Interdisciplinary Research Journal for Humanities

(A Peer - Reviewed Journal)

Subscription
Annual subscription for Individuals and Institutions in India: Rs. 300/-
Annual subscription for Individuals and Institutions in Foreign Countries: $ 200

Veritate Lumen et Vita

(Light and Life through Truth)

Contents	Page no.

Contents   Page no.

1

TRANSCENDING WOMAN IN MAYA ANGELOU'S POEM

D. ANITHA

Assistant Professor of English,

St. Joseph College of Engineering, Sriperumbudur.

&

DR.R.LATHA DEVI

Assistant Professor of English

University College of Engineering Nagercoil

(Anna University Constituent College)

Abstract:

Literature is a powerful social and cultural force which is closely bound up with the human race. It is an active agent that shapes man's life. This is true in the sense that a poet or a writer in composing his literary work is very often inspired and influenced by some of his own experiences and social surroundings. The situation of women in some Muslim countries is even more horrible. Their lives are no better than animals. The main theme of this novel *A Thousand Splendid Suns* is an exposure of Muslim women's suffering and their resistance and also the indifference and apathy of men, the arch angels of patriarchy. The present paper entitled "The Voice of subjugation in Khaled Hosseini's *A Thousand Splendid Suns"* focuses upon the oppression and violence found in Khaled Hosseini's *A Thousand Splendid Suns.*

Key words: Veil controversy, Afghan-American literature, misogynist, despotism, Subjugation

Literature represents people's culture and tradition. Vincent. B. Leitch remarks, "Art drives from the community for the community" (86). Literature is broadly classified into various branches such as African Literature, American Literature, Australian literature, Canadian literature, Afghan-American Literature. Of these, Afghan-American Literature deals with oppression, invasion, subjugation and turmoil that have plagued it for centuries. In *A Thousand Splendid Suns,* Hosseini, the most popular Afghan-American novelist elaborates on the sad plight of two female protagonists Mariam and Laila who suffer under their husband Rasheed.

There was a time in the past when a woman was considered as Devi (the goddess)and honour and regard was given to women and they were treated with due respect. But today, many are subjected to atrocities of various kinds. Women are considered inferior to men. They are not given equality anywhere It is a general concept that women are fit to do only household chores and to bear children. Some men consider women as childbearing machines and suitable only for satiating men's carnal pleasure. It is an ashamed fact that today in the twenty-first century too, women are not given equality.

Society suppresses women in its way. Women do the work equally to men, but they are not paid equal wages. Some parents consider it a waste of time and money to educate the girl child. Sometimes, the girl children are deprived of even nutritious food. This leads to deterioration in the health condition of girl children. On the other hand, the lack of education for girls pushes them into a world of absurdity. They are given no chance to know the world. They get no awareness and very often, the poor little girls become prey to multifaceted evils. They don't even know their fundamental rights. What is even more tragic is that even those who are aware of their basic rights are unable to exercise them as they are oppressed by the patriarchal society, representations of whom are within their own homes. Innocent girls become the prey of men's sexual appetite.

Muslim societies regard females as mere materials of shame. Men can possess as many wives as they like but women are always closed inside the four walls of the cell. They are not free to go out alone or stand alone on the balcony. They are always kept suppressed by the male chauvinistic society. In this modern world, Muslim women's conditions especially in Muslim countries have not changed. They are in the same place where they were once with no progress. At present too, the Taliban beat up women severely for speaking aloud or walking alone without male relatives. Singing and dancing are considered taboo. As there

is no one to speak on behalf of these oppressed and downtrodden voiceless women, some writers are daring enough to focus on the sufferings of these women. Hosaseini is one among them.

Being the wife of Rasheed, the two women become bond up in a relationship of mothers and daughters. Rasheed extends his male domination on both the protagonists not only because he is a wicked and wretched man but also because he gets support for extending his male chauvinism from the government. Laila gets a good life due to Mariam's sacrifice. Dead Mariam lives in the heart of Laila like an angel in heaven.

Many contemporary Post-colonial diasporic writers have raised their voices for voiceless victims. They have spoken out for the speechless and have attempted to strengthen the weak. They have revolved as messengers of emancipation for all metaphorically oppressed women in the male-dominated society. The main theme of this novel is the exposure to women's suffering and their resistance and also the indifference and apathy of men, the arch angels of patriarchy. This leaves nothing for the women, no release, no hope but only angst and anguish. Mariam and Laila would be the best example for all the down trodden women. Hosseini has contributed a powerful piece to the world of literature that will help all female sufferers to know the position of women in this world and will also help them to resist and live an independent life if the situation becomes worse.

In this novel *A Thousand Splendid Suns,* the most central male characters of study regarding the voice of subjugation include Jhalil khan and Rasheed, whereas the Muslim teacher Mullah Faizullah plays a significant role who considers women's state of suffering to come to end, unlike the other two cruel persons. Both have similarities and dissimilarities but their mode of behaviour and treating women remain the same. As in the words of Mariam's mother, "Women like us. We endure. It's all we have" (18).

The mode of despotism is mainly adaptive in the case of political and sociological imbalances, from which the idea of being subjugated and the concept of treating humans as mere objects and slaves beating them to death were acclaimed. The natural mode is that after the primary necessities of food and shelter, freedom is the first and strongest want of human nature. In every way, women face tribulations some are known to the world and other things are happening within their world. However, the result is pain and loss, nothing new to know and nothing greater to lose.

Mankind always has the pride of being gifted with a sense of reasoning and thinking, but fails at a great level when it comes to the treatment of women with due respect and providing them security. It is always an unanswered question from the male side giving only various psychological definitions and distractions to prove their side and put the complete blame on the women. Moreover, in some instances, the log of the burden falls upon society but men forget to think that society is a matter of every individual, their thoughts, feelings, powers and actions are comprised in it.

Men are capable of blaming and attacking, but not of the patience to pay heed to the voice of the voiceless, the women who suffer atrocities. Even the justice denied can be accepted to a certain extent, but the unheard emotions completely rupture the soul part of women and that is the end of patriarchal despotism where the loser is not the individual woman but the whole womenkind.

In the novel *A Thousand Splendid Suns,* War in the Afghan community holds the lead role in promoting despotism. The militarization of their societies had made violence, force and vehemence a way of life, creating an aggressive and prejudiced culture. The masculinised frame of society along with the challenges that women face go in parallel with defining society. The very scheme of the battle has undergone some changes. The terrifying war has become more effective that it goes beyond destruction even to the extinction of all natural species. In every way, it is the women who are being suppressed by the male.

To indicate the custom of subjugation, the veil controversy takes her chance to reflect upon the eternal mode of suppressed identity. Veil controversy is of great concern today but it has its roots in the past. It has turned out to be a familiar aspect of discussion among people throughout Europe. The veil is not merely restricted to worldwide controversy but it has expanded to give a better representation in a range of texts in literature. It has become such a great issue at present that similar kind of incidents, though in selected texts, are used as a theme/subject matter in the writings of contemporary writers and enriches the literature. The Afghan writer Khaled Hosseini handles this burning issue of veil controversy in *A Thousand Splendid Suns* respectively with great skill.

Women often feel isolated and lonely, at a time of their lives when they could have expected to be secure in the centre of a loving extended family. Because marriage and childbearing are considered the primary role of women. Men perceive their female counterparts to be suitable mates, they always expect beauty. Parents always arrange the

marriages of their children, sometimes when the couple is still very young. Once parents decide on a match, negotiations occur regarding the amounts and kinds of gifts to be exchanged between the families. The groom's family pay a bride price and the bride's family pays a dowry. Once negotiations are completed the marriage takes place. In all these processions, women are never given the chance to express their views or their state of being.

In this novel A *Thousand Splendid Suns,* among the men, Tariq alone remains to be a different person of approach who breaks all the traditional barriers and develops a romantic relationship with Laila, loose evident of the male conservation where he makes Laila loves her virginity before marriage which is evident after the war in Afghanistan where Kabul is very much attacked. More humiliating concepts that disturb emotional wellbeing have taken place. It is found through the process of giving birth to a child in a more crucial situation. It could be termed as follows "patriarchal despotism where woman is agonizingly dependent on father husbands and especially sons, the bearing of male children being their sole path to social status" (18).

Women are always treated as mere creatures. They are denied all the happiness which men are always bestowed with. Men are the strong pole that fails to uplift women instead they persecute and harm them.

> His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it. Mariam struggled against him mumbling, but he kept pushing the pebbles in, his upper lip curled in a sneer. Now you know what your rice tastes like. Now you know what you've given me in this marriage. Bad food, and nothing else. (103)

As in the process of subjugation, there was no place for the women to go in search of solace and rest. All that they could do was comfort themselves by shedding tears in solitude and the act of looking at their wounds and scars remain them of their sad days and unpleasant memories which they love to forget. Moreover, because of war, women could not escape to their lands too. As for the case of Laila, her nights were sleepless, with the sound of gun fire and mornings are not so different. It becomes a very painful experience for Laila to pass each day.

Hosseini speaks about the destruction that is caused which in turn affects the women who are deprived of being safe for their life is always at risk. Women are threatened by their men in the inner world of marriage and by the war in the outer world. There is also looting, murder and rape at an increasing state. The situation did not improve with the coming of the Taliban in 1996. Hosseini gives a graphic description of Taliban supremacy keeping his emphasis on the domestic. Mariam awoke on twenty-seventh of September of the same year to the sounds of whistling and shouting, firecrackers and music heralding the arrival of the Taliban. She had heard of them two years previously when Rasheed had informed her about the "Warlord in Khandakar. She is informed that they were guerilla force consisting of young Pashtun men whose families had sought refuge in Pakistan during Soviet regime. Most of them had been raised in refugee camps along the Pakistani border, where they were schooled by Mullas" (244).

Hosseini portrays vividly the hard lot of women even before the Taliban era. The Quran recognizes "the equality of men and women in marriage" (Sura 30: 21) . This verse defines the relationship between husband and wife not as merely sexual but also one that involves, mutual care, consideration and respect. Hosseini delineates a forceful but nuanced portrait of patriarchal despotism where women are agonizingly dependant on fathers, husbands and sons. A misogynist Rasheed confines Mariam within the four walls of his house and insists that she should wear a burqa when they go out. To him, her honour and his pride is something worth guarding. She however feels that "the padded headpiece felt tight and heavy on her skull and it was strange seeing the world through a mesh screen" (65). But she felt prized by his protection, treasured and significant. She understands that the women in Kabul were what they termed "modern" and walked on the streets uninhibited without a burqa, in short dresses. When confronted with these women, Mariam becomes aware "of her lowliness, her lack of aspirations and her ignorance of many things" (68).

Mariam is appalled by the contradictions in her husband's behaviour. Though Rasheed always spoke of honour and propriety and disapproved of his female customers, secretly he gloats over pornographic pictures. Mariam consoles herself that this perversion might be due to the prolonged absence of a wife in his life. The Quran and Hadith both emphasize the treatment of women with respect, justice and kindness. One Hadith states "fear God and respect women" (95). But Rasheed treats Miriam with disgust and contempt that she lived in constant fear of his shifting moods and his volatile temperament. Their confrontation most often leads to kicks and punches. The situation is aggravated because she fails in giving him

a male heir- the sole path to social status. The patriarchal Muslim society often views the birth of a girl child with grief although the Quran considers this attitude as evil.

Laila's blissful life in Kabul is disturbed by war. She loses both her parents in the shellfire and is separated from her lover Tariq. She takes shelter in Rasheed's household and her life takes a trajectory towards ruin when she recoups from her trauma. He forces her into marriage- a grotesque union sans joy or love. Hossein depicts the hopeless struggle of the two women to have a decent life with the boorish Rasheed. For Laila who is carrying Tariq's child, there was no better way to guard her honour. However, she "often felt lost, casting about, like a shipwrecked survivor, no shore in sight, only miles and miles of water" (208). The birth of a girl child further infuriates him and he never calls her by her name, "Aziza or The Cherished One" (212).

Despite fights and bickering, there develops a strong bond between the women which sustains and transforms them over the gruesome times that fellow. Over the years, Mariam learns to harden herself against Rasheed's scorn and reproach, his ridicule and reprimands. But she still shivered with fright when he sneered at her with the belt in his hand. "It was the fear of the goat, released in the tiger's cage, when the tiger first looks up from its paws, begin to growl" (216). The childless Mariam gloats over Laila's baby and considers Laila and the child as extensions of her self. Their plan to escape Peshawar failed and they had to bear the brunt of Rasheed's anger.

Interwoven through history are the complex lives of Mariam and Laila and their attempts at survival. Laila forced to bear Rasheed's child contemplates abortion but abandons it because her war was not against the innocent unborn but her husband. Hosseini depicts the difficulties faced by Laila to get a doctor to attend to her since almost all hospitals were banned for women, and men and women were treated in different hospitals. The condition of the hospital for women was beyond description. Rasheed is overjoyed at the birth of a son but severe unemployment casts a pall over their lives. Just like hundreds of mothers in the drought-stricken land who were forbidden to work outside their homes, Laila too is compelled to send her daughter to an orphanage. The one significant moment in her life is her reunion with Tariq. The two women suffer severely the consequences of meeting with Tariq. Miriam raises to the occasion and decides to put an end to her husband's violence and malice and strikes him down in a fit of fury. While examining the life of Muslim women, the author reinforces and rewrites them and points out that the oppression of women existed long before the Taliban came.

At the same time, he also endorses the strength and resilence of ordinary women like Laila and the meek Miriam who learns to resist in the end. However, the grim end of Mariam whose life has been one long tragedy seems a bit harsh on the part of the author. Issues of National Identity and discrimination are also blended into the story. Finally, Hosseini seems too hopeful about a better future for Afghanistan women who are supposed to be free birds and not caged ones. As in the lines of Josephine Davis translation of the poem "Kabul" by the seventeenth-century Iranian poet Saib Tabrizi:

> Every street of Kabul is enthralling to the eye
> Through the bazaars, caravans of Egypt pass
> One could not count the moons that shimmer on her roofs
> And the thousand splendid suns that hide behind their walls. (45)

It is also important to note that the novel consistently shows the powerful, harrowing depiction of Afghanistan which is ''achingly beautiful" (21). The author is skilled at telling a certain kind of story, in which the events are unbearable proceedings of violence and the misery and abuse are made readable. He doesn't gloss over the horrors his characters live through, but something about is "direct, explanatory style and the sense that you are moving towards a redemptive ending makes the whole narrative, for all its tragedies, slip down rather easily" (23).

All through the novel, there lies the subject of isolation and alienation. Women were never given the "legitimate claim to the things other people had, things such as love, family, home, acceptance"(5). According to Gandhiji, men and women are fundamentally one and their problems and feelings are the same. Thus, the complement each other and one cannot lead a meaning full life without the other. The story is marvellously designed in which the author attempts to say that women are exploited in Kabul and women's exploitation is the grass violation of human rights.

From beginning to end, women have the part of suffering permanently in their lives; the pathetic tone never ends in all aspects. In every economic, political or social imbalance, it's the women, who tend to be the victims of every tiny matter, as they remain an inter link to the reproduction of life, but the dominant power uses them as barriers and prevents them to exercise their own lives. Because it would be a raise of empowerment of the weaker sex, the men are subconsciously not interested in the rise of women but they pay more attention to them as objects to satisfy their sexual pleasure and the harassment that they deserve as

punishment. The legacy of women will always have a unfold history of suffering, pain, violation, discrimination and isolation also with the empowerment that arose out of unbearable tortures that men did to them as in the case of Mariam and Laila.

WORKS CITED

Primary Source

 Hosseini, Khaled. *A Thousand Splendid Sun.* London: Bloomsbury, 2007. Print.

Secondary Sources

Khalidi, Traif. *The Qur'an.* Newyork: Viking Adult Press, 2008. Print.

Shamlet, Shoris. *The Hadith*. Stanford: Stanford UP, 2006. Print.

Electronic Sources

"Saib Tabrizi." Wikipedia. Wikimedia Foundation, 16 Feb. 2014. Web. <http:// en.

　　　Wikipedia. Org/wiki/Saib Tabrizi>.

Don't work every time-beethoven

2

TRANSCENDING WOMAN IN MAYA ANGELOU'S POEM 'STILL I RISE'

T.S. RAJA JEMI SUBETHA BAI

Assistant Professor of English in Women's Christian College, Nagercoil

&

J. SUBITHA PERSIS

Department of English in Women's Christian College.

Abstract

Racial injustice has been a trouble in the world, especially where there is white supremacy. People are looked down upon for being coloured. They are denied their basic rights because of that. Many writers who hail from African nations and suffer the pain of rootlessness expose the crimes inflicted on minorities. Maya Angelou is a writer who tells about all the evils of racism as well as gender issues. She makes a call to her people to transcend all the barriers, achieve what is meant for them and enjoy their lives.
Key words: Coloured, transcend, subjugation, Blacks, Whites.

Life on earth is not as simple as anyone can dream of. But one's life is filled with ups and downs, strengths and weaknesses, successes and failures, gains and losses. The way one deals with such problems is very important and it has a great impact on a person's life. The human species that is intended to live in harmony is in troubled waters now. Every problem is because one person considers the other as inferior.

Human beings are biased and try to suppress others in the forms like class, caste, colour, gender and religion. There is a long history of subjugation of human beings based on the colour of their skin. One such victim are the Blacks living in several White nations. They

have been treated as slaves just because they are black. But in the case of a woman who is black, the condition is even worse. Her tribulation is from two angles: one, because she is black and another because she is a woman.

Maya Angelou is an American poet, memoirist and actress. Her autobiographies expose the themes of racial and sexual oppression. Raped at the age of seven and a half, by her mother's boyfriend, she remained mute for five years. It was selective mutism and a period of training for a future mission. She has to her credit several awards and has published several volumes of poetry.

'Still I Rise' is a poem taken from the collection *And Still I Rise* and it shows the indefatigable spirit of the Black people. Here Angelou, even being a woman takes the role of being the representative of Black people, (i.e.) the Negroes. She tells that she will rise against all the odds in her life to have a better life. She will not be trodden always. Like air and dust, she will rise to achieve her dream.

Transcendence needs a great mind. A weaker being cannot go beyond what has been destined for him/her. A person should respect oneself and overcome the struggles one is facing. According to Angelou, the life of the Blacks is trodden in the dirt. Maya Angelou herself has written in the series of essays entitled *Even the Stars Look Lonesome*: "African history and culture have been shrouded in centuries of guilt and ignorance and shame… The Slave, too, soon began to believe what their masters believed: Africa was a continent of Savages" (15-16). Even before two decades of writing the above work, she wrote this poem with so much strength and positivity.

Angelou wants her people to respect themselves and overcome all the struggles they face from their oppressors. By questioning the oppressors, she warns her people that those inhuman beings want them to be broken, with bowed heads and low spirits.

In "Still I Rise", she says:

> Did you want to see me broken?
> Bowed head and lowered eyes?
> Shoulders falling down like teardrops,
> weakened by my soulful cries? (13-16)

The Anti-black racists want the Blacks to suffer always. Angelou says: "You may shoot me with your words, / you may cut me with your eyes / You may kill me with your

hatefulness, (21-23)". According to her, these things are in no way going to affect her because she is resistant. Nothing is going to taint her name in history no matter what the racists are doing.

The poem on the whole is a warning as well as advice. If a person wants to overcome all the struggles, he/she should start believing in one's abilities. In the poem, Maya Angelou shows three characteristics like high spiritedness, haughtiness and hopefulness. She walks in such a way that the oppressor couldn't tolerate. She asks: "Does my sassiness upset you? (6).

Being a Black woman in America is not a life like a bed of roses but full of thorns. The white oppressors always conceal the might of the black people. They want the Blacks to stoop down for them being black. But Angelou wants to resist this situation. Being a black woman, she has become "a national matriarch who speaks to the world with a depth of wisdom" (524) as Wallis Tinnie examines.

Linda Wagner – Martin says,

> Whereas men may fill the roles of traditional healers and *obeah*men, the power of leading others into health and wisdom remains a female role. The force of matriarchal understanding throughout African lives is incontrovertible. Yet, the woman who listens, absorbs, relates, and gives wise counsel is a rarity; her role is linked with the attainment of spiritual health. (187)

She remains a maternal figure who wants her people to follow in her footprints.

Angelou, in the poem, amidst all the struggles, shows her self-esteem. She is never complaining. She laughs as she is very rich. She says, "…I laugh like I've got gold mines / Diggin' in my backyard" (19-20). The major wish of the white masters was that the Blacks should remain slaves forever and they should suffer throughout their life-time. Angelou asks them whether they want to see her weakened.

The so-called superior people are satisfied when they see the poor Blacks bowed and lowered. But they can't tolerate it when they see them happy. The very opening of the mouths of White people is like shooting. The words hurt them a lot. The way they stare at them is like cutting. The hatefulness they hold towards the Blacks kills them. But Angelou is determined not to subdue. Angelou declares that she will rise out like dust. She uses "I rise" again and again. This wouldn't be pleasant in the sight of the oppressors because she rises like "dust" which is not pleasing but disturbing or pricking. It blurs clear vision which in turn is an attempt to punish those who want her to be cut when they see her.

The Blacks' life was trodden with shame and was rooted in pain. From such an environment, Angelou rises. She says, "I am a black ocean, leaping and wide, / Welling and swelling I bear in the tide" (31-32). Being black, she is obscure for the whites' understanding and always confuses them with her secret of happiness.

Though Angelou had a traumatic childhood, it is no longer a threat to her life but she uses that as a weapon to motivate all girl children who face such a tragedy in their life. She wants such victims to overcome all the hurdles to bloom victoriously. That's why Angelou says:

> Leaving behind nights of terror and fear
> I rise
> In to a daybreak that's wondrously clear
> I rise. (33-36)

Being a woman, she never ignores the life of her ancestors, but she esteems them as her role model. By doing so, this dutiful woman says: "I am the dream and the hope of the slave"(38). She exposes that she resembles every black slave. Through her works and life, she transcends to achieve her dreams. Also, she helps her fellow women and men who are trodden in history's shackles to transcend themselves to better lives.

Many women, after facing affliction from several masters, suppress themselves losing hope and self-confidence. They cater to low self-esteem and hesitate to appear in front of other people. Hence the milieu also loses positivity. But if women can break all the fetters society has put for them, they can be called transcending beings who can achieve every goal, passing all the hurdles they face.

WORKS CITED

Angelou, Maya. "Still I Rise." *The Complete Collected Poems of Maya Angelou*, Random House,1994,pp. 163-64.

—. *Even the Stars Look Lonesome*. Random House, 1997.

Tinnie, Wallis. "Maya Angelou." *The History of Southern Women's Literature*, edited by Carolyn Perry
et al., U of Louisiana State P, 2002, pp 524   .

Wagner- Martin, Linda. *Maya Angelou: Adventurous Spirit*. Bloomsbury Academic, 2016.

3

A SCRUTINY ON THE REFLECTION OF TRAUMA AND RESILIENCE THROUGH THE LENS OF SELECT PANDEMIC POEMS

K.DEVI MEENAKSHI

III B.A., Lady Doak College,Madurai.

Abstract

Literature has played a vital role in the lives of humankind and in particular during the darker days such as the pandemic. The works written during the said period reflecting the pandemic scenario are known as pandemic literature. As words have acted as a solace for the earthlings to vent their hearts out, a perspicuous reflection of the pain endured and strength built is noticed in the form of poetry.

Key Words: pandemic, stress, psychology, resilience, trauma

Pandemic Literature attempts to stave off meaninglessness and serves the purpose of trying to stop bleeding. The origin of Pandemic Literature can be traced to Homer's *Iliad* and Sophocles's *Oedipus Rex* which begin with a divinely punishing plague. Pandemic periods from Plague to Covid-19, have left people with a plethora of experiences even with agonies turning into the hope that outburst into beautiful pieces of literary works. Be it plague one of the primary pandemics that mankind had to endure or the most recent Covid, folks have turned towards literature. Thus, apart from analysis, the paper will also compare the difference in response from the earliest to the most recent times.

The two key concepts identified by the US psychologists Southwick and Charney are 'Learned helplessness' and 'Stress Inoculation'. Based on this theory, this paper has identified the two different psyches of mankind. On one hand, individuals experiencing stressful events believe that they are incapable to change or control the environment. On the other hand, the second kind deals with adaptive stress response and becoming more resilient than normal to the negative effects.

This term traces back its origin to Greek, denoting physical injury from an external cause. Trauma can also be used to describe the emotional or psychological injury. In the modern age, it is used to emphasize its emotional impact and pathological mental and emotional condition. An injury to the psyche caused by catastrophic events or by the threat of such events, which overwhelm an individual's normal response mechanism is trauma. The most influential theory of railway trauma, Eric Ericson's "On Railway and other Injuries of the Nervous System" (1867) says Railway neuroses were not due to physical injury sustained by the Spinal Cord but were more or less immediate concomitants of the profound mental emotion. In light of this theory, it is crystal clear that it isn't just the ill health but the aching soul that intensifies the trauma.

Pandemic poems are the keys to unlocking the unknown personal truth of traumatic experience. A few lines that explicitly project trauma :

Plague:

The lines from "A Litany In Time of Plague", and "Fair Summer Droops" deserve to be quoted

1)   "I am sick, I must die "

2)   "All things to end are made, The plague full swift goes by; I am sick I must die"

3)   "All good things vanish less than in a day, peace, plenty, pleasure, suddenly decay"

These lines reflect the ancestral fear of humans towards infectious disease and the inevitability of death as the people were plagued by death.

It is worth mentioning that despite the development of antimicrobial drugs, the haunting fear towards death and emotional, cognitive and behavioural responses to Covid 19 of the common public have been recorded in Covid -19 poems :

1)   "I am a boy who needs a cure and hopes to end the pandemic,

        I sense my grip became feeble,

        I sense my hope is lost,

        I sense I would never wake up from this sleep"   (Covid -19)

2)   "Life is deadlier than death"   (Vulture)

3)   " Every little thing is screwed up

      From the very midnight, it has shown up.

        Ruination has started clutching its hands,

      The way mankind has smashed nature

      Is the way it's taking their lives without mercy."   (Covid-19)

Among the souls who went through experiences that tore them apart through the pandemic, a few hopeful minds with the thought "If winter comes can spring be far behind" reflected resilience via their words. A few of these verses instilled faith even during the catastrophe:

Plague:

1)   "Cold doth not sting, the pretty birds do sing"   (Spring)

                                                                              Covid 19:

1)   "The real apocalypse

        The true apocalypse

        Was our suffocating past

      That was our suffocating past

      That was destroying the planet

      Not the recent catastrophe

        That is bringing us together   (

        The Almost Apocalypse)

2)   "With God, as my strength

      I shall never lose hope

        You hide well in darkness

But the light will shine; the sun will rise to give me a new day and hope

Cure, the cure will find till my last breath

　　　Fight, will I to the end

　　　Death, be gone!　　　　　　　　　　　　　　(Confrontation with Death)

3)　　Perhaps the time has come for us to reflect

　　　On our actions, our doings,

　　　And how to start afresh

　　　For a better tomorrow　　　　　　　　(Bookmarked Pages)

It has been noted that Covid -19 poems reflect the survivors' passion in rebuilding and remaking the world with mental strength more than that of Plague poems.

Wounds and Words:

As words hold the power and privilege to disclose the deeper pains of the heart, it is observed that a narration of the catastrophe is a crucial tool for recovery both individually and collectively. Hatman's essay, "On Traumatic Knowledge and Literary Studies", introduces trauma theory as a field focusing on the relationship of words and trauma, and helping us to heal the wounds with the aid of literature.

A comparison of Trauma and Resilience during the Plague and Covid 19:

Although years have rolled on, and humanity has witnessed skyrocketing growth in various fields, the response to a disaster has been the same. There might be innumerable changes but the expression of mere emotions is what makes us human! Through the works analysed it can be noted that despite the soul-shattering effects that pandemics brought about, it has played an indispensable role in saving humanity and unity. The only difference observed is the mechanism used to cope with the trauma to become resilient.

The Pandemic poems play a crucial role to revisit and retell events and relate the memories as an eyewitness with intensity, passion and colour. Writing and reading these poems are the indigenous way of healing trauma and lead to positivism and constructivism.

Works Cited :

Keller,Thomas.''Railway Spine Revisited: Traumatic Neurosis or Neurotrauma?''. Journal of the History of Medicine and Allied Sciences, vol.50, Issue 4, Oct.1995, pp.501-524.

https://academic.oup.com/jhmas/article-abstract/50/4/507/818212

Nashe,Thomas. Classical Poetry Series. Harper Collins Publishers , 2004.

Silvest, Regin and Malini Ganapathy. Covid-19 Pandemic Poems, vol.3,Jul.2020.

Wanjarri,Smeetaa. Pandemic Literature: A Critique from Plague to Covid-19. Jan.2022, pp.131-160.

4

IMPACT OF MASS MEDIA'S IDEA OF SOCIAL CHANGES IN SOCIETY

DR.N.PERUMAL

Assistant Professor, Department of Sociology,

Directorate of Distance Education, Madurai Kamaraj University,

Madurai, Tamil Nadu, India.

Abstract

Mass communication technology accelerates the interaction among various cultures of the world. Especially in countries with high populations, the majority of which are illiterates, technology brings about certain radical and imperative changes. The mass media is one form of technological advance in the field of information and communication. It is one way of communication which becomes a significant part of our daily life in the present context. Every mass media have some different importance according to social position and situation. This paper discusses the social media, especially television, radio and newspaper can help to spread the spirit of self-reliance and national development among the people which is helpful for nation-building.

Keywords: illiterate, technology, information, people and nation

Introduction

The Internet has influenced society in all respects. Particularly, it encouraged an awful lot in schooling and gaining knowledge. As such, many web websites are supplying knowledge in specific topics along with standard know-how. Faster -way communication centres via the internet have made interactions among instructors and students, parents and children, buddies staying at one kind places, difficulty specialists and inexperienced persons,

and so on. In this way, the net has enabled lifelong getting to know all of the topics for all. The understanding of studying and sharing is made worldwide and as such, it is a boon for developing international locations to share the era from evolved nations and expand similarly. Therefore, the net has resulted in constant and continuous improvement of the sector. Apart from these academic centres, e-commerce is made less complicated as there is a global level alternate. In addition, fine qualitative products are available for customers at fair charge and financial transactions the world over are made smooth. The Internet has also delivered transparency in administration, as the various government schemes, centres and offerings are provided on line along with Sakal offerings in Karnataka. It's also the most popular enjoyment media as many of the funny movies, films, songs and music of various types, on-line and rancid-line video games, etc. are available. Due to faster conversation, the news and information on occasions may be spread within seconds and as such, is one of the popular mass media. For this reason, the internet has influenced gift society positively. On the other hand, the internet has affected the existence of kids and teenagers adversely as many of the teenagers and children are not the use internet for excellent.

Several researchers found that pornographic content and indecent illustration of girls has improved violence against ladies. Further, cruelty disclosed in a few of the net websites has multiplied violence in society. Few of the social networking websites, although telecasted for higher use to share thoughts, because of misuse of such sites there is growth in dating and sharing of personal content utilizing young adults and kids. It's also highlighted that thru social networking web sites, there are occasional disturbances of communal harmony in society. Non-stop use of the internet which is extra than two hours each day among kids and teenagers has resulted in physical and psychological fitness issues. As there are geared up made solutions for students on the internet, it's far opined that the reasoning, tough work, wondering and intelligence potential of the students has been decreased as these college students depend on the net for their instructional know-how desires, as opposed to analyzing, reading and analyzing. Searching and using the net has ended up being the worst addiction for most young adults as they're engaged inside the equal for hours together with the aid neglecting their educational research. On-line purchasing made youngsters and young adults shop for everything without understanding the potential use of the merchandise. In the above, we have highlighted the significance of mass media in our society. It has affected nearly all things in our each day existence. It is a present technological revolution. The following paragraph is about the research performed in the area of mass media and social alternate.

Mass media is dominated by using media in all components of lifestyles. it's miles a widely recognized reality that media has an incredible energy to form the attitudes of people in the reconstruction of truth. human beings expand the shared construction of reality via mass media. The media-supplied interpretations of sure issues have a deep and a long way-reaching impact on the loads. The media has the strength to push various issues into the public area. it is the need of the hour that sustainable development is given priority using the media.   In addition, the writer recommended that mass media has an essential function to play given that alongside rules, the formation of a mindset in the direction of sustainable development is needed on a huge scale that could most effectively be executed through media. The media has a social duty and the active contribution of mass media is essential for selling sustainable development and motivating human beings to use opportunity sources of strength so that we can make this world better vicinity to stay. Indian media stated that whatever 'approach'' the media adopts for its very own survival and business reasons during the time of wars, it can result in some different surprising and every so often risky effect inside the society. Hence, even supposing it is an enterprise tactic, the media wishes to be doubly careful throughout the instances of struggle, if the media desires to hold its photo as the 'fourth estate' of the society intact. Statistics changed into collected from three newspapers for 12 weeks, and a complete of 90 understanding-related testimonies had been collected and analyzed. The observe cautioned that the newspapers being a part of a not-unusual guy's life have a crucial position to play in the growing focus approximately the know-how society. Based totally on the existing observe, it may be stated that at gift their contribution might not be in very full-size quantum, but the newspapers aren't completely shrugging their responsibility to create awareness about the standards concerning the expertise society. They lack in presenting technical information and frequently the usage of terms like know-how society, understanding the financial system and expertise management. The majority of the population remains structured upon newspapers for the net media can serve only folks who recognize how to use it. For such humans who have the hunt to recognize, the newspapers may be a high-quality help. The maximum number of editorials and news analyses, the most influential part of a newspaper, changed within the Tribune even as the least coverage became inside the Hindu. Facts from three survey studies show that powerful involvement is measured as emotional arousal or because the experience of concrete emotions can explain the HME over and beyond cognitive involvement. The locating advised that there was a causal effect of affective involvement on the bias. Extraordinarily, an opinion opposed to media coverage that is, goal news bias was now not associated with bias perceptions. Furthermore, price-relevant involvement must be pretty correlated with the

cognitive involvement measures that were carried out here. again, this reminds us that the role of cognitive involvement is never clarified. Cognitive involvement remains a slippery concept that necessitates more theoretical attempts. Paid information is how the paid information syndrome is misguiding people and retaining them away from understanding the fact. To study the problem, a pattern survey of journalism college students became accomplished to find out how lots aware they may be approximately the paid information syndrome. We have also tried to locate their perspectives approximately it. The survey observed that humans are best a little bit privy to this syndrome and they do sense that they do now not get appropriate news because of the paid news syndrome; the distorted shape of information via the "paid information syndrome" has suppressed the ethical values of journalism in India and has become a normal characteristic. Whatever newspapers publish, a credibility and authenticity price is hooked up to it for which human beings purchase the newspapers. If those values are to be sacrificed for advertisements, then nothing can be left in the newspaper for readers.

This famous mass medium becomes briefly overshadowed by using the rapid growth of the television network and different digital media like the internet during the last two many years. But the new born FM lifestyle has added to radio's developing popularity a number of the loads, in particular the youths. Its provider region is small and the broadcast is based totally on neighbourhood call for, the FM radio has been capable of seizing on. Further, the writer supposes that the hour wants to create cognizance, motivate communities and facilitate more CRSs, which goes to strengthen the democratic institutions and practices, giving the not unusual human beings get admission to records to cause them to inform residents and also foster human beings' social proper. Empowering humans at the grassroots and their potential constructing are the primary worries for cutting-edge improvement; community radio can turn out to be a primary tool for doing both. In relation to using mass media and the type of schooling, the science college students make the least use of radio, newspapers and magazines as compared to the students of commerce and humanities. Furthermore, exposure to TV has not made any difference with the use of radio and the reading of newspapers. TV exposure made a mild difference in appreciation for using magazines. Coming to the consumption of mass media concerning light and heavy television viewers, it changed into observed that heavy television viewers make lesser use of radio as compared to mild television viewers. Alternatively, heavy television visitors make greater use of newspapers, wherein mild and heavy TV viewers make big and identical use of the magazine.

Role of mass media in society

The mass media is one form of technological advance in the field of information and communication. It's a way of communication which comes as a most important part of our diurnal life in the present environment. Every mass media have some different significance according to social position and situation. The mass media can help to spread the spirit of tone- reliance and public development among the people which is helpful for nation structure. It also encourages to fight against some rough social practices like untouchability, child marriage, and estate restrictions. Mass media can play an important part in the process of producing public opinion and giving the people a chance to raise their voices against corruption and monopoly rule by the ruling party. Nowadays colourful changes are coming in our society due to the adding rate of media. Some of them are positive and some are negative. Rapid political, social, artistic, and profitable changes have been being in our society due to the active part of mass media. So, mass media is regarded as the fourth estate of the republic. There's no denying the fact that mass media has come an essential part of our particular and public life. In present days media established numerous new corners in different aspects including in society. Generally, mass media refers to the means of communication. similar to Television, news papers, flicks, magazines, radio, journals, books etc. They're known as mass media because they reach a followership comprised of a large number of people. Nowadays, mass media comes a part of our diurnal life.

Every mass media have some different significance. For example, Lakhs of people want to review when they get up in the morning or read a review, or watch the news on. V. In recent times, every type of mass media has expanded dramatically. So in the present-day environment, mass media is going to establish numerous new mileposts. The methodology of the exploration paper is grounded on secondary sources of data. The secondary information is collected from colourful books, journals, magazines, journals etc. The descriptive analysis of methodology has been fulfilled in this study. On the base of its nature, mass media can be divided into two forms- print media and electronic media. Every mass media has a unique significance. published mass media refers to similar types of mass media which are set up in written form similar to books, magazines, reviews etc. On the other hand, electronic mass media is a means of mass media which runs with the help of electricity. There are two important means of electronic mass media and these are Radio and TV. Besides radio and TV, the Internet, Cinema is also known as electronic mass media. The first ultramodern mass media institution began with the development of the printing press, which was started in Europe and developed by Johan Guttenberg in 1440. Gradationally it

was developed all over the world. In independent India Jawaharlal Nehru, the first high minister called upon the media to function as the watchdog of the republic. The media was expected to spread the spirit of tone- reliance and public development among the people. The media was seen as a means to inform the people of the colourful experimental sweat.

The media was also encouraged to fight against rough social practices, like untouchability, child marriage and so on. Radio, TV and print media are those media which arose knowledge on any particular issue and play a great part in the nation structure process. Similar types of pictures were observed in the present day. These days revolution has come in the field of communication because of globalization. At present, thousands of journals are published daily in India and their figures are constantly adding. The most important passing in the last many decades has been the Indian newspaper revolution. Beforehand, medium and late phases of Alzheimer's complaint are the usual progression stages for the condition. A person with Alzheimer's may be suitable to serve on their own in the early stages. He or she may continue to engage in social events, work, and drive. Despite this, the existent could witness memory setbacks, similar to forgetting where familiar words or everyday objects are located. Although symptoms may not be readily visible at this point, family members and close musketeers may notice the commodity, and the croaker can identify signs using certain individual instruments. Chancing the proper expression or name, flashing back names when meeting new people, floundering to complete duties in social or professional surrounds, and forgetting lately learned information are exemplifications of common challenges. Symptoms may not be extensively apparent at this stage, but family and close musketeers may take notice and a croaker would be suitable to identify symptoms using certain individual tools. Middle- stage Alzheimer's is generally the longest stage and can last numerous times. As the complaint progresses, the person with Alzheimer's will bear a lesser position of care. During the middle stage of Alzheimer's, the madness symptoms are more pronounced. The person may confuse words, get frustrated or angry, and act in unanticipated ways, similar to refusing to bathe. Damage to whim-whams cells in the brain can also make it delicate for the person to express studies and perform routine tasks without backing. Symptoms, which vary from person to person, may include, being absentminded about events or particular history, feeling temperamental or withdrawn, especially in socially or mentally gruelling situations, being unfit to recall information about themselves like their address or telephone number, and the high academy or council they attended, passing confusion about where they're or what day it is, taking help choosing proper apparel for the season or the occasion, having trouble controlling their bladder and intestine, passing changes

in sleep patterns, similar as sleeping during the day and getting restless at night, showing an increased tendency to wander and come lost, and demonstrating personality and behavioural changes, including speciousness and visions or obsessive, repetitious gestate like hand-twisting or towel shredding. In the middle stage, the person living with Alzheimer's can still share in diurnal conditioning with backing.

As the need for further ferocious care increases, caregivers may want to consider respite care or an adult day centre so they can have a temporary break from caregiving while the person living with Alzheimer's continues to admit care in a safe terrain. In the final stage of the complaint, madness symptoms are severe. individualities lose the capability to respond to their terrain, to carry on a discussion and, ultimately, to control movement. They may still say words or expressions, but communicating pain becomes delicate. As memory and cognitive chops continue to worsen, significant personality changes may take place and individualities need expansive care. At this stage, individualities may bear around the timepiece backing with diurnal particular care, lose mindfulness of recent gests as well as of their surroundings, experience changes in physical capacities, including walking, sitting and, ultimately, swallowing, have difficulty communicating, and come vulnerable to infections, especially pneumonia. The person living with Alzheimer's may not be suitable to initiate engagement as much during the late stage, but he or she can still profit from commerce in applicable ways, like harkening to relaxing music or entering consolation through gentle touch. During this stage, caregivers may want to use support services, similar to lodge care, which concentrate on furnishing comfort and quality at the end of life. Hospice can be of great benefit to people in the final stages of Alzheimer's and other mania and their families. We have seen that the ultimate of people are directly or indirectly connected with mass media which is either print media or electronic media.

Mass media has so multitudinous importances in India in the present day terrain due to the unstable condition of our society. It can lead the people in the right way and help to raise their voices against corruption and misdoing. It can also helpful to produce public opinion against the ruling party if they commit corruption or play a monopoly part. That means mass media are the tools of yield awareness and giving enjoyment among the millions because nowadays these are available in every part of India including remote areas also. Mass media and social change in present-day society. Generally, social change indicates, a change in social relationships and social commerce among the people. In this manner, mass media has played an important part, but it may ok or wretchedly. So, now we are emphasis about the various changes, which are coming because of mass media. We know that Indian

culture is predicated upon ancient traditions, customs and some of its other aspects. Indeed we can find a shadow of ancient culture over modern culture. But different means of mass media have brought a revolutionary change in our culture. moment culture is truly important told using mass media. We need to review when we wake up beforehand in the morning. journals are not only popular in the cosmopolises but also popular in the village as well. There are published far and wide in the world. Media also called the guard of democracy. People can express their opinion with the help of the media. Media plays a truly important part in public awareness. For illustration in the present " LokSabha " election in India media is play a pivotal part to produce awareness among the people, especially in pastoral millions.

Press and T.V. not only raise their voice against corruption but also do constructive work for society as well. They do welfare factories at the time of any natural disaster and the media tells the people about the equal status of both virile and ladies. Media plays a truly important part in the conservation and continuity of the culture. Culture lives itself only because of cultural continuity. But modern means of mass media gave rise to new cultural challenges. adding globalization has greatly affected cultural globalization rather than profitable and political globalization. Now, people like to adopt western culture. Indian classical music has lost its significance because of vulgar and pop songs, People hardly like their traditional dance. Different companies are using stag scenes of women to sell their products. In this way, Television has applied a wrong impact on our society and culture. Due to adding rate of mass media, backward classes are conscious about their rights. Now backward classes are raising their voice against their exploitation. Another impact is that T.V. as a part of the media has inspired the youth and children to commit violent. Children come violent if they watch any violent scene ontheT.V. Children or youth start to imitate their ideal icons and like to live their lives according to the characters of films. This type of behaviour can grow in children through a constructive programme of mass media. Restriction of child marriage, the sati system, widow remarriage, estate restriction, dress pattern, life style, food habits and some other changes bring take place in India due to the mass media. Nowadays mass media is an essential part of our personal and public life. These are helpful tools for social interactions among the masses of society.

It is so much important for society because it can make public awareness and public opinion against the corruption and monopoly role of the ruling party. Social change has been occurring in different aspects of our society due to the increasing rate of mass media. But sometimes it has misled the people, which is very harmful to the whole society. In this regard, public awareness is very much important. So we can conclude that if the

mass media can lead the people in the right way then positive social changes will occur in our society.

Conclusion

Indian lifestyle has excessive regard all over the world as instructors, fathers, mothers, women, and so on, are highly reputable in Indian society. In addition, there are also faith primarily based social values that are popular in their globally. Young adults need to recognize the importance of social values and growth recognize and on aged human beings and admire the Indian social subculture as opposed to blindly following overseas culture, that's primarily based on physical benefits. In addition, the teens have to cost family culture and comply with their elders to develop exact social subculture and ethics. It's far cautioned to teenagers to actively participate and have fun religious and cultural gala's collectively with pals, family and own family buddies.

References

Abbate, Janet.(1999) A Social History of the Internet. Cambridge, MA: MIT Press.

Bausinger,H.(1984).Media,technology and daily life.
    Media, Culture and Society,6,343-351.

Block, F. L., & Keller,M.R.(2011). State of innovation:
    The U.S. government's role in technology development.New York:

Boyd, Danah M., and Nicole B. Ellison(2007)
    "Social Network Sites: Definition, History, and Scholarship." Journal of Computer-Mediated Communication 13, no 1.

Jeffrey, Roger(2000) India s Newspaper Revolution, OUP, Delhi.

Katz, E (1980): On Conceptualizing Media Effects. Studies in Communication.Vol. 1. 1980. P. 119-141.

Networks of Outrage and Hope (2012) Social Movements in the Internet Age. Cambridge, UK: Polity Press.8.Piketty, T. (2014).

Capital in the twenty-first century.
    Translated by A. Goldhammer. Cambridge: The Belknap Press of Harvard University Press

5

TREATMENT OF WOMEN IN R.K.NARAYAN'S THE DARK ROOM

J.GEETHA MALA

Abstract

R.K Narayan's works are known for dealing with the fictional world of Malgudi. Women face multiple problems in their everyday lives. They have very less negotiating power. In the past, women suffered from inequality, gender and various religious principles. Because of various traditions and a lot of principles, they were marginalized in Indian society. The status of women is inferior to men. Looking into today's scenario, women still have more issues like gender discrimination, sexual abuse and harassment, high education, child marriage and widow's remarriage. Though women are compared to goddesses in India, they face gender equality, gender discrimination, equality and health problems, and discrimination in nationality. Marginalization of women has also given place to the dominance of men in the work place. This results in gender imbalance, giving inadequate abilities and capabilities to women. This paper explores the portrayal of women in of R.K. Narayan' *The Darkroom*.

Key words: discrimination, gender inequality, patriarchy, modernity,

Technique and Theme are indivisible in the works of an essayist. The form is the most correct gadget for building up the theme. The form of the novel is fundamental for reality. Narayan is an adult for his honest introduction to the middle class in Indian Society. He says "My emphasis is all on character. On the off chance that his character wakes up, the rest is simple for me ". He does not concentrate between the job and character. He focusses on how job and character associate yet continually influence each other powerfully. The methods he utilized in his novels to uncover the states of mind, dreams and interests of his fictional creatures help him to transmit his world views through his characters will reward.

His characters are not arranged on rival sides of the field like football crews, the labourers versus the landlords, labourers versus business people, and Honorable people versus the Red Men. R.K. Narayan's five novels- The Dark room, The Guide, The Vendor of Sweets, The Painter of Signs and the World of Nagaraj were written in different stages with five dimensions: 1. Theme 2. Setting 3. Character 4. Keen Points 5. Socio-Cultural Matrix. He tries to solve most of the social problems in his novels. In his first novel, he proves the woman under the control of men and in later novels, he shows women with independence, Stature and strength through the later novels The Guide and The Painter of signs. The Dark Room gives the feminine view which is issued as a symbol of the frustration of a helpless Indian wife. It was written in the simple, lucid, immediate and straight forward language. In his language, sentence structure comes nearer to the example of the typical discussion of an informed Indian. This novel gives an account of middle-class life that has not neglected to create a ground-breaking impact. The form of the novel is tuned into the idea of its theme. The main theme of this novel is the study of various family relationships, their reunion, a conflict between tradition and modernity and education. This novel has 214 pages published in 1938, by Macmillan & Co Ltd, London. This is a tale set in the fictitious town of Malgudi. The story "The Dark Room" is woven around two women from different backgrounds. Depending on their counterparts for their survival is their only similarity. The Dark Room examines the place of women in 1930, who lived under their husbands.

The central character of R.K Narayan's second novel "The Dark Room' is a submissive housewife, Savitri, who was dominated and neglected by her husband Ramani. Savitri, the name itself sketches her as a dutiful, perfect house wife who has lack fancies, insults and criticisms and knows how to survive within four walls at home till her husband Ramani starts to spend his nights with an attractive, rebellious woman Shanta Bai. Ramani is an arrogant, egoistic Indian husband. Savitri and Ramani are blessed with three children Babu, Kamala, and Sumathi. This is a middle-class family in the South of India. They have been married for fifteen years. Savitri has to dance to her husband's moods however irrational they were. Ramani is the office Secretary of Engladia Insurance Company in Malgudi. He governs his house according to his own sweet will. He is a man of cynicism and arrogant with a rude attitude. He is very tyrant with his wife. He forces Babu to go to school when he had a fever. One day Ramani takes Savitri alone to the Palace Talkies Theatre. Savitri adheres to a neat blue saree. But Ramani tells, "With a sense of satisfaction at possessing her ". This suggests that according to him his wife is like one of his household material possessions and commodities such as furniture, utensils etc. She tells "For you, we are play-thing when you feel like

hugging and slaves at other times. Don't think that you like and kick us when you choose". This outburst shows her feelings. She feels that she is always under others' control because of a lack of financial independence. She gets angry when Ramani tries to touch her. She always thinks of her daughters' future.

Shanta Bai is an ambitious beautiful, middle-aged woman hired by Ramani in his company as an insurance probationer. She is the only woman employee in the company. She is educated, and bold and she knows how to use a woman's beauty to win a man. She is a very cunning and clever fellow. She loves to flirt with men by making them fall in love with her beauty. She attracts Ramani by her way and style of talking, her intension of enhancing him. She was already married and had left her husband who has ill-treated her. Ramani is a senior officer and intimacy develops between them. He meets Shanta Bai in her house and has an illegitimate affair with her. This affair was told by Gangu, a teacher, On hearing this, Savitri's heart was broken. So there is a gap developed between Savitri and Ramani. Ramani makes Savitri angry by borrowing her favourite furniture and complements it to Shanta Bai. For furnishing her own office. Savitri has no voice to protest and retreats into her corner which is her dark room. She manages to survive within the four walls of her home after Ramani starts to spend his nights with Shanta Bai. She accepts all in silence and feels guilty about her beauty and the inability of giving more children to Ramani. She tries to win her husband's love back by changing the dress code, but all her effort ends in vain. Savitri shuts herself in a dark room, as she is not able to do anything against her husband. She tries other methods also to win her husband back, but all in vain. She removes all her ornaments and throws them at the feet of her husband, as she does not want to take away anything. But Ramani tells that then ring, the necklace, and the studs are given by her father as a gift. Savitri refuses to take them and says, "They are also a man's gift".

The protagonist Savitri of this novel decides to leave her husband and three children like the ancient legend Savitri who is a paragon of virtue and courage who confronts even death to save her husband and is finally victorious. Her absence does not bring any change to Ramani. As there is no sympathy for Savitri, he never searches for her. We can understand his original nature through his cold-hearted behaviour. So Savitri attempts suicide in the Sarayu river. She jumps into its fast currents and was drowned in the river but she is rescued by Mari, a blacksmith as well as a burglar. Ponni, is the wife of Mari. She is a peasant woman with frank, forthright, practical-minded and strong-willed power. She is more sensitive although she looks tough and barbarous in manner and language. Ponni is poor with human kindness. Savitri narrates the story to Mari and Ponni. She offers fruits and coconuts to her.

Savitri, an upper caste, may not accept the food cooked by her. She refuses to take anything which she has not to own by her hard work. She takes a vow that she will eat only the food which she earns from her labour. Ponni, goes along with Savitri, to the village priest for getting a job for her in the temple. The priest refuses to give the job to Savitri. But Ponni tells that he should take back all the junk given to her husband. She was employed for cleaning and sweeping the shrine. Thus Ponni is always sympathetic to all.

Savitri becomes self-reliant. It is a Traditional Concept that a woman depends on a father, husband or son in old age. She becomes a new woman. This transformation awakened a conscious in her for a self-reliant status in society. Her new experience transforms her personality. She gained knowledge. She feels home sick and restless. She feels not secure and comfort. When she reveals to Ponni her plan to move home, Ponni was overjoyed. She arranges a cart- driver to take Savitri home. The next day she returns to the family circle with her children and to the same dark room that was her prison in past. On her back home, she reflects " apart of me is dead". She continues to live with pain, shame and affection. Here Ponni has moral strength and reveals confidence while face-to-face with the difficult turn of events whereas Savitri, has a lack of strength and confidence. She has the moral qualities of low social status, poverty and lack of education. But a relationship of understanding comes in between Savitri and Ponni. She comes closest to her in the crucial time of crisis and acts as her Saviour. The Dark Room is written from the point of view of a woman. First, the author gives predominance to woman characters. Each character represents a particular point of view.

The novel revolves around the female character Savitri. She has her individuality and assertiveness that does not go the whole hog but ignited. She cannot forget her children. So she decides to return home. When she returns home, she is more experienced, mature, and balanced than before. This novel depicts the Indian wife as obedient, self-sacrifice with a lack of Courage. It also depicts the Indian woman who lives under the dominance of the Patriarchal system. Savitri told." I am like a bamboo pole which cannot stand without support". The marginalization of a person results from various stereo types that people develop in society. So, society needs to avoid such destructive stereotypes. It is the responsibility of society to guarantee and provide women with adequate support required concerning employment, education, and policy formulation activities among other roles. Society should make certain that the needs of women are fully addressed. Gender discrimination and other maltreatment towards women should be highly discouraged and eradicated.

Women should be provided with adequate resources like finances that help to manage themselves and also they should form professional groups where they can share their experiences on leadership and learn from one another. In the olden days, women were not allowed to occupy any administrative and government posts. But today they have become Presidents, Prime ministers, Scientists, Commanders, Pilots and Administrators. In this novel, Savitri, the dutiful woman may be compared to Sita. Both of them obey and take care of their husbands and have more patience. Showing her anger against Ramani by shutting herself in the dark room gives her character against Sita. Though Shanta Bai is an educated woman, she had no limit to illegal contact with Ramani. Ponni is a self-confident woman. She argues with her husband Mari. She beats Mari when he comes home drunk and ready to break the vessels. So Mari is always afraid of her. But live happily with her. No other female character in the novel is match Ponni for her sturdiness and moral strength with the right management. Though she is of low social status, poverty and lack of education she shined all others. A relationship of understanding and sympathy comes in between Savitri and Ponni. Ponni acts as a saviour for Savitri. Ponni is happy because she is not like Savitri. The author gives predominance to the women characters. This simple novel deals with the fate of Indian woman hood. Its plot is very coherent and the characterization is exemplary. There is a skilful with humour and pathos. Narayan has not preached any sermons but has vividly presented a slice of life as he saw it. Narayan's prose flows like the water of a stream. It is a modern and feminist novel and the topic is unusual for a male writer. He says that education is the key to freedom and equality for women. *The Darkroom* gives a variety of women characters. Each character represents some reality in life. Narayan points out the harsh realities of several women and their roles as wives and mothers. Narayan does not tell his readers about the discussion happening in another language. He changes from time to time and discloses to us which language his characters use. Their model is used in The *Dark Room* in the discussion between Ramani's hirelings. In this place, English comes extremely near the local languagege Tamil.

Reference

Narayan, R.K. *The Darkroom.* University of Chicago Press, 1938.

Hariprasanna A. The World of Malgudi: A Study of R. K. Narayan Novels. New Delhi: Prestige Books, 199.

Narayan RK. My Days (autobiography) Mysore Indian Thoughts Publications, 1971. Naik MK. A History of Indian English Literature. New Delhi: Sahitya Academy, 2010.

6

AFRICAN AMERICAN WOMEN'S SUFFERING AS DEPICTED IN TONI MORRISON'S *BELOVED* AND *THE BLUEST EYE*

ANGELITTA JOANNE DEVIKA. A

Reasearch Scholar, St. Xavier's College. (Autonomous), Palayamkottai

&

DR. B. LAKSHMIKANTHAM

Assistant Professor of English, St. Xavier's College. (Autonomous),Palayamkottai

Abstract

This article covers the suffering of American women and, in particular, African women. Since quite a long time ago and up to the present day, black women have faced a variety of obstacles. Slavery affects people both physically and psychologically. The novels of Toni Morrison depicted this pain in reality. In *Beloved*, Sethe suffers under slavery to the point where she would rather kill her children and live with the spirit of her daughter than see them humiliated by servitude. In *The Bluest Eye*, the threat of racial segregation affects the black community, causing families to become unrelated or unconscious. Pecola prays for beauty in the belief that it will lead to her being adored. If she is beautiful and has blue eyes. Unfortunately, her father's intoxication shattered all her life and her innocent fantasy when he raped her and drove her insane.

Keywords: Suffering, racial segregation, black community, innocent fantasy.

Introduction:

While white women of the time were socially and economically dependent on their male counterparts, it was previously theorised that enslavement encouraged women to be independent. Analyzing and revising this notion led to the conclusion that male slave owners

maintained dominance, but taught their female slaves to appear to be independent. Despite the challenges, two-parent households were highly appreciated by slaves. Both men and women were expected to work long, hard hours on the plantations, and often did the same tasks. Although men often did not perform jobs seen as "women's work," not every work done by women was necessarily classified as such. Women worked alongside men in the fields, but the majority of the heavy lifting was done by males or women who had long since finished having children. The "trash gang," a group of female fieldhands that included pregnant women, nursing mothers, and the elderly, was generally given less strenuous tasks. Also, a girl about the age of twelve would be sent to this group to learn the ropes of slave life and get used to the rigorous physical demands of their work. Female slaves may work in a variety of roles, some of which were highly regarded as skilled labour positions. They included the cook, who fed the master's family and the slaves after their day of labour. Slaves typically ate together in large groups, and because most women did not bother learning how to cook, slaves who did were held in high regard. Similarly, the skill of sewing was rather consistent. Slave women were not taught to sew and rarely had access to sewing supplies. However, there were certain women among the slave population who possessed this skill, and it was their duty to sew all of the garments worn by the slaves and, if they were particularly good, by the master's family as well. Midwifery, like the other highly skilled occupations of cooking and weaving, was reserved for women slaves. Midwifery was a common profession among African-American women far into the 20th century, with many women learning the craft from their mothers or other female relatives like aunts. Slave women often served as role models for others because of their age, experience, and/or the number of children they had, and the fact that most women worked in groups, that there was specialized work that was reserved for women and thus respected, and that women managed child and medical care all lend credence to the idea that black female slaves were able to establish their social order within the female population.

This article set out to use a cultural materialist lens to examine Beloved and The Bluest Eye, two novels by Toni Morrison. A cultural materialist reads a book for its cultural significance, rather than only for its plot or characters. Topics covered include slavery, classism, sexuality, and racism. In other words, they targeted minorities who already faced discrimination, such as black individuals dealing with cultural challenges. Toni Morrison's novels have predominantly black protagonists, suggesting that she places a premium on the experiences of underrepresented groups and, in particular, women. Thus, the purpose of this research is to focus on the cultural aspects of Toni Morrison's two novels and to assess the stance she takes toward such underrepresented groups.

The issues of race, gender, sexuality, socioeconomic status, and rape are all relevant to the works of Toni Morrison, a renowned writer of the twentieth century. She is a well-known American author who cares deeply about the plight of African Americans. Beloved earned her the 1988 Pulitzer Prize and the Nobel Prize in Literature in 1993. Morrison encouraged other black women to write and created a new type of reader who was more aware of and interested in learning about gender and racial dynamics. Toni Morrison often uses the role of race in contemporary American society as a central theme in her works. That is one of the many topics she discusses. The contributions of African Americans to American literature are explored in "In Unspeakable Things Unspoken: For three hundred years, African Americans, according to Toni Morrison's argument, claimed that "race" was not a meaningful way to categorise people. During the same three centuries, every academic field—history, natural science, and the like—insisted that 'race' was the decisive force in human progress. When African Americans realised they had created a culturally constituted race, they were told abruptly that "race" does not exist in any meaningful sense, whether biological or cultural and that intellectual discourse cannot include such a concept. As far as I am concerned, those who created the 'race' hierarchy when it suited their objectives should not be the ones to provide an explanation for it when it no longer does. But culture does exist, and it is shaped by and affects people of all races and genders.

Characters' senses of dignity and worth are severely damaged or destroyed by racism, marginalization, and oppression in Morrison's novels. In other words, the darker their skin, the more valuable they are. African-Americans with lighter skin tones, for example, fared better in society than their darker-skinned counterparts. Not only did this idea irritate the white majority, but it also manifested itself in how black people treated one another. These beliefs have been handed down from generation to generation. Taking Morrison's characters into account, it is apparent that racism and oppression have far-reaching effects, affecting not just the current generation but also future ones. Slave narratives often feature female protagonists, and one common theme is the fragility of their bodies. They are defenceless and need help. Black women were not only subject to the whims of their owners but also to the harsh and exhausting work that often surpassed their physical capabilities. They had no choice but to offer their master access to their bodies whenever he desired. They had no control over their own lives because they were considered property by their masters. It is safe to assume that both their owners and, in some cases, their relatives treated them as if they were mere objects of gratification and pleasure. For this reason, a great deal of sexual violence, especially rape, is shown in works centred on slavery.

Morrison believes that traditional slave narratives omit and forget the history of slavery and its awful issues and effects, and it is this history that she hopes to bring to light in her writings, especially in Beloved and The Bluest Eye. According to Holden-piece, Kirwan's Toni Morrison told Time magazine's Bonnie Angelo that the United States actively suppresses its memories of slavery. She points out that the people of Beloved do not want to think about slavery's place in American history either. In addition, Morrison says, "I do not want to remember, black people, do not want to remember, white people, do not want to remember." Morrison's novels, on the other hand, force readers to confront the evil of slavery, which is often forgotten or ignored. Morrison highlights in her writings the dehumanizing nature of slavery for its victims. Sethe, who is raped, tortured, and violated throughout Beloved, serves as a fitting symbol of the plight of female slaves. After Sethe went, some lads came and stole her milk, she says. They needed that, therefore that is why they went in. Keep me down and take it. Mrs Garner had that lump and could not talk, but tears poured from her eyes when I told her about it. I ratted out to the boys. My back was split open by the one my teacher used on me, and when it healed, it formed a tree. It is still thriving there.

Morrison reimagines history in Beloved so that her reader will never forget the struggles of African Americans in the past. The most painful portion of African American history, slavery, is explored in Morrison's bestselling novel Beloved through a technique she calls "rememory." Beloved reveals that Sethe had murdered her daughter to protect her from the horrors of servitude. It was not crazy, but the reality of slavery, that prompted Sethe to kill her kid, despite her knowledge of the act's cruelty and compassion, according to Fuston-White.

Most of the slave women had been raped at some point throughout their lives. The protagonist Seth in Beloved also has her milk taken and is the victim of rape. Poets like Jayne Cortez, NtozakaeShange, and June Jordan have framed rape in terms of war and the bodies of women as a front line. Because of their status as second-class citizens in the United States, black women were subjected to a disproportionate share of America's worst abuses. They were extremely defenceless, therefore white males used their bodies to symbolise dominance and subjugation. In contrast to other groups, black women were unable to even imagine the concept of independence, let alone benefit from it. Some authors have examined Morrison's usage of the themes of rape and child abuse in her works. Toni Morrison's works (1990). Even though child abuse, incest, and rape are openly discussed and widely reported today, Wiford. Samuels and Clenora Hudson-Weems note that this was not always the case. In the past, many issues went unnamed and neglected even though

they were widely known in the shadows. Morrison freely investigated them in her ground-breaking rare novel, The Bluest Eye.

Morrison's works depict the history of slavery and the conditions of slaves by narrating the dangers of slave existence. The main characters in Morrison's books are often those who are overlooked. Morrison's books are excellent resources for cultural materialist studies because of their focus on oppressed groups and their struggles in a white-dominated society, as well as on racial discrimination, gender roles, and sexuality. For cultural materialists, the social order is also a point of study. Cultural materialists and critics with an interest in cultural studies have long given attention to issues related to social class differentiation. Beloved and The Bluest Eye, the two novels analysed here, both feature prominently in their discussions of social class. Social class generates some prejudices in addition to skin colour, gender, lineage, and money, all of which serve to demarcate groups of individuals from one another. Morrison says that the emphasis on ancestors is a defining feature of African American writing since it is the ancestors who created the disparities in social status and economic opportunity that are central to her stories. She claims that these forebears are more than just parents; they are eternal beings whose ties with the protagonists are compassionate, instructional, and protective and who impart certain wisdom. Toni Morrison's novels have been studied by cultural materialists and critics interested in cultural concerns from a variety of vantage points due to the centrality of racial, socioeconomic, slavery, and gender themes. Through the use of the aforementioned problems in her writing, Morrison has brought attention to the disasters that African Americans experience. Morrison has a remarkable ability to read into her characters' minds and disclose their innermost thoughts in exquisite detail. Her writings have the potential to greatly assist in centring the experiences of black people and black women in particular. Morrison can tackle questions of race, gender, sexuality, and socioeconomic status all at once which gives her fiction a lasting impact. One of her works' main points is that the author did not focus solely on topics of racism and slavery. To put it another way, Morrison's works resonate with readers of all races because they reveal realities about the human condition.

The *Bluest Eye* is appropriate for the study of the American novel because it depicts the narrative of a group of Americans, men, women, and children who are descendants of slaves and who live in a culture in which the colour of your skin dictates who you are. the benefits to which you are entitled. We cannot fathom how Pecola felt when she was dubbed "a nasty little black bitch" and falsely accused of killing a cat. However,

we understand what it is like to feel ugly and terrified. Pecola is an extreme example of a person who is treated terribly by everyone she meets, either because she is black or because she is ugly, or both. Her mother ignores her, her father raped her, her friends betrayed her, children and adults insulted her, and a cat and a dog were even slaughtered in her presence. All of these items are constantly encountered by people. All Americans experience something as seemingly insignificant as name-calling.

Morrison shows American experiences and traits like violence, growing up, love, family, hate, race, beauty, and ugliness clearly and painfully. The sad parts of American history are not hidden or played down. People often think of chains when they think of slavery. They do not understand how slavery affects people's minds and hearts. After running away, a slave had to face the horror of what they had done and the bad memories of their life in chains. The book looks at how slavery affects people who were once slaves. Morrison points out how it affects women. These women are most affected by being mothers. Through Baby Suggs and Sethe's stories, Morrison looks at how slavery changed motherhood and the relationships between slave mothers and their children. In Beloved, slavery physically and emotionally splits up mothers and children. Sethe says that when she was a baby, she was taken away from her mother and raised in a group on the plantation. A nurse took care of her. Sethe is a mother, but all slave women worked in the fields from dawn to dusk and had no time to care for their children. After she lost her mother and family when she was young, Sethe loved her children too much. She thinks of her kids as a part of her. Sethe sends her kids to Baby Suggs out of desperation before she leaves Sweet Home to love and care for them. She says she will not make them slaves again. If her kids go back to Sweet Home, she will never see them again. Sethe never got to do that. This means that Sethe's killing of her daughter was an act of self-defence and not a crime. Sethe was raped and abused by her white masters, so she thought it was 'simple' to kill them. After her mother was killed, Denver hid away out of fear. Sethe repeats her warning many times to show that ideas keep coming back to her and that she can move on. Because of her past, Denver is afraid to leave her neighbourhood, so she stays by herself. After her children were taken away by slavers, Baby Suggs learned not to love too much. Baby Suggs and Sethe did not own their children when they were slaves. Slaves' mothers and children are their property. As property, moms do not have a voice.

Works Cited

Ï% Morrison, Toni. *Beloved*. Vintage, 2007.

… The Bluest Eye. Vintage, 1999.

7

VANAVIL K. RAVI'S 'THE BALLAD OF THE WARRIOR GIRL KUYILI' – REVISITING POETIC SENSIBILITY

DR. S. SUDHA RANI
Assistant Professor of English
St. Mary's College,(Autonomous) Thoothukudi

ABSTRACT

K. Ravi, also known as Vanavil K.Ravi, is a Writer and Lawyer at Madras High Court. He is a prolific writer both in English and Tamil. His proficiency in writing English poetry has gained pre-eminence in the Literary circle. The craft of his writing style cannot be classified as traditional or modern, but they exhibit a blend of both. They are highly imagistic and call for the readers' immediate visual attention. This poem about the warrior girl Kuyili, chosen for analyses, combines the art of dramatization, interspersing dramatic monologue and other literary styles in the ballad form. It arouses poetic sensibility and evinces a keen exploration of the writing style.

Key Words: writing style, imagistic, ballad, poetic sensibility

Literary studies and phenomenology focus on two key factors – poetic artefact and cognition, poetry as a special sphere, and mode of revelation. It extends beyond the possibility of meaningful comprehension of content, embodied in a written artefact. Different modes of poetic writing have emerged. Postmodern trends have relegated one mode, the ballads to secondary positions due to the popularity of other genres. Despite this cultural shift, some regions and singers prefer ballad writing either for entertainment or emotional expression. Vanavil K. Ravi's, 'The Ballad of the Warrior Girl Kuyili', is an emotional expression. **His intuitive** experience of the life of the woman-warrior Kuyili, creates the poetic sensibility of an embodied activity and elevated human experience. This poem is not

embellished with figurative images or wild imagination, intercepted with allusions, but combines three faculties –Emotion, Intellect and Will. To quote Dr. K. Chellappan, "To Ravi, the creator and the critic, poetry is not just his calling but it is his life, his inner light." This inner light revisits the poetic sensibility of the reader.

Poetic Sensibility

The process of writing poetry begins with a struggle to describe what is not easily captured in words. It puts down words that create associations in the mind and emotions of the reader. This poem by Vanavil K. Ravi generates a multisensory experience of the revolutionary struggle of Velu Naachiar and her commander Kuyili. It weaves a pattern of rustic, natural simplistic images. The valorous content of seeking freedom arouses in the reader an ability to make both logical and intuitive connections. The diction and verse pattern of the poem shows how the poet Ravi, recreates with his felicity of words and phrases, emotions that might seem inexpressible. He appropriately uses imagination to connect all in unexpected ways. The language engaged has the native flavour, with its sounds, rhythms, and associations, exploring the phenomena of a long-forgotten history into the realms of modern reading.

As one reads "The Ballad of the Warrior Girl Kuyili", experiences permeate through the mind and senses, delivering the intended meaning and emotional impact. One understands the experience beyond words, to what Jane Hirshfield describes as "new possibilities of perceiving." She writes, "Distinctive realms appear to us when we look and hear by poem-light. And these realms are clearly needed." This poem makes the readers take imaginative leaps based on the perceptions of the poet and the extended perceptions of the reader, thereby recreating the "poetic sensibility.

Intuitive, Aesthetic, Rationalised Experience

John Dewey in his *Art as Experience* defines the aesthetic experience and examines what happens when visual art is perceived. He writes,

> . . . to perceive, a beholder must create his own experience. And his creation must include relations comparable to those which the original producer underwent. They are not the same in any literal sense. But with the perceiver, as with the artist, there must be an ordering of the elements of the whole that is in form, although not in details, the same as the process of organization

> the creator of the work consciously experienced. Without an act of recreation, the object is not perceived as a work of art. The artist selects, simplified, clarified, abridged and condensed according to his interest. (54)

Without an act of recreation, any idea, object, or story cannot be perceived as a work of art. A double end has been reached by Vanavil K. Ravi's poem, "The Ballad of the Warrior Girl Kuyili." The beholder who is the reader, with his poetic sensibility recreates the poet's process. In the Preface, to the text, the writer says, "I had already heard of this warrior-girl. My knowledge was sketchy. I was surprised when verses were pouring out, one after another, as if I was an eye-witness to the historic events concerning her life and of the great Queen Velu Naachiar. In the poet's words, "the flow became an interplay, or still better, a fusion of intuition and knowledge." Here, the poet transmits his intuitive passion for the history of the 'warrior girl,' blending with a rationalized aesthetic experience, into the reader.

Narrative Sensibility

The reader is surrounded by the narrative personae, Velu Naachiar, Marudhu brothers, Kuyili, and even Hyder Ali, who emerge from the pages. Their voices are heard, opening a performative scene, a dialogic space wherein the poet meets the reader with all his intuition, emotional upheaval, and the emergence of a multiplicity of voices of women that needs to be heard and sung. William Wordsworth's quote from *Preface to the Lyrical Ballad* attunes to the experience of the poet Ravi.

> A Poet is "a man speaking to men: a man … endued with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul, … a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighting to contemplate similar volitions and passions as manifested in … the Universe, and … create[s] them where he does not find them. (376)

Though the poem does not confine to a typical ballad form in its construction, it is a ballad with a plot-driven song, with characters hurriedly unfurling events leading to a dramatic conclusion. Like its original form, it does not tell the reader what is happening, but rather shows the reader what is happening, describing each crucial moment in the trail of events. In the interlude, the poet agrees with the reader to unfold the history – her story, that of

Kuyili, where the poet's thoughts flowed and overflowed like a river. And he begins, "Let me tell the story/ Not in prose but as a ballad/ In the form of poetry." This poem is like the traditional ballad slow in movement and emotionally evocative. But it has its own structure and unique style, divided into 15 Cantos, that narrate the events.

Velu Naachiar with her 'Udaiyal Regiment', the help of the Marudhu brothers and expectant help from Hyder Ali, enters the war with the British to reclaim her kingdom. Though her armies are well-trained, they face a lot of difficulties due to the advanced weapons used by the British army. Kuyili, on whom the queen laid her trust, formulates a strategy. She gathers information about women being allowed into the Sivaganga palace, for the festivals of the Goddesses - Durga, Lakshmi, and Saraswati- the threefold Divinity, 'celebrating femininity'. On the tenth day which earmarked the victory of the goddess over the evil forces of the dark, Kuyili leads, the soldier-women dressed as civilians, to successfully enter "the dragon's den." Like a swarm of bees, with swords, sickles and rifles hidden, unnoticed, they plunge to attack the British army. Taken by surprise, the British army charges them to be blown off with cannon balls.

Kuyili makes a supreme sacrifice dousing herself with oil and setting herself ablaze running like a fireball into the warehouse leaving the British army completely vulnerable. Her bravery and brilliance allow Velu Naachiar to fight with valour, beheading the Major and reclaiming her palace and kingdom. The narrative ends thus with Kuyili hailed as Durga and the Patron Saint of Sivaganga and compared to war heroines in the Epilogue and Prayer beseeching the readers to carry the story to distant lands. This short epic ballad by Vanavil K. Ravi sincerely does the role of harbinger to the valour of Kuyili.

Descriptions- Multisensory Experience

Through his narrative art of writing, the poet Ravi has created experiences for the reader that are deeper and expanding. In the end, the reader seems to be with the speaker beyond his words and own senses. The poem creates connections that create metaphors and similes, and patterns with words, through line breaks and placement of words. There is a keen sensitivity to the surrounding world, denoting multisensory experience. The following lines are evidence:

"Kuyil, kuyil, bring him back"
Kuyili pleads with folded hands
A flower is dropped by a tree
And on her palm it lands.
Does it make a statement
Of love, loud and clear?
A rifle-shot, somewhere near
Brings her back to now and here! (24)

The poet's connection with nature exudes in the lines, which describe the Udayal camp as busy, speaking in whispers. The reader can sense the intensity in, "The trees inhaled the fiery breath / Exhaled by those soldiers." When Udayal is beheaded, the poet writes, "The trees around lamented and/ Shed their leaves in respect." The Miltonic style of *Paradise Lost Book IX Line 782-4* – "Earth felt the wound; and Nature from her seat, Sighing through all her works, gave signs of woe, That all was lost" strikes in and the poet Ravi describes when Udayal was beheaded, "The sky was dark, a single star/ Like a little insect/ Peeped out from above/To have a look at that/ Ghastly scene, a blot on earth" (37). The rising of Kuyili to eternal abode gains a picturesque representation, with flames rising high, and the frenzied crowd murmuring "Kuyili, Kuyili". "They heard a cuckoo's call. / A Kite was seen circling above / The place where the warehouse was/ Suddenly there was rain, / To douse the fire or bless the lass."(78) These are but examples, for the myriad sensory revelations, that runs parallel to the narration.

Valorisation of Bravery and Intellectual Experience

The reader experiences valour, as he/ she becomes inspired since the poet Ravi addresses and upholds both individual and collective acts of bravery. In Canto 3 which depicts the murder in the Temple, the poet beautifully rationalises the transition of feelings – "Grief to pain, pain to anger/ Anger to reason! / Step by step, settled down/ The burning emotion." The boiling anger of the Maruthu brothers cools down and they listen to the queen when she vows to return to avenge the murder of the king. The reader's heart conjoins with Hyder Ali's admiration for Velu Naachiar, with her knowledge of languages, poetry, music, logic, and the science of warfare, "Astute diplomacy with /An unflinching dare! Hyder was astonished that A woman could speak of war! . . . 'This woman could go how far?' . . . She was not ordinary But born to rule a Nation" (40).

Repetition of Anthem – Experience of Freedom

The poet Ravi, uses repetition of the pledge- the anthem creating a rhythmic pattern of forceful utterance. The meaning and the feeling of patriotic fervour accrues intensely. The recurrence of rhythmic sounds all- wall, syllables, words and phrases – "freedom to all freedom to all" seems to be the most powerful feature of arousing the sensibility of the reader, making them join in the Udayal regiment. For the women reader, it rather induces a sense of liberation from all societal evils and patriarchal servitude. It occurs in segments 65, 66, 68, 109, and 130 at the end.

> Sparks of fire! Sparks of fire- in
> Everyone's heart…
> Freedom to all.
> Our flag will soon be flying high
> On the palace wall.
> Freedom to all Freedom to all!
> Freedom to one and all!" (47)

A collective call for freedom emanates from the cry of Kuyili, where all join her call. "Freedom means nothing if /It is not for all" (67) is impregnated with meaning. "Freedom to all Freedom to all", again is repeated and ends with "It is a divine call." (67) This repetition creates emphasis and a sense of urgency. The poet drives home the message within the poem and outside it creating the sensibility, that freedom is the essence of living. Here, the repeated call becomes a meaningful weapon, enabling the warriors to face the struggle with a full-blown war cry, reinforcing the emotional effect.

Poetic Experience to Universal Sensibility

Kuyili, the Dalit commander whose sacrifice remained an unsung tale now gains an expression of universal appeal. The sacrifice of this legendary woman has largely remained unacknowledged. Not many people in India know about Kuyili. Over glorification of values like non-violence overshadowed the values of sacrifice, loyalty, bravery, courage, justice, and dharma instilled by revolutionaries like Kuyili. So, the poet Ravi gives a clarion call, "I beseech all my readers/ And plead with folded hands-please carry forward this ballad-to/ All the distant lands. / Speak the glory of women/ Each and every one- Let/ Peace prevail on this earth- and /Angels bless from heaven." This quest will be kept alive with the reading

of "The Ballad of the Warrior Girl Kuyili, " as it revisits the poetic sensibility, every time it is read.

Works Cited

Dewey, John. *Art as Experience.* Penguin Putnam, New York, 1980.

Hirshfield, Jane. *Ten Windows: How Great Poems Transform the World.* Alfred A. Knopf, 2015.

Milton, John. *Paradise Lost Book IX.* London,New York :Penguin *Books*, 2000.

Ravi K. Vanavil. *The Ballad of the Warrior Girl Kuyili*. Nivethitha Pathipagam. Chennai. 2022.

Wordsworth, William. "Preface to the Second Edition of the Lyrical Ballads," *English*

Romantic Writers, 2nd edition. Harcourt: 1995.

8

MEMORY – ANATOMIZING THE CONSTRUCTION OF SELF-IDENTITY IN KWAYKE'S *THE THREE BOOKS OF SHAMA*

R. GURUNAGALAKSHMI,

Research Scholar, St. Xavier's college. (Autonomous), M.S. University, Tirunelveli.

&

DR. B. LAKSHMIKANTHAM,

Assistant Professor of English, St. Xavier's College, M.S. University, Tirunelveli.

Abstract:

Memory is the remembrance of the past and the intrinsic segment of an individual. In literary production, the concept of memory is reflected through the narrative representation of consciousness concerning space and time. Memory is emoted through literature in form of its representations in poetry, drama and fiction Memory studies are a fascinating trend in the contemporary global world which scoops out the mystery of memory as God's creation is always amazing to gaze at. The cosmopolitan world has globalised the physical landscapes thereby leading to the movement of men and power across nations. Ironically, the diaspora with the hope of entering the new land is alienated psychologically. Like the air blowing from a high to a low-pressure area, memory waves flow from the past to the present to fill the psychological emptiness of the new land. Memory is an emotional act of accessing and recalling the perception of the past. One such perceptionist is Benjamin Kwayke, a Ghanaian writer who has overcome the traumatic experience of the diaspora. This article focuses on the analysis of memory in constructing the identity of an individual by travelling through the fictional character Shama in *The Three Books of Shama* by Kwayke.

Keywords: individual identity, collective memory, individual memory and history.

1.1 Introduction

Memory studies is a prismatic term comprising multidisciplinary aspects of sociology, psychology, anthropology, history and so on."Halbwachs suggested that all individual memory was constructed within social structures and institutions. He claimed that individual private memory is understood only through a group context; these groups may include families, organizations, and nation-states" ("What is Collective memory?"). Memory gushes out from oneself spouting out through the socio-political frameworks of the individual. Memory is always emotional. Memory is the supreme vehicle of electrification of the pleasant or the horrific events of the past to the present enriching the cultural brands of society. The research paper tends to focus on

- What is the role-play of memory in identity formation?

- Does the collective memory articulate or confront the multicultural world?

The above-posed research proposals could be sought out by sampling Benjamin Kwayke's fictional character Shama. Kwayke is a contemporary Ghanaian writer who is in the current trend of channelizing the challenges in the multicultural era. The imperial world has brought about the transfer of men and materials across nations and boundaries. Thus, the migrated people in the new world hope for overall development to meet global needs. The psychological pressures in the new land are too heavy for the immigrants. "I tried to reach for the safe expedient surrogacy of memories of home rather than the hard inconveniences of physical encounters"(Kwayke 205). The diasporic individual possesses double consciousness, a sense of feeling of the past loaded with the heritage of the past and the attitude towards assimilating the cosmopolitan world. Floating on the memory wave, the individual escapes from the clutches of reality. Such a victim of the global village is the fictional character Shama. Shama moves from Butare to the USA. Throughout the book Kwayke picturises the struggles of the immigrants to anchor his identity in the present, embedded in the traumatic memory of the past, impacting her future. Kwayke also highlights the value of personal/ individual memory and collective/social memory in constituting the cultural memory as well as the cultural identity of an individual.

2.1 Individual memory Vs Collective memory

According to Halbawchs, the individual memory is "his remembrances within the framework of his personality, his personal life; he considers those of his own that he holds

in common with other people only in the aspect that interests him by distinguishing him from others and the collective memory is "as a group member, helping to evoke and maintain impersonal remembrances of interest to the group"(50). As per the views of Halbawchs, Collective memory is the memory of the past shared by a group and it is the representation of the past, socially and culturally. It is crucial to highlight that the individual's memory doesn't constitute collective memory. The narratives and traditions mould the identity of a particular social group. As individuals remember the events within the social structures they lived, the memory could be identified as collective memory. The collective memory relies on a particular group sharing the memories of the society preserved through individual memory. The individual possesses a framework of personal aspects and autobiographical elements mounted on his community and at the same time, he depends on his group of collective memory to recall, retain, relish and reconstruct his past and vice versa. Thus, individual memory and collective memory are interconnected and intertwisted.

In this sense, collective memory completely differs from historical memory. History is the record of facts and events. In a view, history is the preservative of the past but it slightly varies from aspects of memory. Experiencing gives an ultimate feel rather than narrating, such an act is memory and history. An emotional brick fills the gap in explaining collective memory whereas neutral and unbiased are the outcomes of history. "History is typically reflective, treating museum as forum whereas collective memory treats museum as temple" (Werstch 127)). From the above statement, it is clear that history is objective and doesn't have any specific perspectives. On the other hand, collective memory has the perspectives of the individuals of the societies which could be explained as subjective. In short, history is recorded, and memory is shared thus exposing the emotional tie-up within the community recollecting the past and giving the sense of belonging to the future generation but history just gives the empirical data to the future. Kwayke points out through his character Shama reading Jojo's words" The indicia so evident – an accent that betrays otherness; mannerisms that often testify to otherness, or even when careful practice suppressed these, the undeniable history that shadows everyone, no matter how far he or she goes" (205)

2.2 Traumatic Memory of the Diaspora

When detailing remembering, forgetting is an essential topic to deal with as both are elements of cognition. In the narration, the memories are included and the forgotten is the excluded part of the political and sociocultural activities of a nation. The memory can be either filled with the pleasant glory of their past or sometimes filled with the haunting

memories of the past. So, to assimilate into the hosting world of dejections and alienations, the migrants have to recollect their past to escape into the world away from reality. But when the memory is traumatic, the migrant is caught up in the depth of unconscious suffering throughout their lifetime. In such a case the diasporic people suffer internal conflicts to affix themselves in the host land as they face challenges internally and externally. The mutilated identity of the immigrants floats with the waves of the ethnic collective memories. Kwayke's protagonist Shama has a traumatic experience in the past. She has traces of fatal rape and glimpses of death in the genocide in Butare, her native land. "anger at myself for being so weak, for allowing the prejudices of the past to continue to shadow me and so easily overcome me and haunt me" (Kwayke 149). Her mental agony of the past disturbs her now and then and her past personal life and hinders her growth in the present.

3.1 Cultural memory and social memory

Cultural memory is a collaboration of social memory and collective memory. In reshaping and restructuring identity formation, a memory of the past blends with the consequences of the contemporary cultural world. Cultural memory is manipulated through two different concepts which are subjective and objective. The former is subjective because it is based on the patterns of beliefs in an individual's mind constructing the culture. Objective represents the cultural artefacts which are objectified:

> We are what we remember must be complemented by the phrase we are what we belong to, since remembering and belonging are so closely interconnected. In this respect, a person may be defined as the juncture of two dimensions: the social dimension and the dimension of time. Our memory enables us to orient ourselves in both the temporal and the social dimension, to belong in the broadest sense, to form relations with others. Memory as a means of orientation has to be understood as a faculty of remembering and of forgetting. Those who remember everything are unable to orient themselves in time and society in the same way as those who notice everything are unable to orient themselves in space. Orientation requires selection. The function of memory is orientation, not the storage and reproduction of true and objective representations of the past. (Assmann 68)

3.2 The role of artefacts in identity formation as mere objects and expressions.

Right from the evolution of species, human beings began to inherit either orally or through artefacts, generating their memory and cultures. The artefacts undergo aesthetic

transmission in course of time but the function of the artefacts remains the same. Thus, the cultural artefacts act as a memorization tool in stabilizing, producing and transmitting the core and cultural context of the society. In short, it is a mnemonic device to chant and orient collective memory. "Homesickness is such a hard thing, she said as she held me. Strong connection, this, but scarcely enough to ease the pressures of the past"(Kwayke 146).

Language is still another important key feature in creating the identity of an individual since language is the cultural manifestation promoting communication as well as the bondage of society. "I endured the usual questions and comments I got when I was introduced as a foreign student – culture shock? … Notice your accent"(Kwayke 147). Language, accent, and pronunciation play a crucial role in fixing the identity of an individual. "That memory and identity are closely linked on the individual level is a commonplace that goes back at least to John Locke…., but that identities have to be constructed and reconstructed by acts of memory, by remembering who one was and by setting this past Self in relation to the present Self" (Eryll and Nunning 6).

To render the stabilization of the prosaic tradition, the memory is formalized in the literary or any recorded form as human memory erodes evasively in course of time. Kwayke explains "I was away from Rwanda, I realised that I could learn to love this new place, but that there were aspects of it that, despite the teeming populations, remained so impersonal it could never even approximate the casual warmth of Butare that I have taken for granted"(144). *The Three books of Shama* differ in sense from other diasporic fiction in that the protagonist suffers traumatic memories already shattered in the homeland and further the memories and traces of the home deconstruct the identity of the protagonist in the host land. The character Jojo emotionally gets alienated in America even though he gets his citizenship he feels "I thought of the alienation, .., but also internal isolation from self, like a gradual erosion of layers of your core until some day you wake up and it's too late and you are caught in a strange realm of foreign – familiarity…. Did someone say Check? Trapped" (Kwayke 201).

4.1 Research findings

The identity of an individual has a strong base in collective and cultural memory. When external factors urge and force the individual at a certain point, memories start recalling the past, regretting or celebrating the present. Memory and its narration bind the society of the past and also with the present scenario of the community forming semiotics to the transgeneration. The past remains an inseparable segment of the present. Memory is the

cultural manifestations of the past, figures out the identity of the individual by relating the changes underlying the questions who am I? and who was I? So the struggle for establishing one's own identity in the multicultural world has a direct connection with the conflicts and the memory of the past which is the canon for the transgeneration to understand and tie cultural bondage with their roots.

5.1 Conclusion:

The umbilicus of memory conjoins the diasporas with their roots. Umbilicus, memory is the life knot of the human being since it has a deep connection with their motherland. Human is the only being on the earth to think, speak and live socially. His creation is always a mystery to deal with, especially his internal soul and his heart. No scientific instrument can detect exactly what runs in the human mind, only the creator knows. If the current scenario sways the conceptions and memory of the past, the traditional aspects would be desiccated from the minds of the present and the future leaving no traces of the roots. Memory is the mental power of an individual to enchant his livelihood and speculates his traditions and his cultural context across nations and generations. So memory is the base of the superpower structure upon which the identity of an individual can be well mounted as a light house to enlight the way of the future saplings.

Works Cited

Assmann, Jan. "Form as a Mnemonic Device: Cultural Texts and Cultural Memory." http://archiv.ub.uni-heidelberg.de/propylaeumdok/1829/1/ Assmann_Form_as_a_mnemonic_device_2006.pdf. Accessed 27 February 2023.

Boyer, Pascal, and James V. Wertsch. *Memory in Mind and Culture*. Cambridge UP, 2009.

Erll, Astrid, and Ansgar Nünning. *Cultural Memory Studies: An International and Interdisciplinary Handbook*. Walter de Gruyter, 2010.

Halbwachs, Maurice. *On Collective Memory*. University of Chicago Press, 1992.

Kwakye, Benjamin. *The Three Books of Shama*. Cissus World Press, 2016.

"What is collective memory?*Memorial Worlds*", https://memorialworlds.com/what-is-collective-memory/ Accessed 12 February 2023.

9

ACQUIRED MIMICRY IN COLSON WHITEHEAD'S *APEX HIDES THE HURT*: A DISCOURSE

R. GIBBSON HENRY

Research Scholar (Reg. No. 22211284011012)

Department of English, St. Xavier's College (Autonomous)

Affiliated to Manonmaniam Sundaranar University

Abishekapatti, Tirunelveli-627012, Tamil Nadu, India.

&

DR. R. PRINCEE

Assistant Professor, (Supervisor) Department of English,

St. Xavier's College. (Autonomous), Palayamkottai

Abstract

This paper compares two African American characters in the novel, *Apex hides the hurt*. They both mimic the white culture for economic prosperity. Though one of them relishes wealth, the other character is imbued with guilt and tries to find a remedy. The paper uses the post-colonial concept of Mimicry postulated by Homi K Bhabha in his essay, "Of Mimicry and Man – The Ambivalence of Colonial Discourse" to explain the difference in perception between the two colonized subjects who choose mimicry as a relief. The driving factor of mimicry is their desire to become white. This paper attempts to bring out the alienation felt by the protagonist as a result of wearing a white mask to ascend in the hierarchy of class structure.

Keywords: Mimicry, African Americans, White mask, Guilt, Alienation

Mimicry results from the acceptance of a superior culture or lifestyle. This inevitably causes one to view their culture as inferior. Mimicry is the adoption of a dominant culture's

practices. The subaltern who mimics embraces the foreign lifestyle, behaviour, manner, language, ideas and worldview. The paper focuses on the meaning given by Homi K Bhabha for the term "Mimicry" in his essay "Of Mimicry and Man – The Ambivalence of Colonial Discourse" which was later published in his book, *The Location of Culture*. Patricia Waugh opines that the people mimic "to remake themselves in the image of the European, to become at once secondary to the colonizer, and also (necessarily) other to what they were before" (Waugh 356). Mimicry leads the ones who practice it to view their people as the other. This impact of mimicry on African American society is represented effectively in Colson Whitehead's *Apex Hides the Hurt*.

Before human civilization, mimicry existed as a natural phenomenon. Animals mimicked the environment to camouflage themselves for survival. Humans learnt to embrace nature and many of their innovations were greatly aided by mimicry. Learning from animals, humans have acquired mimicry. So mimicry is not altogether a negative word. In the postcolonial sense, Fanon also has written about the colonized subjects copying the colonizer's language and lifestyle in his work *Black Skin, White Masks*. He commented, "The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards" (Fanon 9). But this act of mimicry only causes alienation. Because the black man who adopts the white man's culture as a means to become white distances himself from his own culture. The colonizer will never accept this mimic man as his equivalent since mimicry cannot result in immaculate replication of the dominant culture. Homi Bhabha talks about this exact situation when he writes, "colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite" (Bhabha 122). The person who imitates is not accepted by both cultures. He becomes too white to be accepted by black people and too black to be accepted by white people. As a result, the person resorts to seclusion and isolation.

This research article strives to accurately depict the mimicry performed by two characters in Colson Whitehead's third novel *Apex hides the hurt*. Colson Whitehead is a black American author. He has many accolades to his name including the winner of two Pulitzer prizes for his novels *The Underground Railroad* and *The Nickel Boys*. He has written eight novels in total. *Apex hides the hurt* records of the experiences of an unnamed nomenclature consultant whose help is sought after by his old company. Unlike his usual task of coming up with names for products, this time he is asked to rename a town. The town was originally founded by freed black slaves.

Regina Goode is the first black mayor of the town of Winthrop. The town council constitutes of three members Albie Winthrop, Lucky and Regina. Each one of them sends a welcome gift to the protagonist when he first arrives in the town. The gifts are symbolic of their nature and worldview. Albie Winthrop and Lucky stand as symbols of Capitalism and Modernization. They can be understood as the counterparts of modern colonialism. Regina mimics the dominant culture of her time which is an elite culture of the wealthy ruling class. She sends an expensive bottle of port. She makes it clear that she is a high-class woman. This shows what she values in her life. She is described as wearing classy pants. The consultant comments on her looks, "The woman wore a light blue pantsuit and smart black shoes. She smiled to the bartender and approached in dignified business strides" (Whitehead 15). Her use of perfume and the way she carried herself not only evokes the image of a self-confident woman but also a person who has internalized the manners of the whites.

The founders of the town were freed slaves. It suggests that they were previously under the subjugation of the colonizers. It was originally named Freedom. Abraham Goode and Field were the old leaders. After Winthrop stopped by and built the barbed wire factory, he became influential. He wanted to change the town's name. Regina is a descendent of Goode. She knows the real history and what happened on the day of voting the town's name change. Regina is completely aware of the fact that Goode had taken property and money and several street signs as bribes in exchange for hiding the real history. She admits this in the line, "I don't know what Winthrop promised him. Property? Money?" (Whitehead 205). Goode in the hopes of becoming white has relinquished loyalty to his people. Fanon states "When I observed in my introduction that, historically, inferiority has been felt economically, I was hardly mistaken" (Fanon 29). This is especially true in the case of Abraham Goode. To him, economic prosperity will make him and his family accepted by the whites. Knowing all this, Regina, without any concern for the misdeeds of her ancestor, persuades him to bring back the old name given by Goode. This act explains Regina's true nature. She is concerned only about materialistic values. By bringing back the name given by her ancestor, she wishes to establish her celebrity status long-lasting. Winthrop wanted to place his name on every part of the town. By mimicking him, Regina to has a street named after her in the black part of the town. This act of Regina is in direct compliance with the notion of mimicry proposed by Homi K Bhabha. The novel records the description of her street:

They rounded a corner and the homes grew more modest and modern, ranch houses with the occasional two-story wood frame thrown in. "This is still mostly a black part of Winthrop, but a lot of the new people are moving up Reginald Street. Especially lately." He looked at the SUVs and Volvos in the driveways**.** (126)

The modern and sophisticated houses, the expensive Volvos and the SUV are the things that Regina owns by giving up her real identity and embracing the want to belong to the white culture. And she is treated like a celebrity in the town. She is respected for her wealth which puts her higher up in the hierarchy of the class system. This proves what Fanon stated boldly when he said, "it is understood that one is white above a certain financial level" (Fanon 29). For this very reason, that is, because of her economic reality she enjoys privileges and doesn't feel any sort of guilt, unlike the protagonist.

When examining the character of the protagonist who is an expert in coming up with names for products, one can find that though he performs well and earns a lot of money he is guilt-ridden by something. Historically when a country colonizes or asserts its dominance over another country and conquers its lands, the name of the place is changed without any regard for the history of the people who were living there. When the British Empire established New England colonies in America, the colonies were named after the rulers of that time. The following states of America can be taken as examples, An article titled "Colonial America for kids" on the *Ducksters* website records that North Carolina and South Carolina were named after King Charles I, Virginia was named after the Virgin Queen Elizabeth, and Georgia was named after King George II. Similarly, the nomenclature consultant gives names that do not reveal the underlying truth. He gives names that will aid in the branding and make the company more sales. He performs mimicry professionally because his job demands him to. He comes up with attractive names that serve the capitalistic vision of entrepreneurs. Pramod K Nayar asserts that through mimicry "the colonized subjects hoped, would gain them some advantage from the Empire" (Nayar 104). Though the postcolonial world has replaced colonialism with capitalism and modernization, the concept of mimicry can be applied to the present dominant culture which is branding. He thinks that the names he produces are a facade that conceals the real nature of the product. They are merely masks that like the bandage, Apex can be used only to cover the hurt. It is a kind of deception. This is why even in his teambuilding retreat; he isolates himself from his colleagues. He refuses to take part in parties and wanders alone into the woods.

At one point in the narrative, the protagonist is invited to an awards ceremony for top performers in his company. He got the wind that his name is on the list. In the ceremony, he looks beyond a person's name and sees their nature. Inside his mind, he names them according to their actions. The following quotation proves this, "He imagined that all of them had their true names written on their name tags. That would be something. That would be honest, he whispered to himself. LIAR. BED WETTER" (Whitehead 170). He calls his girlfriend Bridget a 'whore' when she smiles for other men's compliments. He gives himself the name 'fugitive' as he does not dare to face the truth, which is represented by his hesitation to open the bandage on his wounded toe. He had been living under a fake name like most low-quality products under smart branding.

He has an epiphany in the final chapter of the novel. The realization is that throughout his job as a nomenclature consultant, he had been mimicking the colonizer's practice of giving misleading names that hide the true nature and history of whatever is named. The guilt felt by the protagonist for the times he worked giving unreal names and when he thought New Prospera would make a great name is a consequence of what Lois Tyson says about mimicry, "the shame experienced by colonized individuals concerning their own culture, which they were programmed to see as inferior" (Tyson 421). All these are symbolically represented in the novel through his amputation of a toe, which was decayed because he had refused to face the wound by covering it with Apex bandages for so long. The use of Apex bandages represents the adaptation of white culture and the wounded toe of the protagonist stands as a symbol for the repressed African American history. After the misfortune of cutting off his wounded toe, he quit his job never committing this act of mimicry and alienated himself from his girlfriend Bridget, his boss, and his colleagues. He even planned to live as a hermit in the caves. The following quotation explains his desire to alienate himself from society and live like a recluse, "If he'd planned it correctly, he would have been in a hermit cave in the mountains, two days' trek from civilization, or in a cabin on the shore of a polluted lake" (Whitehead 6). After he was called again, he resolved to give names no more than serve as mere masks but to give names that put the truth.

The conclusion that can be drawn is that both Regina and the nomenclature consultant perform mimicry in different ways. Regina imitates the whites through her dressing, business walks and most prominently through her luxurious lifestyle and naming the streets after her. She enjoys the privileges and doesn't feel any remorse for them. The protagonist, on the other hand, is overcome with guilt. As a result, he alienates himself from the crowd that follows the dominant culture of their time without critical thinking. He eventually realizes that

branding products with false names are equivalent to the colonizer's practice of changing a place's name without respect for the people and their past. From this study, it is identified that both characters have assimilated the ideology of white colonizers in their personal, professional, social and cultural aspects of life. They have conditioned themselves to acquire mimicry and as a result, they have lost their unique identity.

Works Cited

Whitehead, Colson. *Apex Hides the Hurt*. Fleet, 2018.

Bhabha, Homi K. *The Location of Culture*. Routledge, 2012.

"Colonial America for Kids: The Thirteen Colonies." *Ducksters*, www.ducksters.com/ history/colonial_america/thirteen_colonies.php#:~:text=Maryland%20(1633) %20%2D%20 George%20and,and%20the%20New%20Sweden%20Company. Accessed 3 Mar. 2023.

Fanon, Frantz. *Black Skin White Masks*. Pluto Press, 1986

Nayar, Pramod K. *The Postcolonial Studies Dictionary*. John Wiley and Sons, 2015.

Tyson, Lois. *Critical Theory Today: A User-Friendly Guide*. Routledge, 2012.

Waugh, Patricia. *Literary Theory and Criticism: An Oxford Guide*. 1st ed., Oxford UP, 2006.

10

IHISTORIOGRAPHIC METAFICTIONAL ELEMENTS IN BADAMI'S *CAN YOU HEAR THE NIGHTBIRD CALL?*

ANITA CAROLINE T

Assistant Professor, Research Department of English

The American College, Madurai

ABSTRACT

This article aims to establish the interplay between history and fiction in the novel *Can You Hear the Nightbird Call?* by Anita Rau Badami. Elements of historiographic metafiction are identified in the novel where the present and the past intertwine in the lives of immigrant Sikhs subjected to partition woes. Linda Hutcheon's theory of historiographic metafiction is majorly used to analyse and explore the history depicted in the novel.

Key Words

Historiographic metafiction, partition, history, immigrants, Sikhs

Introduction

Anita Rau Badami is an Indo-Canadian novelist whose four novels are critically acclaimed novels for their realistic depiction of Indian families, strong women in Indian households and the very essence of India. The major plot of the novel is woven around Sharanjeet Kaur called Bibi- ji, a Sikh who is settled in Canada. Badami has used major historical events linked with India like Partition, the Komagata Maru ship incident, the anti-Sikh riots which followed the death of Indira Gandhi and the bombing of Air India flight 182 in Canada. All the historical events used by the author in the novel revolve around the lives of Sikhs.

Discussion

This study in *Can You Hear the Nightbird Call?* upholds history and fiction, relies on intertextuality and exhibits the historiographic metafictional elements in the novel. The novel discusses the impact of a few select historical events on a particular Indian community and uncovers the violence behind the silent melancholy in the hearts and minds of the people who were directly and indirectly affected by the said incidents. Using the theoretical awareness of history and fiction as human constructs, the real and imagined facts of the historical past displayed in the novel are explored.

The fusion mixing fiction with historical inputs is an art of construction which reinvents and gives a new shape to subjective ideology. History lays claims on telling the truth yet contemporary readers are aware of the mixture of fictiveness and reality in history. Hence, there is no one truth but the multiplicity of truths and the consensus of different texts will lead the reader to the history which is closer to the truth. A literary work with elements of historiographical metafiction strays between a balance of research and creativity. The plot usually has real people, and real events camouflaged with fictional characters and fictional elements. Through combining real and fictional events, the author chooses to throw light on major issues and the impact created by them. Historiographic metafiction extracts meticulousness and detailed research on the part of the author to assert that fiction always contains history.

Linda Hutcheon who coined the term Historiographic Metafiction in an essay "Beginning to theorize the postmodernism" in 1987, explains that this theory domains fiction, history and theory. Historiographic Metafiction thus is a literary trend with metafiction and historical events. 'Subversion' is employed in this method to expose suppressed histories and allow the redefinition of reality and truth. Also, this theory rejects the projection of present beliefs and standards onto the past and argues that the distinctive ideas and particularity of the individual's past plays a more important role. (Hutcheon)

Badami has intended to portray murky incidents from Sikhs history and display how it has affected the present lives. All other aspects and themes in the novel, rely on the main idea- History. Badami has carefully picked up incidents which are directly and indirectly related to the Sikh community which expose the vulgarity of humans over humans. These metafictional elements explore the relationship between literature and reality, and life and art. The epistolary writing in certain parts of the novel, relates to the reality of partition-torn India, with details about gruesome killings, lost land and lost identity.

In the Komagata Maru incident, the victim is Harjot Singh, Bibi-ji's father who wanted to go abroad in search of wealth. The Japanese ship *Komagata Maru*, carrying several passengers like him on the lookout for good jobs, was forced to retreat from the shores of Canada. Of the 340 Sikhs, many on board were shot dead, and others who were lucky to live, had this act of humiliation pinned to their hearts for the rest of their lives. The *Komagata Maru* incident is a historical marker in which the majority of victims were Sikhs from India.

Secondly, Badami discusses the partition of the country. The pitiable victim of partition in the novel is Nirmaljeet Kaur; Nimmo's father, mother and two brothers face violent deaths in the communal riots that happened during India's partition. Nimmo carries the wound fresh in her heart and her tragic childhood makes her a frightened woman for the rest of her life. "Her fear was a monstrous, silent thing that often woke her, sweating and shaking, from troubled sleep. It made her suspicious of everyone…every single one of them was a threat to her security, her peace of mind." (*Nightbird* 158-159).

Partition became "...not the celebration of nationality but the negation of humanity, religion and morality." (Agarwal, Beena 117). Problems in sharing territories between the two newly formed nations, India and Pakistan, built anger and hatred everywhere. Muslims, Sikhs and Hindus fight with each other, there is so much blood lost the author rightly says, "...hate is like an infectious disease, it can become a plague very soon if something is not done to stop it."(*Nightbird* 50). Badami presents a gruesome picture of post-independent India:

> Entire villages-Hindu, Muslim and Sikh-had been burned to the ground. Women had been killed by their men to preserve their honour, for it was feared that if they remain alive they might be abducted or raped. Trains loaded with dead bodies came and went across the newly established border, and ten million people lost their homes, their families, communities and memories. (*Nightbird* 51)

The third historical incident in the novel is the storming of The Golden Temple in Amritsar by the Indian military troops under the orders of the then prime minister Indira Gandhi. Mrs Gandhi is disliked for many reasons by the Sikhs: for creating Haryana out of Punjab, for planning to give Chandigarh for Haryana, and for giving away Punjab's river water to Rajasthan. The desecration of the Golden Temple makes the Sikhs wild with

anger, it was "A knife in the heart. A dagger in the back. An insult. An outrage. Shock, then anger, spread across the world like acid, burning into the soul of every Sikh....Their most holy place had been desecrated by the Indian government....Pilgrims had been killed....Humiliation, indignity, death." (*Nightbird* 335).

The next historical event is the anti-Sikh riots that broke out following the death of Indira Gandhi in 1984, the government had no control over the cold blood murders, destruction of Sikh households, and burning alive of Sikhs. "You can lose everything in one single day, your past, your present and your future." (*Nightbird* 350), says Nimmo. Hunted down by their neighbours and friends, no place is safe for the Sikhs anymore, because they could not disappear or camouflage themselves without sacrificing a part of who they are, and it would be sacrilegious for them to part with their hair and beard. In Nimmo's family, Kamal who was locked in a cupboard is set to fire, Pappu who was hiding in a friend's house was dragged out to the streets and set on fire and Satpal is cornered, undignified and burnt alive, "The heat burned his eyes and his last thought was that he could not even weep." (*Nightbird* 371). The cold blood murders, the suddenness of death, and police harassments make life miserable for Sikhs in Punjab and people start fleeing the place for safety purposes.

The last event Badami describes is the bombing of Air India flight 182. Badami talks about the continuance of evil, the adverse effects of violence on ethnic communities and how Sikhs in Canada revenge on the injustices meted out to people of their community in India. After conforming that it carried the majority of Hindu passengers, some Sikh extremists plant a bomb in a flight bound for India from Canada. The flight is shredded to pieces in mid-air along the coast of Ireland. The explosion killed more than 329 people. This extremist act highlights the inconsiderate nature of humans for each other.

Badami uses a lot of historical and political references in the novel to bring in verisimilitude. Many immigrants let the political matters of their country affect their relationships. For instance, the 1962 Chinese invasion makes the Indian immigrants avoid Mrs. Wu's vegetable shop; the 1965 Indo-Pakistan war makes Hafeez and Ali Bhai sit separately from the Indian regulars at the Junction and when Pa-ji begins to support the Indian side, they stop visiting the Junction for a few months. They often discuss the recent war between India and Pakistan and carry on the anger, resentment and suffering just like their countrymen.

Summation

     Can You Hear the Nightbird Call? contains past historical events which are authentic and well-documented. The time in historical documentation of the events portrayed in the novel matches Badami's fictitious representation of them in the novel. The novel also portrays the social and mental trauma that characters had to endure as an effect of the said events. The new border lines that are drawn, the murders, harassment, violence, police brutality, political selfishness, economic stress and societal oppression are still remembered as a bitter truth by the Sikh community. The victims of the actual events and the fictitious family in the novel, experience the fear of violence and suffer trauma. Thus, it can be concluded that the novel explores the extra-ordinary tragedy experienced by ordinary lives.

     Badami as a novelist has successfully intertwined history with a story and the author can bring out the impact of history over memory and emotion. History depicted by objective truth and fiction depicted by imagination complements each other in the novel. This study lays its importance in prospecting the true events and their impact in reality. The novel does provide an interesting and informative read about India's past, particularly that of the Sikh community.

WORKS CITED:

Agarwal, Beena. "Partition and the Predicament of Sikh Minority in Anita Rau Badami's *Can You Hear the Nightbird Call?." The Commonwealth Review*, vol. no.19.2, 2000, pp. 111-119.

Badami, Anita Rau. *Can You Hear the Nightbird Call?*. Penguin Books, 2006.

Hutcheon, Linda. "Beginning to theorize postmodernism." *Textual Practice*. vol. 1, no. 1, 1987, pp. 10-31. tandfonline, doi:10.1080/ 09502368708582005. Accessed 24 April 2022.

Kaur, Rajender. "Anita Rau Badami. *Can You Hear the Nightbird Call?*". *South Asian   Review*. vol.28, no.1, June/July 2007, p 280.

——. "Masking History, Tracing Diasporic Sikh Subnationalism And Subjectivity in Anita Rau Badami's *Can You Hear the Nightbird Call?." SouthAsian Review.* vol. 30, no. 4, Dec 2009, pp. 89-95.

11

THE ANDROMEDA STRAIN: THE NEW FRONTIER FOR PANDEMIOLOGICAL LITERATURE

RAMASUNDARI.K
III BA English SF
Sarah Tucker College (Autonomous) Tirunelveli
Email id: rsaishu2511@gmail.com

Abstract: "*The Andromeda Strain*" *by Michael Crichton is a popular novel in the genre of Pandemic literature and explores the drifts of a virus outbreak. The paper aims to investigate the implications of human hubris in playing with forces beyond our control. It draws a comparison between COVID-19 Virus and the Andromeda Strain. The paper addresses the need for safety measures and contingency planning and describes the potential consequences of human intervention in the natural world.*

Keywords: Pandemic literature, COVID-19, Science Fiction, Postmodernism, Technology, Virus, Human intervention.

The COVID-19 pandemic has affected every aspect of our lives, including the world of literature. Pandemic literature has emerged as a new genre, reflecting the impact of the pandemic on individuals, societies, and cultures. Pandemic literature refers to literary works that are created in response to the COVID-19 pandemic. This includes novels, short stories, poetry, memoirs, and essays that deal with the pandemic and its impact on individuals, communities, and societies. It reflects the lived experiences of people during the pandemic and explores the themes of isolation, fear, loss, and hope. The pandemic has led to social isolation, quarantine, and lockdowns. The fear of getting infected, the fear of losing loved ones, and the fear of uncertainty are common themes in pandemic literature.

Despite the challenges and uncertainties, pandemic literature also reflects the resilience and hope of people during the pandemic.

Pandemic literature is significant for several reasons. Firstly, it provides a record of the pandemic and its impact on individuals and societies. It captures the experiences of people during the pandemic and helps us to understand the emotional and psychological impact of the pandemic. Secondly, pandemic literature is a form of cultural expression that reflects the responses of different cultures and communities to the pandemic. It can help to create empathy and understanding between cultures and communities, and it can also promote healing and resilience. Finally, pandemic literature is a form of resistance against the pandemic. It helps individuals to make sense of their experiences and to find meaning and purpose during the pandemic. It provides a record of the pandemic, reflects cultural responses to the pandemic, and helps individuals to make sense of their experiences. Pandemic literature is a testament to the human spirit and a reminder of our resilience in the face of adversity.

Some of the notable writers of pandemic literature include - Albert Camus, the author of the most famous work, *The Plague* which tells the story of a small town in Algeria that is struck by a deadly epidemic, Emily Mandel, whose novel *Station Eleven* follows a group of actors and musicians who travel the post-apocalyptic North American landscape after a devastating flu pandemic and Colson Whitehead, whose novel *Zone One* is set in Manhattan after a plague has decimated the population and follows a survivor who is part of a team tasked with clearing out infected areas.

The Andromeda Strain is a classic science-fiction novel written by Michael Crichton and published in 1969. The novel is a techno-thriller that explores the concept of extra-terrestrial life and the potential dangers that could arise if humans come into contact with it. The novel's scientific accuracy, fast-paced plot, and exploration of important themes make it a thrilling and thought-provoking read. It explores the possibility of a deadly virus originating from space and infecting a small town in the United States. The story follows a team of scientists tasked with investigating and containing the outbreak before it can spread and cause a global pandemic.

The novel is set in the year 1966 and tells the story of a group of scientists who investigate a deadly extra-terrestrial microorganism that causes a deadly outbreak in a small town in Arizona. During the 1960s, there was a growing interest in space exploration and the possibility of life on other planets. The United States had already sent several manned missions to space, and the space race with the Soviet Union was at its peak. The fear of an

extra-terrestrial threat was also fuelled by the Cold War, with concerns about the potential of biological warfare.

Crichton, who was a medical student at the time, was inspired to write *The Andromeda Strain* after reading a government report on the effects of a nuclear blast on the population. He became interested in the potential of a biological agent as a weapon and decided to explore the concept further in his novel. The novel was a commercial success and helped establish Crichton as a leading figure in the techno-thriller genre. It was also adapted into a successful film in 1971 and a miniseries in 2008.

The plot begins when a military satellite, which was designed to collect microorganisms from space, crashes into a small town called Piedmont in Arizona. The only survivors of the incident are an old man and an infant. The government then sets up a top-secret project to study the virus and find a cure before it spreads to the rest of the population. The project is led by five scientists who are locked in a high-tech underground lab in Nevada. The scientists led by Dr. Jeremy Stone is then dispatched to the town to investigate the incident and retrieve the satellite. The team of scientists includes Dr. Jeremy Stone, a microbiologist, Dr. Charles Burton, a pathologist, Dr. Peter Leavitt, a biologist, and Dr. Mark Hall, a surgeon. They set up a top-secret laboratory in an underground facility called Wildfire, which is designed to contain the virus and study it. The scientists soon discover that the microbe collected by the satellite, which they name "Andromeda" is deadly and highly virulent. The virus is unlike anything the scientists have ever seen before. It can rapidly mutate and adapt to its environment, making it almost impossible to control. The team works tirelessly to find a cure for the virus. They race against time to find a way to contain the microbe and prevent it from spreading to the rest of the world. The scientists face numerous challenges, including the high mortality rate of their team members due to exposure to Andromeda and the difficulty of isolating and studying the microbe.

As they work to contain the virus, the scientists also face several ethical dilemmas. They are forced to decide whether to sacrifice the lives of a small town to prevent the virus from spreading or to risk the lives of millions by allowing it to escape. In the end, the scientists can find a cure for the Andromeda Strain, but not before several members of the team are killed. The novel ends with the team's successful containment of the virus and a sense of relief that humanity has been saved from the brink of disaster.

One of the key themes of the novel is the consequences of human intervention in the natural world. The Andromeda virus is presented as a potential consequence of human

exploration and colonization of space, and the novel raises important questions about the ethical implications of such exploration. It also touches upon the theme of human fragility and our vulnerability to the unknown. Crichton reminds readers that we are not invincible and that our actions can have unintended consequences. He urges us to approach scientific progress with caution and to consider the potential consequences of our actions. Other themes include the consequences of scientific discovery, the dangers of extra-terrestrial life, the potential of biological weapons, and the limitations of science. The themes explored in the novel continue to resonate with readers today. Through its vivid and realistic portrayal of a viral outbreak, the novel offers a cautionary tale about the importance of scientific research and the need for caution in the pursuit of scientific progress.

The Andromeda Strain portrays technology as a double-edged sword, capable of both benefiting and harming humanity. The military satellite that crashes and releases the Andromeda strain is an example of how technology can lead to unintended consequences. The novel explores the consequences of human curiosity and the dangers of exploring the unknown. The scientists are driven by their curiosity to understand the Andromeda strain, but their actions have unintended consequences. It suggests that human knowledge is limited, and there are some things that we cannot fully understand or control. *The Andromeda strain* is a reminder that there are still mysteries in the universe that we have yet to uncover. It emphasizes the importance of collaboration and teamwork in solving complex problems. The scientists must work together to understand the Andromeda strain and find a cure, and their success depends on their ability to work as a team. It underscores the fragility of life and the ease with which it can be threatened. The novel raises important questions about the role of technology, the limits of human knowledge, and the consequences of our actions.

The Andromeda Strain by Michael Crichton can be considered pandemic literature due to its exploration of the scientific, societal, and political implications of a deadly virus outbreak. There are several elements of the novel that makes it pandemic literature. First, the virus in the novel is highly contagious and deadly, causing a range of symptoms that rapidly escalate to a fatal outcome. This is a characteristic shared by many real-world pandemics, such as the Spanish flu, HIV/AIDS, and COVID-19. Second, the novel explores the societal and political implications of a pandemic outbreak, including the challenges of coordinating a response and the potential for panic and social unrest. It highlights the importance of effective communication, data analysis, and scientific collaboration in mitigating the spread of a pandemic, and the dangers of misinformation and lack of preparedness. Third, the novel raises questions about the role of science and technology in combating

pandemics. The team of scientists in the novel use cutting-edge technology and techniques to identify and analyse the virus, including computer modelling and electron microscopy. However, they also face limitations and unexpected challenges, such as the difficulty of obtaining timely and accurate data, and the need to balance the ethical considerations of experimentation with the urgency of finding a cure.

The Andromeda Strain by Michael Crichton can be analysed using various literary theories, including science fiction, postmodernism, and ecological criticism. *The Andromeda Strain* is a classic example of science fiction, a genre that explores the potential consequences of scientific and technological advancements. In the novel, Crichton imagines a scenario where a deadly extra-terrestrial microorganism threatens to wipe out all life on Earth. The story explores the consequences of human hubris in playing with forces beyond our control, and the attempts of scientists to contain and understand the threat.

The Andromeda Strain can also be analysed through the lens of postmodernism, a literary movement that emerged in the late 20th century. Postmodernism challenges the idea of a single, objective truth and instead highlights the subjective nature of reality. The novel is characterized by a fragmented narrative structure, with multiple points of view and conflicting perspectives. This reflects the postmodern idea that there is no single, unified version of reality, but rather multiple interpretations that depend on the individual's experience and context.

The Andromeda Strain also lends itself to ecological criticism, which explores the relationship between humans and the natural world. In the novel, the microorganism represents a threat to the delicate balance of the ecosystem, and its introduction into the environment highlights the consequences of human intervention. Crichton portrays the scientists as heroes who attempt to control the damage caused by the microorganism but also highlights the potential dangers of scientific exploration and the hubris of humanity in believing we can control the natural world.

The title "*The Andromeda Strain*" refers to a deadly extra-terrestrial microbe that is the central focus of Michael Crichton's 1969 science-fiction thriller novel. The title is significant because it immediately captures the attention of the reader and creates a sense of mystery and urgency Andromeda is a galaxy located 2.5 million light-years away from Earth, which suggests that the microbe is of extra-terrestrial origin. The term "strain" refers to a specific type of microbe or virus. By combining these two words, the title creates a sense of fear and intrigue surrounding the novel's central premise. The title underscores the

gravity of the situation and emphasizes the importance of the scientists' mission. The title effectively captures the novel's premise and sets the tone for the thrilling and suspenseful story that unfolds within its pages.

Crichton was known for his meticulous research and attention to detail in his books. *The Andromeda Strain* is no exception. The book contains a wealth of technical details about microbiology, epidemiology, and biochemistry, making it feel like a plausible scenario. The scientific accuracy of the novel adds to the overall sense of tension and urgency. Moreover, *The Andromeda Strain* is often cited as one of the first techno-thrillers, a genre that combines scientific and technological concepts with action and suspense. While the plot and scientific details are the main focus of the book, Crichton also takes time to develop the characters. The five scientists are all different and have their quirks and personalities, which makes them more relatable and adds depth to the story.

The style and language used in *The Andromeda Strain* by Michael Crichton can be described as scientific and technical, with a strong emphasis on realism and accuracy. Crichton was known for his meticulous research and attention to detail, and this is evident in the novel's use of technical jargon, scientific concepts, and precise descriptions of laboratory equipment and procedures. The language is also highly descriptive, with vivid descriptions of the characters, the setting, and the virus itself. Crichton uses sensory details and vivid imagery to create a sense of tension and urgency throughout the novel.

The novel is written in the third-person omniscient point of view, allowing the reader to see into the minds of all the characters and gain a comprehensive understanding of the events taking place. This helps to build suspense and create a sense of uncertainty, as the reader is never quite sure what will happen next. The style and language reflect Crichton's background in science and medicine, and his commitment to accuracy and realism in his writing. The technical language and descriptive style contribute to the novel's sense of urgency and tension, making it a gripping and suspenseful read. The novel is told in a documentary-style narrative, with the events being described through the eyes of various characters, including the scientists, military personnel, and government officials involved in the project. The story takes place over several days, during which the team of scientists faces various obstacles and challenges.

There are some similarities between Covid-19 and *The Andromeda Strain* by Michael Crichton, as well as some differences. The similarity is that both Covid-19 and the Andromeda virus are highly infectious and can spread rapidly, posing a significant threat to

public health. In both cases, scientists and medical professionals are working tirelessly to find treatments and vaccines to combat the virus. Like the Andromeda virus in the novel, Covid-19 has caused panic and disruption in many communities and has forced governments to take drastic measures to contain the spread of the disease.

The difference is that Covid-19 is a naturally occurring virus, while the Andromeda virus in the novel is a fictional extra-terrestrial microbe. The transmission and symptoms of Covid-19 are better understood than those of the Andromeda virus, which is entirely unknown to the scientists in the novel. Unlike the Andromeda virus, which has a very high mortality rate and kills almost instantly, the mortality rate of Covid-19 is relatively low, although it is still a serious public health concern. Despite these differences, both Covid-19 and *The Andromeda Strain* highlight the importance of scientific research and collaboration in addressing global health crises. They also underscore the need for caution and responsibility in scientific progress and the potential consequences of human intervention in the natural world.

The Andromeda Strain by Michael Crichton offers several important learnings. It emphasizes the importance of following safety protocols when working with potentially dangerous substances. The scientists in the Wildfire laboratory take extreme precautions to ensure that they do not become infected with the Andromeda virus, highlighting the need for safety measures to be in place in any laboratory setting. The novel raises important questions about the ethical implications of such exploration and the need for responsible decision-making when it comes to scientific progress. The team of scientists in the Wildfire laboratory come from a variety of backgrounds and specialities, highlighting the importance of interdisciplinary collaboration in addressing complex problems. Their collective efforts are what ultimately save humanity from disaster. The novel emphasizes the need for contingency planning in the face of an unforeseen crisis. The scientists in the Wildfire laboratory are prepared for a range of possible scenarios and have plans in place to address each one.

The Andromeda Strain highlights the importance of responsible scientific progress and collaboration, the need for safety measures and contingency planning, and the potential consequences of human intervention in the natural world. These are important learnings that are still relevant today. It warns against the dangers of acting without caution and the need to consider the ethical implications of scientific progress. Crichton suggests that scientific progress should not come at the expense of human life or the environment. He highlights

the importance of rigorous safety protocols and the need for responsible decision-making, especially when dealing with potentially deadly substances like the Andromeda virus. The message of *The Andromeda Strain* is that the pursuit of scientific progress should always be balanced with responsibility, caution, and consideration for the potential consequences of our actions. It has been praised for its scientific accuracy and attention to detail, as well as its realistic portrayal of the government's response to a crisis.

Works Cited

Abrams, M.H. *A Glossary of Literary Terms*. 7th ed., Heinle and Heinle, 1999.

Crichton, Michael. *The Andromeda Strain*. Cornerstone, 1999.

"Pandemic." *Wikipedia*, 7th March 2023, en.m.wikipedia.org/wiki/Pandemic.

12

ECO-FEMINIST PERSPECTIVE OF RABINDRANATH TAGORE'S *RED OLEANDERS*

DR.S.VIMALA

Assistant Professor of English,
PSG College of Arts & Science, Coimbatore.

Abstract

Literature can be used as a tool to cease environmental disasters and endangerment as well as to promote a healthy ecosystem. Nature and man are always interconnected. Ecological balance is possible with the right relationship between these two. Nature's influence on man exists in such a way that it cannot be ignored. Tagore conveys an eco-consciousness and eco-philosophical perception in most of his works and his drama to all future generations. *Raktakarabi (Red Oleander)*, a poetic play by Tagore, expresses his concern about unbridled capitalism, excessive exploitation of nature and women, environmental concerns, and extreme materialism in human beings. Thus, this research paper gives an insight into the importance of environmental values in today's world, which should be a major concern for humanity. Tagore outstandingly connects an awareness of nature through his protagonist Nandini paves an eco-feminist perspective of the play *Red Oleanders*.

Key Words: Eco-consciousness, Eco-philosophical, Environmental concerns, and
            Extreme materialism.

Eco-criticism has brought a substantial dimension to literary criticism. Literature can be used as a tool to cease environmental disasters and endangerment as well as to promote a healthy ecosystem. Tagore conveys an eco-consciousness and eco-philosophical perception in most of his works and his drama to all future generations.

Rabindranath Tagore (1861 -1974) is a famous Indian poet and dramatist, and also a Nobel laureate of the 20th century who was very concerned about the environmental hazard, and destruction of wilderness as terrible impacts of materialism on mankind. Tagore's devotion to nature, freedom and humanity is seen in his drama *Red Oleanders*. Tagore was a master of drama and a literary genius who enhanced social, political, educational, cultural and environmental values. Rabindranath Tagore has composed different plays such as *Sacrifice*, *Sanyasi*, *The Post Office*, *King and the Queen*, *Red Oleanders*, *The Waterfall, Natir Puja*, *Malini*, *Chitrangada*, *Chandalika* etc. In dance dramas, *The Waterfall* (*Muktadhara*, 1922) and *Raktakarabi* (1925), Tagore symbolically portrays the threat of technocratic science and greedy mentality that destroy nature in the name of civilization and development. *Muktadhara*, a play by Rabindranath Tagore, features modern machine monsters. The conflict between nature and machines has been shown in this piece. The drama's central theme is how humans construct dams to control natural water flow and do harm to the environment.

Red Oleanders gives even more insight into eco-feminism. Feminism, in all its waves, has experienced evolutions and resurgences since it formally began in the mid-1800s. As climate change awareness and subsequent activism rose in recent decades, feminists began to identify how the movement for gender equality and the movement for environmental protection are related. The term "ecofeminism" was coined by French feminist Françoise d'Eaubonne in 1974. According to her, the disenfranchisement and oppression of women, people of colour, and the poor are intrinsically linked to the degradation of the natural world, as both arose as a result of patriarchal dominance. Thus, Eco-feminism focuses on feminist and ecological perspectives.

Rabindranath Tagore was conscious of nature in his art and works. In his works, he proved his devotion to nature. Eco-feminists reject the irrational behaviour of men towards women and nature. Eco-feminism wants all people to become protectors, producers and caretakers of natural resources and not killers, polluters and consumers of the earth. This damage would be reduced if humans acted in harmony with nature and utilized the resources only to fulfilling their needs and necessities. Man has an endless desire to oppose nature to fulfil all his desires. He should only fulfil his necessary desires. Vandana Shiva in *Staying Alive; Women, Ecology and Development* (1988) states, "Nature and women are turned into passive objects, to be used and exploited for the uncontrolled and uncontrollable desires of alienated man. From being the creators and sustainers of life, nature and women are reduced to being 'resources' in the fragmented, anti-life model of maldevelopment" (Shiva

5). Shiva rejects the concept of development that leads to the destruction and exploitation of women and nature.

Tagore's contribution as a playwright is remarkable. He has included various styles to bring out a new version of the writings of dramas. They are comprised of symbols, soliloquies, satire, songs and contemporary issues. The play *Red Oleanders* is known as *Rakta Karabi* in Bengali. Though the playwright represents the mythological name of the town, the king and his officers, the theme of the play is connected with serious and contemporary issues. It also provides the platform to discuss eco-criticism, eco-feminism, Marxist environmentalism, modernism and post-colonial aspects.

Nature and man are always interconnected. Ecological balance is possible with the right relationship between these two. Nature's influence on man has existed in such a way that it cannot be ignored. But the various conceptions regarding global pollution trace out the rift between human beings and nature. The furious situation is present in the world with man's domination over nature. *Raktakarabi (Red Oleander)*, a poetic play by Tagore, expresses his concern about unbridled capitalism, excessive exploitation of nature, environmental concerns, and extreme materialism in human beings. The play was inspired by a crimson oleander plant crushed by abandoned iron that Tagore saw while wandering in Shillong and was later turned into a play. Tagore said that the theme of the play involves gross capitalism and ecological exploitation.

Red Oleander is the story of Yaksha Town which is owned by the master. Yaksha Town is known as a mining town where labourers work like robots. The people in Yaksha Town have forgotten the greatness, beauty and values of the earth as part of modern civilization. The king is the antagonist and selfish who transforms a town into a fort and humans into digging machines. The king exploits earthly resources. Yaksha town represents an exploited ecosystem and an illusory option in Red Oleander. The king's workers could not have thought that there was another way to live until Nandini arrived on the scene. Nandini is a free-spirited woman who opposed human greed and the dominance of the king. The villagers are working like machines in the mine for gold. Nandini is distressed to see the young men of the town who have been reduced to skeletons. The Professor aptly remarks: "those small ones continue becoming ashes, and the great one continues burning as a flame. This is the essence of becoming great" (167). Thus, Nandini is astonished to see a world where people are busy collecting money but have no time for love and leisure. She could see that everyone in Yaksha is angry, suspicious or afraid. The Professor describes

the town to Nandini: "Yaksha Town is a city under eclipse. The Shadow Demon, who lives in the gold caves, has eaten into it. It is not whole itself, neither does it allow anyone else to remain whole" (216).

Yakshapuri town has a class structure where the powerful class oppresses the other class. Human rights, individuality, identity and progress are curtailed to this marginalized section. The mining workers are the victims at the hands of the tyrannical rulers. Nandhini is the soul of the play. Her distinctive feature is the 'red oleander' she wears in her hair, around her neck and on her wrist which becomes the symbol of the all-powerful treasure – 'freedom'. Governors and the Headmen run the administration on behalf of the King. The diggers bring nuggets of gold from beneath the ground and fill the King's treasury. Into this lifeless fortress enters the other central character of the play, Nandini, summoned from her village by the ruthless King. She, undaunted by the King, brings along the songs of freedom and the sparkle of joy that once used to embrace the miners' everyday work. The digger boy Kishôre skips his work hours to find the favoured flowers of Nandini.

Tagore brings hope to human life in the opening of the play and ending of the play through the autumn song and the harvest song. When sung in the morning it denotes signs of the hour. The mellow morning light of autumn is, as it were, subsumed in the charming golden hue of the ripe corn. Later, as Nandini reports to Bishu about the song she heard in the 'morning', apparently the day has advanced meanwhile. Towards the end, it is already evening coming down: 'the play of the field is ended now, and the field-master is taking the ripe corn home' (253).

Nandini is not a character who is just aware of the destruction of mother Earth caused by man, but she chooses to put an end to it and in the process also attacks the power structure that is behind causing severe harm to the planet and also to its habitants. These power

structures as the Eco- feminists much later will identify are nothing but capitalist modes of production that considers nature as a never-ending source of resources to be explored and exploited for their material benefit. It is in such situations that women must rise together and protest in their ways, which Nandini does.

Nandini's love for Ranjan is frustrated by the ambition of the King. The king informs Nandini that he wishes to put Ranjan in the dust. But Nandini's continuous effort to bring back Ranjan shows how women have to fight in this patriarchal society:

Nandini: I shall go and sit near the gate of your fort.

Voice: Why?

Nandini: When Ranjan comes he'll see I am waiting for him.

Voice: I should like to tread hard on Ranjan and grind him in the dust

(Red Oleanders 85).

This dialogue presents the brutality of the king. He wishes to grind Ranjan to oppress Nandini because she adores him. The king cannot understand the concept of love except in terms of possession. Tagore shows great compassion for women, so he highlights their pains, difficulties, and sacrifices. Thus, Rabindranath Tagore believes that women suffer because of the patriarchal Indian society and that women are not given equal rights in society. Tagore constantly exposes the pathetic condition of women in social life in his literary work. He investigates how women struggle to achieve their rights in Indian society. Nandini decides to protect nature. She is responsible for freeing nature from the king. She realizes that the king's goal is to exploit and oppress her and nature. Tagore depicts Nandini as a strong character, but she is oppressed by the king who all the time tries to show his cruelty to her. When he kills her lover, he oppresses her. Therefore, she decides to sacrifice herself to liberate all the villagers and herself from the king's tyranny.

Nandini then goes on to create awareness among labourers. They are all ready to break the intricate pattern that hides the king. The Raja then kills Ranjan, the representative of labourers. Nandini then marches to the king and challenges him of killing. After long counselling and challenge, the king (Raja) accepts the subjugation of him Nandini. He feels meaning in love, beauty and humanity. He then wants to be open and public breaking the intricate pattern. All the labourers shout for the victory of Ranjan and the victory of Nandini. The professor throws his books and accepts his subjugation by Nandini. Among the labourers there is joy, there is victory and they enjoy the harvest song of autumn. Though Ranjan has got martyrdom other workers could get emancipation and even the king realizes his guilt. Nandini, the mouthpiece of Tagore is this touch of life and the spirit of joy in life is matched with Ranjan, the spirit of joy in work.

Tagore attacked the merciless exploitation of natural resources and human beings in this drama *Red Oleanders* and expressed his ecological views. Tagore significantly expressed his ecological consciousness through the character of Nandini who emphasizes the relationship between human beings, women and nature. Rabindranath Tagore was a visionary. He wanted man to enjoy the blessings of nature and be grateful. The play highlights the story of King's conflict with a free-spirited woman named Nandini. The conflict is

between the Oppressive power represented by the King who is also a profit-driven elite and a Creative free woman Nandini who tries to overcome his power. Through Nandini's persona, Tagore, a devotee of Goddess Kali, emancipates women. Tagore's attempt to attract women from the culinary realm to the courtyard requires no further evidence. Nandini possesses the distinct characteristics of a unique human who overcomes all the obstacles from the day stepping into Yaksha town. She radiates freedom in all minds through the way she walks in Yaksh town. Even King at one point feels that she can even infect him. Another woman in the play is Chandra, Phagulal's wife, who represents the pragmatic woman who cannot tolerate the effect Nandini has on the local men. She begs to return home, but her pleading falls on deaf ears - the men are addicted to gold and even if they were to return home they would eventually return to the mines. Chandana's looks, accent and demeanour superbly communicated the image of the village Bengali woman. Nandini's character gives us an understanding through the eco-feminist perspective of giving equal rights to the environment, nature, and women. Thus, *Red Oleanders* highlight the importance of environmental values in today's world, which is a major concern for humanity.

Works Cited

1. Iyengar, K. R. *Rabindranath Tagore: A Critical Introduction*. 2nd ed., Sterling Publication Pvt. Ltd, 1985.
2. Glotfelty, Cheryll, and Harold Fromm. *The Ecocriticism Reader: Landmarks in Literary Ecology*. U of Georgia P, 1996.
3. Shiva, Vandana. *Staying Alive: Women, Ecology, and Development*. North Atlantic Books, 2016.

13

NARRATING THE GENDER BINARY: A STUDY ON GENDER FLUIDITY AND SEXUALITY IN THE NOVEL *MIDDLESEX*

JIJANI V. KOSHY, PH.D. SCHOLAR

&

DR. S. SUDHA RANI

Assistant Professor and Research Guide
Research Department of English
St. Mary's College (Autonomous) Thoothukudi,
Affiliated to Manonmaniam Sundaranar University, Tirunelveli.

Abstract

Being one of the initial identities, gender is one of the most widespread psychological constructs. The traditional binary division of gender into male and female is a well-established word in culture. Outside the confines of conventional gender norms, some people—such as transgender, intersex, gay, lesbian, and other people—experience gender fluidity. To include all spheres of non-heteronormative and gender-variant identity, the word "gender fluidity" has been selected as an umbrella phrase. Thus, this categorization serves as a useful nomenclature, inclusive of all gender identities that fall outside of established paradigms and dimorphic gender manifestations. This paper attempted at erasing the gender binary as the non-binary suffers oppression, harassment, discrimination and ridicule from society. In Jeffrey Eugenides' *Middlesex*, the protagonist Cal's journey of self-discovery and yearning for normality points to the aspiration of the community for a future of peace and co-existence without differentiation and prejudice.

Key Words

The gender binary, Gender fluidity, Sexuality, Intersex, Transgender

Gender fluidity describes a person's changing gender expression, gender identity, or both throughout time. Such alteration might affect identification but not expression or identity but not expression. Or perhaps both expression and identity change simultaneously. Even though the idea of gender is a social creation, gender identity is an essential component of human identity. The transgender, gay, and lesbian groups are fighting for recognition in a culture that categorizes genders into two strictly set alternatives, male and female. This society is said to be gender binary. Those who identify, express, or behave differently than the sex assigned to them at birth are referred to as transgender. According to McKenzie Heileman, "Intersex individuals possess a mix of female and male biological traits, whether that includes genitalia, chromosomes and sex hormones, or all of the above" (n.p.) Some people's inability to identify with the gender they were born into, i.e., the male or the female may be physiological or psychological. Since they frequently do not fit well within a gendered culture, many transgender and gender variant persons endure stigmatization and prejudice. They could also encounter prejudice, harassment, sometimes fatal voices, and a rejection of their human rights in addition to an inward sense of not belonging.

The acceptability of the transgender population in India, where they are acknowledged as the third gender, has significantly improved in recent years. The government launched several programs and activities to safeguard the transgender population and integrate them into society. Even if there is a continuous expectation of gender binary relationships, transgender persons dispute the binary notion of gender. Instead of merely accepting the opposite of the gender binary, a transgender person may redefine gender identity in a non-binary way. The transgender community is forced to deal with several issues in our societies, including laws that forbid changing official documents like birth certificates, social security cards, driving licences, dress codes in public places of employment, the right to marry and adopt children, problems with immigration, and rejection from family and friends.

To achieve greater awareness of gender equality, including equality for the transgender, gay, and lesbian communities, the analysis of the novel Middlesex attempts to look at the struggles this community faces in trying to remove the boundaries of gender from the binary identities of the male and female. *Middlesex* was named one of the greatest novels of 2002 by *Entertainment Weekly, The Los Angeles Times, and The New York Times*, and several academics thought it would qualify as a contender for the title of Great American Novel.

The book was praised by the New York Times of the year as being wide and radiantly generous—a massive exercise of exploration, creativity, and love. *Middlesex*, according to Jay McInerney, is a great American hermaphrodite epic that the reader did not know he needed until he read it.

Three generations of the Stephanides family are chronicled in the novel *Middlesex* by Jeffrey Eugenides. Cal Stephanides, the book's omniscient narrator and protagonist, describes the lives of his grandparents, Desdemona and Lefty, who left Greece at the outbreak of war in the 1920s and lived in Detroit; Tessie and Milton; and then, his own life. Cal says at the start of the story: "I was born twice: first, as a baby girl, on a remarkably smogless Detroit day in January of 1960; and then again, as a teenage boy, in an emergency room, near Petoskey, Michigan, in August of 1974" (3).

Cal was born with what seemed to be female genitalia, but as a result of a testosterone-induced transition during puberty, he now has one of the intersexuality spectrum diseases known as 5-alpha-reductase insufficiency. His parents raised him as a girl, Callie, and did not become aware of his condition until he was fourteen. They travelled to a specialist facility, where Callie took a series of anatomical and psychological tests that led the doctor to determine that Callie was a girl. To match that, she had to undergo hormone therapy and surgery to change her anatomy so that she would be classified as a female.

Callie rejected the doctor's suggestion and concluded that she was a male due to the uncertainty, embarrassment, and fear of rejection that the exams and therapies caused her to experience. To begin her transition as Cal, she left the clinic. Cal's family welcomed him back home after many months during which he underwent a variety of horrific situations with acceptance and a willingness to learn how to best help him. Cal only provides little hints as to what transpired next during the book. While he is more comfortable with his masculinity, he is still having issues with his gender identification and physical appearance. Since he fears being rejected, he continues to feel alone and distances himself even more from possible partnerships. He begins a love connection with reluctance but also with greater openness and trust, which puts an optimistic spin on the story of his current experiences.

The significance of desire and its connection to the flesh are discussed by Foucault in *The Repressive Hypothesis*: "A twofold evolution tended to make the flesh the root of all evil, shifting the most important moment of transgression from the act of itself to the stirrings—so difficult to perceive and formulate- of desire" (303). Eugenides aims to depict what an intersex person's life may be like. Throughout his teenage and adult years, he depicts Cal

struggling to come to terms with his appearance and gender identity. He also highlights some of the problematic experiences that people who don't fit into traditional binaries may go through, such as self-doubt, confusion, people judging their presentation, and harassment. The novel examines how the characters respond to situations they cannot alter as well as ones they can. Although Cal cannot change his condition, he chooses how he will respond to it.

The depth of *Middlesex* is not found in Cal's intersex; rather, it is found in the universality of people who strive to be understood by others and to be normal, or to be humanized. As Cal points out, "I was beginning to understand something about normality. Normality wasn't normal. It couldn't be. If normality were normal, everybody could leave it alone" (446). The story of Cal shows that although categories may shape a person's identity, no one category can fully capture a person's experiences, which are uniquely their own and unique to them. In other words, while not entirely independent of one another, categories are built and have real-world repercussions. As there is no such thing as normal, this understanding of categories explains why there can be no typical experience.

Eugenides's novel resonates with Michael Warner's belief that identity is meant to change and the alternative of staying the same, of having a consistent identity, is ridiculous and impossible:

> "Imagine having no discarded personalities, no vestigial selves, no visible ruptures with yourselves, no gulf of self-forgetfulness, nothing that requires explanation, no alien version of yourself that requires accommodation. What kind of life is that?" (39). Warner seeks to set aside this idea of the "other", what Cal refers to as the "struggle for unification" (106).

Cal introduces himself/herself as both Cal and Callie: "My birth certificate lists my name as Calliope Helen Stephanides. My most recent driver's license records my first name simply as Cal" (3). Cal then proceeds to portray him through a list of categories that he feels are a part of his identity, declaring, "I'm a former field hockey goalie, long-standing member of the Save the- Manatee Foundation, rare attendant at the Greek Orthodox liturgy, and, for most of my adult life, an employee of the U.S. State Department" (3). Through these identities which seem familiar to the reader in that they are identifications based on religion and employment, Cal the narrator establishes the multiplicity and normalcy of his identity.

Besides expectations regarding appearance, there were also ones concerning relationships. Girls were not supposed to have romantic relationships with other girls, but Callie developed feelings for a classmate: "Any girl suspected of being attracted to girls was gossiped about, victimized, and shunned. I was aware of all this. It scared me. I didn't know if the way I felt about the Obscure Object was normal or not" (327).

Cal retrospectively dubs the girl "the Obscure Object", after a character in the film *That Obscure Object of Desire*, "for sentimental reasons" (325). However, Rachel Carroll comments; "This ruse is ostensibly to protect her identity but also evokes the way in which her own identity but also evokes the way in which her own identity is obscured and objectified by obsession" (198).

The conundrum of defining sex arises from the characters' idea that gender is determined by the external appearance of the genitalia. Cal's change into a man disproves this notion and the process of identifying gender. Eugenides talks about how challenging it was for people to create a "universal classification for sex". According to researcher Angela Pattatucci Aragon, Eugenides believes that the gonad tissue approach developed by Edwin Klebs in 1876, which was used to identify sex, gives the most precise solution.

In a chapter of her book titled *Intersex Narratives*, which examines popular cultural interpretations of intersex, Viola Amato claims that intersex persons are being freshly represented and that their previous representations are changing to fit a more suitable society. Allowing intersex people to share their own experiences and take centre stage has been a major factor in this change. Amato says,

> Narratives that renegotiate intersex lives, intersex experiences, and the cultural meaning of the category of intersex from an intersex person's persepective have the power to challenge hegemonic medico-cultural narratives, to reject the definitions and terms through which intersex was and is understood, and to provide the conditions for a resignation of intersex,(233).

Eugenides has authored stories that fit this description. It reframes the definition of intersex persons and how they are portrayed. According to Amato,

> *Middlesex* is a fictional literary text that is informed by, and renegotiates different narratives on intersex, which themselves underwent processes of

renegotiation and transformation. The juxtaposing of different genres in the novel affects a multilayered narrative that reimagines intersex between phantasm and medical reality (334).

Eugenides acknowledges that a label does not alter who a person is through the perspective of his character, Cal. "…Gender was not all that important. My change from girl to boy was far less dramatic than the distance anybody travels from infancy to adulthood. In most ways I remained the person I'd always been," (336). While talking about gender and its fluidity, it is crucial to keep this in mind. No matter how they exist or identify themselves, people are still people. While the author occasionally uses language that is now out of date and damaging to refer to transgender and intersex individuals, Eugenides' novel only approaches the issue of gender. Although this is a flaw in the book, readers learn something by reading *Middlesex*. Eugenides, for instance, helps readers comprehend the protracted fight for equality for the LGBTQIA+ population by including a very brief history of homosexual rights movements near the book's conclusion. Through Cal, readers will experience firsthand the challenges and ideas of an oppressed individual attempting to realize their identity.

In the novel, Cal Stephanides, the main character, is transgender. In *Middlesex*, the topic of self-acceptance of gender, sexuality, and sex is covered. According to Hope Lee, "Jeffrey Eugenides' novel Middlesex is a breathtaking inter-generational novel that addresses issues of the complex history of Eastern Europe, Greek identity, Greek-American identity, growing up in the U.S., and intersex and other LGBTQA identities"(n.p.). Cal is attempting to forge an identity that they are comfortable with while managing cultural standards. Cal is still an erratic figure at the end of *Middlesex* who has embraced a politics of difference and extreme individualism. One of the boldest and most wonderful narrators in modern fiction is the astounding genetic history that gave rise to Cal. *Middlesex* does not conclude in misery; rather, it does so with a sense of hope that comes from Cal's humour-tempered understanding that, given enough time, people can adapt to just about anything.

Works Cited

Amato, Viola. Intersex Narratives : Shifts in the Representation of Intersex Lives in North American Literature and Popular Culture. Bielefeld, Transcript, 2016.

Eugenides, Jeffrey. Middlesex. Moline, Ill., Moline Public Library, 2008.

Foucault, Michel. The History of Sexuality. Volume I, an Introduction. New York Vintage Books, 1976.

Lee, Hope. ""Middlesex" a Review: Gender Identity." Bound2books, 7 Aug. 2018, bound2books.co/2018/08/08/middlesex-a-review-when-we-dont-have-the-right-words-for-identity/. Accessed 13 Mar. 2023.

Heileman, McKenzie. "Book Review: A Look into Gender Fluidity in Jeffrey Eugenides' "Middlesex." The Arbiter, 1 Dec. 2020, arbiteronline.com/2020/12/01/book-review-a-look-into-gender-fluidity-in-jeffrey-eugenides-middlesex/. Accessed 13 Mar. 2023.

14

THE IMPACT OF INFORMATION TECHNOLOGY IN INDIAN POLITICS, A CASE STUDY OF MEGHALAYA: INDIA

DR. ANTARWELL WARJRI

Assistant Professor, Williamnagar Government College, Department of Political Science; East Garo Hills District, Williamnagar; Meghalaya, India

Abstract

Meghalaya was created in January 21, 1972. The development of Information and technology has impacted India in political, social, economic and cultural. Information technology has transformed the life of the people in India and Meghalaya in particular. Social media plays an important role in democratic societies because they allow for participation among citizens. Therefore, when it comes to healthy democratic networks, it is crucial that news remains true so it doesn't affect citizens' levels of trust. It is widely accepted that technology is the key driver of economic growth of countries, regions and cities. Technological progress allows for the more efficient production of more and better goods and services, which is what prosperity depends on. The 21st century is called the age of science and technology. Information technology refers to a broad term spectrum comprising of new communication and computing technologies. In simple words, information technology is the use of computers to store, retrieve, transmit, and manipulate data, or information, often in the context of a business or other enterprise. Information technology improves the election process and politician in India. It highlighted the policies and programmes of different political parties, ensure public opinion through social media and acts as a link between the government and the people from home and a plat form for discussion debates among social media users. With the development of Information Technology, the social media like face book, twitter, blog writing, etc, have impacted the modern politics of India. The weaknesses

of information technology are low technological progress in rural areas of Meghalaya, misleading information, health problems and technological progress leads to political troubles.

Keywords: Information Technology, Merits, Politicians, Government, Social Media, Meghalaya

1.1. Introduction: India got Independence in August 15, 1947. It has taken initiatives to improve rural development, power, military research and development, media and entertainment, tourism, economic growth, infrastructure and urbanization. Within a period of seventy years after Independence, India has improved its development in term of information and technology. India is a developing country and the development of information and technology is growing very fast during the last decade. The last decade of 20th century has witnessed information technology to have revolutionary effect on the lives of people. Developed countries like USA, Germany and Japan have shown keen interest, in hiring Indian software professionals in their information technology sector. (Report 2016-17) India is among the three countries that have built super computer on their own; the other two are USA and Japan. India is one of the countries, which has launched satellites and done so even for other countries like Germany and Belgium. India's INSAT is among the world's largest domestic satellite communication systems. India has the third largest telecommunication network, among the emerging economies.

The development of information and technology has impacted the state of Meghalaya since the last decade of 20th century. Meghalaya is located in the North Eastern part of India between 25' 5 North and 26' 10 North latitude and 89'47 East and 92' East longitudes and is ranked as the 21st state of the Indian union. Meghalaya was a Sanskrit word 'megha' meaning cloud and 'alaya' meaning abode. It is the abode of clouds. Meghalaya was formed on 21 January 1972 by carving out two districts from the state of Assam: (a) the United Khasi Hills and Jaintia Hills and (b) the Garo Hills. Meghalaya, unlike many Indian states, has historically followed matrilineal system where the lineage and inheritance are traced through women, the youngest daughter inherits all wealth and she also takes care of her parents. The state is the wettest region of India, with the wettest areas in the Southern Khasi Hills recording an average of 12,000 mm (470 in) of rain a year. (Bhatia, 1992).

The Government of Meghalaya created the department of Information Technology in May, 2001 with a view of making available the benefits of Information and Communication Technology to all citizens in the state, especially the poor and disadvantaged section of the population. The Government of Meghalaya through information technology plans to realize

its vision of transforming the state of Meghalaya into one of the most preferred and to effectively leverage information and communication technology for the state's overall development and focus on information technology dissemination and usage as a crucial engine of economic growth and as a tool for increasing productivity, effectiveness, speed and transparency in governance leading to improve quality of life for the common man, business and internal governmental agencies. Information technology has transformed the life of the people in Meghalaya. It is considered to be a subset of information and communications technology. In this paper, discusses the impact of Information technology on Indian Politics, a case study of state politics of Meghalaya.

1.2. The Issues: The Information Technology has transformed the life of the people in Meghalaya. It brings political transparency and political participation among the people. A social media acts as a plat form for discussion and debates between the political parties and political scientists. The product of technology has ensured public opinion in a democracy by providing a link between the Government and the people. On the other hand, information technology has several weaknesses. Some of them are low technological progress in rural areas of Meghalaya, misleading information, health problems and technological progress leads to political troubles.

1.3. Methodology of the Study: The present investigation is assessed by employing an exploratory and investigative study method to seek and identify the impact of information technology in Indian politics, a case study of Meghalaya: India. The study is heavily based on the tools of historical-analysis, for this purpose, the primary data was obtained directly through personal interview from the Information Technology Department of Meghalaya and the people of the state. Secondary data was collected from books, articles, journals, magazines, related works and internet.

1.4. Information Technology and Election Process: The Election Commission of India who is the highest authority to conduct elections across the country began embracing technology with the adoption of the Electronic Voting Machines (EVM) in 1999 and implemented it in a full scale from the 2004 elections that improved the time efficiency of both casting a vote and declaring results. The Voter-Verified Paper Audit Trail (VVPAT) system was introduced in 8 of the 543 parliamentary constituencies as a pilot project in 2014 aimed at minimizing the chances of tampering with the EVMs. The presence of CD camera in different public campaign election warned the politicians as well as the voters to avoid from the use of unfair means or other problems like the use of money power to influence the voters win elections.

The 2004 election was a first-of-its-kind in several ways. With regulations on television ads, billboard sizes, and poster placement, political parties were forced to move towards mobile and internet technologies. The 2004 BJP election campaign called 'India Shining', which, although failing to bring the party back to power, served to highlight how new communications technology helped reach record numbers of people (Election Commission of India and technology). The advent of Information and Communication Technology (ICT) has nurtured the swift emergence of a global information society that is changing the way people live, learn, work and communicate. Therefore, to sustain the institution of democracy, the government should redefine its Information and Communication Technology (ICT) policy and make it more innovative with the active participation of development organizations. In the present scenario, the role of technology becomes more significant in good governance and public service delivery. With the development of Information Technology, the Election Commission of India increases the ability to publish content and broadcast it to millions of people instantaneously allows campaigns to carefully manage their candidates images based on rich sets of analytics in real time and at almost no cost. The Commission has provided rules and regulations for conducting elections across the country and each candidate should follow these rules, violation of rules, the Commission will be disqualified. The technological progress has removed all discrepancies arises during elections. (Information Technology)

1.5. Impact of Information Technology on Politicians: The technological impact on politicians is ambivalent. Firstly, through social media platforms has helped the people to engage in political socialization and at the same time, has also created a pulpit for self-proclaimed political pundits, irrespective of their credentials and credibility, to spread their messages that in turn add to the brouhaha. Secondly, videos of the speeches of most politicians can be found on You Tube. In many of the posted videos, they are engaged in old speeches, contradicting their current political positions. The media and the opposition utilize these opportunities to score against their rivals. The accessibility of the audio and video clips, and wide media distribution, breed distrusts among voters who support politicians who have had a change of heart. Thirdly, the mass media activism, an emerging trend in the state, demands the political fraternity to stay proactive. But sometimes biased and hysterical news anchors tend to channelize a biased outlook keeping realities in the dark. The politicians of Meghalaya are also going digital by using social media to disseminate information about their various activities besides interacting with the citizens. Technology impacted politics is as a tool for political actors, such as politicians, governments, and other organizations, to

better identify, engage with, and rally members of the public to their cause, as well as to broadcast political messages. (Tom Murse, 2017)

Technologies also influence politics as a process, for example by giving politicians new options of presenting themselves to voters – from the radio to face book. The technologies could be used by citizens to get transparency on their politician's work. Also, technologies can change the political process by adding new players to it. Think for example about how communication technologies have facilitated the organization of groups and hence their representation in the political process. Personal communication via social media brings politicians and parties closer to their potential voters. It allows politicians to communicate faster and reach citizens in a more targeted manner and vice versa, without the intermediate role of mass media. Reactions, feedback, conversations and debates are generated online as well as support and participation for offline events. Messages posted to personal networks are multiplied when shared, which allow new audiences to be reached. Social media has reshaped structures and methods of contemporary political communication by influencing the way politicians interact with citizens' through mobile phone, what app and messages to each other. However, the role of this phenomenon in increasing political engagement and electoral participation is neither clear nor simple. (Interview)

The advertising used by political candidates to attract votes has changed as the society and technology has changed. In rural constituencies of Meghalaya, the candidates concentrated on personal selling by getting out and meeting people in the streets and making political speeches in local halls organized by the Headmen or Secretaries of the villages. But in urban areas, social networks can be a viable way to promote an election campaign for an electoral candidate, especially an independent candidate with no political party backing on a low budget. So, proper use of social media in an election campaign can be a more effective tool for credible election rather than a conventional election campaign. In short even politicians now know the power of social media and they know how to use it too generally by hiring tech-savvy people to do their job. All candidates know that it is a mass medium communication system and it is beneficial for them to win the elections. Some politicians have been accused of boosting their apparent popularity on social media with legions of followers who don't exist and of using social media to smear their opponents. When candidates share their message supported with photographs and videos, it makes them memorable to this audience. The goal is to influence these young voters and also to get their friends to vote. According to the interview to the senior citizens of Meghalaya, most of the politicians lost their votes and people support as they neglect to respond the

phone call of their leaders during elections. With the development of technology, the leaders of various political parties can use the mobile phone to influence the people to vote for their candidates. (George Lawrence, 2016)

1.6. Highlight the Policies and Programmes of different Political Parties: All regional political parties of Meghalaya like Hill State People's Democratic Party (HSPDP), United Democratic Party (UDP), Khun Hynniewtrep National Awakening Movement (KHNAM), People Democratic Front (PDF), Garo National Council (GNC) and Voice of People Party (VPP) have their online presence through social media networks like face book, twitter and internets to highlight their political objectives. The Hills State Peoples Democratic Party (HSPDP), one of the regional parties in Meghalaya and the oldest regional political party formed in 1968, today resolved to seek union government implementation of special provisions for states to make laws under Article 371 as is the case of Mizoram and Nagaland. The party wanted that the state legislature be given mandate to legislate its own laws relating to land ownership and minerals, culture, religion and traditional laws, creation of Khasi Jaintia state, the resolution of the inter-state boundary dispute and opposition to uranium mining and railways, have also featured in the party's manifesto in various elections (Lyngdoh, R.S). The party aimed to serve the people socially, economically and politically at all times, to continue the fight for a separate hill state until it was achieved and how to run it when this was achieved. The party manifesto of 1978 started with a support for 31st Constitutional Amendment Bill i.e. extension of seats for the Scheduled Caste and Scheduled Tribe in the union and state legislatures. The party under the leadership of Shri K.P.Pangniang as the party's President, seeks popular support from the people and highlighted the policies and programmes to win majority support. United Democratic Party (UDP)'s mass base is primarily in the state of Meghalaya, a North-eastern state of India. The UDP operates on the political ideology of regionalism and populism. The party attempts to revive the glory of the formation years of the state of Meghalaya, when people lived in peace, prosperity and hope. According to the election manifestoes published in 2018 and 2023, Article 3 of the constitution of the party clearly mentioned the aims and objectives of the party. The party promised to protect the rights, justice, liberty and progress of the people and to work for their all-round development as far as they were capable. The party will promote the ideals of secularism, universal education, safeguard and preserve the identity of the tribal people. The Meghalaya Democratic Party (MDP) aims to protect the interests of the tribal people in Meghalaya. (Kyndiah, P.R.). The Khun Hynniewtrep National Awakening Movement (KHNAM) desires to achieve the objectives for the welfare and advancement of the Hynniewtrep people in Meghalaya. The party wants to reduce the prevailing unemployment

problem and to provide employment opportunities to the people of the state. The party aims at revising the anomalous job reservation policy, to prevent the influx of outsiders and migration from other Indian states to solve the border dispute with Assam and to ameliorate the sufferings of the Hynniewtrep people living in areas bordering Assam and Bangladesh. The People's Democratic Front (PDF) aims to translate the people's aspiration into reality and promote development in the state. The People's Democratic Front is the fifth regional political party to be launched after the United Democratic Party, the Hill State People's Democratic Party, the Khun Hynniewtrep National Awakening Movement and the Garo National Council. (Majaw, Baniatei). The Garo National Council aims for the creation a new Indian state to be called Garoland, for the people of the Garo Hills. Voice of People Party (VPP) hopes to clean the dirt in the political system and eradicate corruption by bringing good governance in Meghalaya. "Winnower symbolizes the stand of the party to clean the political system and the politics here in Meghalaya and to fight against corruption. Ardent Miller Basaiawmoit said that the VPP has been formed with a motive to bring political change and to bring clean politics in Meghalaya (Interview). With the rapid development of technologies, television news together with print and online newspapers is still the most important source of political information in the state of Meghalaya.

Social networks give the opportunity for everyone to participate, interact in the social media election campaigns and also become political activists. Political parties have started using Google Hangout to address various questions about party movements and social media has crept into the mainstream media's political discussions and objectives. Technological progress through social media platforms, such as twitter, face book, internets and you tube provide new ways to stimulate citizen engagement in political life, where elections and electoral campaigns have a central role. Social media is a forum for political activism in its different forms. Political parties are also embracing social media to reach voters, including cell phone messaging. (Politics and Technology)

The Legislative bodies like the Parliament and many state-legislatures, as an institution of debate, deliberation and law making are an institution of public trust and need to continue its role of scrutiny of government's actions, especially in times of crisis. It is here that technology-centric solutions can ensure work continuity in law-making institutions even when meetings can't be held physically. As for example, the establishment of e-legislature will help in reducing the frequent use of ordinances and the online meetings of legislative bodies will help in the furtherance of debate and deliberation on important issues. There is an unprecedented opportunity for community collective choice, whereby citizens who are

affected by a set of governing rules can help to select and frame policy, rank spending priorities, and can, in partnership with their local government representatives. The citizens can directly give suggestions to the government on e platform. Information technology has ensured that a policy decision taken by the government can be quickly executed and implemented at multiple locations, across the length and breadth of the country. It also ensures transparency, accountability—while assuring quick and effective responsiveness of government to citizens' problems and suggestions.

Government has taken much of the e-governance initiatives for effective public service delivery. Also, when combined with emerging technologies, it can help in achieving sustainable development goals. This disruption caused by the pandemic has provided an opportunity for the public institutions to leverage technological ability and steps up to fulfill the constitutional duty. This will require the setting up of principles for ensuring participation, security and robust technology. The twenty-first century marked the need and important of an effective and well-governed computer, communication, connectivity, cyber laws, cost and commonsense (Nils B. Weidmann, 2015)

1.7. A Plat Form for Discussion debates among Social Media Users: One advantage of advertising and the media in political campaigns offers an opportunity to distribute positive, accurate information about platform policies. Nowadays, people have less initiative and time to research candidates on their own. Advertising about the critical issues is very important to inform the voters about the issues and campaign platforms. Mathew P. Mc Allisters writing strongly expresses that democracy depends on informed citizens. Instead, technologies and their influence on society should continually be discussed by representatives from both worlds, i.e. politicians and scientists. The starting position for the debate is very important, so as a first step of a discussion, it needs to be specified, what technology we are actually talking about. Once the scope of the debate is defined, the discussion should reflect the complexity of the relationship between technologies and politics as outlined propositions postulated above. (Allisters, 2015)

As for the second principle, recognizing the importance of a debate might lead one to overemphasize the importance of the results of the debate, i.e. to overstate the capability of politics to control technological effects on society and to steer technological progress. This capability is limited for a number of factors outlined above. With the ongoing high speed of technological progress, politics will get plenty of opportunity to engage in debates on the effects of new and existing technologies.

Politics and technology encompasses concepts, mechanisms, personalities, efforts, and social movements, but are not necessarily limited to, the internet and other information and communication technologies (Information Technologies). Scholars have begun to explore how internet technologies influence political communication and participation in the public sphere. The smart phone is a transformational communication technology that has features that include talk, text messaging, internet access, electronic mail, faxing, pictures, video, and a wide variety of application. Mobile devices are one of the important reasons for the rise of political participation and are now portrayed as a voting agent in the least developed countries. More recently, social media has emerged as one of the main platforms for politics. Millions of users can learn about politicians' policies and statements, interact with political leaders, organize, and voice their own opinions on political matters. Political campaigns are also using social media sites to reach voters using political advertising. There are also a wide variety of online tools that are meant to promote political participation and combat the spread of misinformation. A comparison of civic technology platforms can be useful in differentiating the different services offered by each platform. (Gurprit FederickStapenhurt)

1.8. Ensure Public Opinion through Social Media: The technological impact through social media have been used by Legislative Assembly, government and political parties of Meghalaya as they are highly effective tools to involve and inform citizens in public policy-making and in the formation of governments. But all these groups must develop strategies to deal with a wide array of both positive and negative effects of these rapidly growing media, argued participants in the final plenary session. The positive effects of the various forms of social media were laid out as Members recorded a high degree of their own participation in some or all of the social media. These media can empower the public in a way that is far faster, cheaper and more pervasive than other forms of communication (Politics and Technology). They encourage pluralism, reach young people more than other media and encourage greater participation, accountability and transparency. Social media have been effective in election campaign fund-raising, especially encouraging small contributions from individual voters. The Information technology provides access of information and services to the citizens and encourages the citizens to participate in the administrative process. It works as the key of good governance by offering an effective, efficient, accountable and transparent administrative system by raising many expectations about and within public sector. It is recognized as a powerful tool for change and is believed to have potential for increasing government accountability and transparency in the government departments.

1.9. Nearest Link between the Government and the people from home: The media acts as a bridge between government and the people of the state. Political communication can be defined as the connection concerning politics and citizens and the interaction modes that connect these groups to each other. The technological progress enables citizens to engage with government from their home, workplace, anywhere they're carrying their mobile device. The interactions between the government and the governed has been improved through internets, emails, you tube and twitter. In a democratic state like Meghalaya, the people can send messages or email to the different department of government to improve their working or to solve the problems related with the people in case of natural disaster, fire, incidence of diseases, earthquake, cyclone, accidents, violence etc. With the advent of technology, the link between the government and the governed are closer from time to time. The police department of the state can share with the people to eradicate the social evils like criminal, thief, terrorism etc. The strategists who actually engage with citizens via social media are excited about whatever progress they do see between governments and governed. The social media cannot separate between the citizens and the government. (IT Meghalaya, 2018)

As soon as polling dates are announced, and in most cases much before, political parties start concentrating their efforts on bringing their party into or back to power. During this political journey, party workers and leaders use many communication technologies to get their message across to the voters. Communication technology is a broad term used to describe mediums used to communicate with voters, television, radio, telephone, and the internet. Over the years, political parties have learnt to use all these mediums to propagate their ideas and motives to the people of their respective constituencies. As India is a diverse country, political communication has always been fraught with challenges. It is inherently intricate because of the logistics involved in conducting the elections across the country, and complex because politicians have to communicate to the largest electoral base in the world. However, with rapidly advancing technology, parties have realized that they need to do much more than simply deploy representatives. In a complex political system like India, every communication tool is crucial, and yields different results, depending on factors such as the message, the target audience, and the location. (Politics and Technology)

The impact of technology on politics is a tool for political actors such as governments, politicians, and other organizations to better recognize and engage with people and mobilize public members to their cause by broadcasting political messages. E-Government is the use of information and communication technology (ICT) to enable more efficient, cost-effective,

and participatory government, facilitate more convenient government services, allow greater public access to information, and make government more accountable to citizens. It also plays a very significant role in educating the public, issuing patents, and developing human capital by nurturing a new generation of professionals and scientist with energy expertise.

The technology has the potential to increase citizens' access to public and private information, improve coordination among citizens, facilitate data collection to better allocate public goods, and improve access to financial services, especially through mobile money. The media plays a very critical role in a modern democracy of Meghalaya. It criticizes the unpopular policies and programmes that the government takes and forms public opinion. It acknowledges us with several current issues and provides awareness among masses. Media is Free and independent of any political influence allows the public to make informed decisions, hold leaders accountable and hear a diversity of opinions — all free of government influence. One aspect of new technology that receives considerably less attention is the transformative impact that it could have in improving the effectiveness of government. New technologies hold great promise for improving government effectiveness, a multi-faceted concept that includes, among other things, control of corruption and efficient delivery of public goods such as education, health, social security, and transport.

1.10. The Role of digital in public sphere of Meghalaya: The idea of the public sphere has generally come to be understood as the open social spaces and public spaces in which the citizens of Meghalaya may interact and share information and ideas relevant to the society. The people can directly participate in the decision making by opening space for discussion in the social media and highlighted their suggestions for improvement the governance of the state. Majority of the populations have argued that these spaces are very important for creating and maintaining an active and informed public in a democratic society in the state.

Jugen Habermas in his book, *The Structural Transformation of the Public Sphere- An Inquiry into a Category of Bourgeois Society*, he defines the public sphere as "a realm of social life in which public opinion can be formed." According to his principle, the public sphere should be open to all citizens to participate, and free from influence from governments or private businesses. The public sphere is important in every conversation in which citizens may come together to form a public. They are then acting neither as business or professional people conducting their private affairs, nor as legal consociates subject to the legal regulations of a state bureaucracy and obligated to obedience. Citizens act as a public when they deal with matters of general interest without being subject to coercion,

therefore, the citizens may come together and assemble and unite freely, and express and publicize their opinions freely. (Jugen Habermas)

According to Howard Rheingold, "There is an intimate connection between informal conversations, the kind that take place in communities... and the ability of large social groups to govern themselves without monarchs or dictators." According to his Principle, the virtual spaces created through the internet and related information action and communication technologies have led to the emergence of a new type of digital public sphere. Some scholars have classified the sphere as a virtual public sphere or a networked public sphere. The new virtual spaces can be used in much the same way as traditional, offline spaces, that is, as a "free space" to discuss and debate ideas of public importance. As per the definition, the public sphere is a combination of every conversation in which private persons come together to form a public, the digital public sphere also comprises all forms of new media such as chat room website comment sections, and social media in which citizens engage in discourse as a public. Virtual spaces may interact with offline spaces as well, forming what has been called "hybrid networks. (Howard Rheingold)

Scholars have highlighted also that social media have increasing opportunities for political discourse and mobilization within the state of Meghalaya. With the development of technology, the increased use of social media correlates with increases in certain types of political engagement and participation of the people in the decision making speedup the work and project of the state. Majority of the people of the state find that internet leads to a more informed and better society. The Internet enables information to be dispersed at an increased rate, compared to traditional means, at little cost. For the well-educated of the state, the amount of information can be helpful to understand various political atmospheres but can also overwhelm users. The technology through the digital public sphere thus has the potential to enliven democratic culture and enhance the ability of citizens to challenge the political and economic power of governments and corporations, such as through online protest, activism campaigns, and social movements. The technology have highlighted alongside economic globalization, the role of internet technologies in reaching across national borders to contribute to a growing transnational public sphere.

1.11. Weakness of Information and Technology in Meghalaya: Technological progress is a combination of good and bad. Some of the drawbacks of the information technology in Meghalaya are elaborated as under:

1.11.1. Low Technological Progress in Rural Areas – About 80% of the population in Meghalaya lived in rural areas where there is no network and electricity. Technological progress is low in rural areas of Meghalaya. There are two main reasons for the low technological progress in rural areas of the state. Firstly, no network coverage in most of the rural villages of Meghalaya to use social media and other mode of internet, this is due to the lack of IT industry in the state or neighbouring states of Meghalaya. Secondly, most of the rural people living in Meghalaya are agriculturists and have low qualifications especially in information technology and in turn they do not know anything about the role and use of social media in the form of face book, twitter, what app and internet. Few people are understood and benefited from technological progress in rural areas of Meghalaya. On the other hand, technological progress has benefitted only the educated people and wealthy political parties.

1.11.2. Misleading Information - It is cautioned that the social media alone cannot change the state and institutions and individuals in the political field must learn how to distinguish between good and bad uses. The uncontrolled nature of social media postings means they can be misleading and manipulative and can misinform. Irresponsible and irrelevant material can also overload readers and swamp genuine political reporting and comment – and the capacity of individual members to deal with them. Misleading information is sometimes happened to those persons who do not have adequate knowledge on internet and social media. Sometimes people with poor knowledge have been cheated for information as they depend on other to do their works through computer and internet.

1.11.3. Health problems - Research has shown that technology can cause a number of problems with a person's health. Many scientists, doctors and researchers are concerned about possible links between technology and heart problems, eye strain, obesity, muscle problems and deafness. Waste emitted from technology can pollute the environment which not only makes people ill, it also damages the environment.

1.11.4. Technological Progress leads to Political Troubles - The development of information and technology sometimes leads to political troubles around the country and Meghalaya particularly. The development of technologies also leads to the development of nuclear power which creates danger and fear to the nations. The development of military technologies of different nations of the world where politics set out to create more and more sophisticated technologies with the aim of increasing their power leads to tension among nations of the world. Technologies can, through intended or unintended consequences, raise new issues

that need to be addressed in the political sphere. For example, nuclear energy has created political troubles that remain largely unresolved to this day, from how to deal with nuclear waste to the efforts to curtail the proliferation of nuclear technology around the globe. A small example can be cited from the testing of nuclear weapons by North Korea in 2017 increased the tension among the nations of the world especially the United State of America and other Western Nations.

1.12. Conclusion: Information technology is the use of computers to store, retrieve, and transmit in the context of a business or other enterprise. It is considered to be a subset of information and communications technology. India is among the three countries that have built super computer on their own. The last decade of 20th century has witnessed information technology to have revolutionary effect on the lives of people across the country. Meghalaya is one of such state in Indian union which has received the blessing of the information and technology in political sphere. The blessing of Information and technological process to the state are in the areas of election process, a politician, political parties and the functioning of state government. With the development of information technology, the social media like face book, twitter, blog writing, etc, have impacted the modern politics in Meghalaya. The political parties in Meghalaya can highlighted the different policies and programmes in the social media. A social media acts as a plat form for discussion and debates between the political parties and political scientists. The product of technology has ensured public opinion in a democracy by providing a link between the Government and the people. On the other hand, information technology has several weaknesses. Some of them are low technological progress in rural areas of Meghalaya, misleading information, health problems and technological progress leads to political troubles.

References

Annual Report 2016-17, Ministry of Home Affairs (PDF) Retrieved March 7, 2018

Bhaktia, G.P., Geography of Meghalaya, New Delhi: Akashi Book Depot, 1992.

George Lawrence, Impact of Information Technology, London, March 9, 2016

Gurprit, Federick Stapenhurst, Ricardo Pellizo, ICT and the Transformation of Political Communication, IJAMS, Volume 2, issued February 1, 2013, p, 36.

Howard Rheingold, The Virtual Community, 2000

https://en.wikipedia. Org/wiki/ Politics and Technology.

https://en.wikipedia. Org/wiki/ Information and Technology.

Jurgen Habermas, The Structural Transformation of the Public Sphere-An Inquiry into a Category of Bourgeois Society, 1962

Kyndiah, P.R., No Hill State No Rest, Meghalaya: Acru Khyriem Publication, 2010.

Lyngdoh, R.S., Government and Politics in Meghalaya, New Delhi: Sanchar Publishing House, 1996.pp 67-70

Majaw, Baniateilang, Regional Politics in Meghalaya, Guwahati: MRB Publishers, 2015. Pp 17-23

Nils B. Weidmann, Communication, Technology, and political Conflict. Introduction to Special Issue, Journal of Peace, 2015, p. 264.

Social media; by Susanna Tenhunen and Vilman Karvelyte, 22/Jan/ 2015.

Tom Murse, Information Technology, August 16, 2017.

Webpage of Information Technology Department, Meghalaya: 2018

Interviews

Interview with leaders of political parties of Meghalaya, 2023

Interviews with Journalists, 2020.

15

A CHALLENGE TO THE ETHOS OF INDUSTRY 5.0 - A STUDY

DR.J.SAHAYA MARY

Assistant Professor,
Department of Commerce, St. Xavier's college. (Autonomous),
Palayamkottai.

ABSTRACT

The growing idea of Industry 5.0 has advanced the study horizon of the technology-centred Industry 4.0 to a smart and harmonious socioeconomic change driven by both humans and technologies, with the role of the human in the technological revolution largely focused on. The effects of disruptive technologies on Industry 4.0 are covered in several studies. Industry 5.0, however, has not been examined in terms of its implications for the smart approach because it is a new idea and is still in its infancy. This paper delivers a study about the threats to the ethos of Industry 5.0 to close this gap.

Keywords: Industry, Technology, Revolution, Challenges.

Introduction

Those who collaborate with robots and intelligent machines are referred to as being in "Industry 5.0." By utilizing cutting-edge technology like the Internet of Things and big data, robots will assist people in working more efficiently and quickly. It gives the Industry 4.0 pillars of efficiency and automation a more human touch. The primary distinction between the fourth and fifth industrial revolutions is that industry 5.0 aims to promote a more harmonious coexistence of increasingly intelligent technologies and people.

Objectives of the study

Technological advancements and developments have become increasingly important in recent years. Since the Industrial Revolution fundamentally altered products and industrial systems in terms of design, operations, processes, and services, the development of digital transformation and growing interconnectedness create new problems. The study paper's primary goal is to discuss the mindset of Industry 5.0. The world's economy is going to change as a result of the fifth industrial revolution. The following goals will serve as the foundation for the ongoing study.

❖ To brief about the Essence of Industry 5.0.
❖ To study how industry 5.0 will affect the manufacturers.
❖ To Analyze the focus on humanity
❖ To find out the roles of Robots
❖ To envisage the Opportunities of Industry 5.0
❖ To point out the Challenges of Industry 5.0

The Essence of industry 5.0

By ensuring that manufacturing respects the limits of our planet and places the welfare of industry workers at the core of the production process, Industry 5.0 acknowledges the capacity of industry to achieve societal goals beyond jobs and growth to become a resilient provider of wealth.

How industries 5.0 will affect the manufacturers

Industry 5.0 will put more emphasis on the social environment than Industry 4.0 did, which just pays attention to the technological side of the industry. The fifth Industrial Revolution may also call for a new manufacturing position with this return to humans: Chief Robotics Officer (CRO).

Focus on humanity – Industry 5.0

By eliminating as many tedious, filthy, and repetitive activities as possible from human labour, Industry 5.0 will change production systems all over the world. Production shop floors and supply networks for manufacturing will experience an unprecedented level of penetration from intelligent robots and systems.

Role of Robots

For tasks like loading, unloading, painting, welding, etc., robots are a huge help. An autonomous robot is used to conduct a more precise independent manufacturing procedure and to work in places where human employees are restricted from working.

Opportunities of Industry 5.0

➢ The adoption of next-generation technologies will have a favourable influence on employment in several areas as a result of increased automation. Systems for manufacturing that are highly automated give consumers more opportunities.

➢ Industry 5.0 opens up more options for creative people to work, which promotes the improvement of labour productivity. Machines are adaptable to meet employee needs and offer a high level of choice.

➢ Industry 5.0 generates higher-value employment than it did previously because it restores people's freedom to act responsibly. Industry 5.0 makes it easier to automate production processes.

➢ More individualised goods and services boost consumer satisfaction and loyalty as well as draw in new clients, which boosts revenue. It offers excellent chances for start-ups and business owners in creative and inventive fields to develop new goods and services.

➢ With the aid of industry 5.0, notably in the healthcare sector, quality services can be delivered at remote locations, such as robotic surgery in rural areas...

Challenges of Industry 5.0

➢ Owing to highly automated production systems, skill development is a challenging undertaking that includes preparing the workforce for the adoption of cutting-edge technologies and bringing about behavioural changes for interpersonal interactions. Due to the current context's lack of autonomy in systems like integrated decision-making, the transition to industry 5.0 is challenging.

➢ Due to industry 5.0's high infrastructure and investment requirements, it is difficult for startups and business owners. Business strategy will place a greater emphasis on customer-centric operations as a result of mass personalization. Consumer subjectivity shifts throughout time, making it challenging to often alter corporate tactics and business structures.

> ➢ Industry-specific business strategies due to various client preferences, version 5.0 require a higher level of dynamism to maintain competition.

Conclusion

The personalisation concept is advanced by Industry 5.0. It has to do with how people and machines interact to speed up and simplify tasks. It is utilised more successfully to create advanced computers, information technologies, and virtual environments to suit the highly individualised demand. The workforce's skill development is a major task as a result of highly automated production systems. Though industry 5.0 gives robots more autonomy, decision-making still belongs to humans. Through programmes like Made in India, Skill India, and Start-up India, India hopes to become a manufacturing hub. Along with these strategies and programmes, Industry 5.0 makes India the leader in intelligent systems.

References

K. Demir and H. Cicibaº, " The Next Industrial Revolution: Industry 5.0 and Discussions on Industry 4.0.," 2019.

S. Nahavandi, " Industry 5.0—A Human-Centric Solution.," Sustainability, 2019.

A. Weiss, A.-K. Wortmeier and B. Kubicek, "Cobots in Industry 4.0: A Roadmap for Future Practice Studies on human–Robot Collaboration," IEEE Transactions on Human-Machine Systems, 2021.

F. Sherwani, E. Asad and B. S. KSM Kader Ibrahim, "Collaborative Robots and Industrial Revolution 4.0 (IR 4.0)," 2020.

Rahul Sindhwani, "Can industry 5.0 revolutionize the wave of resilience and social value creation? A multi-criteria framework to analyze enablers," Technology in Society, vol. 68, 2022.

Haleem, A., & Javaid, M. (2019). Industry 5.0 and its expected applications in the medical field. *Current Medicine Research and Practice*.

Fukuda, K. (2019). Science, Technology and Innovation Ecosystem Transformation Toward Society 5.0. *International Journal of Production Economics*.

ST. XAVIER'S COLLEGE (AUTONOMOUS) PALAYAMKOTTAI

INTERDISCIPLINARY RESEARCH JOURNAL FOR HUMANITIES (IRJH)

In order to promote quality research, St. Xavier's College, Palayamkottai, publishes four research journals with focus on dissemination of information. IRJH, has published twice in a year. The format and details of subscription are given below:

Format for Research Articles to be submitted

Cover page should contain the

    (a) Title of the article   :

    (b) Name of the author   :

    (c) Institution and address   :

    (d) Address for communication   :

Ph. No. (Res) & (off)   :

Mobile No   :

Email address   :

Paper size   :   A 4

No of Pages   :   5 to 7

Font Type   :   English (Times New Roman) Tamil (Bamini)

Font size   :   12

Spacing   :   1.5

Subscription: The annual subscription for individuals and colleges is Rs.300. It may be sent by Demand Draft drawn in favour of **The Principal, St. Xavier's College, Palayamkottai,** payable at Palayamkottai or Tirunelveli. (or) Online payment is also available. Account number will be sent on request.

Instructions:

(1) Use British English spelling in the manuscript uniformly.

(2) Notes should appear at the end of the text.

(3) Manuscripts should not have been published elsewhere and should not be under review for publication in other journals or proceedings.

(4) The Editorial board is responsible for the final selection of content of IRJH and reserves the right to reject any material deemed inappropriate for publication.

(5) Responsibility for opinions expressed and the accuracy of facts published in articles and reviews rest solely with the individual authors. Both hard copy and soft copy (CD) along with Tamil Font (if the article is in Tamil) are to be sent to the The Editor, Interdisciplinary Research Journal for Humanities, St. Xavier's College, Palayamkottai, along with a covering letter.

(6) All communications should be addressed to:

Dr. D.JOCKIM
Chief Editor
Interdisciplinary Research Journal for Humanities
St. Xavier's College (Autonomous)
Palayamkottai—627 002
Ph: 9994657296
Email: ijofhumanism@gmail.com
editor_idrjh@stxavierstn.edu.in