscopes. Astrologers search the skies for the happenings on the Earth and interpret the clues to make sense. Techniques used in Forensic Astrology are the charts that trace the events that happen and answers the questions related to crime to the astrologers in the form of clues. Various charts like event charts, last seen charts, horary charts, etc. are employed in real-time incidents to solve the crimes.

Literature Review: Astro-detective fiction, a new mystery sub-genre, is the fastest-growing genre in the literary world. The protagonist analyses the clues convert them into evidence and solve the case using Astrology. Most crime fiction delves on the application of various scientific methods (Forensics or Forensic Sciences) to map a missing person and solve crimes, and it is imperative for the readers to know the technical jargon to follow the works. But readers can follow the works without the awareness of Astrology in Astro-detective fiction. The term 'Forensic Astrology' is coined for the usage of Astrology and the application of various scientific methods to solve crimes. Forensic Astrology by Dave Campbell, *Forensics by the Stars: Astrology investigates and Exploring Forensic Astrology: The Secrets Behind Famous Family Murders* by B. D. Salerno details the usage of charts and demonstrates real-time incidents. The writers of Astro-detective fiction are mostly astrologers like Stevens Forrest's *Stalking Anubis* (2002), Alan Annand's *Scorpio Rising* (2011), Harm's Way (2011) and Joyce Mason's *The Crystal Ball* (2013). Stevens Forrest has written enormous non-fictional books related to Astrology, the well-known and groundbreaking book, *The Inner Sky* (2012) is about the basics of astrology.

The Cosmic Clues (2004) and Stellar Signs (2015) by Manjiri Prabhu is the first Astro-detective series in India. Sonia Samarth is the protagonist of the novels. The novels deal with astrology and a series of crimes and investigations. The novels help the readers to change their perspective towards astrology and help in the upliftment of society. In India, most of us use astrology to predict the future or to find a match for marriage, career, health and many more. But in the novel, astrology aids in solving crimes that take astrology one step ahead for ordinary things. The paper attempts to interpret a new field of Astro-detective fiction in the light of Forensic Astrology.

Analysis Of The Novel: In the novel *The Cosmic Clues*, the protagonist, Sonia Samarth holds a degree in criminology and runs a detective agency called Stellar Investigation. Her assistant Jatin is an amateur and new to the field of investigation. Inspector Divekar and Sonia help each other to solve crimes. Mohnish Rai, Vivek, Rita, Sub-Inspectors support her in solving crime cases. Sonia solves crime cases using techniques from astrology when unearthing clues become tricky or difficult. Most people come to Sonia to seek advice and predictions, as they mistake her for the astrologer, though she hates horoscope-reading, she reads in unavoidable situations. She does not wholly rely on astrology for the investigation process. She practices forensic astrology, not natal astrology, and analyses the involvement of the person in the crimes. Sonia finds out Varun Thakur aka The Owl, an International criminal crosses her by analysing her horoscope and the novel progresses, whether she finds him or not. Sonia represents the private detectives and investigators who face challenges, obstacles and efforts to crack the cases.

The story revolves around a series of investigations solved by the protagonist, Sonia. Her first case is by Ajay Patkar, to investigate the case of murder of his friend, Satish. Police suspect Naresh and arrest him. Sonia asks for the horoscopes and gains a clue, "It was Mrs. Patkar's horoscope that revealed the criminal traits!" (Prabhu, 2013). She suspects Mrs. Patkar and examines in detail: Jupiter in her fifth house is in conjunction with Rahu. Saturn with Ketu, does not aspect the fifth house favourably, and to make matters worse, the swami or the Lord of the fifth house—a house which governs children—is with Saturn...such a woman will never conceive and will never have a child of her own. And even if she did, it will not be a son! (Prabhu 2013). Sonia's horoscope analysis reveals that Ajay is the son of Mr. Patkar who lost his first love during childbirth. The sole owner of the business is Ajay and the next heir is Naresh. As Mrs. Patkar incurs debt, she plans to murder Ajay and trap Naresh. The plan misfires and Satish has died. Sonia succeeds in cracking the case and Mrs. Patkar confesses to Inspector Divekar.

After the celebration of her successful first case, Sonia meets Mr. Tupay's family. Revati and Gaurav are soon to be married and seeks Sonia's help as she receives

threatening calls not to get married to Gaurav. Sonia reads the horoscope of the family, before she begins, instructs them, “Never lie to the Doctor and Astrologer!...a horoscope is an X-ray of a person. It can tell a lot. Astrology is a science but I combine it with intuition” (Prabhu, 2013). She gets approval from the clients to use astrology and solve the situation. Sonia reads the horoscope and assures that they will get married. According to Sonia, the stars in Pradnya Joshi, sister of Mrs. Tupay horoscope says, “You were in love once, but didn’t work out, did it?...Harshal or Uranus in the fifth house with Rahu indicates that it could have culminated into marriage...he tricked you!” (Prabhu, 2013). Pradnya accepts the truth. As Sonia continues, Pradnya’s son is Sushil, the electricity goes off and Pradnya is found dead. Sonia opens up that Sushil is in love with Revati and threatened her. In a fit of anger, over her mother more than the love he had for Revati, he shot Pradnya. By reading Sushil’s horoscope in detail: “Moon-the controlling planet of the mind-and Mercury-the planet related to brain and memory-both are in excellent and auspicious conjunction with Jupiter. You wouldn’t find a clearer, more logical person with total control over mind and body!” (Prabhu, 2013, p. 80). It indicates that Sushil never met with an accident nor has a memory disorder. Inspector Divekar arrests Sushil and Sonia successfully cracks her second case as well by examining the stars and birth charts.

Neha Gulati saw the obituary and reached Pune in search of her husband. Mohnish Rai guides her to meet Sonia. Mr. Tushar Gulati has died in the name of Mr. Kapoor. Sonia investigates Mrs. Kapoor and Mr. Jaidev, a friend of Mr. Kapoor gets their horoscopes for reading. She interprets, “The Moon, Rahu, Mars and Uranus in Mr. Kapoor’s first house and Neptune and Mars in Mrs. Kapoor’s first house, face-to-face with Uranus in her seventh house” (Prabhu 2013). Generally, planet to planet horoscope matching is considered in marriages but the horoscope reads a strange combination and the planets were opposite to each other. Then she moves on to Mr. Jaidev’s horoscope, “Nothing extraordinary about the career, a clean chit on the character front, and the normal ups and downs in life” (Prabhu, 2013). Sonia finds out that Tushar and Mr. Jaidev’s horoscopes are similar. “This was Mr. Jaidev’s horoscope all over again, number by number, star by star!” (Prabhu, 2013). To escape bank robbery, they allegedly hid the identity of Mr. Tushar as Mr. Kapoor and Mr. Kapoor as Mr. Jaidev. Even twins do not have the same planets and stars combinations. The identical horoscope helps her investigate and solve the case.

Aarti Vaze has an intuition that something wrong could happen in her marriage, so she decides to hire Sonia, a private detective. Pradeep Gupte, her fiancée, and Meera adopted a sister plan to kill Aarti. Aarti handovers the horoscopes of all the family members to Sonia. By interpreting the horoscope, “Pradeep’s Venus and Mars were in the same as his adopted sister Meera’s...strongly attracted to each other and were having a relationship... Aarti’s horoscope revealed no such bond with Pradeep”

(Prabhu, 2013). The similarities between Pradeep and Meera and the dissimilarities between Pradeep and Aarti reveal that they cannot marry. “Pradeep ...had a very unique combination in his horoscope. That his first wife would die and then he would remarry” (Prabhu, 2013). So, after marriage, Pradeep and Meera plan to kill Aarti to lead a happy life. “Venus and Mars in Aarti’s horoscope were so placed, they showed that this girl was going to be badly tricked” (Prabhu, 2013). Sonia saves Aarti and arrests Pradeep and Meera. Thus the research paper identifies and brings out the use of forensic astrology in the novel, *The Cosmic Clues*.

CONCLUSION

The research paper begins with a general introduction to crime or detective fiction. It traces the origin and brief history of Astrology and its types among which is Forensic Astrology. The paper focuses on *The Cosmic Clues* by Manjiri Prabhu, a non-stereotypical crime fiction that uses a rare and unusual combination of astrology and investigation in solving crimes. A novel approach to aid the investigation using intellect and cosmic powers is discussed. The shreds of evidence are carved out to get a glimpse of the novel and for the use of forensic astrology to support the detection. The analysis may extend to some of the technical usages like charts, planets, and stars combination. A former Los Angeles Police Department lieutenant wrote...it is not “in the stars for judges to allow astrologers into court” and “the Federal Bureau of Investigation shared that it “does not use astrology in solving crime” (Allen, 2020). Though critiques disagree with the usage of astrology in solving crimes in real-time, with a new broader approach and contribution by the writers to the dual genre, Astro-detective fiction is growing in popularity and perpetuate the literature.

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Rudali: An Exploration of Culture, Gender and Agency

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ABSTRACT

Culture gives a sense of identity, oneness and belonging to an individual in this diversified world whereas, privileged class manipulatively wields culture as a powerful phenomenon to assert their supremacy by subjugation of underclass. Culture in negative context wreak havoc among beings by dint of class system and deepens the notion of gendered stereotypes and inferiority complex. Indian writer Mahasweta Devi as a social activist voiced on behalf of downtrodden women by delving deep into the notion of double marginalization which is justified in the name of culture. The story focuses on Sanichari who embraces a profession of Rudali to give vent to her pent-up emotions and to seek an identity in her ramified culture. This paper analyzes the nuances of cultural politics which bestows cataclysm through vicious stratification among people in community and draws attention to the naked backbreaking iniquity side of culture and gendered stereotypes.

KEY WORDS: PATRIARCHY, FEMINISM, CULTURAL HEGEMONY, CLASS DIVISION, POVERTY, CULTURAL BARRIERS.

INTRODUCTION

“Culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, Culture and Cognitive Science). The above definition illustrates the demerit side of culture. That is to say culture is signified as a man-made concept which patriarchy use as a trapdoor to ensnare women both psychologically and physically by curbing any identity and individuality of their own. Culture and its practices gives collective consciousness and sense of belonging but on the other hand it bestows cataclysm through vicious stratification among people in community. Culture and patriarchy are inevitably intertwined with religion. Women are controlled by patriarchy in the name of religion thereby subtly inciting their fear in God.

Though at some point women desire to break the chain of confinement the fear of alienation and ostracism makes them slaves and puppets in the hands of patriarchal masters. Culture as a whole outwardly seems to be a

charismatic entity but if we scrutinize critically all its deficiency can be foregrounded. Indian playwright Mahasweta Devi's regional novel Rudali (1997) deploy Rajastani culture to showcase the nuance of cultural politics which patriarchy and privileged class uphold in pernicious manner to devastate the life of women in community. The research examines how culture gives men power to reign women and root stratification, poverty and injustice among community people. Besides, it spotlights how Sanichari by embracing profession of Rudali as survival strategy gained independence and made a monumental difference in the life of other women like her in the community (Archer 1996).

Cultural Politics And Patriarchy In Rudali: Rudali typifies a custom-made practice in Rajastani culture where women of lower strata were professionally hired as mourners on death of upper-crust males and this practice foregrounds the crux which the fiction encircles. The protagonist Sanichari narration adds new dimensions to the plot as it gives a first-hand portrayal of what she and other women in her community felt and experienced under trample of cultural politics exerted by privileged class. Initially Sanichari played submissive role by adhering to culture and its norms but in the end she evolved as independent woman and empowered many women in her community. This transformation of Sanichari manifest woman power, ability, uniqueness and identity as an individual.

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Rudali is set in Tahad village where two caste systems were in majority. Mahasweta devi juxtaposes ineffectiveness of lower-class 'Ganjus' and efficacious class of 'Dushads'. The latter is skillful ruling class of dominance who exhibits feudalistic power in name of strong religious practices. They made Ganjus to believe that they are superior class like how British brainwashed and convinced the world of being racially superior and cultured. This belief instilled by Dushads in Ganjus made them vulnerable to their unscrupulous practices. The power politics played by Dushads is pictured via subjugation of Ganjus who were treated like slaves. Dushads baited and bounded Ganjus by evoking their fear and trust in religion (Beauvoir 1989).

If we scrutinize the reasons for Ganjus being subservient to Dushads poverty act as the casual agency. Dushads were once common people like Ganjus but with the aid of brutal force and mint of money they developed a class supremacy dominating the political, social and economic sectors. Antonio Gramsci statement illustrates how dominant class originated and gained mastery from neutrality to subjugate other class as follows, "Every social group coming into existence on the original terrain of an essential function in the world of economic production creates together with itself, organically, one or more strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields"(The Intellectuals) (D'Andrade 1995).

Dushads trapped and controlled Ganjus by creating a situation where Ganjus were forced to borrow money to perform some religious ceremony which gives them acceptance and sense of belonging in a community. Dushads couldn't understand Ganjus and took them for granted because they have everything they want from labor, wealth, food etc. for which Ganjus have to work hard every day thereby pawning their freedom and self-regard. The following lines illustrate the affluent state and hypocrisy of Maliks (privileged class) as follows, Except for salt, kerosene and postcards, they don't need to buy anything. They have elephants, horses, livestock, illegitimate children, kept women, venereal disease and a philosophy that who owns the gun owns the land. They all worship household deities who repay them amply after all, in the name of the deities they hold acres which are exempt from taxes and reforms (Gottlieb 1989).

An individual can tolerate anything but not hunger. This strategy was used by Maharajans to make Ganjus fall in a trap of bonded labor from which extrication was impossible. Sanichari who embraced the profession of Rudali to get rid of her hunger at the initial stage used it as a powerful weapon to take revenge upon Maharajans who culturally imprisoned her with religious bounds. Besides, the notion of death viewed by Dushads and Ganjus are stark contrast. For rich like Dushads it is a display of their affluent state. But for Ganjus like Sanichari it is a burden on one side and a sense of relief like two sides of a coin. To be precise the performance of religious ceremony 'shradh' for the dead is viewed

as burden by Ganjus because already they live in dire poverty and performance of shradh requires money for which they have to pawn their freedom and labor to Malik Maharajans. Whereas on the other side they feel a sense of relief if death occurs in their family because rest of the members in a family can eat enough from the meagre scrapings they get to sustain their life.

Mahasweta Devi used 'shradh' as a vehicle to scrutinize the operation of power politics of culture via religious fervor. Shradh is a ceremony of offering food to people in community as a way of paying homage to dead person. Malik Maharajans have no issues in performing shradh but for lower class like Sanichari the fear to perform shradh deprived her emotions and compassion for dead. When Sanichari husband died due to cholera by drinking milk used for bathing Shiva idol the priest of Tohri temple demanded Sanichari to perform shradh and she did with a little money she had. But, when Sanichari returned to Tahad the priest Mohanlal, again demanded her to perform shradh ritual in accordance to their religious belief by questioning Sanichari with authority,

What! A mere offering of sand, that too in
River water! Is Budhau Lord Ramachandra,
Repeating. His act of offering a pinda of sand
For His father, King Dasharatha! Can a Tohri
Brahmin know how a Tahad Villager's kriya
is done? By obeying him you've insulted your local
priest (Devi 1997).

This explicitly illustrates how aristocrats of socially privileged class charges socially disadvantaged people like Sanichari as a slave by confining her in religious bounds. God who is known for compassion, benevolence and love is used as a trap to loom downtrodden people by privileged class. It is one of the subtle ways upheld by Maharajans to colonize lower-crust by enforcement of rigid religious system and thereby creating a situation where Ganjus have no other go than to rely on them. Emotions are naturally inbuilt in beings but aristocrats in Rajastani culture are forbidden to explicitly reveal their emotions for dead one therefore they have this practice of hiring Rudali who mourn on their behalf and act as a symbol of prestige. As Dulan says "In rich families, the son kills the mother, the mother the son. Forget about who killed him. Amongst us, when someone dies, we all mourn. Amongst the rich, family members are too busy trying to find the keys to the safe. They forget all about tears (Friedan 2001).

As already stated death is viewed differently by lower-crust like Sanichari when her brother-in-law and sister-in-law died, everyone explained the fact that she and her husband didn't shed any tears by the sentiment because their grief must have hardened into stone within them, at the frequent deaths in the family. But the truth is that Sanichari felt relieved because she has two less mouths to feed on the meagre scrapings she brings home and felt happy that at least survivor's stomachs will be full. Cultural politics vigorously reign in society by manipulatively making use of naïve nature of underclass

people by igniting a sense of inferiority complex and forcing them to rely on upper-crust to have survival in community and society as a whole (Kant 1963).

Even today class continue to dominate as Richard Hoggart points out “Class distinction do not die; they merely learn new ways of expressing themselves.” Therefore awareness of subtlety of cultural politics and economic independence are the key factors to dismantle the system of hierarchy in culture. The problem with underclass is that culture is blindly followed as D’Andrae says “Culture is often said to consist in rule. These rules are said to be implicit because ordinary people can’t tell you what they are” (Culture and Cognitive Science). So to close this void of class difference empowerment of under-class and comprehension of man-made concept of culture intertwined with religion are inevitable.

Sexuality And Objectification In Rudali: Sexuality, a term used to denote an individual gender was made into a trapdoor by patriarchy to confine women identity and individuality. Because sexuality rendered the attributes of feminine and masculine as Beauvoir points out “The terms masculine and feminine are used symmetrically only as a matter of form, as on legal papers. In actuality, the relation of the two represents both the positive and neutral, as is indicated by the common use of man to designate human beings in general: whereas woman represents only the negative defined by limiting criteria, without reciprocity... A man is in the right being a man; it is the woman who is in the wrong. It amounts to this: just as for the ancients there was an absolute vertical with reference to which the oblique was defined. So, there is an absolute human type, the masculine.. Through sexuality men prescribed certain norms to women thereby ascribing certain characteristics and drafted principles defining how women should live her life.

The root cause of all issues which women faces are driven from this notion of sexuality which patriarchy in the disguise of culture and religion thrusts on womenfolk as a licentiate for survival in male dominated society. The bias between male and female is deeply rooted in cultural construction as men have certain fixed ideologies concerning the nature of women, that woman is innately weak emotional, enjoys dependence, limited in capacities for work and even that woman is masochistic by nature. By birth woman doesn’t possess these traits rather society condition woman to be such in order to appease male whims and fancy as Beauvoir says “One is not born but rather becomes a woman. No biological, psychic, or economic destiny defines the figure that the human female takes on in society; it is civilization as a whole that elaborates this intermediary product between the male and the eunuch that is called feminine. Only the mediation of another can constitute an individual as an Other.” (p. 283) Though many loopholes lies hidden in culture and patriarchy societal scrutiny in context of mistakes and problems will always be targeted on woman side.

The animosity of men against women is ignited by culture. Culture hand in hand with religion segregated duties between men and women thereby creating an imbalanced stereotypes. Generally culture in every context privileged men to have upper-hand against women and enabled society to view man’s injustice against woman in terms of sexuality as trivial and common. Culture created to symbolize harmony and unification was kept in line by upper-crust to serve their own needs and desires at the cost of lower-crust sufferings and traumas. Culture which upheld morality turns blind eye to the victimization of women in notion of sexuality. Rudali foregrounds the greatest injustice of sexual objectification and harassment meted out to women who are deliberately drawn to the disastrous profession of prostitution after being exploited by Malik Maharajans (Mill 1869).

On other perspective woman should also be equally blamed for their submission to societal construction which ended up in their victimization. The race of woman against men for dignity, equality and identity still remains as an unbridgeable gap because of their conformity to what Betty Friedan call as ‘feminine mystique’ defined as women adherence to the dogma of seeking fulfillment in their husband and children. “Where women are honored, there the gods are pleased where they are not honored, no sacred rites yields reward” (says Manu. But this described nobility and dignity for women remains only in abstract utopian world and not in concrete reality where women were viewed as objects. The physical problems faced by women like abuse and domestic violence laden with sexual objectification adds new dimension in picturing the trauma of women in red light district in Rudali (Orwell 2001).

Though culture and religion hold women in higher strata in sayings and text when it comes to practice they are treated worse than any other creatures on earth. The confinement of women resulting from domestic chores and reproduction complemented with financial insecurity made them submissive to men which patriarchy later turned into subjugation. The comfort which women found in kitchen is made into conformity. The affection which she showcased to her family in nurturing is turned into duty. By gradually modifying women naïve nature and roles in society and family patriarchy confined women with the label of weaker sex and sexual object. By drifting away the emotions and identity in women, men started looking at them as an object meant for gratification of sexual pleasures. The trials and tribulations faced by women in red district resulting from sexual objectification is crafted in the lines of Immanuel Kant as follows, “Sexual love makes of the loved person and object of appetite; as soon as that appetite has been stilled, the person is cast away a lemon which has been sucked dry as soon as a person becomes object of appetite for another, all motives of moral relationship cease to function, because as an object of appetite for another a person becomes a thing and can be treated and used as such by everyone (Tylor 1871).

The red light district in Rudali symbolizes prostitution where women are sold as commodity to gratify men sexual appetite. No woman dares to give up her self-honor and desires to embrace prostitution but the women in Rudali after being raped by Malik Maharajans are destined to embrace this profession with the hope of living the rest of their peacefully. After being raped culture brands women with cuss words but never questions men who distorted and perturbed women life. Ostracized by family, culture, society and religion the women is left with no other choice to exist in a community without embracing prostitution which provides survival strategy at the cost of degradation and dehumanization as Kant says "She is reduced to a thing on which another satisfies his appetite." (Lectures on Ethics).

In the final scene of Rudali sanichari gathers all whores from red light district to mourn the death of Malik Maharajan Gambhir. While calling out whores she sees her own daughter-in law Parbatia. Instead of hurling curses at Parbatia for letting her son to die and for abandoning her grandson Sanichari understands her plight. Sanichari realizes how hunger made Parbatia to desert her duty and obligations. There is a general saying that only a woman can understand another woman. This statement is made sense in the final scene of Rudali where Sanichari realized that Parbatia didn't adopt prostitution as profession on her own willingness rather it was vigorously rendered on her by chauvinist Malik Maharajans.

Mahasweta Devi explicably foregrounded red right district to bring awareness about the unspoken psychological and physical illness of tabooed women. Though many reforms were made for women development in contemporary society culture imbibed in sexuality still views women as subordinate creature, entertainment object, child-bearing machine and unpaid domestic labor. Through the final scene of Rudali where Sanichari gathers every woman in red district area to form a professional weeping group Mahasweta Devi emphasis on women economic independence and empowerment which act as a liberating factor for women entanglement in society and traditional dogmas. By deploying ostracized and subjugated women Mahasweta Devi shows how women is also a being like men with dreams, desires, self-esteem, rights, weakness and strength.

Mahasweta Devi like Stuart Mill insists women to embrace any trade or profession to seek economic independence in order to end the blind folded biased dogmas which degraded women in an unjustifiable way. Economic independence will ultimately land up in equality and paves way to eliminate the invincible gendered bias steeped in culture as Mill points out "The principle which regulates the existing social relations between the two sexes-the legal subordination of one sex to the other-is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other..

Rudali Sanichari As New Awakening: Apart from class issues, Mahasweta Devi voiced on behalf of downtrodden women by delving deep into the notion of double-marginalization which is justified in the name of culture. Indian culture says that God resides where women are treated with respect but Sanichari life deconstruct this saying by addressing the devastating side of cultural practices and its subjugation. The multi-faceted role of Sanichari like daughter-in-law, wife, mother and grandmother adds new dimensions to the ramifications of stereotypes bestowed on women in society. The upper class people seeks entertainment and delight in the penury of downtrodden like Sanichari. Culture dictates that for woman like Sanichari survival is attained only by pawning oneself to authority.

The irony is that Sanichari awakening was brought forth by a man Dulan who acted as a catalyst in liberating her from the void of Malikhs antagonism. Dulan played a lead role in rendering Sanichari a new role by making her comprehend the dire throes of hunger by saying, If our mind is pure, the Ganga flows even through wood. Look here, Budhua's ma, there is no bigger god than one's belly. For the belly's sake everything is permissible. (p. 69)

He not only gave Sanichari economic independence but also made her understand the cynicism of Malikhs and significance of survival. After losing everyone in her family Sanichari was thoughtless about her survival and thought of seeking the guidance of Dulan help who narrated about the loopholes which malikhs used to cleave economic difference through class domination. These critical views of Dulan on Malikhs provided Sanichari an eye-opening about the hypocrisy of Malikhs. As she says,

The tale Dulan told them was very significant; it explained clearly how the ruthless Rajputs infiltrated this remote area of tribals and and from jamindars gradually built themselves up to the status of jotedar/moneylenders and establish themselves as the masters of the area.

Dulan acted as an epitome of ideal culture. When Sanichari was in trouble he rendered her a helping hand and emphasized the value and significance of community, fraternity and partnership as survival tools. Though she was subjugated by dominant class without the help of her own community members Sanichari would have not able to cross this turbulent situations. Sanichari spotlights this signification as follows, "There are some debts that can never be repaid...if her fellow-villagers had not rallied around in their manner, would Sanichari have survived?.

Though Sanichari comprehends the subjugation and injustice meted out to women like her she dares not to speak up because her anxiety laden with fear of alienation and ostracism from community seals up her rebellious spirit. Generally, women are attributed to emotions but on the contrary Sanichari is deprived of emotions. The

constant death of her loved ones like husband and son made her emotionally barren. Besides the compulsion of doing shradh decreed by culture loomed as a threat to her life. These practice of culture asphyxiate lower-class people like Sanichari and pushes them deliberately into the void of penury. On the other hand objectification of women by Maharajans add new color to the brutal side of patriarchy who used woman for sexual pleasure and dumped them with a label of being unchaste.

Initially like every women in her community Sanichari led a life by abiding to cruel practices and customs of culture. The name 'Sanichari' is evident enough to reflect a glimpse of Sanichari's family and community which is drenched in cultural-religious ardor. Saturday is viewed as unlucky day in Rajastani culture and since Sanichari was born on that day she was named after and thought to be a cursed and unlucky woman doomed to suffer throughout her life. But Sanichari scrutinized it in a completely different light and understood the fact that the problem in her life is nowhere connected to her born day but rather with her community. As she says, "Because I was born on and named after Saturday that made me an unlucky daughter-in-law! You were born on a Monday-was your life any happier? Somri, Budhua, Moongri, Bishri-do any of them have happier lives?" (p. 54).

It was only after Sanichari became an orphan she embraced the profession of rudali as survival strategy. Until then even though she was aware of cultural injustice and discrimination meted against women in her community she couldn't voice out because she was encircled in a family. Besides, fear of isolation and ostracism from family and community curbed her rebellious spirit. Sanichari encounter with her childhood friend Bikhni paved way for being independent. When Sanichari and Bikhni were in dire poverty they went to Dulan to seek his advice. Dulan suggested them to become Rudalis. On this Sanichari considering her barren emotional state exclaimed "Cry? Me? Don't you know? I can't shed tears? These two eyes of mine are scorched?".

This illustrates the unaccountable sufferings that Sanichari encountered in her life. Besides in the later part of the novel after Sanichari became a reputed and renowned rudali and when she come to know of her friend Bikhni death she uttered "Money, rice, new clothes- without getting these in returns, tears are a useless luxury" This shows the drastic transformation of Sanichari's professional phase. By becoming independent Sanichari not only brought development in her own life but also made monumental difference in the life other women in her community who were branded as prostitutes by Malik Maharajans after being sexually exploited. Though Sanichari profession of rudali initially appeared as ad-hockey in the end she made revolution

by bringing in unison all women who were victimized in red-light district by giving them new identity and independency.

CONCLUSION

Sanichari act as a mouth-piece for women sufferings irrespective of cultures across the world. Cultural politics and patriarchy are strong and powerful factors which acts in diversified ways to oppress women and under class community. It is significant to lift the veil of indifference meted out to women in the name of cultural practices. Women being independent definitely provides a great shift thereby wreaking super-structure. It is time to raise the consciousness of women in society to question cultural inequity which deprives women of independence. Empowerment of women is the only solution to put stop to the practices of brutal patriarchy and inhuman cultural political nuances. Empowerment complemented with independence liberates not only women but also brings socio-economic development and rise the conscious of gender-egalitarian attitudes which results in universal well-being. As Archer points out "People are inescapably shaped by the culture in which they live, while culture itself is made and remade by people" therefore culture continues to operate in society and cannot be escaped but its diabolical nature can be changed through awareness and unity.

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Existentialist Themes in Manju Kapur's A Married Woman; A Critical Study

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ABSTRACT

This paper explores the existentialist themes in Manju Kapur's A Married Woman. In this attempt to study and examine this novel, the researcher has examined the existentialist themes such as freedom of choice, Bad faith, guilt, alienation, anxiety and despair. In this study, an attempt has been made to explain the key philosophical ideas of the important existential philosophers like Sartre, Kierkegaard, Heidegger, Marcel, and Camus. The main philosophical ideas of these philosophers find expression in Kapur's A Married Woman. Like the existentialist, Kapur sees man/woman as a free agent who is free to choose his/her action but this freedom is tied with responsibility. This paper has analysed the predicament of the protagonist in Kapur's A Married Woman from an existentialist perspective. The protagonist starts her journey with the freedom of choice. She searches for new meaning in this quest for self-discovery. Thus, this paper centres on existentialist themes in Kapur's A Married woman,

KEY WORDS: EXISTENTIALIST THEMES, FREEDOM OF CHOICE, GUILT, ALIENATION, AND RESPONSIBILITY.

INTRODUCTION

Manju Kapur is mainly concerned with the existentialist predicament of her protagonists. They are tirelessly searching for their identity and make an earnest attempt to know the purpose of their existence in this universe. Man/woman is dejected to see nothing but chaos, confusion and disorder in the society in which he/she exists. Her protagonists start their journey with the freedom of choice. They search for new meaning in this quest for self-discovery. Existentialism is twentieth-century European philosophy. It is a philosophical and literary movement that included Kierkegaard, Sartre, Nietzsche, Camus, Heidegger, Marcel, Jasper, and Kafka. The term 'existentialism' was coined by Gabriel Marcel in 1943. Existentialism is the philosophical theory which maintains that man is a free agent responsible for his own action. It is not just an analysis of the human condition, but it is a passionate quest for authentic existence. J.L. Styan writes (Bhaduri & Rao 2015).

"Existentialism proposed that man was a lonely creature of anxiety and despair living in a meaningless world, and that he was merely existing until he made a decisive and critical choice about his own future course of action. By such a choice, a person would acquire an identity, a purpose and dignity as a human being. For preference, existential man should adopt some social or political cause in order to acquire this dignity and purpose." (118). The basic idea of existentialism is that human beings are free to choose for themselves what is good or bad, right or wrong. Women writers not only wrote about women's issues, but also about their existential predicament. Kapur's main idea is that everyone is free to choose.

It is this choice that defines the individual. But everyone's choice comes with responsibility. Sartre in Existentialism and Humanism writes, "when a man commits himself to anything, fully realising that he is not only choosing what he will be, but is thereby at the same time a legislator deciding for the whole of mankind –in such a moment a man cannot escape from the sense of complete and profound responsibility" (30). Macquarrie writes, "One does not first exist and then become free rather to be human is already to be free". In other words, we are "condemned" to be freedom. We cannot blame others for the choices we make. We have to take responsibility for our lives. Sartre in his Being and Nothingness writes, "Human freedom precedes essence in man and makes it possible; the essence of human being is suspended in his freedom" (qtd. in Crowell 211) (Chauhan & Singh 2021).

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Themes Of Freedom Of Choice And Bad Faith: A Married Woman is a seductive story of love, ambition and passion. It traces the physical and emotional growth of Astha -- from a young girl to a middle-aged woman -- matured by experience. She was the only child of her parents. They were worried about their daughter's education, marriage and her future. Her mother often declared, "When you are married, our responsibilities will be over. Every day in her temple corner in the kitchen, she prayed for a good husband for her daughter" (1). She was a pious lady. But failed in her responsibility of choosing a partner for her daughter. Instead, she wholeheartedly depended on her prayer (Crowell 2012).

But according to her husband, Astha's future lay in her hands. He insisted on the importance of education. The general principle of existentialism is that the meaning and purpose of life depends on our choices that we make. Astha decided to go for higher education and got admission in a college. This was the first important choice that she made in her life. Her parents were anxious about her marriage. After her break from Bunty, Astha found her new love in the arms of Rohan. But when he decided to go to Oxford for his higher studies the relationship between them did not continue. Rohan's decision changed not only his life but Astha's as well. Thus, she failed in her second choice that she made in her life (Evans 1984).

In order to overcome her failure and forget the past she aspired for higher studies, got herself enrolled in an MA program. This was the third important decision that she made in her life. Kapur writes, When Astha was in her final year there was a marriage proposal for her. He was working as an assistant manager in a bank. Astha's first meeting with Hemant resulted in her approval to their marriage. This was the fourth importance choice that she made in her life. At times she thought about Rohan, but then she scolded herself, "Rohan had abandoned her. Hemant had married her, he valued her, he thought her pretty" (38). She hoped to enjoy life in the arms of Hemant. After a few months, dullness began to creep into Astha's life (Freeman 2012).

She tried to find her identity in the society and decided to work as a teacher. She got an opportunity to work at St. Anthony's School. She had the freedom of choice to work in the school. Kapur writes, "Being a teacher she had to get up early and go to work. She had exercises to correct, and lessons to prepare. She started a reading club, a writing club, a painting club, directed by the principal's suggestions and followed through with her encouragement. Life was shaping up nicely, with her mind and heart gainfully employed" (48). At the same time Hemant resigned his job and established his own business. The choice that he made in his life changed the entire situation in their family. Now Astha could see Hemant in his new avatar. Hemant was building their future. So, she had to adjust and that was what marriage was all about (Hannay 1998).

Existentialism observes that most human beings do not remain true to their own decisions due to external pressures, the materialist world and its values. Accordingly, in A Married Woman, Astha's mother blindly followed the words of Swamiji. One evening after dinner Astha's father experienced chest pain and died of heart attack. After the shocking incident Astha's mother met Swamiji for consolation. She persuaded her daughter to meet Swamiji and seek his blessing. But Astha disliked her mother's idea. Even Hemant considered it nonsensical.

Thus, the protagonist Nisha stands as an existentialist by not falling prey to bad faith. The vacuum created due to the lack of love and understanding led Astha towards Aijaz and further towards Pipeelika. Her principal invited Aijaz Akhtar Khan, the founder of the Street Theatre Group, to hold a workshop in the school. Their meeting proved to be a turning point in the life of Astha. He entrusted Astha with the task of writing the script of the Ram Janmabhoomi - Babri Masjid controversy. This led her to think about the social, religio-political issues surrounding the nation. He elevated her from her mundane life of domesticity and encouraged her to have her views on the issues impacting the nation. Astha felt dignified because for the first time she had been valued for her existence. Thus, Astha had freedom of choice to involve herself in social activities (Kapur 2003).

When Pipeelika completed her MA, her brother wanted her to go to the US and do her Ph.D. But she decided to join an NGO. She said, "I do not wish to join the diaspora. Instead, after a brief teaching stint, she joined an NGO run by women, dealing with alternative education for slum children" (120). She has the freedom of choice to involve herself in the social work and dedicated herself for the education for slum children. In this context Sartre in Existentialism and Human Emotions writes, "Man being condemned to be free carried the weight of the whole world on his shoulder, he is responsible for the world and for himself as a way of being" (52). Aijaz fell in love with a Hindu girl Pipeelika Trivedi. In spite of her mother's opposition, Pipeelika decided to marry Aijaz.

The sudden death of Aijaz shocked Astha. She wanted to participate in the movements organized by different organizations to protest the murder of artists. She exercised her freedom of choice to involve herself in socio-political activities. When she decided to go to Ayodhya, her mother-in-law resisted, "What is the need to leave your family, and roam about like a homeless woman on the streets of some strange city?" (186). Her journey to Ayodhya against the wishes of her family gradually distanced her from her family. It was at this juncture that Pipeelika entered Astha's life and an instant rapport was established between them. Their friendly relationship acquired serious dimensions. Gradually both the women developed a strong sexual relationship. Later Astha realized that Pipeelika has no responsibility. On the other hand, Astha has her husband and two children. Astha said to Pipeelika, "I love you; you know how much

you mean to me; I try and prove it every moment we have together, but I can't abandon my family, I can't. Maybe I should not have looked for happiness. But I couldn't help myself Oh Pipee, I'm sorry I am not like you" (242).

Pipeelika decided to go on Ekta Yatra along with Astha for one month. Hemanth could not tolerate any further. He burst into anger and shouted at her. In spite of her husband's opposition, she involved herself in social activity. On her way back she realized the importance of family and children. She went to the church nearby and prayed, "Teach me how to live, God", I prayed, 'I am not asking for happiness, but I would welcome some stability, so I need not run all over the place looking for love and confirmation. Give me substance, God, give me a life that has not been lived for nothing. And protect my children'" (252) (Kumar 2006).

Pipeelika's decision to go to the United States for her doctoral studies changed the life of Astha. Now she established herself as a painter and gave her art the required time and energy. She produced a series of paintings which drew the attention of people. Kapur writes, "As her brush moved carefully over the canvas, her hand grew sure, her back straightened, she sat firmer on her stool, her gaze became more concentrated, her mind more focused. A calmness settled over her, tenuous, fragile, but calmness nevertheless. She thought of her name. Faith. Faith in herself. It was all she had" (299). Every one present in the hall appreciated her efforts. Astha's decisions were self-centered and self-oriented. Her involvement in social activities was good but it consumed her time and energy and drew her away from her family (Macquarrie 1972).

Kapur's protagonists did not fall a prey to bad faith. In this novel Astha, tried to find her identity and decided to work as a teacher. She had the freedom of choice to work at St. Anthony's school. Even though her parents were under the influence of Swamiji, she disliked her mother's idea of seeking Swamiji's blessing in her life. Astha's mother and her in-laws had strong faith on God. They were under the influence of pundit and so did not remain true to their own decision and choice. Towards the end Pipeelika went to the United States to pursue her Ph.D. Thus, she had the freedom to educate herself. Thus, Kapur finely delineated the freedom of one's choice through her protagonist, Astha. It is associated with the dilemma of taking decisions and a search to provide oneself a meaning to one's life. The protagonist Astha was free to choose her career and her involvement in social activities, and her lesbian relationship. She was in a dilemma while she was making her choice.

Themes Of Anxiety And Despair: Anxiety is a human phenomenon. It is one of the major problems of human beings. Man lives with anxiety. The English word 'anxiety' originates from the ancient Greek *angh*, which can be found in ancient Greek words meaning 'to press tight', 'to strangle', 'to be weighed down with grief', 'load', 'burden', and 'trouble'. In the mid-20th century in the work of the Danish philosopher Soren

Kierkegaard the concept of Angst became prominent. It is an anguished dread triggered by the awareness of both our freedom to act and our responsibility for those actions. Kierkegaard stresses freedom when he talks about anxiety. Sartre analyses anxiety in the context of freedom and nothingness.

Gordon Marino writes, "Anxiety 'is not a peripheral threat that I can take or leave it is always a threat to the foundation, to the center of my existence'" (45-46). Thus, anxiety is a peculiarly human phenomenon. Anxiety is not related to fear which comes from outside. Anxiety arises when man distrust himself and his actions. Marino remarks, "Kierkegaard describes anxiety as the dizziness of freedom. In anxiety I can come to understand that I am free, that I am a creature fraught through and through with possibilities. That freedom, the necessity to constantly make choices, to realize this possibility and close down another, is a font of anxiety" (44).

Anxiety is different from worry. Worry is concerned with ordinary things. When a man is worried, there is always something about which he is worried. Some object is the focus of concern. Wartenberg writes, "Anxiety is about a fundamental fact about what it is to be human: its object is the fact that we have to make decisions that 'make all the difference', but have nothing to rely on in making them. Anxiety is a reflection of this aspect of our situation" (78). For example, when a man is placed with the possibility of choosing his career what will be his source of anxiety? He is aware that he has only one life to live, which will be shaped by his decisions. He may be confused with many questions that arise in his mind. All that he experiences before making his decision is Angst, the existentialists' favorite terms for anxiety (Malathy 2016).

The word 'despair' is derived from Latin word 'desperare' meaning 'without hope'. Despair is the term Sartre used to describe the realization that we are free to act but our actions are often in vain. As a consequence, we act without hope. In existentialism, despair is generally defined as a loss of hope (Wikipedia). Alastair Hannay writes, "The general notion of despair that Kierkegaard appeals to is one that implies the 'vanity' of trying to do something. He would then be claiming that despair is trying to prevent something, namely, being or becoming oneself, when either 'deep down' or quite consciously we know that this is impossible" (330). For existentialist thinkers, despair is one of the most significant human emotions. Evans writes, "Human beings have despaired because they have become strikingly conscious of their alienation from themselves, other people, and nature is only too true. To say that an individual is in despair because he is experiencing that alienation may also be true" (93). Despair is commonly defined as total hopelessness revealed from within (Marino 2018).

Astha, the protagonist, was brought up in a traditional middle-class family. Astha's parents wanted to make her life secure and stable. They saved some amount for their economic security and Astha's marriage. In this context

Kapur writes, “Over these smaller worries, loomed the larger one, their unbuilt house, the place they would go to when they retired, the shelter that lay between them and nothingness. It was towards this end that they counted every paisa, weighed the pros and cons of every purchase with heavy anxiety” (6). Their constant effort to make their life secure resulted in anxiety. US psychologist David Barlow rightly says, “Anxiety is a future-oriented mood state in which one is ready or prepared to attempt to cope with upcoming negative events. If one were to put anxiety into words, one might say, ‘That terrible event could happen again and I might not be able to deal with it, but I’ve got to be ready to try’” (qtd. in Freeman 11) (Styan J.L. 1988).

Astha fell in love with Bunty who lived in the same area. When her mother prevented their love, Astha was not able to shed memories of Bunty. She was desperate throughout the day and was unable to eat, sleep or study. Kapur writes, “The holidays passed. Astha suffered daily. Neither drawing nor reading could engage her. Her heart felt like lead, her mind like stone. She couldn’t get Bunty on the phone; he was always out” (14). She tried to forget Bunty but felt more desperate.

After a few years, Astha got admission in a college. Her parents became anxious about her marriage. Kapur points out, “Now that Astha was in college her mother focused anxiously on their primary parental obligation. Every Sunday she scanned the matrimonial pages meticulously, pencil in hand, circling ads. Later on, she would show them to the father” (19). Thus, her mother was very anxious about choosing a life partner for her daughter. Finally, they found a suitable bridegroom for their daughter. But Astha refused to meet the man dressed in khaki and humiliated her mother in front of the stranger. Kapur writes, “Dread filled Astha . . . ‘I can’t’, she whispered hopelessly, ‘I can’t meet anyone like this’. The mother finally gave up, leaving Astha collapsed against the bathroom door, tears falling, crying, crying for Bunty, crying for the lack of love in her barren life . . .” (21). Thus, the choice that the mother made for her daughter left her in an existential crisis.

When Rohan decided to go to Oxford for his higher studies, the relationship between them did not continue for a long time. In existentialism, despair is generally defined as a loss of hope. In this novel when Astha realized her condition she sat in silence and realized that “the hands that he had used on her body were now clenched around her heart, slowly squeezing, slowly hurting” (30). During the following days Rohan neither called nor sent her any secret messages. Astha felt desperate over her condition; every day was agonizing for her. She was constantly reminded of Rohan in the Coffee House and felt desperate and anxious. When Astha decided to marry Hemant, she was quite nervous. She began to recollect her past, especially her relationship with Rohan. The choice that she was going to make, made her feel dizzy. After a few months when dullness began to cast its shadow on Astha’s life, she tried to find her identity. She joined St. Anthony’s School as a

teacher. At the same time Hemant also established his own business. Thus, both husband and wife had their own freedom of choice. Their decision changed their family life completely. Since Hemant had many responsibilities, the transformation in him was inevitable.

In the absence of her husband, Astha was unable to manage her work. At this juncture she experienced hopelessness. As a result, she started having headaches. Kapur writes, “She learned to dread each small twinge, was it going to be bad or medium? Maybe she was tired, should she lie down and rest? Or maybe it was anxiety, should she meditate, shut her eyes, ignore the throbbing, clear her mind of images, and focus on a spot of light between her eyebrows?” (75-76). Her mother took her to a Homeopathy doctor in her neighbourhood in Jangpura. He observed, “Tension the disease of modern life. The secret of health is a balanced mind” (76). After the operation also the headache persisted. So, it was related to mental affliction, for nothing was wrong with her physically. The decision that she made to find her own identity resulted in existential angst (Wartenberg 2008).

Astha did not find any solace in the company of her husband. She had shown a lot of concern for social activities but that was not welcomed by Hemant. He expected Astha to be a housewife which was rejected by her. She liked to participate in movements organized for communal harmony. She had the freedom of choice to involve herself in social activities. But it resulted in anxiety and despair in her life. Sunita Rao Bhaduri writes, “As a writer of new generation in an atmosphere of the nation’s socio-political flux, Kapur has recorded the truth in her fictive narrative. With zeal to change the Indian male perception, she describes the trauma of her female protagonists from which they suffer and perish in utter hopelessness” (82).

Astha met Pipeelika, Aijaz’s wife, in Ayodhya. She was attracted towards Pipeelika’s speech. They became very close. When Astha decided to go to Ekta Yatra, Hemant warned her about the consequences of Ekta Yatra. He could not tolerate that she did not care for him, and their children and neglected household responsibilities. During her Ekta Yatra, she began to think about her prospects in life. During Ekta Yatra, Astha was concerned about her children. She realized the importance of human relationship, especially mother-son-daughter relationship. She was worried about the progress of her son and daughter, their health, etc. Kapur writes, “I wonder how Anu and Himu are managing. I cannot tell on the phone. Their school is opening today. Did they finish their holiday homework? Does my mother manage to get them up and off in time? Are they all right?” (263). She was anxious about her children’s future and was worried about them.

Themes of Guilt and Alienation: Man is supposed to face guilt and alienation. Evans writes, “The decisive expression of alienation lies in the phenomenon of guilt” (91). Abnish Singh in his article entitled “Sense

of Guilt and Alienation in Arun Joshi's *The Foreigner*" writes, "Guilt is a cognitive and emotional experience that takes place when an individual realizes or believes that he has violated a moral standard and is responsible for his acts. Or sometimes, he cannot help the suffering person or fails in his efforts to relieve that person; he experiences the sense of guilt. The term alienation refers to a person's estrangement from his own self, his community and others in general. (1) There is an apparent difference between the theistic and atheistic existentialist ideas. Theistic existentialist believe that sin alienate man from God whereas atheistic existentialist believe that alienation refers to alienation from one's own being. The term 'alienation' is usually thought to be modern European origins. Existentialists inherited the concept of alienation from the nineteenth-century philosophers George Hegel and Marx. But they converted it into a more personal sense of feeling separated and alone.

In the twentieth century, the notion of alienation was further explored particularly in the schools of phenomenology and existentialism, which included thinkers such as George Hegel, Martin Heidegger and Jean-Paul Sartre. Macquarrie writes, "For the existentialist, alienation is understood chiefly in inward terms. It is the existent's alienation from his own deepest being" (204). The philosophical discussion of alienation was in French. F.W. Dillistone remarks, "For Hegel the estrangement was to be found within the very structure of life universal. For Marx, it was to be found within the structure of man's conditions of labor which compelled him to be alienated from his work, from himself, and from his fellow men" (qtd. in Macquarrie 204).

Manju Kapur's second novel *A Married Woman* is a seductive story of love ambition and passion. The existential themes such as guilt and alienation are predominant in this novel. It presents a sensitive portrayal of woman's quest for identity and voices their frustrations, disappointment, and alienation. The novel acquires significance when read from the point of women's struggle for identity and their existence. Malathi in her article "The Intricate Journey of a Dutiful wife in Manju Kapur's *A Married Woman*" writes, "The present novel highlights boldly the sufferings caused in the life of women. Various forms of silence, repression, exploitation, sense of aloofness, compromise, conflict and confrontation and psychological complexities distort the serenity of their inner recesses" (38).

A Married Woman unravels the life of Astha, her emotional story, her guilt, alienation, etc. Astha, the protagonist of this novel, was portrayed as a middle-class Indian woman who is highly modern in her opinions on love, sex and marriage. It brings out her search for her identity as a married woman. After marriage, when they enjoyed physical relationship, her guilty consciousness recollected her memory of Rohan. When they made love, "Unbidden thoughts of Rohan came. Then she scolded herself, Rohan had abandoned her. Hemant had married her, he valued her, he thought her pretty" (38). Thus, she was alienated from herself and felt guilty about her

past life.

Astha was happy during the early days of her marriage. But as time passed, she felt lonely. Because her husband launched a new business venture and initially was very busy with his office work. As a result, Astha felt lonely, marginalized and disturbed. She was stuck in a dull, loveless married life with Hemant. So, in order to reduce her tension, she joined a school. She gave her full attention to school. Still, she felt lonely and alienated. F.W. Dillistone remarks, "For Hegel the estrangement was to be found within the very structure of life universal. For Marx, it was to be found within the structure of man's conditions of labor which compelled him to be alienated from his work, from himself, and from his fellow men" (qtd. in Macquarrie 204).

Astha was a creative writer as well as a good painter. She resumed writing poems and drawing sketches to have some temporary relief. She started doing that to express her anguish and alienation and got some relief as well. All her poems were about love, rejection, desire and longing, cages and birds and mice and suffering in various situations. Thus, she was in search of true love and the meaning of her existence. As a result, she was drawn towards her friend Pipeelika, a widow. Astha-Pipeelika relationship affected the relationship between Astha and Hemant. All the time Astha began to think about Pipeelika. Now she devoted more time in the company of Pipee and less in her own house.

When she thought about the consequences of her relationship with Pipee, she suffered from a sense of guilt. It was unorthodox for her to satisfy the physical impulse of another woman. Ashok Kumar in his article "Portrayal of a New Woman: A Study of Manju Kapur's *A Married Woman*" observes "Her anxiety, discomfort, loneliness and isolation don't encourage her to give voice to her unhappiness over her troubled relationship, rather it prompts her to develop the feelings of guilt, negativity and lack of self-esteem in facing the challenges of her life" (197).

Aijaz recognized her talent and motivated her. As a result, she was attracted towards him. The sudden death of Aijaz, shocked Astha. Astha felt guilty over her desire to have an extra-marital affair with him. But she always kept it in the hidden caskets of her heart without disclosing it to the world. After the death of Aijaz she wanted to participate in the movements organized by different organizations to protest the murder of artists. So she spent less time in the house looking after her children. Her love and affection towards her children got diminished. As a result, the children felt alienated from their mother. The relationship between Astha and Pipeelika also had a bad impact on her children. They were deprived of the company of their mother. As a result, her children did badly in their examinations.

The relationship between Astha and Pipeelika became intimate. At times she suffered from a sense of guilt. Finally, she was in the bedroom of Pipeelika and ready

to fulfil her strange emotions. Astha found herself in a dilemma. She thought that she was not as free as Pipeelika. The conflict between her different roles as wife, mother and lover made her feel guilty. Kapur writes, "As she neared her house, she succumbed to panic, she was a mother, nothing should disturb that. For a brief and guilty moment, she wished she was like Pipee, alone and free, but she checked herself" (231).

Astha and Pipeelika had experienced loneliness in their lives. Their longing for love and togetherness brought them closer. Mutual understanding, emotional attachment, love and respect for each other, are the prerequisites of any successful marriage. Ironically, all these elements were found missing in Astha's marital life. When days passed her life became gloomy. She pondered over her past deeds, especially her companionship with Pipeelika. Kapur writes, "when she was with Hemant she felt like a woman of straw, her inner life dead, with a man who noticed nothing, with whom for that very reason it was soothing to be with. Her body was his, when they made love, it was Pipee's face Astha saw, her hands she felt. She accepted the misery of this dislocation as her due for being a faithless wife (287). Thus, she felt alienated from her own self. Hemant missed his wife, who was not there with him even when she was physically present.

CONCLUSION

Astha felt isolated and dejected When Pipeelika went to the United States of America for her Ph.D. Pipeelika got an opportunity to start her new life. On the other hand, Astha decided to return to her family and her routine. Kapur explains the turmoil in Astha's mind, after she dropped Pipee at the Indira Gandhi International Airport. She returned home: "Mechanically she changed, brushed her teeth, put cream on, got into her side of the bed, pulled the sheet up, and turning to the very edge lay absolutely still. Motion of any kind was painful to her. Her mind, heart and body felt numb" (307). Thus, she was alienated from her own self and felt guilty about the way she led her life. Macquarrie writes, "For existentialist, alienation is understood chiefly in inward terms. It is the existent's alienation from his own deepest being" (204). Thus, the existentialist theme of guilt and alienation is presented in *A Married Woman*.

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Savitri by Sri Aurobindo: A Beacon of Hope for Women in Modern Age

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ABSTRACT

Sri Aurobindo was a famous philosopher and Yogi of the twentieth century. His creative contribution to the country was not limited to the certain periphery of the life. Hardly any aspect of life might be felt untouched from the scholastic donation of the seer Sri Aurobindo. Each literary work was written with the sublime intention to let world find the solution of entanglements of life. In the contemporary arena of time the existence of female has become challenging and the female class is presumed often the less deserving and women are devoid of many more equal opportunities. In span of a time after Independence many drastic changes occurred but still female class is lagging behind and at different front of life women become the victims of situations. The dominance of male has kept the female withered before blossoming and pervading real fragrance. Each time when a woman finds herself in disadvantageous situation, her eyes are shading tears and like to narrate untold story. Her heart is brimming over with the situation. The supreme causes are because of the patriarchal approach of mind and this is the state of mind which ceases the society to practice uniformity and to discard partiality. In the current scenario if women are inspired to follow woman like Savitri who descended on the earth in form human body to liberate shackles of superstitions and prejudices of female caliber and capacity. Savitri is epitome of women power who dared to wage war with the death of God and forced Him to return the life of her husband. The stamina and strength showed by her was sign of the power of a woman and how she proved herself vindictive and the conqueror. She had created a history that is to be printed and inscribed in pages of history for forever. Savitri is the heroine of the great epic poem "Savitri" composed by the great philosopher Sri Aurobindo and this long poem hides the sublimity of philosophy of life, yogic sadhana, woman empowerment and the divinity inside woman soul that needs to be transformed to change the mode of time for the sake of changes.

KEY WORDS: WOMEN EMPOWERMENT, PATRIARCHY, AUROBINDO'S LIFE PHILOSOPHY, SAVITRI.




INTRODUCTION

The modern era is the sign of development and progress and in this particular frame of time the issue of woman empowerment is raised. How can the society prove itself as the developing and developed one? This leaves the evidence that our society in the modern era is still lagging behind and to reform the scenario. The scholars used pen and paper to bring the sensational point in limelight. For example the genius writer and philosopher Sri Aurobindo composed the largest poem 'Savitri' and

the character Savitri is leading and representing power and mightiness of a woman. This is always opined that woman is dependent creature and the shadow of male is mandatory to move in the society. The view is not much helpful for woman class and it demotivates. If in this respect the theme and concepts of Savitri is analyzed, this is found that as the representative of female she is the bundle of power and energy. That enabled her to fight against the destiny and conquered the war with God of Death Yama. She proves that woman can unfurl herself without anyone's assistance. She is born in human body as the savior.

The omniscient Goddess leaned across the breadths That wrap the fated journeying of the stars
And saw the spaces ready for her feet.
Once she half looked behind for her veiled sun, Then, thoughtful, went to her immortal work.
Earth felt the Imperishable passage close:

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The waking ear of Nature heard her steps And wideness
turned to her its limitless eye,
And, scattered on sealed depths, her luminous smile
Kindled to fire the silence of the worlds
(The Book of Beginning Savitri: page 26)

Patriarchy is instilled in the blood of Indian society and first of all this needs to be uprooted from it. The approach refers to the male-dominance and hinders the growth of female. This insensible approach starts from family and it finally grips female with the acceptance of the degraded status and it starts to paralyze the mind. The mind is not in the state to feel and recognize its own status and caliber. The impact of patriarchy is not deniable in modern era. Partiality and discrimination are general phenomena of daily life. Existing cause is persisting with female gender. This class has underestimated the power and potential. The class is not retaliating and voicing together. The great poetic creation 'Savitri' is proved as a great tool to revolutionize and sensitize and it awakens woman to identify her mightiness and untold power. The paper reports that how Savitri has become the Beacon of hope for modern generation of woman.

The daily oblation of her unwept tears
All the fierce question of man's hours relieved. The
sacrifice of suffering and desire
Earth offers to the immortal Ecstasy Began again beneath
the eternal Hand
Awake she endured the moments' serried march and
looked on this green smiling dangerous world, And heard
the ignorant cry of living things.
Amid the trivial sounds, the unchanging scene Her soul
arose confronting Time and Fate.
Immobile in herself, she gathered force. This was the day
when Satyavan must die.
(The Book of Beginning Savitri: Page 32)

It was decided twelve months back that Satyavan must die. Knowingly Savitri took the decision to marry with him. Her mother was anxious from the decision and her mother requested God Narada to convince her to change the decision. Savitri proclaimed that there was no another thought to change the decision. She declared that she would not change whereas she was determined to change the destiny and would have planned to face the upcoming challenges of her husband's life.

To wrestle with the Shadow she had come And must
confront the riddle of man's birth
And life's brief struggle in dumb Matter's night Whether
to bear with Ignorance and death
Or hew the ways of Immortality, To win or lose the
godlike game for man, Was her soul's issue thrown with
Destiny's dice
(The Book of Beginning, Savitri: Page 38) The Mother,
saintly lady names 'Savitri' as a form of woman power,
the following lines justify.
"I am stronger than death and greater than my fate"
(490)
And "Her will must cancel her body's destiny" (15).

Savitri firstly planned to attain spiritual power and to develop her to the level where supra- mental power is supposed to descend in her and the evolution of her physical and spiritual power will start fostering forth. The realization of God-Head in body is the sign of spiritual power. She started practicing oblations, rigorous fast and tapsya equipped herself with the abundance of spiritual power. She waged the war in which one side being the representative of woman she was standing and on the other side the symbol of male the Death of God was taking the command.

Sri Aurobindo as a Yogi had realized that our country after independence is not free of shackles of thoughts and left woman and man tied with certain thoughts. The woman is not being given liberty and the system is absolutely getting harassed by the approach of male-dominance. Savitri, the story is the small part of the Mahabharata is undoubtedly the great inspiration of woman-life. The representation of Savitri is the declaration of the mightiness and strength. Yama is supposed to represent the male dominance. It was shown in the poem that the power of woman underestimated by someone is the sign of an ultimate oblivious act and the assumption related to woman power out beats males.

The episode of the stressful journey of Savitri leaves the marks on sands of annals. The knowledge and wittiness of woman is not credited equally as the males are rewarded in our surroundings. The similar thought process is standing with The God of Death and He assessed her power lesser and repeatedly convinced not to follow in the dark journey from where no one can return. Savitri, the representative of woman power continuously is working on her goal that was to bring life into her husband's body. She won the war and successfully achieved what she had planned. The example set by Savitri is proved as the motivational tool for the woman of twentieth and twenty first century. The Epic poem undoubtedly made the woman awake to fight for their restoration of image in the society. The Goddess joined human body with the supreme motive of igniting the slept and dormant mode. The consciousness and knowledge in every aspect of woman pays the remarkable values.

Women are still sentenced in the slavery. Slavery means that woman remains captives of conservative thought process of our society. So to reform the system, the magic of pen always proved. In modern time, every time when the evolution has stuck between spirituality and matter. Sri Aurobindo favored the absolute solution that is not only the physical evolution but holistic concept of evolution. The evolution and vertical growth of human being can eliminate any sort of partial approach and healthy nation with the strong balance of both genders can be dreamt and transformed into reality. Real evolution is to move towards Godhead and attempt to let the god-head lean towards earth.

The sign of evolution is supposed to be felt widely. Conservative and short term goal is discarded and is

thought not only for the sake nation but the wide vision of Unity. Savitri is measured from different aspects of life where she presented the role of a dedicated and loyal wife also. If this is analysed, many naked and malicious images of modernity of women are realized. The lessons of loyalty, sacrifices and dedication all are helpful in married life. In modern era we have forgotten ourselves. The divine love for her husband and vice versa enabled her to continue arguments and in the session of the war waged with Lord Yama introduced the invincible power of woman and her patience to plan strategically for the attainment of goal. In the current scenario many cases and legal feuds in married life are filed and sorted out in the court. The situation reveals that the unconditional love between husband and wife is getting arid and the concealed spirituality and dedication have been lost. Savitri is the epitome of power and the symbol of womanhood of modern era.

CONCLUSION

This paper successfully is designed with the sublime goal to end patriarchal approach from the society and minimizes the graph of crime against them. Savitri declares herself as a sign of all powers. This is a big reminder to accumulate power when this is needed. Woman Empowerment word is repeatedly stressed to let the woman enjoy the liberty as the opposite sex practices. The character Savitri is just the example cited by the Yogi and sage Sri Aurobindo to ignite the dormant state of mind of woman. This is visibly observed that woman is named as the weaker sex. Is this the correct naming of female sex? The Hindu Mythologies are the proved evidences and the contribution of woman in the reformation through the battle and the war is clearly mentioned in the great epics and the treatises. The Goddess Savitri's birth is lesson to the human how the impossible can be converted into possible.

The declared truth of Satyavan's life has not stopped her and diverted her mind. The power engrossed in her mind and soul declares her the conqueror and her dedicated approach towards that is renamed 'Sadhana' has filled her with tremendous power. A great number of cases of sexual assault, rapes, psycho torture, economic suppression and inequality issues are reported with the hope of speedy help. The focal point is why and how such situations appear with woman this unsaid pain caused by the patriarchal approach is not strengthening and building up the current society. The dominance approach of male needs to be discarded since the estimated repercussion of the suppressed class may burst into fire and society may never rise. The decaying values of our society may never fructify. The alarming data of India 2018, 33,356 cases of rape were reported and some of the victims fell into utmost depression and their life turned into unsmooth darkness.

According to the National Crime Bureau Data, 50 percent victim's age ranges between 18 to 30 and the instrumental people are always known to them. In India woman is not only succumbed to the penetrating situation but this sort of prevailing male dominance has pervaded worldwide. That is reported that every second an American lady is asaulted and one out of six is the victim of such in hygienic situation of the society. The young girls are withered before budding out into the excellent life. The survey completed by the American team and brought to our knowledge how such situations paralyzes woman has forced to think as own self as the dependent one. The authors, poets and learned people may peep into our inside and have the scholastic plan to give the permanent solution with the literary weapon of poems, stories, and etc. Sri Aurobindo has jolted the society and his poetry Savitri ushered the modern era to believe the power of woman. Goddess Savitri has waged the war with one Yama, God of the Death, nowadays at every point there is the Yama and woman is suggested to accumulate the power and to equip herself to unfurl the flag of success.

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The Portrayal of Nature-Human Relationship in Aranyaka: Book of the Forest

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ABSTRACT

The nature-human relationship has been a debating topic in contemporary research, as the relationship with nature differs from man to woman. Also, the nature-human bond evolves or devolves over time. Thus, a tiny change in human behaviour causes catastrophic changes in nature. The research paper differentiates the responsibilities, desires and capabilities of humans over nature, through Amruta Patil and Devdutt Pattanaik's Aranyaka: Book of the Forest, a graphic novel. Actor-Network Theory (ANT) is applied to link and differentiate gender-based interactions with nature. Overall, the analysis picturises the bond between nature and humans aside from tiny gender distinctions. This entanglement shows the relevance of graphic novels illustrating and teaching the importance of nature-human interaction to both adults and children alike.

KEY WORDS: NATURE-HUMAN RELATIONSHIP (NATURE, HUMAN), ARANYAKA, GENDER, GRAPHIC NOVELS, ACTOR-NETWORK THEORY (ANT).

INTRODUCTION

"We often forget that we are nature. Nature is not something separate from us. So, when we say that we have lost our connection to nature, we've lost our connection to ourselves." – Andy Goldsworthy The nature-human relationship can be defined as the interaction between nature and humans. Understanding the nature-human relationship has been a debating research subject and it has uncovered that humans are going beyond the belief of being part of nature (Davis et al., 2009). Humans began to conquer and depend on nature for subsistence, productivity and stability. Their greed for natural resources or elements resulted in a dispute between humans and nature. Several studies in this field have assured that human interaction with nature influences physical health (Seymour, 2016; Nisbet, 2011; Nisbet & Zelenski, 2011), psychological well-being (Capaldi et al.,

2014; Mayer et al., 2009) and social cohesion (Peters et al., 2010).

Actor-network theory is 'co-constructionis': in the sense that tries to figure out how relation and entity come into being together (Murdoch, 2001). The Actor-Network Theory (ANT), characterized as a theory, "maps the social relations between people, objects and ideas, treating all as agentic entities that form a broad network". It aims to expand the concept of a social network by demonstrating that the social group "consists of patterned networks of heterogeneous materials called actants. An actant is an independent entity that can acquire the ability to make things happen." (Cerulo 2009). In this research, ANT represents the network's connectivity of nature and human. Network refers to an action that performs continuously or else the network will dissolve. This article builds upon Actor-network theory as an approach to prove the instinctive relationship between nature and humans. It merely focuses on understanding gender-specific interaction with nature.

Amruta Patil and Devdutt Pattanaik's Aranyaka: Book of the Forest substances that humans have an intimate relationship with nature. Aranyaka: Book of the Forest, a graphic novel, can be enjoyed by both adults and children. It is a story about Katyayani, a protagonist who exiles in the forest for eating food that was offered to god. In the

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forest she has nothing but food, despite the fact when she met Y, she gave him everything she had (food and sex) to satisfy his appetite. Katyayani, who desired to feed the hunger, left intellectual Y's classroom and preferred the kitchen (her identity) and her grove (nature). Likewise, each character's interaction and intention towards nature vary. In the novel, illustrations of human behaviour and actions are contrasted with animals, to depict the parallel

life connectivity. This novel is an affirmation of the natural world and its centrality to non-mainstream value systems and aesthetics. The story can be seen through two lenses that women as a representation of nature as well as forest, a natural environment. The article analyses the bond with nature, by categorising humans into gender-specific and individuals. It also highlights the impact of human interaction with nature in improving physical health, raising awareness of protecting nature.

S. No	Author	Year	Title	Discussion (aim, method, result)
			Nature-human Relationship	
1.	Davis, J. L., Green, J. D., & Reed, A.	(2009)	Interdependence with the environment: Commitment, interconnectedness, and environmental behaviour	The paper examines the beliefs of individuals regarding their interdependence with the natural world and its impact on environmental behaviour. The study introduces a scale and uses interdependence theory to assess the devotion of people to the natural environment. The study results in commitment and interconnectedness with the environment, a strong predictor of pro-environmental behaviour (humans are linked with the natural environment in many ways)
2.	Van der Werff, E., Steg, L., & Keizer, K.	(2013)	The value of environmental self-identity: The relationship between biospheric values, environmental self-identity and environmental preferences, intentions and behaviour	The study shares the link between biospheric values, environmental self-identity and environmental preferences, intentions and behaviour. The value of environmental self-identity thoroughly regulated the connection between biosphere values and environmental preferences, intentions, and actions, then indicating that biosphere values are connected to preferences, intentions, and behaviour by one's environmental self-identity.
3.	Lokhorst, A. M., Hoon, C., le Rutte, R., & de Snoo, G	(2014)	There is an I in nature: The crucial role of the self in nature conservation	The paper analyses the social- psychological determinants of private nature conservation through the theory of planned behaviour that includes self-identity, place attachment, and connectedness to nature. It ensued in findings that both connectedness to nature and self-identity impact environmental intentions.
4.	Mohai, P.	(1992)	Men, Women, and The Environment: An Examination of The Gender Gap in Environmental Concern and Activism	The paper examines the level of environmental concern and activism by evidencing national survey data which states women's participation in environmental

				activism as a comparatively less than environmental concern. Thus, this research emphasizes that before and after applying multivariate controls for age, labour force/ homemaker status, education, and other factors, women show greater concern for the environment than men.
5	Dunlap, R. E.	(1983)	Male-Female Differences in Concern for Environmental Quality	The study explores the association between sex and environmental concern, using several multi-item scales to measure concern for specific environmental issues such as pollution control and resource conservation. This has resulted in women being more concerned about environmental quality than men.
6.	Capaldi, C. A., Dopko, R. L., & Zelenski, J. M.	(2014).	The Relationship between Nature Connectedness and Happiness: A Meta-Analysis	Meta-analysis is undertaken to explore the relationship between connectedness with nature and happiness. The findings suggest that happiness doesn't come from the effect of closer relationships between man and nature; rather, it is suggested that happiness is not an impact but intertwined.
7.	Seymour, V.	(2016)	The Human–Nature Relationship and Its Impact on Health: A Critical Review	The study attempts to explain an evolving relationship between human- nature and its effect on the wellbeing of people. The thesis emphasizes the close human-nature connection that contributes to a healthier well-being.
8.	Momsen, J. H.	(2000).	Gender Differences in Environmental Concern and Perception	The paper aims at exploring the impact of gender on environmental politics. It explores that women have a unique relationship with nature through field data analysis.
9.	Gough, A., & Whitehouse, H.	(2019).	Centering Gender on the Agenda for Environmental Education research	This article tracks the history of feminist environmental education research in environmental research journals and reveals that it does not entirely focus on the climate crisis within the turf but also touches on gender equality.
			Actor-Network Theory (ANT)	
10	Whatmore, S.	(2002).	Hybrid Geographies: Natures Cultures Spaces	A pioneering text for the reconceptualization of the nature-human bond. It explains more than human geography, how nature and humans are intertwined. The Style of the

				book echoes 'open-endedness' and 'on becoming', which differ from conventional monographs. With its hybridity and distributed agency ideas, ANT serves as an important inspiration.
11	Hitchings, R.	(2003).	People, Plants and Performance: On Actor Network Theory and the Material Pleasures of the Private Garden	A significant paper that refers to the criticism of early ANT as Machiavellian in analysing the pleasures and emotions involved with the private gardens of individuals. It explains how the power locus oscillates between gardeners and plants.
12.	Hinchliffe, S	(2007)	Geographies of Nature: Societies, Environments, Ecologies	This book culminates in a plea for adopting a Latour-style view of hybrid natures, or multilateralism, across different understandings of nature. A counterweight to the interpretation of nature by social constructivists (which it also covers). Adequate for advanced learners.
13.	Murdoch, J.	(1997).	Inhuman/Nonhuman/Human: Actor-Network Theory and the Prospects for a Nondualistic and Symmetrical Perspective on Nature and Society	A plea against anthropocentric social science, involving ANT's assistance in raising dualisms between people and nature/technology. The excellent introduction (and not just for geographers) also considers ANT criticism and how to respond to it.
1.	Murdoch, J.	(2001).	Ecologising Sociology: Actor-Network Theory, Co-Construction and the Problem of Human Exemptionalism	The study addresses the traditional division between nature and society which is specified by ecology that natural and social entities are bound together in complex interrelations. By focusing on ANT as 'a co-constructionist', the article resulted in framing both human and nonhuman within the single reference, even though the general differences occurred between the two.

Literature Review: The relationship between nature and man is presented through a comprehensive literature review. The review summarises and surveys scholarly articles, books, and other sources. It critically analyses the interconnectedness between human and nonhuman (nature) and Actor-Network Theory (ANT) as the theoretical basis for the study.

METHODOLOGY

Amruta Patil and Devdutt Pattanaik's, "Aranyaka: Book of the Forest" is analysed using the textual analysis method. Actor-Network Theory (ANT) as a theoretical framework depicts the construction of a network mechanism between nature and humans. Research articles, books and other sources related to the nature-

human relationship and actor-network theory are reviewed and organized thematically.

Gender-Specific Interaction Towards Nature In Aranyaka: Actor-Network Theory (ANT), which was developed by the sociologist Bruno Latour, Michel Callon and John law in the early 1980s, emerged from Science and Technology Studies (STS) in Geography. According to ANT, all the entities are equal. The fundamental base for this article is ANT from Whatmore's (2002) outcome concept, 'how nature and humans are intertwined'. It builds upon expanding the 'human' into gender-specific interaction. Theorists assert the existence of a unique relationship between nature and humans. Theoretical explanations of gender-specific relationships with nature reveal that women are closer and more concerned about nature

than men (Momsen, 2000; Mohai, 1992; Dunlap, 1983). It is probably due to women's 'motherhood mentality' and men's 'marketplace mentality' (Mohai, 1992). In *Aranyaka*, Katyayani, Maitreyi and Fig are compared to 'the three flowing rivers' (Patil & Pattanaik, 2019, p. 123,139). Throughout history, women have been compared to nature. In India, rivers like Kaveri, Narmada, Ganga, Sindhu have female names. Susan Farlow's (2011) "Sex and the river - male or female waterways" pins that the productive and feeding nature of rivers becomes the reason for their female names.

The relationship with nature can be understood from the concept of biophilia which is coined by Harvard naturalist Dr. Edward O. According to his *Biophilia* (1987), biophilia is about 'the urge to affiliate with other forms of life' (Kellert, 1995, p. 416). Humans have an innate and inherent connection with nature, which is imprinted in human DNA. The novel also implies "When you open your eyes as wide as the god's - you see humans in Aranya and Aranya in humans. That's all" (Patil & Pattanaik, 2019, p. 90). Human interactions with nature, however, vary due to individual divergences (Seymour, 2016). *Aranyaka* explores the way each character reacts to nature. Katyayani the large, protagonist of the story is completely enamoured with nature, "you see my fears. You offer me relief" (Patil & Pattanaik, 2019, p. 25). Her bond with nature led her to share emotions in the grove where she found real peace and joy. Y (Yajnavalkya), Katyayani's husband who ignores nature in favour of wisdom (intelligence), says "you can kill a tree unsubtly or subtly. You can over-water it till the roots out, or starve it slowly. You can kill it with flame or axe or poison at the roots" (Patil & Pattanaik, 2019, p. 49).

Two other primary women characters, Gargi the Weaver, prefers wisdom - "but like all animals, she saw only opportunity or threat" (Patil & Pattanaik, 2019, p. 107); and Maitreyi the Fig, appreciates both nature and wisdom - "her Aranya with its scant vegetation and rugged rock faces had no resemblance to the dark, wet Aranya I knew. She saw my forest as a source of esoteric knowledge and was curious - ... she would've liked me to intellectualise Aranya, ... She'd have liked me to romanticise it," (Patil & Pattanaik, 2019, p. 121). Upakoshala, Uppi who left her wife and came to Y for learning, acknowledges the true wisdom taught by nature, so he admitted, "I judged her harshly for not being me. I must go back now. My big lesson came from the kitchen, not from the classroom" (Patil & Pattanaik, 2019, p. 99). He also recognized the importance of human's need for nature, "the cows didn't really need him, he needs them" (Patil & Pattanaik, 2019, p. 97).

In this contemporary era, humans find solace in intellectual technology so that their focus on nature is altered. It increases human hegemony over nature (Martin et al., 2016). In *Aranyaka*, Katyayani calls herself 'Aranyani', "one hears of aranyanis like me, women who contain aranya within them" (Patil & Pattanaik, 2019, p. 122). Thus, in this part of the analysis, Katyayani is taken as a representation of nature. Similarly, Y and

M (Fig) are human and intellectual representations, respectively. Katyayani tends to feed the hunger with compassion rather than aggression. Even she (nature) offered Y(human) everything she has, sex ["flowers are about sex and sex only"] (Patil & Pattanaik, 2019, p. 118)] and food. On the other hand, Y deserted her and preferred M. Likely, even though nature offers everything, humans are likely to take advantage of it.

Katyayani sees both herself and Y as equal, "I (nature) thought we were equals, bilateral symmetry of leaves. He (human), the fire of enlightenment. And me (nature), the fire of the microcosm" (Patil & Pattanaik, 2019, p. 93). But, "Y (human) thought we were halves, not equals. He, above. Me, below" (Patil & Pattanaik, 2019, p. 93). Finally, while Fig begins her journey with Y, she chooses to be with Katyayani, "who feeds the one who feeds everyone? I (intellectual) must return to hold the ladle to Katyayani's (nature) lip. Allow me to go, Y(human)" (Patil & Pattanaik, 2019, p. 157). Thus, the paper identifies that intelligence is shaped by the successful interaction between nature and humans.

CONCLUSION

The study analysis reveals *Aranyaka: Book of the Forest* as an epitome of man's life with nature from the basic concept of Actor-network theory (ANT) which leads to a detailed look at gender-specific bond towards nature. Contrasting to the several studies that shown women are more concerned about nature, the present analysis explores each individual's interaction is different and it does not depend on gender. Katyayani, Maitreyi and Fig belong to the same gender but their responses toward nature differ. The study further emphasizes that knowledge and morals do not just gather inside the four walls of the classroom but also through human interaction with nature just like the protagonist Katyayani learned from nature. Beyond the spectrum, the study projects the similarity between humans and nature, and also the impact of nature on human life.

Besides, illustrations in these graphic novels easily sow the thought of nature and humans as equal in children's minds that results in a profound effect on the holistic physical and psychological well-being of the adult. Novel's green narratives present the strong message that without nature humans are nothing, and the connectivity makes a human complete. This novel provokes us to think in a bio-centric way. Hence, further research can be done from the ecological, eco-feminist, animal studies, and cultural studies perspectives. It will be helpful to rethink nature and understand more from nature's perspective for a better relationship with humans.

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English Language Among Elementary Students Through the English Cartoons and Technological Applications

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ABSTRACT

Huge developments in Information Technology Sector stress on Spoken Skills in English compelling each child has to learn these skills effectively and perfectly. English as Second / Foreign Language Learning (ESL/EFL) is an unceasing, vibrant, and a long term process compared to any other skills. Plenty of opportunities are opened for the best English language speakers in all the sectors. Hence, the serious introduction of Practical English Sessions in elementary schooling is needed immediately and which resolves all the issues relating ESL/EFL learning globally. Speaking, a productive language skill is in great demand and its implementation at elementary level is highly appreciated. Otherwise it becomes a major drawback when the child goes for further studies or for jobs in his/her future. This article focuses on perceptions of language teachers and parents on improving speaking skills among the language learners since childhood using cartoons that attract children tremendously. As the responsibility is shouldered on parents as well as on English teachers, they have to take utmost care at the childhood stage. Today, though every mother is educated, is not able to spend time with their children to develop their English speaking skills. So, at this juncture, most of the children are neglected and prone to use mobiles with useless games. If children are guided properly with the select English cartoons, then they can develop their English spoken language effortlessly, because children are the real imitators. Several researches also prove that children are quick learners than adults. They grasp everything around them quickly and effortlessly, especially language. The present article adopts a quantitative research methodology and intends to collect data regarding the perceptions of Language teachers and parents on improving speaking skills via cartoons among the children at elementary level of schooling. The findings reveal the significance of cartoons in developing speaking skills among the language learners. It concludes with a few technology-based approaches towards ESL/EFL learning.

KEY WORDS: ESL/EFL LEARNING PRACTICAL SESSIONS, CARTOONS, TECHNOLOGY-BASED RESOURCES.

INTRODUCTION

Essential speaking skills in English play a crucial role in everyday situations and career opportunities. English has been considered as one of the important languages in India or in Abroad. Huge developments in Information Technology Sector stress on spoken skills in English and compels that each child has to learn these skills effectively and perfectly. English as Second / Foreign Language

Learning (ESL/EFL) is an unceasing, vibrant and a long term process compared to any other skills. Hence, plethora of job opportunities unlocks to the best English speakers in every sector and also boosts one's self-confidence.

However, most of the South Indian Rural background students experience different levels of speaking anxiety and inhibitions when they speak English as a second language. Their proficiency level is low when they use English language. They have the fear of an insult, humiliation, hesitation, nervousness and criticism. The inability to speak in English confidently is not only faced by secondary school students but also at undergraduate level. So to reduce such problems, some of the measures have to be taken at the initial level of child's Education i.e., the introduction of Practical English Sessions in elementary school can resolve most of the issues relating to ESL/EFL learning globally. Speaking, a productive

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language skill is in great demand and its implementation at elementary level is highly appreciated. Otherwise it becomes a major drawback when the child goes for further studies or for jobs in India or in abroad. This is one of the unavoidable factors to be focused on for better employment of the South Indian students.

This research article focuses on improving speaking skills among the second language learners since childhood. The responsibility is shouldered on parents as well as on English teachers. Today, though every mother is educated, is not able to spend time with their children to develop their English speaking skills. So, at this juncture, most of the children are neglected and prone to use mobiles with useless games. If children are guided properly with the select English cartoons or spoken technological applications, then they can develop their English spoken language effortlessly, as children are the real imitators. Technological applications like Siri in iPhone, Google talk in all smart phones, Alexa gadget and the select English cartoons can help children to build their confidence since the primary level. The fact is that Cartoons and mobile applications attract children tremendously.

Video and Audio-based applications are designed to get a desired expectation of being confidence while speaking English language. These applications are not new to us. It allows the children to speak without monitoring or help. Several researches also have focused that children are quick learners than adults. They grasp everything around them quickly and effortlessly, especially they imitate cartoon characters language. The present article adopts a quantitative research methodology and intends to collect data regarding the perceptions of Language teachers and parents on improving speaking skills via Siri in iPhone, Google talk, Alexa gadget, and the select English cartoons among the children at elementary level of schooling. The findings reveal the experiences of parents on certain parameters on developing English Language besides the significance of all technological applications develop speaking skills among the language learners. It concludes with a few technology-based approaches towards ESL/EFL learning.

Literature Review: Coming to the literature survey, many researchers have focused on technology based approaches but with different applications. In the article, Developing Speaking Skills Using Virtual Speaking Buddy by Radzuwan AB Rashid University Sultan Zainal Abidin, Malaysia has mentioned about “V-Buddy, which is an audio-based application designed to propose a possible solution to overcome students’ lack of confidence to speak in English. As argued by recorded audio is ‘a rich, flexible and engaging learning space’ for the students in Malasia.”

Another research article entitled The Use of Cartoons for Developing the Skills of Understanding and Analyzing of Children in Preschool Period by Rezan Karakas mentioned that Cartoons are a kind of art that reveal all incidents associated to social dealings with a humorous style of thinking. “In preschool period, cartoons are used as a tool

for development of the children’s mother tongue. Child’s physical and mental development occurs by providing cartoons at home, nursery or kindergarten. So that, the first steps have been taken for the road going from the cartoons of which main material is line to the literature of which main material is language. Cartoons that can be combined with a sense of wonder during preschool period will play an important role in the development of the child’s visual reading skills and speaking skills”.

In another Journal Proceedings of the International Conference of Early Childhood Education (ICECE 2019) article entitled An Analysis of the Impact of the Use of Gadget on Children’s Language and Social Development by Dewi Nilam Sari & Dewi Nilam Sari has mentioned that “many of the impacts and benefits of the gadgets among others, to facilitate a child in a child’s creativity and intelligence. As the application of coloring, learning to read and write letters certainly a positive impact on brain development of children. Children do not entail much time and exertion to learn to read and write in a book or paper. Children are ever excited to acquire because such applications are usually complemented by interesting pictures and writing letters is certainly a positive impact on brain development of children”.

METHODOLOGY

The present study administers questionnaire to collect information regarding the role of cartoons in language learning process. The participants are parents and teachers who play a great role in shaping the future of their children and students respectively.

Table 1

Male	Female
15.6%	84.4%

Table 2

Doctorate	Masters	Bachelor
31.25%	45.3%	23.4%

Data Analysis: This study presents descriptive-analysis based on primary as well as secondary data. The first query is to find out the gender of the respondents. Out of 64 respondents 10 are male while remaining 54 are female. The qualification of the respondents is probed and the replies vary largely. Out of 64 participants 20 completed the Doctorate degree, while 29 did Masters and remaining 15 hold Bachelor’s degree. The study has administered the questionnaire purposefully among teachers and parents who occupy various positions in their respective places while a few are unemployed. Out of 64 respondents 10 are engineers, while 14 private employees, 11 university professors, 18 school teachers,

2 bank employees and remaining 8 are housewives. The responses for the query whether children learn English

language better under guidance 58 participants agreed while only 6 denied.

Table 3

Professors	Teachers	Engineers	Private Employees	Bank Employees	Housewives
17.1%	28.1%	15.6%	21.8%	3.1%	14%

Figure 1

Children learn English better under guidance
64 responses

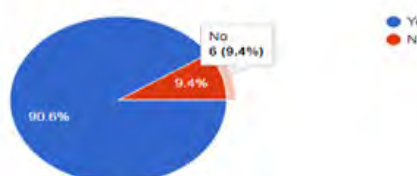
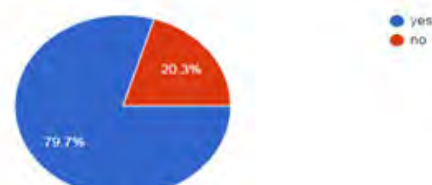


Figure 2

Do you spend your time to develop your child's spoken skills in English?
64 responses



The researchers felt the need to find out if the teachers and parents allot their time to improve their oral skills in English. The replies indicate 51 of them follow while a few 13 of them don't. The present study reveals that only 61 replied to the query how long their children practice English language at home. 47 replied that their children practice English language about 30 minutes a day while 14 of them confess about 60 minutes at home and the remaining 3 have skipped replying indicating their children never practice at home. The researchers elicit information regarding the participants' views on the sources that motivate children in learning English. Out of 64, majority of them 39 feel they are motivated a lot by cartoons, while 16 reading stories, only 3 classwork and the remaining 6 others.

Figure 5

I think cartoon dialogues are easy for kids
63 responses

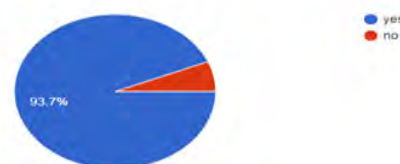


Figure 3

How much time do children practice English Language at home?
61 responses

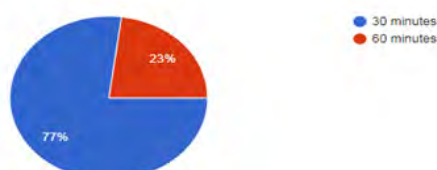


Figure 4

Children are motivated a lot in learning English through...
64 responses

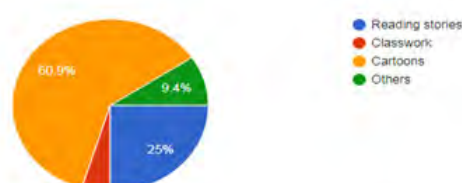


Figure 6

How do children spend their free time
64 responses

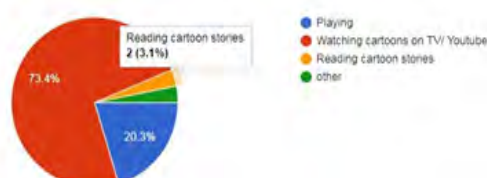
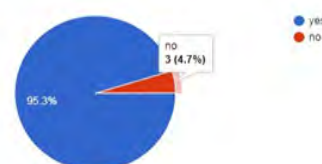


Figure 7

Have you observed that children normally imitate characters language from the cartoons
64 responses



The study focuses on the usage of cartoon dialogues by kids. Accordingly, out of 64 participants, only 59 accepted that cartoon dialogues are easily acquired by children; only 4 of them disagreed while 1 left it unanswered. The study concentrates further on the free

time spent by the children and it is revealed that 47 of the respondents replied that they spend on watching cartoons on T.V and you tube channels, while 2 expressed they read cartoon stories, 13 mentioned that kids play and 2 opined other sources. The next query is their agreement on the impact of cartoon dialogues on the children profusely. 61 participants agree that children imitate their favourite characters from the cartoon network series and the remaining 3 of them disagreed. Out of 64 respondents, 34 expressed that they children learn around 10 words per day while watching cartoons, while 24 replied more than 10 words, 5 responded not a single word while 1 remained neutral by not responding to the query.

Figure 8

How many English words do children use from cartoons in a day?

63 responses

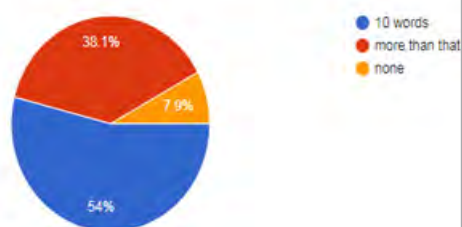


Figure 9

Do you strongly believe that a child can learn English language from cartoons with less effort?

63 responses

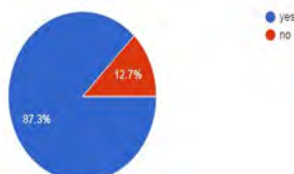
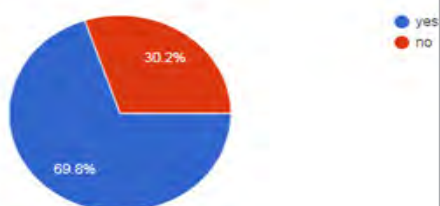


Figure 10

Do children speak English at home?

63 responses



55 participants accepted that a child learns English language with less effort, while 8 disagreed and 1 remained neutral. Out of 64 respondents 44 agreed that children speak English at home, while 19 responded that they never and 1 remained neutral. The final query is based on the query that exposes the rate of learning English from cartoon dialogues by the children. 44 rated above 5 points and 20 below 5 points. The above data shows parents opinion very clearly on certain parameters

Figure 11

How much rating do you give on a scale of 1 to 10 points that children learn from English Cartoons

64 responses



in developing English Language. At the same time, some more real examples are added in this article. Many small children below five years old uses cartoon language in their daily life. Many children from our families, friends and relatives are observed carefully, and the study reveals that children imitate cartoon characters language definitely which may be Hindi, Telugu or English. So it is our responsibility to guide them properly in cartoons or other application.

CONCLUSION

Based on global demands, we have to adopt learning from the new world of digital-education. In addition to this, Children can get needed daily inputs. It may turn into a more meaningful activity. This method has proven successful in many different places with different children. Technology is the most effective tool for child's growth. Hence, it is especially important for the teacher as well as parents to be made clear of their responsibilities when engaging the students English Cartoons and other applications like Siri in iPhone, Google talk in all smart phones and Alexa gadget.

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