Proceedings of International Conference on Social Sciences, Languages and Culture

Proceedings

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on Social Sciences, Languages and Culture

Dr. S. Vijayakumar

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Proceedings of

ICSSLC' 23

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12 & 13 October 2023

Organised by

Department of English

in collaboration with

Centre for International Relations,

School of Social Sciences and Humanities
&
School of Arabic and Islamic Studies

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PREFACE

With great pleasure we present the proceedings of the two-day **International Conference on Social Sciences, Languages and Culture (ICSSLC'23)** held on 12th and 13th October 2023 at B.S. Abdur Rahman Crescent Institute of Science and Technology, Vandalur, Chennai. This conference organized by the Department of English in collaboration with the Centre for International Relations, School of Social Sciences and Humanities and School of Arabic and Islamic Studies provided a unique platform for national as well as international scholars and professionals from various fields to interact, disseminate and widen their knowledge and insights.

Languages, Social Sciences and Culture are intricately intertwined and have the potential to address global challenges by throwing light on human complexities, social dynamics and cultural practices. Thus the combined theme of the conference drew a diverse range of research papers, presentations and participations. The conference was a great success with 34 speakers of whom 8 were international speakers, 10 panelists, and 100+ presenters of papers. The discussions and interactions opened avenues for further studies and collaboration among the global academia.

The call for papers received a huge response from participants and the submitted papers have been thoroughly reviewed by a panel of experts in their respective fields. The papers published in the conference proceedings have undergone a peer-review process to ensure their quality and relevance to the conference theme.

The papers presented in these proceedings reflect the latest developments and current issues that demand immediate attention from the society and policy makers. These studies provide valuable insights to help readers make informed decisions for public good as citizens of a culturally diverse but interdependent world and for the betterment of humanity on the whole.

We would like to express our gratitude to our esteemed patrons, the keynote speakers, the panelists, and all the participants who contributed to the success of this conference. We would also like to thank the reviewers for their meticulous work and dedication that ensured the quality of the papers included in these proceedings.

We are sure that the proceedings will serve as an excellent reference for researchers, scholars, and practitioners who are interested in pursuing further research in their respective fields.

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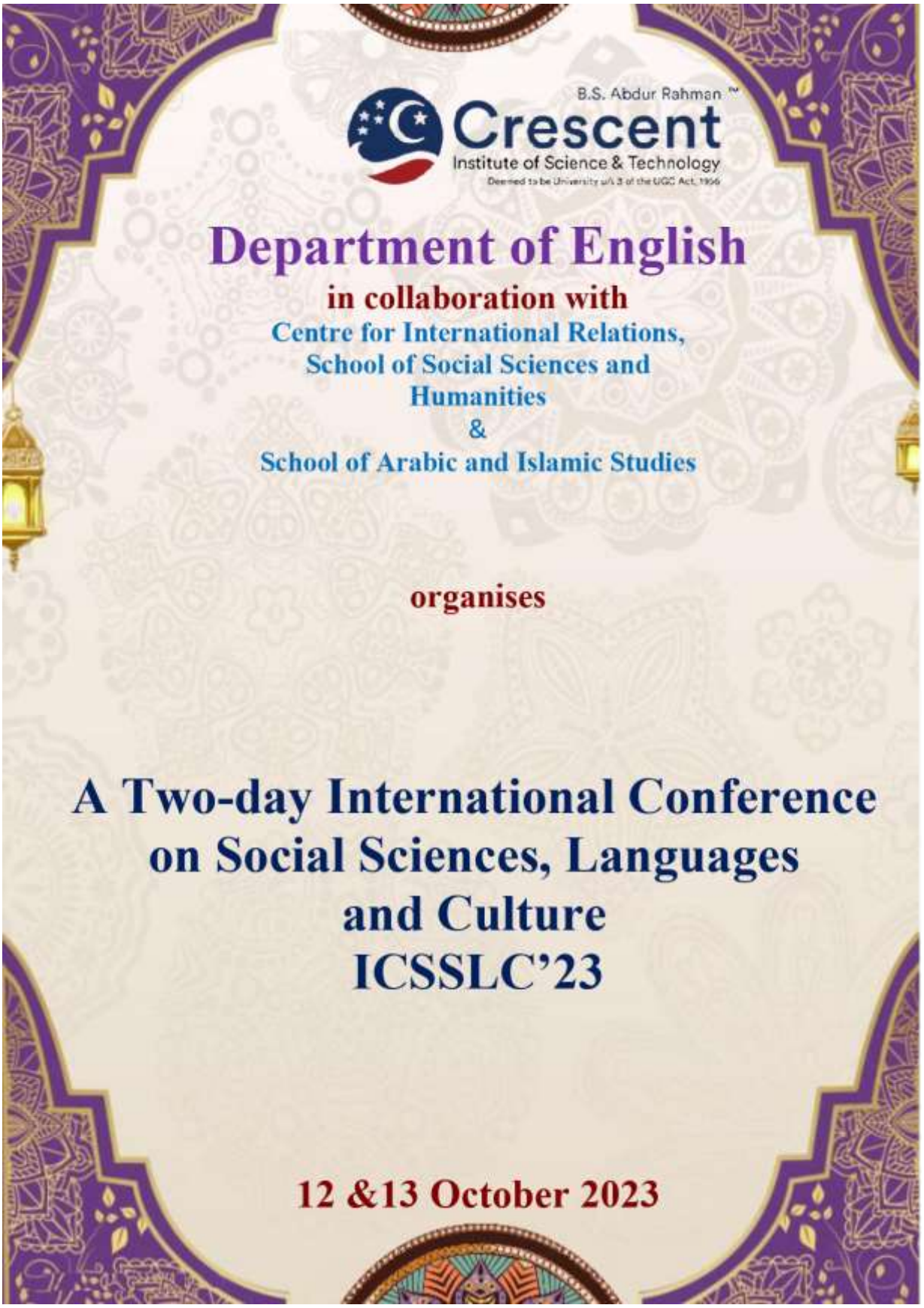

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Department of English

ICSSLC'23

Programme Schedule

DAY 1 – 12 October 2023 (Thursday)

Inaugural session 09:30 a.m. – 11:30 a.m.

Mr. Scott E. Hartmann
Cultural Affairs Officer
U.S. Consulate General Chennai

Dr. Katharina Görgen
Director
Goethe Institute Chennai

Rizwanur Rahman
Professor
Ex- Chairperson,
School of Language & Cultural Studies, JNU
Delhi

Mrs. Nacchiyar
Writer, Orator
Founder- Tamil Africa
Tanzania, East Africa

Session I 11:45 a.m. – 01:00 p.m.

Plenary talk

"Importance of developing inter-cultural competence in education"

Professor Lyndsay R. Buckingham
Coordinator, ELT and CLIL
Departamento de Educación, Facultad de Ciencias Humanas y Sociales, Universidad Pontificia Comillas
Cantoblanco 28049 – Madrid

Session II 02:00 p.m. – 04:00 p.m.

Workshop

"ELT in the Age of AI"

Prof. Dilip P. Barad
Professor and Head
Department of English
Maharaja Krishnakumarsinhji Bhavnagar University,
Gujarat

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DAY 1 – 13 October 2023 (Friday)

Session III 09:00 a.m. – 11:00 a.m. **Paper presentation (Parallel sessions)**

Session IV 11:15 a.m. – 12:45 p.m. **Panel Discussion**

"Contextualizing Language, Literature and Culture in the Digital Age"

Moderator: **Dr Anvar Sadhath**
Associate Professor of English
The New College, Chennai.

ELT: **Dr.S. Vijayakumar**
Asst. Prof. (Sr. Gr.), English
BSACIST

Literature: **Dr. Sathyaraj Venkatesan**
Professor of English,
Department of Humanities and Social Sciences
National Institute of Technology (NIT), Tiruchirappalli

Literature: **Dr. Khum Prasad Sharma**
General Secretary, Literary Association of Nepal &
Lecturer in English,
Tribhuvan University, Kathmandu, Nepal

Culture: **Prof. Uma Vangal**
Dean of Research, Academics and Networking
International Institute of Film and Culture, Chennai

Session V 02:00 p.m. – 03:00 p.m. **Paper Presentation**

Valediction 03:00 p.m. – 04:00 p.m.

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A TRACE OF HUMAN BEHAVIORAL ECOLOGY IN KIM STANLEY ROBINSON'S *FIFTY DEGREES BELOW*

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Dr. M. Saji
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Abstract

This article set out to explore the concept of Human Behavioral Ecology in Kim Stanly Robinson's science fiction Fifty Degrees Below. Kim Stanley Robinson is an American novelist who writes on climate change and post-humanist activities that lead to global warming. The article gives a glimpse of the concept of Human Behavioral Ecology. On defining the concept, it provides justification for it with several illustrations from the work Fifty Degrees Below. Humans' connection with the environment shapes their behavior. It is evident in the selected characters mentioned in the work. The paper attempts to bring this concept in an understandable way. It also provides a message of living a healthy way of survival by adapting to the environment in a positive behavioral way.

Keywords: Human Behavioral Ecology, environment, behavior, survival, climate change.

"Behavioral Ecology is the investigation of how behavior evolves in relation to ecological conditions" (Davies et al. 2012). Under certain ecological conditions, human behavior finds adaptability and evolution. The environment has a great impact on human behavior. Relatable variations could be found in human behavior if the same is in the ecological condition. The variation could not only be found in individuals but also among other species and collective populations. During certain situations, the individual gets a survival instinct with behavior as a strategy to adapt to the situation or place. The survival behavior could differ in proportion to the environmental conditions. The prevailing environmental background plays a major role in human behavioral strategy.

The maximum level of percentage humans pay in building bonds with their surroundings determines their level of survival in a healthy manner. The change in behavior is real under the change in ecological conditions and social learning of individuals aids them in living in certain conditions. Humans have the capacity to change and adapt to current or new conditions in a swift manner. Adaptation is rapid as it is directly proportional to the survival skill of every species. Understanding the benefit of relying environment for fitness and healthy survival, humans make predictions and ways of calculating the costs. In this regard, Robinson's *Fifty Degrees Below* shows the effect of flood due to stormy rain that raises the question of human survival which is difficult in a collapsed environment. But every situation gives way to the new survival instinct for fitness. In that sense, the character named Frank, who initially was homeless and found it hard to live in the flood-affected area, finds to reside on a tree and in his car until his fate changes. But to his surprise, his level of adaptability to the present environment rises. He is satisfied and develops his survival skills amidst all the animals and birds in Rock Creek Park.

Human behavior in relevant to the environment is more visible in the characters of the homeless guys in the park. They get time for relaxed conversation and playing frisbee using stones. This could give the resemblance of living life in the Paleolithic era. It is clear when Robinson compares the event with life in the Paleolithic era stating, "Back in the paleolithic there must have been guys hanging out somewhere beyond the cave" (85). The change in the environment makes their behavior change accordingly. But on choosing food, they decide to eat the leftovers from a nearby restaurant which is civilized food compared to the Paleolithic era which is completely dependent on hunted animal flesh.

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The flood situation also changed the lifestyle of several people in Washington D.C. Food scarcity, and less available resources made Charlie and his family rely on available resources for survival. It is not a proper time to enjoy the luxury provided by modernity though his family is a reputed one with high status in society. They could only prepare dishes in relevant to the products available in the grocery stores. Robinson states that "the food had revolutionized their cooking habits" (251). It shows the human behavior of adaptability to their new environment.

The change in human behavior is witnessed in the Khembalis, who belong to the place called Khembalung. It is a fictitious land that is prone to natural calamities more frequently. With their experience of struggling to protect their land from drowning they develop survival skills including the methods to protect the animals from drowning. They have allotted the people with circus experience for saving the animals. They also have ferries at the dock for people to escape. It shows the cumulative cultural evolution that aids them during the problem. About cumulative cultural evolution, Ruth Mace in the article "Human Behavioral Ecology and its Evil Twin" opines "Our capacity for cumulative cultural evolution is the single most important trick that enabled the human species to be so successful" (444). The Khembalis later moved to another place after the complete drowning of their motherland. Instead of worrying and getting caught in the odd situation, they decide to move on to another place and decide it as their Khembalung.

Frank gives the idea of living in a tree house. His behavior changes in the forest life depending accordingly on the changed environment. He pities for the modern men's life in a polluted city. He feels rejoiced in comparing himself to the primates. On his level of understanding of life, he is in his own opinion that "Everyone lived alone in the end, not just in their heads but even in their physical routines" (87). His strong belief in his connection to the environment makes his survival easy in both the city and the forest. He is of the belief that the modern era has brought new changes to the environment affecting the natural cycle resulting in increasing carbon dioxide, global warming, and abrupt climate change. By his new lifestyle in the park, he makes a justification for living a harmonious life with nature. On comparing the paleolithic lifestyle to his way of living in the park, he says he adopts many similar ways of livelihood including talking, walking, running, dancing, singing, stalking animals, and dealing more with a green environment. Robinson's suggestion for a healthier way of survival following the footprint of ancestors' behavior in humans is visible in these lines:

People would be healthier if they lived more like their paleolithic ancestors had. Not that they should starve themselves from time to time, or needed to kill all the meat they ate—just that incorporating more paleolithic behaviors might increase health and well-being. After all, a fairly well-identified set of behaviors, repeated for many generations, had changed their ancestors a great deal; had created the species *Homo sapiens*, had blown their brains up like balloons. Surely these were behaviors most likely to lead to well-being now. And to the extent they neglected these behaviors, and sat around inside boxes as if they were nothing but brains and fingertips, the unhealthier and unhappier they would be. (146-47)

Frank's lifestyle could be a great example of a healthy way of survival by adapting to the environment in a positive behavioral way, which means, without polluting or corrupting finding ways to live a harmonious life with nature. Human behavioral ecology is prominent in Robinson's fictional characters. The maximum effort the characters put into building bonds with their surroundings increases their possibility of survival in a healthy manner.

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ROADLOCKS ON THE UTILIZATION OF ICT

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Abstract

ICT, or information and communication technology, is currently gaining popularity among language instructors all around the world. ICT integration into the instruction of English as a foreign tongue is a relatively new development. Additionally, it has attracted the attention of educational professionals for more than 20 years to find a solution to the challenges of using ICT, in addition to including it in the curriculum. Consequently, the present paper adds to the literature several explanations for why ICT use in English is not as popular as it once was teachers who teach languages. Several publications have been examined to determine the obstacles to applying information and communication technologies in English language instruction. In light of the results of the various research, there are a trio of major obstacles that hinder the adoption of ICT in English language curriculum: (a) the instructors' lack of competence in using technological advances, (b) Ineffective training; (c) Time constraints. A synopsis of the dissertation is offered in addition to the conversation that was made. Aside from that, the results indicate the administrations equip instructors with excellent instructional materials and enough time to complete them to comfortably use ICTs when instructing in English.

Keywords: ICT, learners, educators, competence, training, time.

It is a fact that individuals have turned to many sources of information in the contemporary digital environment, including social networking sites, blog postings, and television sets to keep updated and accomplish to advance their skills (Hashemi & Kew, 2021). More particular, ICT integration in the classroom has a big impact on potential to streamline the educating procedure (Hashemi & Kew, 2020). Additionally, technology has transformed the way that learners are taught, moving away from the old method and towards an increased comprehensible collaborative approach (Sharndama, 2013). ICT has a significant part in academic achievement, and yet there exist multiple obstacles to using it in the classroom while teaching English. These obstacles may be caused by the school administration or instructors.

In this context, the study attempted to identify the best efficient and prevalent roadblocks to instructors' usage of it. As a result, the literature for the present article groups a number of barriers into instructor-level and school-level blockades. Similar to the aforementioned, Balanskat et al. (2006) segmented these roadblocks into two sets: macro-level limitations connected to the school setting and micro-level limitations relating to the hurdles faced by the instructors. The utmost prevalent instructor-related limitations are instructors' resistance to modifying their attitude towards implementing ICT, their deficiency of assurance in using technological advances, their deficit of competencies in employing technology, their deficiency of efficient training, and their deficiency of competency, while school-level limitations are more closely associated to the management of organizational context, such as their lack of an adequately equipped materials. Each ICT obstacle has an impact on an assortment of other ICT hurdles, claims Mulhim (2014). He continues on explaining, for instance, how an absence of accessibility and easy availability of ICT applications affects educator's lack of trust.

Therefore, this study purposes to assess and draw attention to the roadblocks at the educational institution and instructor levels that impede the inclusion of ICT in the instruction of English. This paper is more explicitly concerned with three main obstacles: a lack of time, a lack of instructor assurance, and a deficit of effective instruction.

Deprivation of confidence is one of the main obstacles preventing teachers from utilizing ICT, according to numerous researchers. According to Dawes (2001), this situational aspect can operate as an

obstacle. Whilst Khan et al. (2012) associates that as a belief in an individual's own ability to excel and an enthusiasm to indulge in an activity despite perceptions that it is hard and complicated. Other academics, like Bingimlas (2009), believed that instructors' inadequate assurance and "fear of failure" are the main barriers preventing them from employing technology tools in their classrooms to impart English.

Additionally, Lin & Chen's (2014) research on technology adoption hurdles found that teachers' lack of assurance is an element that affects how they use ICTs to prepare lessons and access instructional resources. They contend that teachers who are hesitant utilizing ICTs in the educational setting put their expertise in the field of technology just before the learners, triggering them to turn a blind eye to the implementation of technology in the classroom. In other words, this could be due to a deficit in ICT comprehending which prevents its application in English language instruction. In addition, an investigation on the major obstacles to the adoption of ICT for teaching foreign languages in Vietnam indicates that 70% of the people responded to the study lacked self-assurance or possessed just slightly confidence in doing so (Dang et al., 2015).

In a similar vein, Begss (2000) looked into the causes of instructors' low motivation and deprivation of confidence in the usage of ICTs. He determined that the primary contributing cause was a lack of competent instruction in its use. This is the fundamental reason why teachers are reluctant to employ technology-based tools in language classes. Laabidi (2016) contends that the deprivation of assurance is linked to encounter utilizing ICTs' tools and applications, nevertheless. He adds on to demonstrate that once the instructor has proficiency leveraging technology, he or she possesses awareness of the advantages of doing so when educating English.

More significantly, several research considered instructors' lack of confidence in their experience, expertise, training and understanding of ICT. For instance, Cox (1999b), Balanskat et al. (2006) discovered that instructors with good training will use ICTs to improve the learners' abilities. In this view, good training has an impact on the instructors' drive to comprehend the value of using ICT resources and applications, so as a consequence, implementing ICT into English language classes will boost students' long-term success. Although Becta (2004) links these obstacles to the lack of ICTs job experiences with ICT expertise and competence.

He thinks that a practitioner who is informed and acquainted with ICT tools and applications will feel more at ease using them to teach English. One can understand the significance of employing ICTs about the details that impede integrating ICTs into the instruction of English as a second language by considering the previously mentioned investigation that identifies a lack of educator conviction as the primary barrier to deploying ICTs in classrooms where English is taught. Instructors will be able to overlook this obstacle and concentrate on the future developments of using ICTs programs and tools to acquire the results of their classes by knowing the motivations behind adopting ICTs, more specifically (Salehi and Salehi, 2012). The investigator believes that by offering an informed and encouraging agreement in order to figure out this particular problem, it may boost the desire of educators to include ICT into their English language instruction.

Additionally, Rida et al. (2015) looked into the difficulties to the widespread utilization of ICTs for productive learning and instruction. The study found that inadequate data and a shortage of knowledgeable instructors are barriers to effective instruction for ICT jobs, particularly in English language education. The investigators also recommended that teachers should guarantee their familiarity with and proficiency with using ICT resources and apps for students. Similar to this, Ghazi et al. (2013) concluded that adequate training was the main obstacle to the productive application of ICT in educational settings because 97% of their responses cited this obstacle as the main issue with the usage of ICT. As a means for authorities to offer assistance for the improvement of their teachers' profiles, it is therefore thought that competent ICT training is a necessity.

Any educational system's growth is dependent on how well it trains students and helps them advance their careers (Mulhim, 2016). The core issue that prevents ICT utilization in English language classrooms is widely cited in the literature as a deprivation of effective training. Jones (2004) claims that it can be hard to succeed through coaching since the educational program's value has to be verified. Only when coaching is appropriate and self-assured it could be considered effective (Laabidi, 2016). Aqsha and Pei (2009) revealed that among the various teacher-level limitations, the dearth of adequate instruction was the most significant factor. In accordance with Ghazi et al. (2013), the vast mass of the survey participants stressed the significance of efficient ICT training given that it would enable them to both boost their existing level of competence in English as well as obtain technology-based guidance.

However, in order to properly equip and improve the teaching of English in courses, instructors must participate in ICT training programs (Khodabandelou, 2016). Yehya (2018) made an argument that good methods of instruction lead to beneficial successful teaching techniques. On the contrary, Bhuyan and Singh (2017) thought that teachers' use of ICTs for instruction in English is likely to be hindered by a lack of productive training. The outcome also demonstrates that individuals who are skilled and have effective instruction in ICTs have a lasting effect on the educational environment, where learners become more engaged and contribute proactively in comparison to those who persist with ineffective training.

Lack of time is seen as a frequently encountered problem when working with ICT applications and resources, in addition to one of the biggest obstacles in the classroom when instructing English. Numerous studies demonstrate that although teachers are sufficiently competent and have received good training, they nonetheless use ICTs sparingly or even choose not to do so because of "lack of time" (Hani, 2014). The biggest obstacle to using ICT applications in the instruction of English courses, based to several investigators is an abundance of time or inadequate time at the school level. Al-Munawwarah (2015) cites Bolandifar (2013) as saying that extra time should be allotted for each section of the class session. Upon approaching the classroom, instructors ought to allocate some extra time to test the electronic equipment to ensure that everything is functioning properly. In this sense, teachers' deprivation of time may prohibit them from adequately incorporating ICTs into their English language instruction.

Hadijah (2017) additionally delved into the barriers that educators encounter while implementing ICT into their English language instruction. Her study's findings showed that instructors cannot meet all students' demands based on the curriculum's requirements because of a shortage of time, which prevents them from using ICTs to make relevant presentations. The researcher also stated that this is a significant obstacle to be overcome and that it is still up to the teachers to incorporate ICTs in their English language instruction. Technological obstacles in EFL instruction were examined by Gilakjani et al. (2015).

The findings indicated that instructors' biggest obstacles to using ICTs in EFL instructions are a deprivation of time and a deprivation of time allocation. The researcher went on to assert that there isn't adequate time allocated for learners and educators to use technological resources and apps in the classroom when instructing English. As a result, the administrative staff must consider giving their employees enough time to complete their tasks given that time management is a major hurdle to the incorporation of ICT into the instructional process.

The goal of this article was to conduct a systematic evaluation of the pertinent literature in order to determine the most prevalent and persistent challenges to ICT implementation in the classroom for English language instruction that face administrators and teachers. The most frequent barriers to adopting information and communication technologies in classrooms that teach English have been discovered determined. They consist of a lack of instructor assurance in using ICT, an absence of productive training for educators, and a lack of time and resources for doing so. When it occurred to preventing the use of ICTs in English language classrooms, the aforementioned impediments were always a difficulty for administrators and instructors, both directly and indirectly.

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RAPE AND RAPE CULTURES: ANALYSING THE INDIAN SCENARIO

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Abstract

Rape culture denotes a culture where "rape and sexualised violence are normalised and sometimes condoned". Dominant cultural attitudes present in the society may facilitate a continued tolerance of aggression towards women, thus the occurrence of sexual violence. Even though most people do not commit sexual violence, it is a quite normalised behaviour so that, these kinds of norms imply a level of acceptance and a mentality of complacency. The paper aims to enquire what constitutes the culture of rape and how it gets incorporated with Indian cultural codes. It focuses on which components of the Indian subcontinent promote a culture where violence is considered as sexy and sexuality as violent. The study also focuses on the ways in which Indian culture enables the normalisation of violence against the gendered others through coercion of power both physically and psychologically. It offers an understanding of the formation of different rape cultures in India, where systems of power like caste, class and religion offers a favourable ground for it. The paper also analyses the flexibility of patriarchy to form alliances with other dominant power centres, in such a way that oppression of women becomes beneficial to them both is addressed here. While studying the influence of patriarchy operating within law, religion, caste and media, the paper tries to see the nuances of rape culture specific to the nation.

Key words: Rape, Violence, Rape culture, India, Patriarchy, Gender

Rape culture denotes a culture where rape and sexualised violence are normalised and sometimes condoned. Dominant cultural attitudes present in the society may facilitate a continued tolerance of aggression towards women, thus the occurrence of sexual violence. Even though most people do not commit sexual violence, it is a quite normalised behaviour so that, these kinds of norms imply a level of acceptance and a mentality of complacency. Studies around rape were mainly originated as a part of feminist theory with the works of second wave feminists and the term rape culture was first appeared in the 1960s. It denotes a society where a common tendency to associate sex to violence is maintained.

It is a fact known to everyone living in India that this country is not safe for women. Understanding rape cultures and preventing it from the grassroot level require acknowledgement of its existence to begin with. Treating rape more than as a deviant sexual desire or as a crime of mindless lust along with recognising the political existence of the crime are necessary steps to follow. The popular media strategy to erotically sensationalise rape for better marketing and lack of privacy in court room proceedings that immediately gets circulated in the public most often violate some basic human rights of the survivor.

"The gendered exchange of violence in society which poses men as subjects of violence and women as objects of violence is made intelligible by the discourses of shame and honour. Rape as an offence of honour and as stigmatic or shameful for the woman is a powerful construct since the stigma is transmitted from the woman to the woman's family, community or even nation, depending on the political context" (Baxi, *Rape, retribution* 1196).

Addressing men as attacker, survivor and the saviour of rape results in making men as the social victims of the crime that was actually done to women. In this context, rape becomes a point of rivalry between the protector man versus the attacker man. A woman, therefore has no place left in this picture. The reception of rape narratives should always favour the survivor, giving her a point of view and a chance for self-formation, beyond the cultural implications of honour and pride of her male companions historically attributed to her body. The instability in the details recalled by survivors of trauma is often judged as a point to frown upon both by courts and general public. We have to pay attention to the larger chains of relational discourses to see where this

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frowning is coming from. Firstly, there is this hostile sexist attitude that preestablishes women as cunning liars. Secondly, there is lack of awareness regarding how sexual trauma or trauma in general can affect its survivors in both physical and psychological realms. Because, a rape victim's body is the tangible, material bearer of the humiliation where her mind is the abstract carrier of the wound. The body is both the site and matter of the crime. The sweating, shivering, crying or even unflinching victim on a court trial, representing herself as a witness is often disbelieved because, her behaviour does not fit the category of 'real' survivors. Therefore, learning the contextual conditions that makes a hostile environment for survivor narratives and educating public about the same can be efficient ways of addressing the problem to a great extent.

Blaming the victim is a common practice regarding rape all around the world. In India, where majority of the population are religiously active, mythologies also provide a cultural backing to all kinds of policing done on women's bodies. People are trained to believe in myths here. The godliness attributed to women in general is highly problematic because it culturally compels women to maintain the patriarchal notions of purity.

"The need to control woman to control the access to them, the 'goddess' symbolism is cleverly manipulated away from its origin (the power of giving birth) to representation of virtues that woman should imbibe and therefore control their own sexuality with, defined social roles that would solidify their own position within homes, not outside and normalisation and sanctioning of sexual assault through religious and legal codes" (Ghosh 172).

Since marriage in India is considered as a sacred union, there are cultural restrictions to criminalise it. Taking the ideological origin of this law into consideration, one can see that this impracticality is rooted in the question of how a man can steal something that already belongs to him? The symbols of Indian mythological figures like Sita and Draupadi, where men around them went for wars as to defend the chastity of these women, thereby their own honour, failed to portray women as individuals with agency.

"In all these constructions which are clearly predicated on the discourses of honour and shame of the nation or the collectivity in question, then marks its identity by taking pride in its women's chastity. 'Unchaste women', wives' prostitutes, women on whose body the violence is inscribed or women who act as desiring subjects, do not constitute the nation as an imagined community - these women are seen to deserve the violence of rape, for they blur the very point at which this difference is located - the control over female sexuality" (Baxi, Rape*, Retribution* 1198).

Sita had to prove her 'innocence' in public so that she can qualify to be the queen of the mass and more than that, continue being the wife of Rama. Is not it highly problematic to make a woman prove her chastity, an examination in which she could have easily failed even though the violation was done against her will.

Religion is a significant conjuncture where patriarchal power meets communal power. Frictions between different communities has gained momentum in India with the recent political succession of certain religious parties. Islam as a religion is highly problematic when it comes to woman's issues just like in so many other religions but that is not only the grounds on which Muslim minority women are sexually subjugated here. An eight-year-old Muslim girl Asifa Banu's gang rape and murder in a Hindu temple in Kathua (2018), is believed to have been a targeted attack. Communal hatred and genocidal rape also happen in reverse scenarios, whose examples can be found in the turbulent times of partition. Rape as a tool to show communal power comes from the patriarchal design of seeing woman's bodies as properties of men, violation of which is like attacking their community territory and honour.

The Response of the Law

Many stories from ancient scriptures including the Bible tell us how the law of the father has historically been formed, practiced and maintained in the society. In all of these instances the problem of rape has been considered as the problem between the men who owned the victim versus the men who offended them. Susan Brownmiller's account on this issue is quite interesting to look in to as she was one of the first feminist theorists who collected and codified the historically thwarted experiences of raped women, whose voice was eclipsed by how men read it as their own narrative.

Rape trials in India are quite intricating when we look in to the power dynamics working in the legal system that often trouble the survivor by normalising rape and relating it to consensual sex. The victim becomes a witness of her own rape since rape is charged as an offense against the state; a state, even now, stands as a masculinist one. In IPC section 375, rape is recognised as an act of sexual violence on a female by male. Such

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an understanding excludes and fails to recognise rapes of males and transgender people. Also, this definition can never acknowledge female perpetrators as rapists even when she penetrates the victim with a harmful object. It is only recently that the two-finger test got ruled out as evidence in rape trials. According to Baxi, "the experiences of rape cannot be read through medico legal categories" (*Public Secrets* 61-116) because, the test is an insidious method to prove whether the victim's body is "habituated to sex", and under the system of law, the test assumes, or only accepts previous sexual experiences as consensual, and within marriage. It determines an unmarried woman with a sexually active history as a figure of the lying habitue when she is raped. The ironic part is that, marital rape is still unacknowledged by our system. The stigma and inhibitions associated with pre-marital sex can affect the judgement of the court and society alike. This is problematic especially when the status of the victim's virginity is determined by inefficient and inadequate methods like the two finger tests. The case trials make the victim relive the trauma through judicial rapes. However, mental trauma is not seen as an injury under law since the problem of the mind is not concrete or material evidence in legal language. The overemphasis on the concept of consent when we judge rape cases is also complicated in the sense that consent itself can be manipulated and coerced. Law quite often fails to read between these lines because it lacks a provision for including nuances of discourses acting around a culture of rape where interrelated societal relations influence and manipulate the dynamics between victims and perpetuators.

The public outcry for capital punishment emerged during the Nirbhaya case cannot be seen as an innocent concern for the victim because a tit for tat narration has rather regressive connotations with rape. The mass demand for death penalty showcases the cultural notion that rape is worse than death, thus the perpetrator must also be killed. Since a raped woman is seen as a living corpse, the notions of damaged honour eternally victimise them. Brownmiller suggests that, "as the first permanent acquisition of man, his first piece of real property, woman was, in fact, the original building block, the cornerstone, of the "house of the father." Man's forcible extension of his bound arise to his mate and later to their offspring was the beginning of his concept of ownership" (Brownmiller 17). Capital punishment as the poetic justice to rape is emerging from this same ideology of patriarchal moral codes and property rights. "Although the rhetoric of capital punishment operates in the name of women, its objective is not the right to bodily autonomy of all women. Retribution, in this case capital punishment, aims at punishing men for having breached the contract between the masculinist state and all men" (Baxi, *Rape, Retribution* 1199). The male saviour therefore is not protecting the women but himself from dishonour. To add to this, his chivalry here is an age-old "protection racket depends for its existence on rape" (Griffin 11). It eliminates the multitudes of victim positions, assuming a universal stand point amongst them by providing a single solution to the multilayered problem of rape. Reading the rape cases of Bhanwari Devi and Jyoti Singh in parallel to one another, both consisting of sexual violations in gangs, one can evidently notice the difference in receptivity they received amongst general public and in legal discourses. A similar attitude can be seen when two Dalit children in Walayar, Kerala were allegedly raped and hanged and how the system failed to offer a transparent investigation. The burnt bodies of Dalit girls in Hathras, Rajastan and Delhi and experiences of sexually humiliated women from Manipur whose stories took several weeks to reach the masses compel us to question the grounds on which selective visibility of rape cases happening in India. It also forces one to acknowledge the importance of intersectionality in rape cases and feminist discourses in its totality.

The specific case of caste

Caste is a hierarchy of power. The fundamental aspect of caste system in India is Brahminical patriarchy, an assessment of which cannot be accurately done using the parameters of assessing class or gender alone. The dominance of the so-called upper caste is sustained through endogamy, a practice that helps to maintain a 'pure' lineage, and works better to keep the cultural and material capital of particular castes secured within the community. Thus, the burden of maintaining the wealth, purity or honour of the caste falls on the female body, where marrying/seeking a sexual partner outside the community is seen as an offense and brings dishonour. The caste system in India is maintained through controlling the sexual agency of women, by keeping the upper caste women within the community, thereby making them sexually accessible only for selected upper caste men.

"Safeguarding of the caste structure is achieved through the highly restricted movement of woman and even female seclusion. Woman are targeted as gateways-literally points of entrance in to the caste system. The lower caste male, whose sexuality is a threat to upper caste purity has to be institutionally prevented from having sexual access to woman of higher castes so woman must be carefully guarded" (Uma Chakravarti 34).

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Manu Smriti advocates castration of a lower caste person if he rapes/has sex with a woman belonging to upper caste; a phallocentric approach to maintain the system. Caste system allows Savarna men to control both Savarna women and Dalits, where patriarchy allows Dalit men to control their own women. To be precise, in a Brahminical patriarchy, all men have power over at least some women.

"Gender within caste society is thus defined and structured in such a manner that the 'manhood' of the caste is defined both by the degree of control men exercise over women and the degree of passivity of the women of the caste. By the same argument, demonstrating control by humiliating women of another caste is a certain way of reducing the 'manhood' of those castes" (K. Kannabiran and V. Kannabiran 2131).

In a hierarchy like this, the lower part consists of untouchable women, living under multi-level marginalisation. The power structure of caste assumes them as sexually accessible to all men, thereby their body becomes the place of the most insidious power struggle of both gender and caste. This marks one of the differential experiences of sexual abuses women have in India. The Devadasi custom offered this religious backing of sexual availability of Dalit women to the upper caste men. The Marathi phrase translated in to English as "devadasi is a servant of god and wife of the whole village" indicates the lowered standards of untouchable women within the caste system. The 'cultural cleansing' happened during the nationalist period has witnessed a social cry for banning Tamasha performances as a part of the national cleansing programme because, the new nationalist ideology could not accommodate lower caste women who could earn and express on their own.

It is not a surprise that all of the culprits of Bhanwari Devi rape case (1992) were acquitted by the Rajasthan trial court on the grounds that an honourable upper caste person will not engage in Sambhog (sex) with a lower caste woman. To add to this, the judge discarded the survivor's claims because two of the culprits were related to each other. It was difficult for him to fathom the idea that sexual violation has actually happened because Indian cultural codes prohibit people from engaging in sexual activity in front of family elders (Baxi, *Public Secrets* 36). In the Delhi rape case (2012), where the offense happened in the metropolitan heart of the nation, a crime in which all the culprits belonged to lower castes and strangers to the victim, the world-wide attention it gained immediately is not only because of the rapid growth of media and technologies. Here, the violated woman perfectly fit the category of a 'true' victim. Her body was subjected to the most heinous ways of mutilation and she ultimately died resisting the act. The selectivity in the reception of rape cases, or any cases for that matter, maintains the system of dominance and violence rather than discouraging it.

The Queer Problem of Rape

The kind of sexual violence issues faced by both boys and grown-up men have often been considered as torture or mutilation under Indian law. Abuses like anal penetration, oral penetration, forced ejaculation, forced participation in rape, mutilating sex organs, ripping out clothes, corrective rape etc are some of the major violence committed on men and trans people. Even with the removal of IPC section 377 where unnatural sex is defined as 'carnal intercourse against the order of nature with any man, woman and animal', IPC section 375 that defines rape does not criminalise rape committed on men. The survivors of sexual abuse within the LGBTQ community, may face extra challenges such as increased vulnerability in association with their sexuality or gender identity. Hiding one's sexuality in order to avoid violence can end up in further mental health issues and trauma. The rape laws in India are very much limited when it comes to the cases of sexual violence against gender minorities. It is high time that law and legislation should become gender neutral. When we frame rape culture as a culture where man's sexuality as normalised as aggressive, we fail to distinguish which men. Here man denotes, cis-ableist men who has the higher power and authority in the gender spectrum.

Conclusion

The aim of my paper was to enquire what constitutes the culture of rape and how it gets incorporated with Indian cultural codes. As discussed, rape culture is a culture where violence is considered as sexy and sexuality as violence. This normalisation happens through mainstream myths, cultural beliefs, attitudes, jokes, behavioural patterns, rituals, cinema, literature etc. The paper offered an understanding of the formation of different rape cultures in India, where systems of power like caste, class and religion offers a favourable ground for it. The ways in which the nation encourages the flexibility of patriarchy to form alliances with other dominant power structures in such a way that oppression of woman becomes beneficial to all is addressed here. While studying

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the influence of patriarchy in the systems of law, religion, caste, art and literature, the paper could find that in some way or the other, rape culture exists in the nation.

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ORAL TRADITION IN LITERATURE: EXPLORING THE IMPACT OF FOLK CULTURE

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Abstract

This abstract offers an overview of the study's focus on the integration of oral tradition in literature and its influence on the preservation as well as the evolution of folk culture. Oral tradition plays a vital role in shaping literary narratives across cultures as a mode of storytelling and knowledge transmission. This research covers the symbiotic relationship between oral traditions and written literature, intending to unravel the impact of folk culture on literary expression. Through folklore studies, literary analysis, and cultural anthropology, this study investigates how oral traditions influence the creation, development, and interpretation of literary works. It includes how folklore, myths, and oral narratives have been adapted and transformed into written forms, which enriches the literary landscape with diverse cultural perspectives and storytelling techniques. Furthermore, the research paper explores the dynamic nature of oral tradition and the way it adapts to changing societal contexts. It examines how contemporary authors have taken inspiration from oral traditions, blending their works with cultural authenticity. This study will offer insights into enduring the relevance of oral tradition in literature by examining case studies from various literary traditions and historical periods. Ultimately, this aims to contribute to a deeper understanding of the enduring significance of oral tradition in literature, focusing on its capacity to cover the gap between the past and the present while fostering cultural diversity and enriching the tapestry of world literature.

Keywords: Folk culture, Literature, Oral Traditions.

Introduction

Literature is a tapestry made up of the stories of countless people, their emotions, and their beliefs. The written word has played a huge part in shaping the world we know today, but there's another kind of storytelling that's been around for centuries. Oral traditions, which are passed down from one generation to the next, contain the wisdom, imagination, and histories of all kinds of people. In this article, we'll explore the roots of oral tradition in literature, and how it's had a huge impact on folk culture. We'll look at how epic stories and myths, fables, and legends have not only helped to shape the literary canon but how they've also shaped the identity of the communities they come from. We'll explore how oral traditions and written literature intersect, and how they intersect across time, space, and media.

Significance of Oral traditions in literature:

Cultural preservation: Oral traditions are passed down from one generation to the next and help keep a community's culture, values, and history alive. They give people a sense of connection and heritage.

Transmitting knowledge: Oral storytelling has been used by many cultures to share information about their surroundings, survival methods, and social habits. This type of information is often the foundation of traditional literature.

Storytelling and entertainment: In many cultures, oral traditions are the main way to tell stories and have fun. These stories grab people's attention and make them feel like they're part of a bigger group.

Linguistic diversity: They help maintain linguistic diversity by protecting languages that would otherwise become extinct. Many native languages are transmitted mainly through oral tradition.

Inspiration for written literature: Oral traditions are often used as a source of inspiration for writers and poets. Some of the most famous works of literature, such as the epic poem Iliad and the Odyssey is based on these traditions.

Folklore and myth: Oral tradition is a great source of folk tales, myths, and stories that often make it into popular literature. It's a great way to get creative with your stories.

Adaptability: Oral traditions can evolve and adapt to the changing requirements and values of society, thus maintaining their relevance over time.

Inclusivity: They make it possible for lots of different voices to be heard in literature because storytelling is usually a shared experience where lots of people are involved.

Connection to the past: Oral tradition is a great way to connect with the past. It helps people get to know who they are and how their culture has been around for a long time.

Social and emotional expression: Oral tradition is a way for people to share their feelings, talk about what's going on in society, and make social commentary. It's a great way to express your-self and let people know what's going on.

Oral traditions are really important in literature because they keep the culture alive, teach us new things, and give us a wider range of stories and different perspectives.

Significance of Folk culture in literature:

Sources of inspiration: Folklore, consisting of myths, legends, and oral histories, has been a prolific source of inspiration for authors. Many of the most renowned literary works, including the works of the Grimm Brothers, are derived from folk tales.

Cultural authenticity: Folk culture is often associated with the traditional customs, beliefs, and practices of a society. The incorporation of these elements into literature contributes to the richness and realism of the narrative.

Regional flavor: Folk culture is a representation of the distinctive characteristics of various regions and societies. Literature that is based on folk culture can evoke the essence of a specific locality, thus making the environment more relatable.

Social commentary: Folk stories and songs often have some kind of social message in them, like talking about inequality, unfairness, and what's right and wrong. It's a great way for writers to take a look at society from a different angle.

Character development: Folklore offers a wide variety of characters, including heroes, heroines, and mythical creatures. These characters can be adapted and reinterpreted by writers to add depth and complexity to their stories.

Language and style: Folklore has a significant influence on the language and aesthetic of literature. Popular dialects, cultural customs, and traditional storytelling techniques can add to the originality and appeal of a piece of literature.

Preservation of heritage: The role of literature based on folk culture in the preservation of cultural heritage is important. Through the transmission of traditions and stories, it is possible to prevent the loss of cultural heritage over time.

Global influence: Folklore isn't just about where you live. It's about where you come from. It's about connecting people from all over the world and celebrating different cultures.

Universal theme: Folk stories touch on a lot of different topics, like love, grief, and the state of the human race. This kind of universalism makes it easy for literature based on folk culture to appeal to a wide range of people.

Innovation and creativity: It is common for authors to combine traditional elements with modern techniques in order to create unique and original narratives. This combination of tradition and creativity can lead to remarkable literary works.

It's no secret that folk culture has had a huge impact on literature. It's given us lots of ideas, characters and cultural references that have stayed with us all these years, and it's still something that grabs our imaginations and makes us want to write about it.

Literature Review (Exploring the impact of folk culture in literature)

Oral Traditions as Cultural Transmitters: People have been using oral traditions for a long time as a way to pass down cultural values, history, and knowledge to the next generation. People pass down folklore, legends, myths, and epic stories through oral means, which helps to keep the culture alive. Popular works like Homer's Iliad and the Odyssey are great examples of how people have used oral traditions in writing while still keeping their cultural roots.

Diversity of storytelling: Different cultures have different ways of telling stories, and these stories are usually different in terms of how they're told, how they're performed, and what kind of culture they represent. For example, Griots in West Africa use oral storytelling to tell stories about the history and culture of their communities. This makes for a really interesting and lively way of telling stories. A great example of how Igbo oral traditions are incorporated into literature is in Chinua Achebe's novel, "Things Fall Apart."

Preservation of folklore: The oral tradition is an essential component of folklore preservation and the collective remembrance of a community. Oral traditions serve as repositories of native knowledge, embodying the customs, beliefs, and social structures of an indigenous culture. In modern literature, authors such as Gabriel Garcia Marquez draw upon the rich heritage of Latin American folklore in works such as "One Hundred Years of Solitude" to construct immersive narrative worlds.

Adaptation and hybridization: Oral tradition and written literature go hand-in-hand, so it's no surprise that there are lots of different ways to adapt and create new literary forms. For example, in a novel by a black writer, "their eyes were watching god," the African-American oral tradition is brought to life in a way that captures the rhythms of the language and the storytelling style of the culture.

Impact of contemporary literature: The legacy of oral storytelling lives on in modern literature. Many writers continue to draw on these traditions to add authenticity and depth to their stories. For example, in novels such as “Love Medicine,” author Louise Eldritch uses traditional Native American oral storytelling methods to evoke a strong sense of cultural identity.

The relationship between oral tradition and literature is a complex and dynamic one. Not only does oral tradition contribute to the development of the cultural fabric, but it also serves as a source of literary inspiration. The influence of oral tradition on folk culture is immeasurable, and it has shaped the stories, beliefs, and identities that remain relevant in literature today. By recognizing this connection, we can gain a better understanding of the multiplicity and interdependence of the world of literature.

Case studies (exploring the impact of oral traditions and folk culture in literature)

The Epic of Gilgamesh (c. 2100 BCE): One of the oldest examples of literature based on oral tradition is the epic poem “Gilgamesh”, written in the 5th century BCE by the Sumerian King Gilgamesh. The poem describes Gilgamesh’s adventures and is a reflection of the culture, religion, and history of his time. It was first transmitted orally and later written on clay tablets.

The Iliad and the Odyssey by Homer (c. 8th century BCE): The epic poetry of ancient Greece is one of the founding texts of Western literature. It is believed that these works were first orally recited before being composed. The stories of Achilles and Odysseus as well as the Trojan War are rooted in Greek mythology and folklore, emphasizing the significance of oral storytelling in the preservation of cultural heritage.

The African Griot Tradition: Griots are Oral Historians and Storytellers in many of West Africa’s cultures. For generations, they’ve told the stories, traditions, and myths of their communities. Works such as Amadou Hamaté Bâ’s “The Fortune of Wangrin” and chinua Achebe’s “Things Fall Apart” draw heavily on these oral traditions to illustrate the richness of African life.

One Thousand and One Nights" (Arabian Nights): The Story and tales of the Middle East is a collection of oral and written stories that have been passed down orally and in written form. The title of the collection is derived from the story "Scheherazade” which tells the story of a woman who tells tales to her husband (the King).

The Canterbury Tales" by Geoffrey Chaucer: Chaucer’s work is one of the best examples of how oral storytelling developed into written literature. In Chaucer’s story, each of the pilgrims tells a story, of each representing a different aspect of medieval English life and each representing different narrative styles and themes.

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These case studies illustrate how oral tradition and popular culture have shaped and contributed to world literature, bridging the gap between the past and the present and preserving the diversity of cultures and societies.

Literature as a medium of preserving oral tradition and folk culture

Oral traditions transcription: It's common for literature to start with an attempt to record oral stories, like myths, legends, or epic stories. This way, the stories and knowledge can be passed down from one generation to the next without being lost forever.

Cultural identity: Cultural identity is a set of values, beliefs and social practices that are expressed through literature. Cultural identity is defined by the customs, rituals and ways of life of a society or community.

Passing down wisdom: Folk culture is full of wisdom and good advice, and literature is a great way to share it. Proverbs, stories, and stories are just a few examples of how people use literature to pass on good advice and morals.

Preservation of language: Oral traditions often include language details and dialects that are unique to a place or group of people. Reading helps preserve these elements of language and acts as a record of how language has changed over time.

Archiving historical events: Books, including historical stories and chronicles, tell the story of important events and milestones in a particular time and place. This helps us understand what happened in the past and how it affects us today.

Interpretation and analysis: There are many ways to learn about a community's history and culture. One of the most important is through the study and analysis of literary works. This allows us to gain insight into the values, attitudes, and social structures of the time and culture in which they were written.

Cultural continuity: Books act as a bridge between generations, giving younger generations a way to connect with their ancestors and learn from them. It helps them feel connected and part of something bigger.

Adaptation and evolution: Oral traditions and folk culture are constantly changing and adapting to new cultural norms and social changes. This adaptability of literature allows it to remain relevant in modern times.

Literature's role in preserving oral traditions and folk culture is multi-faceted, encompassing the documentation of stories and knowledge, the transmission of cultural identity, and the continuation of linguistic and historical legacies. Through literature, these vibrant aspects of human heritage are made accessible to future generations, ensuring that they endure and remain relevant in an ever-changing world.

Predicting the future of oral traditions in literature is speculative, but some potential directions could include

Digital preservation: More and more oral traditions may be recorded and preserved digitally, making them available and accessible to future generations.

Hybrid storytelling: Immersive storytelling is the blending of oral tradition with multimedia, such as AR (augmented reality) or VR (Virtual reality).

Global collaboration: As a result of increased cross-cultural cooperation, oral traditions from different regions could be combined to create new and distinct literary forms.

Performance and spoken word: Live events, spoken word, and slam poetry could all help keep oral traditions alive and reach new audiences.

Educational integration: The use of oral traditions in formal education to share cultural knowledge and promote a better understanding of different stories.

Interactive storytelling: The use of technology to construct interactive and interactive oral traditions in which the audience has a role in shaping the narrative.

Environmental and Indigenous Narratives: As more attention is given to the environment and the voices of Indigenous people, it's likely that more attention will be given to oral traditions that tell stories about ecological wisdom and indigenous knowledge.

Revival of lost traditions: In addition, efforts to revitalize and reinvigorate almost extinct oral customs in many cultures could also gain traction.

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Fusion with written literature: Oral and written literature may co-exist, with writers incorporating oral storytelling into their texts.

Conclusion

The study of oral tradition in literature reveals the fundamental importance of folk culture in the production of narrative and the transfer of cultural heritage. Oral traditions are essential repositories of shared wisdom, principles, and history, enabling various communities to maintain and disseminate their distinct stories. Through oral tradition, we gain a greater understanding of the intricate fabric of human experience and the lasting power of storytelling to bring generations together and bridge cultural divisions. As we advance the study and celebration of oral tradition, we recognize its continued importance in the formation of the literary world and the promotion of cultural comprehension.

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EXCLUSION AND SEXUAL EXPLOITATION: THE JOURNEY OF THE MIND AND MEMORY IN SHAFAK'S *10 MINUTES AND 38 SECONDS IN THIS STRANGE WORLD*

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Abstract

Elif Shafak, one of the unsung heroines of Turkey has a very strange quality, she is known to call a spade, a spade. This is one of the many reasons as to why she is the most loved novelist outside Turkey but the most abhorred writer across her home. She is seen as a person and as a writer who is ostracized for her works reelected a prejudice on the Turkish government and their governance. That is one of the reasons as to why the publishing house of her novels were ransacked by the bureaucrats calling her and her novels anti Islamic and anti sematic. The novel 10 Minutes and 38 Seconds in This Strange World details the journey of a marginalized sex worker, Laila. As readers one travels with her the phases of her mind, her body and her soul. In one of the interviews given at Maison de la Poise, a music and poetry academy at Paris, Shafak spoke about her intentions of writing against the dehumanized and the outcast who live in the fringes of the society and that was the beginnings of the novel which spoke of the lives of the dead and unaccepted, the sex workers of Istanbul.

Key Words: Sex worker, Body, Soul, Journey

The novel though published in the year 2019 and being shortlisted as one of the books recorded for be listed for the Booker Prize, details the incidents which took place between the years 1947 and 1990. Tequila Leila, a sex worker outlines her trials, tribulations and transgressions which he had to confront for being into a profession which is a sign of disgrace and shame. Elif Shafak, is an ardent reader and a vivid observer of life and manners and that is why, she herself comes out with the theory of the novel being titled as 10 Minutes and 38 Seconds in This Strange World. The origins of naming the novel go back to the roots of medical and neuro sciences where doctors told her through her readings that the body has the capacity of live despite the fact that it dies. The heart stops its beat but the brain is active and dies a slow death and lives for over ten minutes. The life span of the brain varies from one person to the other and hence the word up to ten minutes is specified by the writer. In one of the spaces of the novel, she impeccably defines death not as an instant happening but a deeper and a slower process. There is a quote in the novel which explores the very idea. She says, that the society thinks that a moment an child is born, one become parents, the moment , the moment one becomes a wife or a husband, when one gets married and similarly death is not an immediate act but a process which takes time. The idea requires appreciation because she wants to establish the fact that things always take time and nothing happens in a jiffy. This is as same as the maxim which comes to mean that Rome was not built in a day. It would be appropriate to quote Laila at this juncture so that the reality of being and becoming might be comprehensible.

It seemed to Leila that human beings exhibited a profound impatience with the milestones of their existence. For the one thing they assumed that you automatically become a wife or a husband the moment you said, ' I do!. But the truth was, it took years to learn how to be married. Similarly, society expected maternal or paternal to kick in as soon as one had a child. In fact it would take quite a while to figure out how to be a parent or a grandparent, for that matter. (3)

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The opening lines of the novel is astounding and rather more unusual for two reasons, the first the title of the chapter is given as The End and the other is, the novel with its beginning talks about the death of the central character which it itself strange rather than the other strangeness it talks about. Michelle Besso one of the closest friends of Albert Einstenin was an engineer by profession. Einstein said with a heavy heart on the death of his friend that he had gone before him in death but for the ones like him who believed in the theory of Physics, it would be impossible to demarcate present, past and the future. In a way, the idea is much more connected to the novel because when Laila died, she goes back to the past, then her life after death and her present which is mildly spoken except for a few pages in the beginning. Death as an entity surpasses time and that is why Einstein died exactly a month and three days after his friend Besso passed away. The time gap might be explicit for the others to calculate the physical time but death and eternity are beyond the dimensions of time.

Istanbul occupies a very prime position in the novel. In a more innate manner, it is a character in the novel too for it has given the readers and the writer too an image which is paradoxical in nature. There is a contrast between being imperial and being plebian, being quiet and being noisy, being amiable and being hostile. The novel's beginning has a map which directs the places which the author wishes her character to travel across the lanes of memory. This road map has strong connections with the mind map which the novel wishes to identify. Being a writer of two cultures, the Turkish and the British, she has had considerable influence of Hardy. That is one of the reasons as to why she has made her novel more regional and down to earth.

One difference which can seemingly be seen between Hardy's Wessex and the Istanbul which she has created is that, the former did not give the region a sex while the author gave the place a feminine form. She herself says that the Turks, the Constantinople rulers and many others have earlier seen the place as a female and hence she wishes to revive the place in terms of making it effable. Even the novel has a dedication to the women of Turkey and the city of Istanbul where the author calls the city as she. The waters in the city and many other things remind her of the female form which she wishes to attribute to the novel. W.B. Yeats in his most celebrated poem, Sailing to Byzantium has a high eulogy of the place, the seat of learning and culture had been in his mind when he wrote the poem. The only difference which he saw as a poet was the ruins which the city went after the ottoman Turks overthrew Constantinople. The same city which was once praised for its education and erudition is now looked up in the novel as a place where literacy has ceased to be. The novel explores the various superstitions which the women practice along with the ignorant idea that education is not something which necessitates life. Yeats wanted to live his life after death in Byzantium which gave much respect to arts and literature before its fall. The quote below is an excerpt from the poem.

That is no country for the old men. The Young in one another's arms, birds in the trees, those dying generations – at their song. The Salmon falls, the mackerel crowded seas. Fish, flesh or fowl, commend all summer long. Whatever is begotten, born and dies, caught in the sensual music, all neglect monuments of unageing intellect. (2)

The novel is sectionalized into three divisions, the Mind, the body and the soul which detail the journey of Laila through these phases. This is more similar to the Divine Comedy by Dante where Dante takes his readers through the spaces of Heaven, Hell and Purgatory. The idea of the very novel is strange because Shafak tries to create an alternate reality where she wishes to imagine a journey of the mind when its nearing to death. This is indeed a journey of memory for one never knows what passes through the mind after the heart has stopped its beat. The thought of memory is ambivalent in the novel for the author discusses the memory under two circumstances. The first is when Laila dies and lives for close to ten minutes in her memory, she remembers what she selects. The other is the oblivion which she gets into after she dies completely, which is after she completes the allotted ten minutes and gets to the outer world. There is a passing reference to the Greek mythology where the soul after it dies gets through the river Lethe. The Greek God of death, Hades controls the underworld and the river Lethe runs through it. The soul after going through the river forgets what happened in life. Memory gets erased after one goes through Lethe. The question which the author wishes to pose is, the life and nature of memory which is prevalent during the last moments of life and the plight of this memory after it reaches the banks of Lethe. There is also a reference to the Yew and the Elf trees which are present in the cemetery as well as the corners of the river of oblivion in the heaven. The journey might be the one where many ideas like patriarchy, domestic violence, disgrace for a woman, both body and mind might be seen but in reality this is the journey of the people of Istanbul, especially the women there who are squeezed out of existence by the codes of patriarchy. The time frame of the novel could itself be a discussion because the 1900s was the time

when the LGBT and other marginalized sections of the society were excommunicated from Istanbul. The author has thus tried to recapture the mind's travels through the annals of memory and has used selective amnesia to pin point the various measures taken by the government of Turkey to dehumanize them in the name of administration.

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EASTERINE KIRE'S *BITTER WORMWOOD*: A TALE OF STRUGGLE AND SUFFERINGS

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Abstract

Language and communication are the forerunners of literature. Literature is mainly used for communicating and transferring cultures, ideas, and information from generation to generation. The most common issues that have been dealt by the writers are the identity crisis among the people, the insurgency, the search of the roots, and claim for the political space, ecological concern and also the self-assertion. Bitter Wormwood (2011), Kohima, 2007, a young man has been shot dead after which the people of the village were scared and brutalised. This traces the story of a man from the year 1937 to the present day. The small happenings of the life of the man have been recorded. The childhood, his family, the routine and the rituals of the traditional village are portrayed. The man named Mose is involved in the Naga struggle of independence and is caught red handed and his life further is portrayed. This paper gives a precise idea about the struggles and sufferings of the people.

It took the war to teach it, that you were as responsible for everything you saw as you were for everything you did. The problem was that you didn't always know what you were seeing until later, maybe years later, that a lot of it never made it in at all, it just stayed stored there in your eyes. - Michael Harr, *Dispatches*

Language and communication are the forerunners of literature. Literature is mainly used for communicating and transferring cultures, ideas, and information from generation to generation. Today's world has experienced change in communication not only with human to human communication but also human to robot communication. Literature is a whole part of reality and imagination that it depicts the happenings of life, and the dreams and wishes that are ought to become reality. Language undergoes change as culture changes. Literature is a basic motive of communication. According to *Collins English Dictionary,* "Novels, plays and poetry are referred to as literature, especially when they are considered to be good or important" (Web).

The writing in English in India began during the British rule in India. The first use of the English language was for communication between the British authorities and the people. English language is used as a medium of instruction by the British people and adding English literature to the Universities was considered to be the beginning of English usage. India was used as a testing place for the launch of English in classrooms at a time while the English Universities were steeping around the classic Greek and Latin. English was then introduced in courts, institutions, offices, etc. and it was found as a success. The first English novel was Bankim Chandra Chatterjee's *Rajmohan's Wife* which was written in 1864. He has wriiten his other novel in Bengali language and they are *Anandmatha* (1882), *Durgeshnandini* (1890). Aftermath, English language and literature in India became rich in content and flourished throughout the country and it is read worldwide.

The beginning of the twentieth century experienced a growth in the writing of novels. Romesh Chandra Dutt is considered as one of the most important writers of that time. He has written more than six novels in Bengali and two of which is been translated to English. After Romesh Chandra Dutt, a few writers added to the body of IWE and they are T. Ramakrishna, Swarna Ghoshal, Krupabai Satthianandan, Bal Krishna, Sri Joginder Singh, Rajam Iyer and A. Madhavan.

The writing in English in India started during the 1930s by Michael Madhusudan Dutt which is continued by R. K. Narayan, Mulk Raj Anand, Rabindranath Tagore and Raja Rao. They are considered to be the

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pillars of the Indian writing in English. After the independence the writers started writing about the struggles they faced during the time of colonisation.

The north-eastern region of India is been commonly referred as 'the Northeast'. Before independence the region was also under the control of British. After independence the northeast region consists only of three states – Tripura, Nagaland and Manipur. Nagaland became a separate state in 1963, Mizoram became a separate state in 1987, Arunachal Pradesh was declared as a state in 1987, Meghalaya in 1972. Later, Nagaland was invaded by Japanese troops during the World War II in the 1944.

The most common issues that have been dealt by the writers are the identity crisis among the people, the insurgency, the search of the roots, claim for the political space, ecological concern and also the self-assertion. The authors of this region are always having something different to say to the people when compared to other writers of the country. They stand unique in writing because of the political nature of their writings. The political tension that exist between the north-east region and the centre states makes their writing mostly pointing towards them. But rather than such tensions their works are rich in mentioning and portraying their rich customs and culture to the world. The writings of this region is acquiring its lime light and is becoming the central topic to be discussed among the chieftains.

Dr. Easterine Kire Iralu is a poet, short story writer and a novelist born in Kohima, in the State of Nagaland. She was born on March 29, 1959. She holds a Doctorate in English Literature from the University of Pune. Her first collection of poems, *Kelhoukevira* and her first novel *A Naga Village Remembered*, both written in English are the first works to be published by a writer from Nagaland. She was the pioneer to open up a fascinating and vibrant traditional Naga culture to the world through her writing. She collected more than two hundred oral poems from her mother tongue, Tenyidie, and translated into English to preserve it.

In 1982, she was the first Naga poet to have published in English. In 2011, she was awarded the Governor's Medal for excellence in Naga Literature. *Son of the Thundercloud* has been awarded Bal Sahitya Puraskar by Sahitya Academy in 2018. She was also awarded the Free Voice Award by Catalan PEN Barcelona. *Mari*, one of her bestsellers, has been translated to many languages and her other novel *Bitter Wormwood*, was nominated for the Indian Lit for Life Prize in 2013. In the same year, she received the Free Voice award from Barcelona. Her works have been translated into German, Catalan, Croatian, Uzbek, Norwegian and Nepali.

In 2016, her novel *When the River Sleeps*, was awarded The Hindu Lit for Life prize. She is also the first Naga writer to write children books. She has recently released her fifth children's book, *The Dancing Village. A Terrible Matriarchy* was selected to be translated into UN languages. The violence of the regime in Nagaland, and harassment which she and her husband were subjected to as a result of her writings, led her to be in exile in 2005. She has recorded numerous CDs with her jazz group, Jazzpoesi, with whom she has performed on many occasions. *Spirit Nights* is awarded FICCI Book of the Year 2023.

Kire published her first novel *A Naga Village Remembered* in 2003. Her second novel, *A Terrible Matriarchy* in the year 2007, *Mari* (2010), *Bitter Wormwood* (2011), *When the River Sleeps* (2014). Her next book was *Son of the Thundercloud* (2016), won the Book of the Year prize for fiction at the 2017 Tata Literature Live Awards. Her other books are *Don't Run My Love* (2017), *Sky Is My Father* (2018), *A Respectable Woman* (2019), *Life on Hold* and *Walking the Roadless Road* (2019), *The Rain-Maiden and the Bear-Man* (2021), *Spirit Nights* (2022).

Bitter Wormwood (2011), Kohima, 2007, a young man has been shot dead after which the people of the village were scared and brutalised. This traces the story of a man from the year 1937 to the present day. The small happenings of the life of the man is recorded. The childhood, his family, the routine and the rituals of the traditional village are portrayed. The man named Mose is involved in the Naga struggle of independence and is caught red handed and his life further is portrayed.

This novel is an account of the 70 years struggle for freedom. It was shortlisted for the prestigious The Hindu Literary Prize. The novel takes the reader deep into the Indo-Naga conflict and introduces to the unseen and unheard stories of struggle and pain experienced by the Naga people. Not only the people who actively involved in the insurrection is tortured but the innocent common people were raped and tortured. The author does not want to portray the history of the Naga struggle or glorify the leaders of the struggle instead she prefers to tell the reader the story of the common people who ended having a disastrous effects of freedom struggle on their lives.

The title of the novel suits the story as bitter wormwood is a herb Nagas use to heal cuts and wounds and to safeguard themselves against insect bites. The people also believe that tucking the bitter wormwood behind the ear which will keep the spirits away. So, the Kire in a way conveys that usage of bitter wormwood will keep away the turbulence from harming her homeland. The events in the novel are narrated through the character Moslie, the central character of the novel. He is addressed as Mose. The story is about Mose, his childhood, his life as a teenager, who joins the Naga freedom struggle with his childhood friend Neituo because of extreme brutality faced by his community, and then as a retired underground member.

Mose, as a teenager witnesses the oppression of his people by the Indian army and the gradual degradation of Naga society caused by factional killings. The readers are introduced to the stirring side of Naga freedom struggle, the growing hatred among Nagas against Indian union and its brutal impact on the lives of the common residents of Nagaland through Mose's experience. Curfews became the order of the day. Naga National Council and people organised a march to the Deputy Commissioner's office where the mob was fired by the police. Kire brings out the rigorous life of the Undergrounds in the jungle through Mose's story. The group continuously kept changing the place of their hideouts and keep moving into the jungle in order to avoid direct collision with the Indian Army but when they are captured they are brutally tortured to make them confess the names and whereabouts of their fellow members and leaders. The Undergrounds received all the support and help from the villagers.

Men readily came forward to replace those fallen in ambushes and encounters. Villagers fled into the forests and many died of starvation. But the survivors were tenacious and had fought on. In all the villages they had entered they had been hailed as heroes, soldiers of the Naga army who the villagers never grudged sharing their meagre food supplies with. (10)

The Indian government used the army to supress the Naga struggle for freedom. This novel records the brutality that the villagers experienced. The army imposed killings of civilians, torture of innocent young men, custodial deaths, rapes of girls and women, burning of villages, etc. There are many incidents depicting these tortures in the novel. Mose's grandmother was a victim of the brutality of the Indian Army. An instance of the brutality,

. . . four men being beaten by the army. The men covered their bleeding heads with their hands but the soldiers continued to rain down blows at them. One man lay unconscious on the ground, but the soldiers did not stop kicking him in the head. (79)

The common people were tortured who were not in any ways connected to the Undergrounds. Villagers were starved to death and the villages were burnt to cut off the lifeline of the Undergrounds.

Rough, lathi-wielding police who didn't hesitate to strike down hard at anybody who looked like they might disturb the law and order. The CRPF had become a deeply hated presence of the terror tactics they used against the public. Young men, inebriated or not, were regularly picked up by them and beaten until half-dead. The hatred grew and simmered. (128)

Through *Bitter Wormwood*, Kire introduces to the readers a story hidden for several decades. She uses Mose's life journey to take us through that period and experience. She portrays the struggle and sufferings of her people very strongly. The narrative style of the author sympathise with the characters and hence with all the Naga people at large. The author also portrays the story of an Indian soldier in the Nagaland and brings forth the other side of the truth. Through Himmat's story, the soldier, she establishes that even the Indian soldiers have suffered a lot and that not all the Indian soldiers were against the Naga people. Himmat, the soldier appreciates the Naga people for their culture, love for their village. The novel ends with a positive note that there is a hope for better future.

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SUSTAINABLE AGRICULTURE AND FOOD SECURITY IN BARBARA KINGSOLVER'S *THE PRODIGAL SUMMER*

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Abstract

Sustainable agriculture aims to meet current and future agricultural needs while ensuring long-term environmental, community, and economic viability. Food security ensures access to sufficient, safe, and nutritious food for an active, healthy life. The main themes of the novel, Prodigal Summer are sustainable agricultural practices, the interconnectedness of nature and human beings, food security, and environmental preservation. The first discussion is about traditional and modern agricultural practices and how the characters have identified a deep understanding of sustainable agriculture. The second discussion is how to secure the foods against chemical and modern farming systems. The characters of the novel, particularly Deanna Wolfe, Lusa, and Walker, emphasize the significance of biodiversity, organic farming, and the preservation of natural ecosystems to maintain a balance between human needs and environmental stewardship. Wolfe is a forest ranger who is passionate about environmental preservation and sustainable farming. She monitors and records the species in her woodland, highlighting the value of maintaining the natural order. Lusa marries a farm family and experiences challenges that make her overcome her confidence and strength. Her labor on the farm exemplifies the idea of food security, where people cooperate to guarantee stable access to nutritional food supplies. By weaving these themes into the narrative, Barbara Kingsolver raises awareness of the challenges and solutions related to sustainable agricultural practices and food security.

Keywords: Barbara Kingsolver, Farming practices, Sustainable Agriculture, and Food Security

Introduction

A wider range of activities pertaining to the production of crops and the raising of animals for food, fiber, medicinal herbs, and other human uses are together referred to as agriculture. It includes the full process of cultivating plants and raising animals in order to provide food and other resources. Crop planting, harvesting, irrigation, pest control, soil conservation, and other tasks are all included in agriculture. The efficient production of safe, high-quality agricultural products while preserving and enhancing the environment, the social and economic standing of farmers and their communities, and the health and well-being of all farmed animals is known as sustainable agriculture. The goal of sustainable agriculture is to produce enough food to fulfill the world's requirements today while simultaneously protecting the environment, assisting rural communities, and guaranteeing that future generations will be able to do the same. It focuses on long-term viability by minimizing negative impacts on the ecosystem, promoting biodiversity, and using resources efficiently. Sustainable agriculture, as mentioned earlier, involves a holistic approach that aims to balance environmental, social, and economic factors in food production. It seeks to maintain the long-term health and viability of agricultural systems while minimizing negative impacts. Sustainable agriculture encourages practices like crop rotation, cover cropping, reduced chemical inputs, organic methods, and conservation of natural resources. The goal is to create farming systems that can adapt to changing conditions, maintain soil fertility, preserve biodiversity, and reduce reliance on non-renewable resources.

Kingsolver's *Prodigal Summer* (*PS*) is composed of three complex stories that relate to the inherent ecological aspects and various organisms. In the first predominant chapter, Deanna Wolfe is called a "Predators", the second chapter is expressed by Lusa Landowski called "Moth Love", and the last chapter is named "Old Chestnuts". In *PS*, one of the characters Deanna is a forest ranger who is deeply committed to sustainable agriculture and environmental conservation. She observes and documents the wildlife in her forest, emphasizing the importance of preserving the balance of nature. Deanna's efforts reflect the idea of working with the land and its resources in a way that ensures their longevity and productivity. Her practices promote biodiversity and the health of the ecosystem, aligning with the principles of sustainable agriculture. Prodigal Summer is a work of fiction by Barbara Kingsolver, it explores several topics like sustainable farming methods, the connection between nature and people, food security, and environmental preservation. To preserve a balance between human necessities and environmental stewardship, the novel's protagonists, especially Deanna Wolfe, Lusa, and Walker, emphasize the importance of biodiversity, organic farming, and the preservation of natural ecosystems. Wolfe is a forest ranger who is enthusiastic about preserving the environment and practicing sustainable agriculture. She keeps track of and catalogs the many species in her woods to emphasize the need to preserve the natural order. When Lusa marries into a farming family, she faces difficulties that force her to overcome her self-assurance and fortitude. Her work on the farm is an example of the concept of food security, in which people work together to provide steady access to a supply of nourishing foods. Sustainable farming methods, the connection between nature and humans, food security, and environmental preservation are the key topics of the book *Prodigal Summer*. The main objectives of the study focus on conventional and contemporary farming methods and how the characters have shown a thorough knowledge of sustainable agriculture and also debate how to protect food from contemporary agricultural practices and chemicals.

Ali argues that the main protagonist of the novel is interdependent on both the natural environment and habitat. The protagonist meets a hunter man named Eddie Bondo who has a habit of hunting the natural habitat which is against her passion. Lusa followed modern farming practices throughout her spouse's principles, and later she changed her mind. Garnett excluded chemicals, stood behind traditional systems and provided awareness of pesticides in society (Ali, 31). According to Adelaja, agriculture and food security are essential for sustainable development, especially in emerging nations. They are acknowledged by the Sustainable Development Goals of the UN and are interrelated. This special issue focuses on the distinctive difficulties faced in the development of sustainable agriculture as well as resilience in reducing shocks to food and agricultural security. Additional articles address forced displacement, war, sustainability, food security, and SDG aspirations. The papers highlight the connections between resilience, environmental sustainability, security, and agriculture as well as food. (Adelaja, 3). Rai explores how to maintain ecological balance, sustainability and food security using various tools and modern techniques (Rai, 10). Kingsolver brings attention to the problems and potential solutions associated with sustainable agriculture methods and food security by including these ideas in the story.

Sustainable Agriculture in *Prodigal Summer*

Deanna Wolfe, a forest ranger and environmentalist, practices sustainable agriculture through her efforts to restore the balance of nature in her forest. While not a traditional form of agriculture, her approach involves letting the land recover naturally from disturbances and protecting the diversity of plant and animal species. This aligns with sustainable farming practices that prioritize ecosystem health and resilience. It's important to discuss Sustainable agricultural practices, which refer to methods and techniques that aim to meet the current and future needs of agriculture while also considering environmental, social, and economic factors. These practices strive to minimize negative impacts on the environment, enhance the well-being of farmers and local communities, and ensure the long-term viability of agricultural systems.

"Deanna watched as the forest thrived in its natural rhythms, a living example
of the balance she aimed to protect." (*PS*, 2)

This quote exemplifies Deanna's role as a guardian of the forest ecosystem, observing how nature's processes contribute to its sustenance. Her approach aligns with sustainable agriculture, which involves respecting the natural systems that support plant and animal life. Deanna Wolfe is a central character in the novel who embodies the concept of sustainable agricultural practices. As a wildlife biologist, she emphasizes the importance of preserving natural ecosystems and biodiversity. Deanna's approach to agriculture involves fostering coexistence between humans and wildlife. She practices integrated pest management, encouraging

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natural predators to control pest populations instead of relying heavily on chemical pesticides. Her efforts reflect a holistic approach that aims to maintain a balance within the environment. She touched on principles of Agroecology that seek to integrate ecological principles into agricultural practices, focusing on maintaining biodiversity, reducing chemical inputs, and fostering sustainable relationships between plants, animals, and humans.

Lusa Landowski, another main character, marries into a farming family after her husband's sudden death. She struggles to adapt to the new farming life, learning about the challenges of traditional agriculture. However, she also becomes an advocate for sustainable practices. Lusa experiments with organic farming methods, reducing the use of synthetic chemicals and embracing techniques that are less harmful to the environment. Her journey showcases the transition from conventional to sustainable farming as she strives to maintain the health of the land and her family. Farming is a specific aspect of agriculture that deals with the actual cultivation of crops and the raising of animals. Lusa Maluf Landowski, is involved in subsistence farming. She works on the family farm, aiming to grow enough food to sustain her family's needs. This practice echoes traditional methods used to ensure food security at a local level and emphasizes the importance of self-sufficiency. Garnett, a farmer in the novel, represents the older generation's perspective on agriculture. He embodies traditional farming methods that often prioritize productivity over sustainability. His interactions with Deanna and Lusa highlight the clash between different viewpoints on how to work on the land and the conflicting beliefs about what is truly beneficial for both the environment and society. He is the person who used the Malathion and Weed Killer. Weed would attack plants or crops through its growth. So, he used the weed killer to stop it. Malathion is a kind of insecticide used in agriculture to control a variety of insects like mosquitoes, flies, and agricultural pests. "He was haunted by the ghosts of these old chestnuts, by the great emptiness their extinction had left in the world" is a quotation from Garnet's protests against the destruction of the Chestnut tree" (*PS*, 130).

Through these characters, Kingsolver explores the interconnectedness of all living things. Sustainable agricultural practices in the novel are portrayed as an essential component of this interconnected web. The characters' choices affect not only their own lives but also the broader ecosystem. The book suggests that a harmonious coexistence with nature is essential for the long-term well-being of both humanity and the planet. The novel also emphasizes themes of renewal, cycles of life, and the importance of diversity. These themes parallel the principles of sustainable agriculture, which aim to work in harmony with natural cycles, promote biodiversity, and avoid the degradation of resources.

Kingsolver highlights Food Security in the novel

Food security is a complex concept that considers not only the quantity of food available but also its quality, safety, and the social and economic factors that enable people to access and afford the food they need. When enough safe, nourishing food is physically, socially, and economically accessible to all people at all times to fulfill their dietary needs and predilections for an active and healthy life, this is referred to as food security. It includes the availability of food as well as people's capacity to obtain it without endangering their general health. In *Prodigal Summer*, the interactions and experiences of these characters contribute to a broader exploration of sustainability and food security. The novel portrays the interconnectedness of humans and nature, emphasizing the importance of responsible land stewardship and the ability to meet basic nutritional needs in a changing world. The novel touches upon food security through various characters' interactions with the land and their efforts to produce their food. For example, Lusa Maluf Landowski, a character who marries into a farming family, grapples with the challenge of maintaining the family farm while addressing issues of crop yields and financial stability. Her journey reflects the importance of ensuring consistent access to nutritious food, which is a key aspect of food security. It's a fundamental aspect of human well-being and is influenced by factors such as agricultural production, distribution systems, economic conditions, social safety nets, and more. "Lusa toiled in the fields, her hands deep in the soil, determined to secure a future where her family never went hungry." (*PS*, 42)

This quote captures Lusa's dedication to ensuring her family's access to food. Her efforts to work the land reflect the concept of food security, where individuals strive to provide consistent and reliable access to nourishing food sources. Lusa marries into a farming family and faces the challenge of adapting to rural life and managing the family farm after her husband's death. Her journey highlights the importance of maintaining a

consistent food supply. Lusa is doing the process of canning technique used to preserve the food items from harmful micro-organisms such as bacteria, yeasts, and molds. Lusa mishandles this technique, which produces the Bacterium Clostridium Botulism, one of the toxins produced that cause illness. She also learns about agricultural practices, crop management, and the necessity of producing enough food to sustain her family and the farm's financial stability. Her efforts and struggles exemplify the connection between food security and the responsibility of ensuring access to enough food to meet one's needs.

Garnett is an older character who values self-sufficiency. He hunts and gathers wild foods from the forest, demonstrating the resourcefulness of utilizing local, natural sources of food. His actions emphasize the idea that food security can be achieved through diverse means, including foraging and harvesting from the surrounding environment. Deanna's deep connection with the natural world influences her approach to food security. She respects the balance of nature and recognizes the importance of preserving ecosystems to maintain a stable environment. Her observations of wildlife and plants reflect her understanding that disruptions to these systems can impact food sources for both humans and animals. Eddie Bondo has experience as a farmer dealing with agricultural challenges sheds light on the complexities of food security. He faces issues like pest infestations and changing weather patterns that threaten his crops and livelihood. His struggles highlight how external factors can impact the ability to ensure a reliable food supply. Nannie's practices as an orchard keeper contribute to the theme of food security. Her dedication to cultivating fruit trees and tending to the orchard reflects the importance of planning for the future and investing in food sources that can provide sustenance over time. Her work mirrors the idea of long-term planning to ensure access to food.

Conclusion

Through these characters' experiences, *Prodigal Summer* showcases the various aspects of food security, including the challenges of farming, the importance of understanding local ecosystems, the role of self-sufficiency, and the need to ensure consistent access to nourishing food sources. The novel underscores the connection between humans and the environment, highlighting how sustainable practices and a diverse approach to food production contribute to a more secure and resilient food system. In the present scenario, people are pursuing agricultural practices which raise the food production level. One of the characters in the novel, Nannie Rawley follows Conventional Farming which is against the traditional way of farming. It's nothing but using pesticides and other chemicals to maximize crop yields. Her approach contrasts with the more ecologically conscious methods advocated by other characters, raising questions about the long-term sustainability of such practices. So better to pursue the Sustainable agricultural farming system, which makes every person's health is good gives them nutrients, and also increases the level of energy. It leads not to intake of medicine or caused by any disease and our lives will extend.

In *Prodigal Summer*, Barbara Kingsolver explores various sustainable agricultural practices through the characters and their interactions with the natural world. The novel delves into both traditional and sustainable farming methods, highlighting the complexities and challenges that come with working on the land. Kingsolver masterfully weaves themes of sustainable agriculture and food security into a rich narrative tapestry. Through characters like Deanna and Lusa, the novel underscores the significance of ecological stewardship and the necessity of local food systems in ensuring long-term sustenance. The novel's themes become even more pertinent as the globe struggles with critical environmental issues and the requirement for sustainable food systems. Kingsolver's work urges us to contemplate the choices we make in our relationship with the land and the impact these choices have on the well-being of both the planet and its inhabitants. By emphasizing the subject and ensuring the conservation of the ecological equilibrium in her story, Barbara Kingsolver therefore advances our understanding of sustainability. These conservation measures are designed to ensure that future generations of people may appropriately satisfy their requirements by utilizing the natural resources that are now accessible.

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REVISUALIZING AND RECOLLECTING THE QUALITIES OF HUMANS IN THE GLIMPSES OF IRVING LAYTON POEMS

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Abstract

Art and Literature portray the life of humans and their cultures. It creates a picturization of how people live and how they protect culture. It also deeply analyses their religion and philosophy. Now humans live in an era where everything is changed completely. This paper will revisualize and recollect the quality of humans in this digital world. It is very difficult to find a man who encompasses all the cultures. Irving Layton, the Canadian poet has written numerous poems on humans and their nature. It's unbelievable that a poet who does not know the digital world can view the mind of humans and win the people's hearts with his writings. Though he is not alive his writings still help to rejuvenate the thoughts and the ideals of the people. In this paper, the author tries to bring out some of the ideas of Irving Layton which shows the quality of humans. The world is transforming with new thoughts and beginning to cope with this technological world. The mindset of the youngsters is also transformed. Irving Layton happened to witness number of people struggling in his period because of war and its revolutions. Whenever there is a revolution, one sector in society will flourish beyond the imagination and another sector will demolish without showing its face once again. His poems are still relevant to people in this world of technology.

Introduction

Literature connects culture and humans in such a way that they cannot stand alone. When anyone wishes to know the history of the people, one can read and gather information from literature. There are so many reflections, cross sections, evolutions on cultural humanities. Each and every day is a journey for cultural humanities. This term still receives many insights and has now extended its hands to digital humanities. This is an era where everyone meets variety of challenges. There are so many researches on cultural humanities and it includes multi disciplines like sociology, anthropology, psychology, human geography, history, architecture and philosophy. It is understood that this multidimensional concept brings in different ideologies and philosophies in literature. The culture which is born along with the humans has a great evolution. Cultural humanities are transformed through so many centuries. This digital era and digital technology touch all the fields. Humanities are not an exception. A guy from the traditional family when he meets this digital world has to face so many challenges. The child born in the digital world finds it easy to move on, but the man who was born and lived with different cultures in his tender age has to learn to survive in this digital world. To survive in this digital world everyone should be updated. This paper is an attempt to understand the insight of the minds of the people who are in chaotic state to understand the reality. The energetic and zestful Canadian poet Irving Layton had witnessed both the First World War and the Second World War, and viewed the world and the humans with his own experiences. His collection of poems *A Red Carpet for the Sun* and *For My Neighbours in Hell* deal with human kinds and human experiences. This paper tries to revisualize and recollect the qualities of humans which is more suitable for the current scenario.

Background

The world is vast and big, but it can be in the hands of every one, this is possible only because of this digital world. Materialization - this is the first challenge faced by the cultural humanistic people. It gives tension and prevails throughout their life. It is a technique to be followed and balanced. The growth of technology, science and advancement are appreciated and are welcomed by everyone. But the new technology and the new modern

world will not harm anyone in this world. All the people have the rights to live in this world. It is the responsibility of everyone to take care of the society and its changes.

Literature brings in fresh ideas. Irving Layton is a tradionalist. He is well known for his style and his technique. His style is "Tell it Like it is", His life time from 1912 to 2006 has been filled with many revolutions in the world. He is energetic, zestful and has strong commitment towards human kind and human experience. Being a Canadian, he wishes to portray the people and their minds. The impact of the Second World War can be seen in each and every field. The emergence of new authors with new ideals and thoughts fuels the growth of literature. Irving Layton happens to witness both the wars and its effects. He has seen people struggling to cope up with life. Whenever there is revolution one sector in the society flourishes beyond imagination, while another sector is destroyed without showing its face once again.

The development of Science and technology makes the path for the new beginning of digital humanities. It creates the world with newly updated versions. Whatever the version is, language plays a vital role in exhibiting the updation by the scientists in this digital world. The world rises in its new way. The younger generation can handle this digital world better than the others. They can flourish and explore faster. But this is a period where everyone can find themselves in chaos and confusion. It usually happens in any kind of revolution. Change in this world will be a constant one. It happens throughout history. Nile Valley Civilization and Indus Valley Civilization mark the beginning of a new enrolment in the lives of human beings. Humans began to explore nature from that time onwards. Throughout history, humans have learned new things and exhibited new and begun to live in a new way. They began to use nature as a source initially and worship nature as it serves as a protector of their life. Gradually the mindset of the people changed and they began to use nature as if they are its owners. They forgot the thought that this nature has to be preserved and it has to be handed over to our future generation without any pollutants.

The World Wars taught people more. They began to explore the world. These wars brought in considerable changes in all the fields. Literature is the reflection of life. Chaucer's Canterbury Tales still makes the readers to visualize the life of the ancient people and their culture. Chaucer's works contain so many elements for nature and its existence. Without noticing the changes, he just put forth his knowledge what he gathers in other languages. Even now his works can be viewed under ecocriticism. There are such writers who can bring the earth's view in front of us. Even though Chaucer's poem belongs to the 14th century, it is still the source for the new beginners.

Methodology

This paper is a systematic review of Irving Layton's poems, which are filled with rich thoughts and ideas about science and technology and their impact on society. The paper aims to review, analyze, examine, evaluate, and identify the importance of these ideas, and to explore Layton's unique perspective as a Canadian poet who brought out the problems of the people and their chaotic minds in their periods. The paper will also examine Layton's use of nihilism in his poetry.

Objectives of the Study

- To review the concepts of Irving Layton's poems
- To analyze the impact of Science and Technology in this modern world
- To examine the poems of Irving Layton and its relevance to modern minds
- To evaluate the ideas of Irving Layton
- To identify its influence in this technological world

Revisualizing and Recollecting the Qualities of Humans in the Glimpses of the poems of Irving Layton

Irving Layton had seen people struggle and then come out of it victoriously. He also finds the drastic change in the belief of religion. Having lost his father at the age of 13, Layton faced many problems in his daily life. His problems made him become a free thinker. He did not follow any religion but he understood them and believed in their ideologies. His involvement in the Second World War as a Royal Canadian Air Force Officer moulded him to be a wise man for the society. Layton poems connected people with nature. It can reach the readers easily. *A Red Carpet for the Sun* contains his collections of poems which were written between the years 1942 and 1958. This collection has filled with the thoughts of the Second World War and also the traumas of the Post

Second World War. He also talks about the evils of the modern age and materialistic world. His views on the Second World War and his experiences with the humans are still applicable to this digital modern world.

Layton's poems emphasize the necessity of humanism in humans. This the most notable mark in the poetry. Having witnessed the effects of World War I and also his involvement in the second World War made him to be a responsible person towards the society. His writings carry the responsibility in taking care of the people. He can understand the traumas of the people and also their survival. His poems are full of expressions viewing the whole world.

Layton wishes to inform that a man should have a deep knowledge on both good and bad things in the world. When people know deeply about the world, they can cure themselves from the mental illness. Layton lines are very much relevant in this current scenario. This generation has completely collapsed and each and every one is confused with the understanding of fellow human beings. All the people in this world have become materialistic. To teach humanistic values, Layton insists on hope in his poems. The values should be imbibed in their character naturally. Even if it is not found naturally, it can be taught from the lines of poet like Layton. His anthologies *A Red Carpet for the Sun*, *Europe and other Bad News* shows his maturity and mastery of techniques. In these collection of poems Layton stresses on nature and its teachings. Nature is the best teacher. It plays a vital role in framing the lives of human and also their thoughts.

The poems of Layton focus on the mind set of the people who are in trauma. He insists on hope and faith in the midst of all the struggles. The man who is responsible will take care of this state and he has to overcome the evils around him. This exposition of people to the nature is discussed by Layton. This is the digital era. Layton poems help the people to be aware of the situation, though it is written in some other period, his views on birth, rebirth, hope and faith can be applicable now also, because the basic needs of the self will not change even after so many revolutions. The self has to be fulfilled. His poems can be viewed with psycho analysis.

He shows that there is a strong opposition between science and morality. Layton is strong and he strengthens the people and their awareness to cope with science and morality. At present the world is facing the same situation, and his vision of science and morality is chewed by many researchers.

Conclusion

Though, the world is racing new technology and development in every dimension, Irving Layton views and opinions, his maturity and mastery is even now applicable to this digital world. Everything can be digitalised but the humans with humanistic values can only reach their destinations. This can happen only with right understanding and right feeling.

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TREATMENT OF IDENTITY IN KRISTIN HARMEL'S *THE BOOK OF LOST NAMES*

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Abstract

The research paper entitled, "Treatment of Identity in Kristin Harmel's The Book of Lost Names" deals with the identity of Jews during the Second World War. Harmel beautifully portrays the feelings of Jews on their identity throughout the characters. She strongly puts the setting of the plot in Aurignon. Here, Identity plays a vital role in this research paper. The plot revolves around the character Eva. The research paper focuses on how the characters protect the identity of the Jews and how they protect the children who are carrying the identity of their family and the future. It brings out the role of women as forger and courier during the Second World War. Though Harmel has written the novel with majority female characters she does not speak about feminism. She speaks about humanism and patriotism in this novel. The Research paper centres on identity, its importance, Eva's attempts to protect the identity and her attainment of her success.

Key Words: Identity, Suppression, Children, Germans, Second World War

Kristin Harmel is one of the best contemporary writers. She is an American writer. She has written fourteen novels. They are *How to Sleep with a Movie Star*, *The Blonde Theory*, *The Art of French Kissing*, *When You Wish*, *Italian for Beginners*, *After*, *The Sweetness of Forgetting*, *The Life Intended*, *How to Save a Life: A Novella*, *When We Meet Again*, *The Room on Rue Amelie*, *The Winemaker's wife*, and *The Book of Lost Names*. This research paper deals with the *The Book of Lost Names*.

The Book of Lost Names is a plot about identity. This story revolves around the character Eva. Eva belongs to a Jewish family. Eva's father Tatus gets arrested by the Germans. Eva takes her mother to Aurignon with fake ID papers. There she meets a resistance group. She works as a forger and courier. She falls in love with Remy who works in the same resistance group. Eva and Remy preserve the names of the Jews in a book. At last, due to a traitor the entire resistance gets arrested except Eva, Remy, and Claude. Everyone gets separated after the war is over. Eva loses her parents. The remaining part of the story is what happens to the book in which Eva and Remy preserve the Jewish names. The story has two set of periods. One is 2005 and the other one is 1938.

It is 2005. Eva lives with her son Ben. She works in the Winter Park library as a librarian. She finds a cover page of a book in a magazine. The article states that the Germans are returning the books that they had looted during the Second World War. This week they have enlisted a list of books along with the pictures. The owners of the book can collect the book from Und Landes Bibliothek in Berlin. Eva goes to Berlin. She thinks about her Paris days during the year of 1938. After the Second World War started, the Germans ordered the Jewish people to wear a yellow star on their dress near to their chest. It helps the Germans to identify the Jews.

After the Second World War begins, the Germans start to arrest Jews. Eva's father gets arrested when she and her mom are not in the house. By knowing her father's arrest Eva plans to leave Paris. Because she wants her mom to be in a safe place. Then she finds help from others to get her father home. When she executes the plan her mother Mamusia does not understand Eva. She scolds her for being selfish. But here it is not selfish, it is smart. She prepares fake papers by herself and changes their name and family name too. She takes her mother to Aurignon and frames a story to tell to the Germans during verification.

Eva reaches Aurignon with her mother. She searches for a boarding house. Finally, she finds a boarding house which is owned by a lady namely Madame Barbier. She verifies their documents and gives them a room. The next day Eva goes to get some papers, pens, and seals to prepare another ID to cross the Swiss border. At

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the time she finds a tall man who is following her. He introduces himself as Claude. He says that he is a pastor in the church which is located on the top of the hill. He asks the help of Eva to create fake IDs for Jews as she makes for her mother and herself. Eva is shocked to hear him. When she reaches the boarding house, Madame Barbier informs her that it is she who suggests her name to Claude.

Eva visits the church the next day. She agrees to work with Claude. Eva is as speedy as Claude's expectation in creating the documents for Jews. There she meets Remy who is a forger, courier, and explosive maker. They become friends and love each other. By knowing all the activities of Eva her mother scolds, her to the core. Eva cannot make her mother understand the situation. Claude takes Eva to a farmhouse. There she meets five children. He says that they are fighting to save these innocent souls (Children). Eva feels for the children. They do not know where they will go, and with which family they will live. Eva asks herself will reunite with her family after the war.

Eva and Remy decide to hide the names in a book which is in the library of the church with code method. She finds everyone in Aurignon is working in the resistance group. For example, Madame Gremillon owner of a brothel house, Madame Barbier owner of a boarding house, Madame Noirot owner of a boarding house, Madame Travere caretaker of Jewish children, and Madame Trintignant owner of a bakery.

The entire resistance group is exposed by a traitor in that group. He not only reveals about the resistance group but also the farmhouse where the children are hiding. So, Eva prepares the IDs as soon as possible. This time she plays the role of courier too. She takes four children along with Remy and safely reaches the Swiss border. She wants to stay with Remy so, she does not go along with the children. She comes to know that her mother and other members were arrested by the Germans. She reaches Aurignon and finds that her mom has already been executed. After the Second World War, she finds her father and learns that Remy has died. She marries Louis Abrams and has a son namely Ben.

Now the plot moves to 2005. Eva reaches Berlin to get the book in which She and Remy have hidden the Jewish names. Eva meets the librarian, Otto Khun. She says that the book '*Book of Lost Names*' belongs to her. She tells about the entire things which happened in 1938. At night another man comes to get the book. Eva and Khun come down to meet the man. The man is none other than Remy. Eva and Remy create that book to reunite the Jewish family with their real family in the future. But they do not expect the book that brings Eva and Remy together in the future.

The world may differ by race, religion, caste, language, tradition, and custom. All are created by human beings. We create everything to live with it not to kill others. Apart from the biological differences between women and men, we all are humans. People forget and suppress one group of people by their race and religion. There is no need to treat people by their race, religion, and identity.

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EXPLORING THOUGHTS AND BRIDGING CULTURAL DIVIDES IN THE DIGITAL ERA

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Abstract

The transition from printed pages to digital screens, and the advent of the digital era has brought about a remarkable surge in communication and the exchange of information. An ever-growing interconnectivity characterizes this transformation. The rapid advancement of technology, coupled with the widespread utilization of the internet and social media, has transcended geographical boundaries. This newfound accessibility enables individuals from diverse backgrounds to partake in forms of interaction and communication that were previously unprecedented. Consequently, a remarkable phenomenon has emerged, the exploration of ideas and the bridging of cultural disparities in unconventional and unimaginable ways. Recognizing the importance, challenges, and potential inherent in digital connections is crucial in our contemporary age, where a mere click of a button can unite individuals from opposite corners of the globe.

This study delves into the substantial influence of internet platforms on perspectives, cognition, and the potential for fostering cultural harmony. We investigate how the internet and social media platforms have evolved into conduits for the exchange of ideas and the facilitation of cross-cultural comprehension. Furthermore, this topic delves into the technological progress that facilitates the evolution of literature, broadening its horizons and giving it novel contours. Various social media tools, including Instagram, Tumblr, Twitter, and numerous others, actively engage in meaningful dialogues and discourse that surmount cultural barriers. Moreover, this paper will underscore the capacity to cultivate global solidarity through intelligent and conscientious efforts, nurturing cultural cohesion. Simultaneously, it will emphasize the profound significance of enriching cultures, safeguarding mental well-being, enabling innovation, and nurturing creativity.

Introduction

Cultural differences have persisted for as long as human cultures have existed. From the dawn of human civilization to the present day, people have organized themselves into diverse cultural groups based on criteria such as language, religion, ethnicity, geography, social and economic disparities, generational differences, globalization, media and communication, education, socialization, identity and belonging, fear and prejudice. These cultural variations have been a key component of human society and have played a crucial role in defining human history. The "digital age" refers to the present time in which digital technology and information are widely used and merged into various aspects of human life, such as communication, employment, entertainment, and education. The way individuals connect and communicate has changed radically over the world. The internet, particularly social media, has evolved into robust instruments that cross the boundaries of geography, enabling people from varied cultural backgrounds to engage in unprecedented engagement and trade. The digital age has had a significant impact on an individual's outlook, society, business, culture, and individual lifestyles, and in numerous aspects, it has the potential to overcome cultural divides. In numerous ways, the digital age provides the capacity to explore thoughts and surpass cultural divides:

Access to diverse perspectives: The internet enables global access to a broad range of information, opinions, and perspectives. People can gain an understanding of many viewpoints on cultural, social, and political topics through reading articles, watching videos, and engaging in online debates. This exposure to other points of view can lead to improved understanding and empathy.

Online Forums and Social Media: Online forums and social media enable people from all walks of life to engage in conversations and debates. People may employ these platforms to communicate their views, experiences, and ideas, facilitating cross-cultural communication and exchange.

Blogging and Content Production: Blogging and content production tools enable individuals to share their thoughts and stories with a worldwide audience. Bloggers and content creators from many cultural origins can share insights into their lives, traditions, and opinions, bridging cultural barriers.

Virtual reality (VR) and augmented reality (AR) technology provide immersive experiences that can transport users away from various historical or cultural contexts. By enabling people to "walk in someone else's shoes," this can foster a deeper knowledge of other cultures.

Language Translation Services and Tools: Language translation services and tools let people from various cultures communicate and comprehend each other's ideas and thoughts by removing language barriers. This encourages communication and cooperation between cultures.

Online learning platforms: Learning platforms on the Internet include resources and courses on a variety of subjects, such as philosophy, history, and culture. Learning about different cultures, languages, and belief systems can help students get a deeper perspective of the world. Digital platforms offer artists and creators the chance to demonstrate their work to the audience globally. Themes and emotions that are universal to all cultures are frequently communicated through artistic forms like music, literature, the visual arts, and filmmaking.

Crowdsourcing and collaborative projects: Internet-based platforms make it possible for people from different cultural backgrounds to work together on collaborative projects. These initiatives can encounter common problems, encourage creativity, and encourage intercultural collaboration.

Online storytelling and journalism: People have the chance to tell stories from their own cultural views through digital media platforms. In addition to fostering cross-cultural understanding, this can increase awareness of cultural difficulties and challenges.

The digital age provides many chances for intellectual exploration and cross-cultural understanding, but it is crucial to approach these exchanges with decency, sensitivity, and an open mind. Promoting positive and constructive communication is essential to achieve the objective of cultural understanding and collaboration in the digital sphere because miscommunications and conflicts can still happen online.

The effect of social media, online forums, and digital communication tools to promote cross-cultural understanding has been examined in previous studies. They have emphasized how these forums promote conversation and the sharing of ideas between people from all backgrounds. Numerous studies have looked into how online communication tools can promote cross-cultural interactions. Digital storytelling has become a potent tool for cross-cultural communication. People can now share their personal narratives and cultural experiences on online platforms like YouTube and podcasts. Online courses featuring cross-cultural and virtual exchange programs have grown in popularity. According to Huang (2019), internet communication can let people engage in cross-cultural conversations and overcome geographical boundaries, which promotes understanding. Online courses featuring cross-cultural and virtual exchange programs have grown in popularity. Kim and Lee (2020) discovered that after completing such programs, participants reported greater cultural empathy and a deeper appreciation of various points of view. Smith and Patel (2018) discovered that social media gives users the opportunity to interact with people from various cultures, engage in intercultural conversations, and engage in global issues.

In conclusion, the age of digital media is ushering in a dynamic period of connectivity and exploration, providing unmatched opportunities to overcome cultural barriers and promote understanding across varied cultures. Through the power of digital media, we can travel and explore the ideas, worldviews, and customs of others while overcoming distance and cultural obstacles. Global discussions can take place on the internet's enormous platform, which allows people to converse, share experiences, and gain knowledge from one another. By exposing us to a broad tapestry of human experiences, it develops cultural awareness, fosters cross-cultural dialogues, and fosters empathy. Our ability to exchange information, ideas, and thoughts and fully indulge ourselves in other cultures has been revolutionized by digital tools, from virtual reality to translation services. They enable us to interact in various languages, practically go to foreign locations, and comprehend the peculiarities of cultures more thoroughly. We must be aware of the ability we have to explore ideas and overcome cultural barriers as we move through this dynamic digital landscape. We can create a world where diversity is cherished, where understanding flourishes, and where cultural divisions are minimized by embracing

the endless possibilities of the digital era as a force for good. This will enrich and harmonize our interconnected global community. In the digital age, there are countless opportunities for discovery, connection, and cultural understanding; it is up to us to take advantage of these opportunities for the sake of our world and humankind.

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THE MULTIDIMENSIONAL AESTHETICS OF INTEGRATING FRAGMENTS: EXAMINING RESISTANCE, DIVERSITY, AND IDENTITY IN ARUNDHATI ROY'S *THE MINISTRY OF UTMOST HAPPINESS*

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Abstract:

This article examines how Roy portrays the fragmented nature of Indian society in which sections of society function with their own aesthetics and value systems and are unaware of other sections of society. An analysis is also done of the multidimensional aesthetics of the book i.e., of integrating the fragments of isolated politico-socio-aesthetic identities to construct a reality that acknowledges diversity and the subversive nature of prejudice in a society that operates in a highly fragmented manner to create identities that are rooted only in such fragments and not in the larger diverse reality. The first step in the process of integrating diverse elements in a society that operates in a highly fragmented manner is that of acknowledgement which, in itself, becomes an act of resistance as it rejects the status quo in society that promotes the construction of identities rooted in fragments of privilege that celebrate an identity by exclusion. Resistance after acknowledgement and passive resistance is that of being perceptive of diverse narratives such as the awareness of prejudice and systematic oppression in society. This awareness poses ethical challenges to the value system in the fragmented isolated bubble in which only one narrative is permissible. The resultant identity that is created is one that is perpetually being formed by critically examining mainstream narratives. This article puts forth the view that an examination of the intertwined narratives in Roy's novel would result in a reconstruction or strengthening of identity that has a resistance to mainstream narratives and is inclusive of diversity.

Key words: Resistance, Diversity, Identity, Multidimensional, Aesthetics

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In *The Ministry of Utmost Happiness*, Arundhati Roy creates a narrative that is intricately structured around a mosaic of fragments, each representing distinct facets of the multifaceted Indian society and the diverse identities of its characters. These fragments encapsulate a myriad of socio-cultural, political, and personal elements, rendering the novel a compelling study of multidimensional aesthetics. Within the framework of this narrative, the following fragments hold particular significance: gender, religion, class, caste, culture, socio-political identity, geographical identity and linguistic identity. Roy employs "the narrative devices of heightened consciousness and drama to counter the normalisation and familiarisation towards atrocities and oppressions not only in India, but also on a larger scale, worldwide" (Lau).

Multidimensional Aesthetics

It has been noted that *The Ministry of Utmost Happiness* (TMOUH) "employs multifarious methods to narrate the story of fragmented lives in a land in conflict with its own people, and struggling to comprehend the polymorphous identities that define the nation" (Gopinath). According to Menozzi, these fragments are interspersed with "Roy's logic of digression and self-questioning" which results in "an aesthetic of the inconsolable" as "it emphasises the inability of writing to offer any sort of "consolation", healing or reconciliation" (Menozzi). Menozzi further notes that "while manifesting Roy's undiminished commitment to

tell the truth and to witness important political and social events in contemporary India, the novel refuses to reduce the representation of reality to a mere 'document'". The narrative's resistance to being confined to a straightforward 'documentary' depiction of reality aligns with the notion that the novel possesses an 'urban-literary aesthetic,' as suggested by Tickell, as it is primarily set in Delhi, a city that is seen as the face of development where "skyscrapers and steel factories sprang up where forests used to be, rivers were bottled and sold in supermarkets, fish were tinned, mountains mined and turned into shining missiles" (Roy, 98). In this context, 'urban-literary aesthetic' should not be understood as a celebration of urban 'development' but as an acknowledgement of the inconsolable loss faced by those who unwillingly fuel such development. While many critics have noted similar sentiments such as labelling this novel "a dystopic one which refuses to note any positivity around or any ray of light at the end of the tunnel", it is the reader's response to the novel that determines whether there is any ray of light at the end of the tunnel or not (Batra).

The fragmented narratives in the novel are integrated by a common theme i.e., the acknowledgement of Otherness as it "celebrates the very position of Otherness, indicating those in mainstream positions of political and financial power while applauding the courage of the marginalised and subaltern" (Mendes). Arundhati Roy integrates the fragments of seemingly isolated politico-socio-aesthetic identities of the characters in the novel to construct a narrative that "is also punctuated by self-conscious moments where different methods of truth telling and storytelling are explored" that acknowledges diversity and the subversive nature of prejudice in society (not just in India but everywhere) (Iyer). It is pointed out to the readers that the highly fragmented nature of identities of the characters are a reflection of 21st century individuals as their identities are also rooted only in such fragments and not in the larger diverse reality of other fragments that sustain their fragments. One of the factors contributing to the novel's prevailing aesthetic not being solely an "urban literary aesthetic" or an "aesthetic of the inconsolable" is its alignment with what is termed by this researcher as "multidimensional aesthetics."

Gender, Identity and Language as Fragments:

Roy delves into the complexities of gender identity, encompassing transgender, intersex, and non-binary experiences. Central to this exploration is the character of Anjum, a transgender woman who establishes a haven for individuals navigating the labyrinthine nuances of gender identity, thus encapsulating a core fragment of the narrative. It is evident that Roy does not believe that a mass society that functions in a fragmented manner could have a solution to the complex problems of gender expression. Language itself emerges as a significant fragment, shaping characters' modes of communication and interpersonal dynamics. Anjum is unable to fit into the new world where there are even more fragments with new labels "More importantly, she (Saeeda) could speak the new language of the times" (Roy, 38). The struggles of a person not fitting in the heteronoramativeworld is seen in the way languages operate, for instance, in Urdu, "the only language she knew, all things, not just living things but all things – carpets, clothes, books, pens, musical instruments – had a gender" (Roy, 8).

Roy asks this question directly: "Was it possible to live outside language? Naturally this question did not address itself to her in words, or as a single lucid sentence. It addressed itself to her as a soundless, embryonic howl." (Roy, 38) Roy makes it clear that language that promotes new fragments is not a solution as is seen in "It's more like a terrible clarity that exists outside the language of modern geopolitics" (Roy, 181). Another example is Naga who "learned the fiery language of the Left" but that merely categorised him in another fragment (Roy, 164). The "twenty--two other official languages and hundreds of unofficial ones" in India contest for dominance which in itself is an act of more fragmentation (Roy, 110).

Roy points out how language (and dialects) and class distinctions are interwoven fragments. Tilo's mother "recited Shakespeare in her impeccable convent--school English" but "when she got upset she insulted everybody around her in a hard--core dialect of guttersnipe Malayalam that nobody could work out how (and from where) in the world a woman of her class and breeding had picked up" (Roy, 243). Another character who had a 'posh' British accent, Ambassador Shivashankar Hariharan "never lost an opportunity to let people know that he was a Balliol man" (Roy, 186).

Religion as an example of the destroying nature of Fragments:

Roy shows the power of the fragmented world that destroys individuals who seek to live outside 'fragments' by alluding to the fate of Hazrat Sarmad Shaheed, a "Jewish Armenian merchant who had travelled to Delhi from

Persia the love of his life, Abhay Chand, a young Hindu boy he had met in Sindh" who later "renounced Judaism and embraced Islam" only to renounce Islam again by his proclamation "la ilaha. There is no God" which caused him to be sentenced to death (Roy, 9, 10). Roy celebrates precarity to the point of celebrating that which has no hope of success or future but nevertheless dares exist, however fleetingly and marginally (Mendes). Again, it is directly mentioned in the novel, "Ustad Kulsoom Bi would be furious with anyone who missed the chuckle. To be present in history, even as nothing more than a chuckle, was a universe away from being absent from it, from being written out of it altogether" (Roy, 51).

Jannat Guest House - Freedom from fragmented identities:

Jannat (Paradise) Guest House, started by Anjum in a graveyard, is a refuge for those who could not fit into the fragmented identities of the outside world. The graveyard is a powerful symbol that is not only a metaphor for the death of fragmented identities (and finding Paradise Guest House) but is sometimes direct: "As the war progressed in the Kashmir Valley, graveyards became as common as the multi--storey parking lots that were springing up in the burgeoning cities in the plains" (Roy, 319). It should be noted that as they "live within the territory of the graveyard, their departure cuts across the normative line of heteronormative society and the hierarchical system of the Khwabgah through the line of flight or deterritorialization" (Lertlaksanaporn). It is not only their "liberation of sexuality from any social construction" that is celebrated but also liberation of their fragmented identities from any social construction (Lertlaksanaporn).

As has been noted by Iyer, "The novel's sprawling form is not failure of craft but a deliberate aesthetic choice which reflects the author's engagement with the challenges of telling a story of the nation from multiple minoritarian perspectives". These multiple minoritarian perspectives give glimpses of the different fragmented identities of the characters. The distinct personal history, laden with traumas and secrets, of the characters such as Biplab Dasgupta, Musa, Revathy, D. D. Gupta, Dr. Azad Bhartiya etc are fragments that significantly inform the readers how individual identities are highly fragmented. While it is true that "they draw attention to those on the very periphery of Indian politics" and that they are "drawn into a web of connection and solidarity with other figures in the text - their experiences, lives, and deaths variously "heard" or transmitted to other characters, suggesting that perhaps in telling the story or attending to these precarious figures, they might be worked into a larger narrative of contemporary India or serve to highlight the desperation of those "inside" the struggle, forging an awareness and solidarity from those 'outside'", it is not direct (Gorman-DaRif).

The Destruction of Fragmented Isolated Bubbles:

By presenting multiple minoritarian narratives, Roy has successfully contributed to the destruction of fragmented isolated bubbles within which individuals (and the characters in the novel) form their many identities. The perception of other fragmented isolated bubbles not only challenges but actively dismantles the isolated identities, fostering a profound interconnectedness between these fragments. When such links are established by breaking free from fragmented isolated bubbles, the resultant identity that emerges is one in a constant state of evolution, shaped by critical examinations of mainstream narratives that traditionally promote divisive and fragmented identities. Such an identity that is constantly evolving is rooted in the idea of 'multidimensional aesthetics' as proposed earlier. This article puts forth the view that an examination of the intertwined narratives in Roy's novel would result in a reconstruction or strengthening of identity that has a resistance to mainstream narratives and is inclusive of diversity.

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THE LITERARY PROUSTIAN PHENOMENON: ILLUSTRATIONS FROM SELECT TEXTS AND AN EXPLORATION INTO CONTEMPORARY RELEVANCE

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Abstract

Sense can be a powerful tool that is capable of triggering memories. This effect can be used to evoke autobiographical memories in various contexts like therapies and treatments. Writers often use this element in a clever way to bring out characteristic traits of the characters in their works. This paper intends to explore the psychological aspects of the human mind with regard to its responses to sensory stimuli, especially smell (olfactory). This is a scientific phenomenon termed the 'Proust effect,' named after the discoverer himself, in his book "In Search of Lost Time" (1913). Various real-life examples (like petrichor effect) and literary examples are given to bring out the significance of the Proustian effect in the world of literature. The Proust effect is also used in what is known as Aromatherapy, a stress reduction treatment, which gives it a wider scope for research in a world that is currently living on edge.

Keywords: Proust effect, memory, smell, therapy.

Originally written in French as "*À la recherche du temps perdu," "In Search of Lost Time" is* a seven-volume book written by author Marcel Proust, published in the year 1913. This is one of the most prominent works of twentieth century fiction consisting of three thousand pages published over 14 years. He is also a seminal figure in the modernist literature movement along with other writers such as James Joyce, Thomas Mann, and Italo Svevo. He pioneered the "stream of consciousness" style of prose by using incidental and frequently unimportant experiences as a window into the workings of consciousness and identity. Some of his stream of consciousness connections, such as the memory of being sent to bed without a kiss, can last for twenty pages or longer. Proust was hailed as the "greatest novelist of the twentieth century" by Graham Greene, and Somerset Maugham referred to the book as "the greatest fiction to date." The final three volumes of Proust's work were published posthumously and were edited by his brother Robert because Proust passed away before he could finish revising the drafts and proofs.

Marcel Proust discovered the phenomenon while having a cup of tea and rusk biscuit (that which he changed to madeleine cake in the novel) that revived some of his childhood memories in 1909. This experience is what served as a muse for his novel "*In Search of Lost Time."* In the novel, the taste of the lime-blossom tea along with the madeleine cake triggers scenes from his childhood- it transported him to the old village houses where he grew up, to the streets where he was sent on errands, to the squares and gardens, and, finally, to his aunt Léonie's bedroom where he'd drink madeleine soaked tilleul.

Since the novel's publication, psychologists and neuroscientists have attempted to comprehend and recreate what has come to be known as the Proust Phenomenon. We now know that odors are more effective than other stimuli at eliciting autobiographical recollections. This is because olfaction has direct links with portions of the limbic system that are involved in emotion and memory generation. The neurological underpinning for olfaction is unique. Smell is the only sense that skips the thalamic relay and has direct access to brain regions known to be active during emotional processing (the amygdala), long-term memory storage (the hippocampus), and higher-order cognitive reasoning and appraisal (orbitofrontal cortex). Because of this distinct brain composition, many people have speculated about the unique role olfaction plays in memory, emotion, and higher order cognition.

The author of the paper has had a similar experience as well which prompted them to draft this paper in the first place. This is about when a certain perfume reminded the author of a friend and how it teleported their mind to the moment that they were together. Even though that friendship was nothing like the way it used

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to be now, the scent of the same perfume from a stranger just passing by them in the middle of the road, made them feel like the friend was right next behind. The mind instantly rewound all the memories related to the scent, making them feel vulnerable and lost in the past. Though the author is well aware that it is just the mind playing tricks and nothing can take them back to the moment when this scent used to be a lullaby and a therapeutic soul soother, the experience felt too real to not get carried away. Such is the power that the Proustian moment holds over the human mind.

Yet another captivating experience that everyone must have had is the 'Petrichor.' This term was coined by scientists Isabel Joy Bear and Richard Thomas in 1964 in their scientific work, "*The Nature of Argillaceous Odour*." Petrichor is nothing but the unique scent of the earth that follows a rain pour. Some people mistake it to be the smell of the rain itself but that is not the case. The raindrops release microorganisms from the soil, which mixed along with the plant oil and ozone gives out this enchanting smell that feels like a 'secret.' Most people could relate the petrichor with childhood memories- how they would have played with their friends in the rain despite their parents scolding them not to, the paper boats that they left in the water, curling up in the cozy blanket after getting home and drying up, the hot coffee and snacks that were waiting for them. Though it might not be possible to relive these experiences, but the scent is capable of taking them back to those moments even if it is for just a fraction of a second.

Writers use the Proustian phenomenon as an effective tool to bring out responses in readers as well as the characters in the story. In the introduction paragraph of Katherine Mansfield's short story "*The Doll's House,"* the writer gives a reference to the smell of paint more than once. By the third time she mentions it, it is as if the reader could really breathe the scent of the paint from the pages. This signifies how the olfactory stimulus could leave an impact.

"*The English Teacher"* is a novel by R. K. Narayan published in 1945 as a part of the collection of novels and short stories called "Malgudi." The story is about an English teacher Krishna, who lived with his wife Leela and daughter Susila in Malgudi. Unfortunately, Leela passed away due to typhoid that she had contracted with a flea sting. Krishna loses interest in living itself and his daughter is his only solace. In later scenes, it is seen that the smell of jasmine flower brings the memory of his wife back to him since she liked jasmine flowers very much. He could almost feel her presence in the room filled with the jasmine scent. This is one such portrayal of the Proust effect. *"There was an overwhelming fragrance of jasmine surrounding her. 'Still jasmine-scented!'"*

"*Elegy to a Garden,"* a poem by the Sahitya Akademi award-winning writer Arundhathi Subramaniam, also talks about the nostalgic elements through scent.

"*a cosmic despair over algebra homework*
rising with the aroma of turmeric and damp jasmine,"

This line implies how the smell of the jasmine and turmeric reminds the poet of the memories she used to have in the garden which is now going to be destroyed. Even if the garden does not exist anymore physically, it will always be in her mind, that which the scent will make more real.

The Proust effect is now also being used from a commercial point of view. Hospitality chains and fashion retailers in India, like the western countries have hired perfumeries to design a scent specific to each brand. This will allow the customers to identify the scent that is unique to a particular brand and endorse it. The more time a customer spends at a store, the higher the average unit sale. The Lemon Tea Hotel uses a citrus scent to encourage guest loyalty. "The fragrance diffused across the public areas signal freshness. The idea is to tell guests that when they return to the hotel after a hectic day, they have an environment to unwind and refresh," says Aradhana Lal, VP, corporate communications. Ambient scenting is also done in many malls and theaters to enhance the experience of the customers and leave a trail behind in their minds.

Aromatherapy is the practice of using essential oils for therapeutic benefit. Aromatherapy has been used for centuries. When inhaled, the scent molecules in essential oils travel from the olfactory nerves directly to the brain and especially impact the amygdala, the emotional center of the brain. This is exactly the working mechanism of the Proust effect. The world that humans live in is filled with anxiety and depression and everyone runs in search of a therapeutic way to handle it. Aromatherapy- which is induced by Proust effect- could be a feasible solution in helping people relax their minds.

The Proustian phenomenon can be used in memory loss treatments as well. Implicit memory is preserved during amnesia, meaning that even for veterans with head trauma, these memories may persist and

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continue to be triggered. Exposing the patients to scents that they were once familiar with could help them remember and recollect forgotten memories. This might not be one hundred percent fail safe -yet- but definitely has scope for further research.

The Proustian effect has definitely been studied into more since it's discovery in the twentieth century. In literature, writers use it in poetic ways to emphasize the subtleties of human emotions that is triggered by the senses. In psychology, it can be used in stress reduction treatments and therapies. Even in the field of marketing it finds its own use in a creative way. Not just in the field of science but it shows immense potential for research in every other field.

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DECONSTRUCTION OF SOCIAL FEMINISM IN SUDHA MURTHY'S *STOVE BURSTS OR DOWRY DEATHS*

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Abstract

This paper critiques on social feminism that is misrepresented in Sudha Murthy's short story "Stove Bursts or Dowry Deaths?" , that is entitled in a collection "Wise and Otherwise" where only when a woman gives dowry, shewill not be ill-treated by her in-laws. Sudha Murthy emphasizes on the death toll that occurs due to dowry system and through the symbol of social status, that is dowry, women's conditioning is attributed, agency has been denied and women are portrayed as "muted, voiceless and silenced" by patriarchy. The governing of women by men intends to portray how women are conditioned or controlled through the language of men as portrayed by Susan Sellers, i.e., women are being silenced by patriarchal dominance that results in the political attributes of language. It proposes the concept of gender studies, formerly feminist writings that happen to be one of the parts of the education system. The method of introducing feminist writings has to be in progress from primary schooling that will help women to challenge the language of men. If at all the syllabi on gender studies are not introduced in the schooling level, it will be challenging for a woman to speak against the language of men. On the other hand, women's rights can be regained only when they raise their voice from being muted to tumultuous. It puts forth the idea to fight for women's denied agency that prevents them to stand on their own and assert the concept of individuality. The seed that is sought on individualism leads to grasp the agency that is refused and thus it results in empowerment.

Key words: Social feminism, Conditioning and denied agency, Individuality, Gender system, Language and Sexual differences.

Introduction

The advocacy of women's rights on the basis of equality of gender/sex is called as "Feminism". It conveys that men and women should possess equal rights and opportunities with no bias, and gender system showcases the representation of roles of men and women in social institutions. Social feminism attempts to capture the social rights of women such as education, individuality to access the fundamental needs (food, clothing and shelter) and a right to vote. "The so-called “Maternal feminism” of the past and the Radical feminism of the present are the versions of Social feminism" (Black, Naomi “*Social feminism”*). Indian feminist writers who talk about the rights of women include Sudha Murthy, Anita Desai, Kamala Das (Surraiya), Sarojini Naidu, Mahasweta Devi et.al. The theory that speaks about feminism is known to be "Feminist theory" that challenges 3 more major streams of thoughts namely Liberal feminism, Radical feminism, Cultural feminism, and Marxist feminism. The history of anytheory that arises can be studied in relation with where it all starts and thus feminism starts in 3rd BC with Romans and it has flourished to a great extent. Women were given no rights to vote and so many countries/continents namely Europe, France, Germany and others denied the rights of women's education, participations in public form etc. Infanticide, sati, dowry, choosing a partner, remarry, domestic violence, harassment, restricted professions were practiced/restricted. Feminist philosophers such as Christine de Pisan, Laura Cereta Moderate Fonte Mary Astell et.al contribute much on female education and marital oppression. In Indian context, women are restricted to acceptthe public life unlike men and they are known to be conditioned in their so-called "Domestic sphere".

Social feminism in Sudha Murthy's "*Stove Bursts or Dowry Deaths?"*

Sudha Murthy, as a social feminist confesses that women lack their agency and if they raise their voices, it will go unnoticed. This is evident in one of her short stories, i.e., "*Stove Bursts or Dowry Deaths?*". She begins her

short story by mentioning one of the phrases in Sanskrit, i.e., "Ethra naryasthu pujyante, ramathethathra devatha"(Murthy, Sudha "*Wise and Otherwise"* 73), where it means that only if women are respected, God exists, but that is not the utter truth to be noted where in real world, women are ill-treated. She has been recognized as an author of 24 books, including novels, nonfiction, and picture books. She makes the readers to ponder over whether the death toll increases because of alleged stove bursts or the dowry system that conceals the deaths of so-called illiterates.

Women are oppressed as they are economically dependent on their husbands and a few women are educated. Sudha Murthy in her short story brings to light that the victims of stove bursts have the same story to narrate i.e., "I wanted to cook, I lit the stove, the stove bursts, the pallu of my nylon sari caught fire". The utter truth is, though some women give a proper dowry before or after the marriage, the language of men still controls them and women's denied agency malfunctions. As there is a proverb, "*Contented mind is golden medicinal elixir*" fails to capture the attention of men who go wild because of dowry as they do not satisfy themselves with what they have and the concept of social feminism has lost its value in the so-called patriarchal society. It is to note that there was matriarchal society led by women and their governance were more sophisticated than men.

Sudha Murthy tries to showcase the tolerance and sufferings of women in the society through her short story and the concept of superstition has a major role to play in the society, especially in the minds of in-laws, where if only the pregnant women give birth to a male child as their first baby, she will be respected as the male child becomes a heir. This practice of believing in the concept of having a male child as the heir has to be demolished or deconstructed and here is where the beginning of women oppression and conditions are marked in histories. If the ancestral thoughts had spoken about the female dominance or at least the social feminism, the language of men would not have been come into existence, and the death toll of women would decrease in the course of time. An incident to remember inSudha Murthy's "*Stove Bursts or Dowry Deaths"* is, one of the pregnant women is burnt with kerosene by her mother-in-law and the reason is, she cannot bear a male child as the heir. Similarly, in the male dominant society, the death toll of women goes unnoticed.

Susan Sellers's "*Language and Sexual Differences"*

Susan Sellers proposes that language generates sexual differences and it is politically feministic. She talks about women's agency that is controlled by the language of men and as a result, women claim no individuality andare restrained to stand on their own feet. In the introductory section of Susan Sellers's essay, she introduces three tremendous French cultural interpreters namely Claude Levi-Strauss, Michel Foucault and Ronald Barthes who have given different Interpretations on French feminism. In the second half, she introduces three French feminists namely Helene Cixous, Luce Irigarey and Julia Kristeva to showcase how their works confront the theories of feminism. Susan Sellers has dealt with the problems and issues of women's expression of their experience and she injects the point that language intends to convey the language used by men. In other words, language is innate and it helps to think, construct self-identity, weigh up or access the world, and organize the political and societal relationships.

Language becomes the process of communication where it encodes the experience of an individual, making the audience to express the feeling through language, but the problem is that women can only express theirexperiences only through the language of men i.e., the way man has perceived the world to be. It means to convey that women can only follow what men have told them to do, if they say that the world is this, then that is the world women think of with no objection. In other words, language can be the consensus of agreement, where Ferdinand de Saussure differentiates language into two categories- signifier (word) and signified (image) and it is language through which women express themselves through speech or gestures. Saussure illustrates that meaning is based ondifferences, not unity and it is a product of differences and these differences will lead in the formation of identities. It can be interpreted in a way that women who undergo sufferings and tortures because of dowry system are the one who are conditioned by the language of men without raising their voices against it and it is evident in Sudha Murthy's short s tory "*Stove Bursts or Dowry Deaths* ".

The model of the ' Master and Slave' metaphor is uttered by Georg Hegel, where the Master is referred to men and the Slave is women. He says that the identity is created based on the opposition and hierarchical ordering of differences, and the language is defined by the master. On the other hand, Simone de Beauvoir

argues on how men use women to hold on their position as masters who constraint women and relate them in relation with the 'other'. Furthermore, Susan Sellers draws examples from Luce Irigaray, who examines the way in which the concept of difference depends on single, male viewpoint in one of her essays "*Speculum of the other woman" and s*he critiques on what is meant by masculine bias through the great philosophers such as Plato. Such criticism of Irigarey's work on Plato arises from the essay in *Speculum of the other woman entitled* "*Plato's Hysteria",* which talks about the uncontrolled emotions associated with women.

Women have been branded as aliens, subjected to prohibition, objects of male gaze and denial and nevertheless all these terms are not associated with men. Social discrimination still conditions the people of the state and such conditioning does not only has an impact in the society in a way that it makes the society to think that though women are empowered physically and mentally, their viewpoints go unnoticed in the so-called patriarchal society, believing that the men deserve all sorts of freedom and power. In addition to, if at all women do not get their equal rights in the society; the concept of feminism will never reach the masses.

Conclusion

To achieve equal social rights for both men and women, they must raise their voices and deconstruct gender roles according to their individuality. Plato emphasizes the concept of procreation, where the father is responsible for procreation and making him superior. Julia Kristeva compares Western society to John Milton's "Paradise Lost," where Eve is manipulated by the serpent and made to stand as the polar opposite to God's ward. Women's status in male-dominant societies is often attributed to silence and social discrimination. Women are often seen as "others" who are silenced or muted, leading to oppression. To change these norms, women should be empowered through education and power. Sudha Murthy's short story "Stove Bursts or Dowry Deaths?" also touches on the concept of education and driving off male-dominated society through education and power. To break stereotypes, every citizen must strive for equal rights in society without bias and domination among one another. Discrimination should not be considered between social classes or in spiritual contexts. Denied agency of women in education leads to deconstruction of social feminism and can reflect the existence of untouchability, whether it be men or women. The only way women can overcome these restrictions is to fight against the language of men who control and condition the existence of women in society. By doing so, they can attain their agency and break the cycle of oppression and inequality.

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CLAIMING HER SPACE: THE POSTCOLONIAL FEMINIST VOICE IN SABA DEWAN'S *TAWAIFNAMA*

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Abstract

The paper aims to explore the issue of a tawaif's identity vis-à-vis the changing face of the socio-cultural and economic fabric of colonial and the Nationalist struggle for independence as depicted in Saba Dewan's book Tawaifnama. It is targeted to deconstruct the binary classification of the tawaif as an immoral, overtly sexualized female/a helpless victim thereby bringing out her resistance of the patriarchal norms that constrict her to a narrow definition of her existence. Through its exploration of the varied mechanisms of adapting to the radically changing social climate, the paper highlights the tawaif's resilience via her new self-refashioning and evolving in order to keep herself relevant to the India struggling to emerge out of the colonial shackles. The paper also discusses the inner workings of tawaif households in general to show how the power-dynamic is active within that alternate family structure and in the process, highlights the innate subversiveness of the tawaif who needs to survive in a thoroughly patriarchal societal system.

Key words: gender, identity, tawaif, binary, courtesan, postcolonialism

The tawaif, in the mainstream society, has occupied a space of taboo where neither her existence nor her sphere of operation has been normalized or accepted as a natural part of the society. Her voice, uncensored and unmediated, is rarely given room to exist and her art simply written off as an immoral exercise of seducing men. The woman and the artist that she embodies is denied her right to her own space in the social fabric. She has been forever depicted in the popular culture as either the sexy seductress or the golden-hearted victim ready to sacrifice herself i.e. in the straightforward binary of the Madonna/whore. This simplistic subject position of the tawaif is largely motivated by colonial morality as well as the nationalist rhetoric that was dominantly patriarchal and reductive in spite of its anti-colonial character. The middle-class morality that informed the nationalist rhetoric was a product of the colonial rule with the colonial period witnessing the genesis and development of the middle-class as a socio-economic category.

In Indian English literature, the attempt to dig deeper underneath the populist image of the tawaif has also been markedly absent. Saba Dewan's *Tawaifnama* (2019) thus becomes a highly significant text as it posits, via its non-structure of oral narratives from numerous female voices, an alternative to patriarchal historiography in which the tawaif is undoubtedly doubly subaltern. Dewan adds a further flourish to the title of her work by calling it "Tawaifnama" with the "nama" being resonant of the dignified *Babaurnama*, *Humayunnama* and *Akbarnama* that document the lives and reigns of the eponymous Mughal emperors thereby asserting this document to have equal value as that of the autobiographies and biographies of some of the most significant rulers of India. Tawaifnama bears the histories of not only a way of life, but also individuals of deep artistic commitments who were much more than victims of any social evil; rather they claimed the agency of their lives and desires and were resultantly viewed as threats by the colonial and patriarchal society finally leading up to the juncture in India's history when the public space had to be "sanitized for 'respectable' women … to step out without being mistaken for tawaifs" (Dewan 14). Dewan has carefully avoided any appropriation of the tawaif's way of life as she has woven the first-person accounts of multiple generations of a tawaif family into her book. By referring to the pivotal character of the novel – the tawaif whose family history Dewan documents – the writer gives the impression of having a dialogue with her where the tawaif is telling her own story rather than having it mediated by the author.

In her discussion of the interrelation of image and the native subject, Rey Chow emphasizes on the effort of the postcolonial discourses to negotiate the image-site thereby providing alternative sights and "alternative ways of watching" (Chow 326). She tries to understand the subject position of the native in the context of the unavoidable presence of the politics of image and interrogates the process so that one can write

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about the native without "ignoring the defiled, degraded image that is an inerasable part of her status". According to her, the challenge lies in avoiding the major pitfall of sanctifying the defiled image with pieties and is precisely a challenge that Dewan's book lives up to. Hers is not a redemptive mission by any stretch of imagination. It is not even a matter of setting the record straight as the record simply does not exist. *Tawaifnama* is an alternative approach to historicizing where the author focuses on the plurality of the voices and avoids any central narrative. Rather she documents the individual experiences of tawaifs from multiple generations as well as the stories of their predecessors that have been passed down mother-to-daughter as ancestral memories. Dewan has tried to capture the diverse and pluralistic space that the tawaif community of Benaras once was.

Her writing clearly captures the anxiety that the colonial masters felt at being faced with the religiously and culturally diverse groups of performing artists in colonized India. They tried to cope with this anxiety by painstakingly noting and categorizing these performers – a phenomenon most apparent in the documentation of Buchanan who enumerated the different categories of tawaifs – Domni, Hurkini, Kangchani, Ramjani and the Gondnewalis and the amount of money charged by them for their performances. The colonial masters however did not take pains to understand the stratification of the tawaif society that was multi-layered nor did they understand the difference between tawaif, the performing artist, and the prostitute. The colonizer used his lens of morality to divide the Indian society into the binary of legal/criminal thereby relegating all performing artists alike into the category of the criminal. The Criminal Tribes Act (CTA) of 1871 termed the semi-nomadic and nomadic performing groups under the denomination of the "Nat" as criminal. Dewan's meticulous research reveals how the numerous members from groups who went under the denomination "Nat", converted to Islam in order to free themselves from caste discrimination and finally were assimilated into the tawaif community while yet other female members, not having the talent for the performing arts or the means to educate themselves in those arts, pursued prostitution to support themselves and their families. In fact, the dominant memorial voice of Dewan's book is a tawaif whose familial roots were of Nat origin. Dewan also theorizes that the ancestors of her, the dominant memorial voice's, were forced to migrate to escape being penalized by the CTA.

For the sake of brevity and precision, the diverse groups of courtesans that have existed in India, as per Dewan's research, are being furnished below in the form of flowcharts.

ANCIENT INDIA *(ARTHASASTRA AND KAMASUTRA)*	**MUGHAL INDIA** *(AIN-I-AKBARI)*	**COLONIAL INDIA**
Ganika	Natin - Female (Domni, Kanchani, Hurkani etc.)	Kanchan
Pratiganika	Natuwa – Male	Gandharva
Rupajiva		Higher Class Muslim Tawaifs
Vesya		Nat (The Nat community were comprised of all the previous non-Muslim factions who converted to Islam in order to escape criminalizaton by the Criminal Tribes Act (1871
Dasi		
Punschali		
Rupadasi		

Dewan herself presents the following groups and sub-groups as being present within the tawaif community:

TAWAIF					
Kanchan (Hindu)	Gandharva (Hindu)	Domni (Muslim)	Kangchani (Muslim)	Ramjani	
				Ramjani from Poorab (East) -Regarded	Ramjani from Agra-Bharatpur –

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				as Khandani or elite Tawaifs	Regarded as Prostitutes

They have all been a part of the Indian society since ancient times and the heterogenous ethos of the country had never regarded them as criminal before the colonial laws enacted them to be branded so. Moreover, these groups all had their distinctive cultural practices which gave them their individual identities which the colonial government simply found convenient to reduce to a single neat category.

The colonial government also wanted to impose a normative patriarchal structure on the social category of family. It could not accept the non-normative constitution that could be found in the tawaif homes, particularly in those of old, established tawaif lineage. The colonial government wanted to cement the structure of the normative, patriarchal family headed by the chief male member of any single family. This configuration of the unit called family was too narrow and parochial thereby excluding the varied combinations of relations that formed families in the tawaif households. Without suggesting that the power structure of the tawaif household did not follow that of patriarchy, it must be foregrounded that in the tawaif families, males were conspicuous by their absence. Dewan's book opens with the reference to a family photograph taken of three generations of female members of one particular tawaif family which is a complete subversion of the normative family portraits of the era – a comparison that the author draws with reference to the ancestral family portrait of her own family.

> It was an unusual family portrait, one in which there is no space for the men and the buys of the household. I point this out, but you don't find the omission strange. "This is how it was in our families," you say with finality. (1)
>
> …Bua-ji, my father's widowed elder sister, had taken out her embossed, leather-jacket album of old family photographs …Three rows of unsmiling men and boys looking straight into the camera. …
>
> Innocently, I asked, "But where are you and the other buas and dadiji in this photo?" She hesitated, perhaps trying to frame a reply that an eight-year-old could understand. And then said, "In our families, women did not go about getting photographs, and certainly never with the men." (12)

In the tawaif household, women were in charge of decision-making and the general running of the everyday life by dint of the simple fact that they were the breadwinners. Their profession was responsible for their extraordinary agency and independence exercising which they could remain the mistresses of their desires as well as economic positions. This independent woman, freely exercising her sexuality and generating her own politics of desire and securing herself through her own income, was indeed a threat to the patriarchal structure and morality. The tawaif's agency was so powerful that she could decide and adopt a child all on her own without the community raising an eyebrow to it. In fact, it was a common custom of all tawaif households to adopt girl-children even if they had biological daughters. The tawaif communities had their own ritual feasts that marked such an event of adoption. This freedom ran in direct opposition to the non-tawaif Muslim woman having no right to adopt and the non-tawaif Hindu woman being able to adopt only on behalf of their husbands. Through the exercise of this right to adopt, Dewan's book documents how Dharmman Bibi adopts a girl she names Umrao and is resultantly, made a target by the British police as the white master's law had already criminalized such adoptions. Despite such criminalization, the tawaifs refuse to abandon their age-old practices and it is testified by Bullan and Kallan's adoption of Dharmman's twin biological daughters. They risk severe punishment from the British police in taking the twin newborn babies as their own and keeping their identity of being the rebel Dharmman Bibi's daughters secret from everyone. They set up their own family unit with themselves as twin mothers to little Gulshan and Sadabahar. Gulshan showing little aptitude for the dance and music, only Sadabahar, with her hauntingly tuneful voice and eyes of otherworldly beauty is groomed for becoming the tawaif to be famous as one of the greatest *gaanewalis* of Benaras.

In fact, the tawaif household formed a direct inversion of the way a traditional, non-tawaif Indian household functioned; it was a space where women held the purse-strings as well as the reins of the house, a space where girl-children were desired as ones who would carry forth the legacy of the family, a starkly contrasting system where the birth of a daughter occasioned joy and relief as opposed to the prevalent norm of celebrations only at the birth of a son. Regarding this point, marked similarity can be drawn with the geishas of

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Japan as stated by Lesley Downer in her description of life within the flower district of Kyoto – "It was in many ways the looking glass image of real Japan. All the usual rules were subverted. …Like Japan, it was a hierarchical, stratified society. But, within the small confines of the geisha communities, it was women, not men, who wielded power; and everyone hoped for girl children, not boys, so that they could carry on the line of geisha." (Downer introduction) This desire for girl children is manifest in the desperation with which Shakuran - not herself a tawaif but wed to a tawaif family - is expected to give birth to a girl-child failing which she would be thrown out by her grandmothers-in-law; not unlike how married women were expected to have sons or be abandoned in traditional Indian homes. So, the power-dynamic of a tawaif household was still operating within the structure of patriarchy specifically in the way it nurtured and foregrounded the breadwinning female but the women asserted their individuality and claimed their agency in spite of it.

The pluralist, non-conformative character of the tawaif household makes itself most evident in the instance of the tawaif Tara and her daughter Chanda's family in this text. Theirs is a family vowed to follow Islam in the female line and Hinduism in the male i.e. all daughters borne in the family would be Muslim while all sons would be Hindu. In this extraordinary display of mutual respect and harmony, this family's lived reality stands head-and-shoulder above any discourse on communal harmony. But as their narrative shifts to the present, the reader finds refusal from the later generation i.e. Chanda's sons to continue this practice thereby manifesting the pluralistic nature of this family being destroyed under the hegemonic burden of homogeneity.

Dewan's work is a veritable tour de force particularly because she has presented the histories of the tawaif community in the context of the highly problematic, puritanical and patriarchal nationalist rhetoric of the freedom movement of India. By contextualizing the lives of the tawaifs of Banaras against the rise of Arya Samaj, valourization of Sanatan Dharma as well as the Gandhian philosophy of absolute rejection of the tawaif community, Dewan has effectively depicted not only the hypocrisy of the society that prided itself on its musical heritage but derogated and marginalized the performers of that music, but also the sheer ability of the tawaif to survive this moment of historical crisis by a most excellent form of self-refashioning. She describes how, when faced with the very real threat to their existence, the tawaif community of Banaras came together to project themselves in a new and what they hoped would be a more acceptable light, to the society of moral polices. They formed the Gayinka Sangh there recasting themselves as primarily musicians and not courtesans. This was a particularly significant move as it was the age of recording; by this conscious and new self-refashioning, the tawaif entered the recording studio for gramophone records and radio. Even there, the stigma of sexual promiscuity attached to the tawaif was so great that the singers were made to use the rear entrance of the studio and the schedules were chalked to prevent the meeting of the tawaif singers with the non-tawaif women working at the radio stations. The extent of puritanism is evident from the fact that greats like Siddheshwari Devi, Rasoolan Bai among others were subject to the same ignominy all for the fear of safeguarding the chaste Indian women entering the urban workforce from the "corrupting" influence of the tawaif. But on the eve of independence, this puritanical moral vigilance too was found to be inadequate as the Indian Government effectively banned the tawaif from the radio. The resilience of tawaifs found expression in multiple ways of which one was marriage. Hoping marriage would secure the stamp of respectability strongly enough to appear before the radio microphone, tawaifs married either their long-time patrons or male accompanists thereby converting the suffixes of "Bai" and "Jaan" to "Begum" or "Devi" (Siddheshwari Bai became Siddheshwari Devi, Akhtari Bai became Begum Akhtar and so on).

According to Hélène Cixous's theorization, women do not have "the" Power since men exercise control over it "But when they do have It, so often there pops up a drifting away of their sufficiently masculine desire, a moment of distraction, of hunger for love and The Power gets away from them…" (57). The tawaifs of Dewan's book negotiate with this complex relation with power and their excellence lies in their manipulation of their powerlessness; they manage to convert their powerlessness, be that at the moment of sexual assault or insult from the hypocritical society, into determination that gives rise to strategies of overcoming the situation. Be it Sadabahar's spiritual quest or Bindoo's frankly metaphysical disappearance into the world of Raags and Raginis or the entire tawaif community's grit in facing the patriarchal exclusivist rhetoric of nationalism, the tawaif never projects herself as the victim. The tragedy of tawaifs can be described in terms of what Cixous calls "Unhappiness" – "Unhappiness is having no one to weep with. No one to remember with, no one to tell." (60) It is precisely this unhappiness that perhaps Dewan's book seeks to address as she provides a space to understand

and remember the tawaif against the background of a nation's conscious erasure of the true identity of the tawaif from its history.

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A NEW FANGLED OUTLOOK OF CULTURE AND GENDER IN ALICE CHILDRESS' LIFE

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Abstract

Most of the research scholars are fascinated by writing research papers in novels, plays, dramas, poems and language teaching as is a customs followed by the people. This research paper is quite difference and it can be hailed as a voyage towards the province of better understanding of the research author. It gives an opportunity to understand more about the author Alice Childress, her personality, the environment that decides her life style and the reasons for becoming well-known African American Novelist, playwright and actress. This paper aims to narrate the life style of African American author Alice Childress through the literary theory entitled butterfly effect. During the course of this type of investigation it is really interesting to note that the position of women in the society seems to be same everywhere, irrespective of their environment and socio-cultural background among all around the world. Alice Childress is one among them who depicts her views about the role of women with what she has experienced in her real life.

Key words: African American Novelist, Alice Childress, life style, butterfly effect.

Introduction

It is essential to thoroughly understand the author before writing research papers. Most people start with the form of a brief introduction about the author, they sum up with it in some way. Sometimes the research paper begins with a desire to move beyond the boundaries of a single subject area that might appear to be too constraining, at other times a reader may be impelled to follow up on what appear to be similarities between texts or authors. The reader understands more about the author African-American writer Alice Childress in this paper. She is a popular African-American writer and activist whose aim is to present the role of women in the American society. The conflicts faced by her protagonists are similar to the ones encountered by many women in African-American society. She too encountered suffering and in order to give awareness to the society she turned herself into a writer. The women portrayed in her works, like the women in African-American during the twentieth century and even today.

An Overview of African-American Literature

American literature was shaped by the history of the country, like other national literature. Each era of American literature was called by distinctive name and distinctive characteristics. 1920s in America as well as in Europe there was an enormous growth in Industries especially Telephones, Automobiles, Radio and such gadgets so this decade was aptly called as the Roaring Twenties.

During the early part of 20th century Harlem was the destination for the migration to the people from and around the country America. During that time majority of the African Americans had been enslaved by the South Americans. However, literary and artistic movements centred in New York during 1920s paved the way for the rebirth of African American arts and literature. This was also rightly called as the Second Renaissance of Afro-American writings. Their writing mainly focused on the issues of race, sex and class discriminations faced by the Black People. Especially, for a black women racial discrimination together with gender discrimination

are lethal combinations. This dual oppression was found to have existed since decades. The Black women's problems were hidden within the larger framework of the issues of race and gender. One of the important movements Harlem Renaissance gave exposure to the Black arts to White People. Although, during the last decades Black Women's literature has gained a considerable attention, but it still remains vague and unquestioned in terms of race and gender. Indeed, Afro American literature aimed to bring out racial consciousness which was experienced of slavery, oppression and sufferings. Certainly, it's all tell about the culture and gender predicament during that period.

Afro- American began to assert their racial pride and through their writings they began to break the stereotypes made about them by the white that the blacks are violent, criminal, etc. Such stereotypes ideas were broken by the black people which enabled whites to understand the difficulties of black people in depth. One such magnificent women writer in American literature who impressed everyone by clearly stating the experience of the plight of black women by forces like racism, discrimination etc. and she is none other than Alice Childress.

About Alice Childress

Alice Childress was born either October 12, 1916, or October 12, 1920, in Charleston, South Carolina. When she was in young, she was taken to New York to be raised by her grandmother.

Though her grandmother, the daughter of a slave, had no formal education, she encouraged Alice to pursue her talents in reading and writing. Alice attended public school in New York for her middle-school education and went on to Wadleigh High School, but had to drop out once her grandmother died. She became involved in American Negro theatre immediately after her high school. Childress was very private about her personal life, so little was known about her relationships.

Alice Childress described her work as trying to portray the have-nots in the society, saying: "My writing attempts to interpret the 'ordinary' because they are not ordinary. Each human is uniquely different.

Alice Childress was a multifaceted personality and she was called as prolific Play Writer, Novelist, Actress & screenwriter and she was the only African American writer produced and published plays for four decades. She wrote her first play, Florence, in 1949. This one-act play examines the prejudice of both white and black people. This early play reflected many themes that would characterize Childress's later writings, including black female empowerment, interracial politics, working-class life, and attacks on black stereotypes.

The Second play, Just A Little Simple (1950), an adaptation of the Langston Hughes novel. Her third play Gold Through the Trees (1952), which became the first play by a black woman to be professionally produced on the American stage.

Trouble in Mind (1955), focused on a topic she knew well—the difficulties black women face as actresses in which received an OBIE for Best Off-Broadway Play; the first black woman to receive that honor. Besides, she wrote Wedding Band "Wine in the Wilderness," and "Young Martin Luther King." Her award-winning children's book, "A Hero Ain't Nothin' but a Sandwich," was published in 1973, and was made into a film in 1975. Throughout the following decades, Childress's wrote a number of plays which were produced in various venues across the country and she continued to write plays, including two for children—When the Rattlesnake Sounds (1975) and Let's Hear It for the Queen (1976). She also wrote several novels. The first, Like One of the Family: Conversations from a Domestic's Life (1956), was based on conversations with black domestic workers. She also wrote several novels for young adults, A Hero Ain't Nothin' but a Sandwich (1973), A Short Walk (1979), Rainbow Jordan (1981), and Those Other People (1989).

Childress received several awards, including the first Paul Robeson Award for Outstanding Contributions to the Performing Arts from the Black Filmmakers Hall of Fame in 1977. In 1993, Childress received the Lifetime Career Achievement Award from the Association for Theatre in Higher Education.

Butterfly Effect Theory

Actually, the theory means that one small occurrence can influence a much larger complex system. It evokes the idea that a small butterfly flapping its wings could, hypothetically, cause a typhoon. It describes that very small things can have great impacts, which means that we can't just ignore the little things. Indeed, in the same way, the author Alice Childress awakened African-American women through her writing and acting. So that she recognized as a writer by the society. While comparing to other writers, she is the one and only women who

awakened the society through her acting and writing. She wrote the plays and enacted in it. That influenced by the people a lot during those days. As a single woman created larger impact among other African-American women. She explained about the culture and gender crisis in her works have evidenced that she was one of the well-known writers.

Conclusion

Alice Childress try to emphasize the troubles and inconsistencies within her societies through her works for all to think and act. Her works are interesting and they educate the African-American society. Rather than advising directly, she put forth her ideas through her narration to reap a better result. The focus on African-American women who were marginal and underrepresented groups in the early twentieth century are narrated by her in an exclusive way. The life of women who belong to the early twentieth century acts as an eye opener through which life and its intricacies are learnt by modern African-American educated women. Her optimistic approach discloses all the secrets of solving the diversified problems without escaping from them. Her idea would definitely pave way to construct a better and healthier society as African-American woman stands as its backbone for all ages in culture and gender.

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QUEST FOR IDENTITY IN HERMANN HESSE "*SIDDHARTHA*"

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Abstract

The answer to the question 'Who are you?' is one of the basic, simple yet complex questions to answer. The question is posed with the preconception of having an answer which is the 'identity' of the individual. Existentialism is a branch of philosophy that deals with the individual and the 'choice' of the individual with which they create their identity. An existentialist will be in pursuit of creating their 'identity' amidst the external forces with which they are forced to associate themselves. There is a constant search and quest in every existentialist. This paper attempts to read Hermann Hesse's novel titled, "Siddhartha" as a quest for identity through existentialism and how the protagonist finds his authentic self in the inauthentic world.

Keywords: Identity, existentialism, authenticity

Identity, or the "I", is what distinguishes an individual from another. Personal identity is a fluid concept; it is not a static condition, but a work in progress. Personal identity refers to who we are, what we have, and how we behave. Additionally, the people we socialize with, have an effect on it. An individual's identity is multifaceted and we cannot settle with one solid answer albeit we strive to find one. This quest for identity is one of the themes of 'Existentialism'.

Existentialism is a branch of philosophy that deals with the nature of human existence and being responsible for finding the purpose of life through the choices made by the individual. "Existentialism is a person-centred philosophy… its focus is on the human individual's pursuit of identity..." (*Existentialism: A Very Short Introduction*). Existentialists try not to be conformist by embracing their individuation among the masses.

Siddhartha, the protagonist of Herman Hesse's 1922 novel titled "*Siddhartha*", who lives in the same period of Gautama Buddha embarks on the journey of finding his true self. The short novel is structured in twelve chapters in two parts with each chapter introducing a crisis and Siddhartha beginning a new search.

Born in a Brahmin family, Siddhartha is expected to follow the footsteps of his father by becoming a religious leader. His "spirit was not content, the soul was not calm, the heart was not satisfied" (*Siddhartha* 3). The feeling of following the herd greatly disturbs him, as a result his desire to deviate sooner, from the unrelenting conformity grows stronger. Siddhartha makes a choice to change the course by deciding to follow the Samanas. His obstinacy fetches the approval of his father to join the Samanas, Govindha tags along with him. Siddhartha sheds the identity of a Brahmin man in the very first chapter. Later when Siddhartha is not satisfied with Samanas and wishes to join Buddha, again there is change in his identity.

Siddhartha is not convinced with Buddha's postulate that renouncing the body would help in attaining enlightenment. Govindha is fascinated by the teachings of Buddha and joins his followers and becomes 'being-for-others' as Sartre calls it but when he seems to be unsure his friend Siddhartha reminds him of his current identity saying, "Don't forget, Govinda, that you are now one of the Samanas of the Buddha!" (*Siddhartha* 23). Again, Siddhartha makes a choice to find his own way by leaving. At this point his identity is no longer tied as a follower of Buddha but as Siddhartha alone which resonates clearly when he says, "Only for myself, for myself alone, I must decide, I must chose, I must refuse" (*Siddhartha* 26).

The path to enlightenment is not from the outside world but from within, the inner self, the interior of multi layers of the being. Siddhartha is isolated and learns for himself that self-discovery is attained by turning inwards. He tries to free his self from himself. So he sees the world in a new light and perceives things. When Siddhartha shaves and cuts his hair, it manifests as a shift in his understanding of the world. He embraces the material world by succumbing to desires and pleasure. He accepts Kamala as his teacher of love and follows her words by getting acquainted with Kamaswami serving as a demarcation of his new self.

The materialist world, about which Siddhartha had been taught to be ignorant until then, was enlightened by Kamala and Kamaswami. He learns about patience and self-respect from Kamala who "was the worth and purpose of his present life" (*Siddhartha* 47). She serves as a catalyst in the process of knowing the unfathomed sensual desires. Siddhartha and Kamala possess the 'refuge' within themselves, the authentic self, bifurcating them from the childlike people and the reason why they are not in love albeit being intimately connected.

The pleasures of everyday life slowly fall into a meaningless pattern for Siddhartha as his curiosity *dissipates*. He contemplates on death; the various deaths of a multilayered being. The urge to turn back to his former journey grows stronger. He understands that lust is similar to death and he feels death in his heart. Only by accepting death one can achieve the authentic existence. Siddhartha has played the role of a lover and merchant but he cannot go on living the life of sensation and decides to leave without notice.

The river offers solace to the chaotic mind of Siddhartha. He and Govinda rekindle, the latter is still a faithful follower of Gotama and his inability to identify the current Siddhartha shows the greatly revamped identity of Siddhartha. When Govinda asks, "what are you now?" Siddhartha answers, "what I'll be tomorrow, I don't know" (*Siddhartha* 65,66). Both of them claim to be in search of enlightenment in their own way as they part their ways.

Vasudeva and the river offer lessons without teaching Siddhartha directly yet, he dutifully learns for betterment. The pivotal lesson that he learns from the river is that it is same at all times and novel in every moment. Siddhartha discerns, ". . . I looked at my life, and it was also a river. . ." (*Siddhartha* 75) which resonates the idea that what he is now is not what he really is. When this understanding roots deeper in him, kamala and his son appear as they are on the pursuit to visit Gotama who is in his deathbed. After the death of kamala, Siddhartha embraces the new identity as a father.

Siddhartha tries his best to establish a rapport with his son but fails badly, he consoles himself by considering his son's actions as an aftermath of losing his mother. As he continues to walk on the thin line of hope, hoping for his son to reciprocate his love he resembles the childlike people. In Sartre's view, an inauthentic person, is living a lie. His authenticity resurfaces when he realises how less control, he has over other person's life. Siddhartha attains enlightenment by realising the self within and, "to be truly authentic is to have realized one's individuality and vice versa" (*Existentialism: A Very Short Introduction*). Siddhartha discovers that his Self is a component of the immense perfection represented by all of the voices in the world speaking collectively while sitting next to Vasudeva by the river. Vasudeva leaves Siddhartha once he attained the desired enlightenment and Siddhartha takes the role of ferryman.

Govinda appears by the river bank again, not able to recognise Siddhartha for he has changed much more since their paths crossed. Govinda attains enlightenment only when he is not influenced by the external forces and gets hold of his 'self'. As Sartre argues in his essay "Existentialism is a Humanism" that, "man is nothing else but what he makes out of himself", Both Govinda and Siddhartha have at last attained the enlightenment they sought in their youth. His long-lasting search appears to end right at the very place it began, in the river which is also the opening of the novel, "In the shade of the house, in the sunshine of the riverbank…"

"Whatever identity we have is either imposed from outside or is sustained by our ongoing, self-defining existential project, our fundamental 'Choice'." (*Existentialism: A short introduction*)

To conclude, as an individual, Siddhartha sheds multi layers of his identity throughout his journey towards Enlightenment. Starting with, as a son of a Brahmin, a Samana, a follower of Gotama, a lover, a merchant, a father, a ferryman and last finding his authentic self, amidst the masses living inauthentic lives. The very title of the novel could be misleading as Gotama was also referred by the name 'Siddhartha' which is the name of the protagonist of the novel. Siddhartha attains what John Locke says as, '*principium individuationis*' by distinguishing himself from the well-known Gotama and embarks on his successful journey towards enlightenment. Thus, Siddhartha identifies himself with his authentic self in the inauthentic world.

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HISTORY REPEATS ITSELF: A COMPARATIVE READING OF SELECT POEMS WRITTEN DURING THE GREAT PLAGUE AND THE COVID – 19 PERIODS

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Abstract

"History repeats itself" is a common phrase in the field of Literature. One of the significant events of the past that altered the lifestyle of the people is termed as the 'Great Plague' of London that happened between 1665 to 1666 A.D. Though it is an epidemic, the traumatic human experiences shared by the individuals of the past and the present remain the same. In the recent times Covid -19 pandemic shook the world. The hustle and bustle of the everyday life ceased to exist and people resorted to the arts as a form of escapism. This paper examines the similar experience of people and their troubled psyche. Five poems including: A Litany in Time of Plague by Thomas Nashe, Pestilence by Philip Freneau, And People StayedHome by Kitty O'Meara, When This Is Over by Laura Kelly Fanucci and 'Staying In' by Caroline Collingridge have been analysed using a critical lens. Reading literature in the conventional framework or the customary structure alone has become outdated and so this paper tries to examine psychological aspects through poetry. Why is that people resort to arts and artists during times of trouble? How is art especially literature and poetry become the tools of expression and ventilation during these times? These are some of the questions the article tries to answer using the trauma theory as the larger framework. Though the time period and the type of pestilence differ, the traumatic experience of human beings and the way they handled it remains the same. Irrespective of the Nationality of the authors, the feelings and emotions remain the same.

Keywords: The Great Plague, Covid-19, History, Trauma, Poetry.

Introduction

"History repeats itself" is a common phrase in the field of Literature. One of the significant events of the past that altered the lifestyle of the people is termed as the 'Great Plague' of London that happened between 1665 to 1666 A.D. Samuel Pepys, a phenomenal diarist kept a detailed account of this epidemic in his collection. Though it is an epidemic, the traumatic human experiences shared by the individuals of the past and the present remain the same. In the recent times Covid -19 pandemic shook the world. The hustle and bustle of the everyday life ceased to exist and people resorted to the arts as a form of escapism. "The traumatized, we might say, carry an impossible history within them. Or they become themselves the symptom of a history that they cannot entirely possess (and thus which possesses them)", says Caruth, a pioneer in the field of trauma studies. This stands true to this comparative reading. The objective of this paper, therefore is to examine the similar experiences of people and their troubled psyche while deconstructing the irrevocable effects of trauma. Furthermore, investigating the similitudes and dissimilitudes of both these tragic events and re-reading the poems written during the Great Plague, without the context during the Covid-19 pandemic times with the formalist approach shapes the core of this paper. Five poems including: "A Litany in Time of Plague" by Thomas Nashe, "Triumph of death" by John Davies, "And People Stayed Home" by Kitty O'Meara, "When This Is Over" by Laura Kelly Fanucci and "Staying In" by Caroline Collingridge have been analysed using a critical lens.

Reading literature in the conventional framework or the customary structure alone, has become obsolete and so this paper tries to examine the psychological aspects through poetry. Why is that people resort to arts and artists during times of trouble? How art especially literature and poetry become the tools of expression and ventilation during these times? These inquiries are to be considered as they are crucial in recognising and addressing the harmful effects of the trauma. Trauma is viewed as an event that fragments consciousness and prevents direct linguistic representation. The model draws attention to the severity of suffering by suggesting the

traumatic experience irrevocably damages the psyche *(Balaev, 2014*). Poetry has become an evocative form of expression among the modern-day mechanical beings. In today's world, people are nothing less than machines tied up to technology. Nothing ever works without the aid of technology. With the intervention of media, people were more aware of the prevailing situation and the intense spread of the virus than it was during the seventeenth century. Though the time period and the type of pestilence differs, the traumatic experience of human beings and the way they handled it remains the same. Irrespective of the nationality of the authors, the feelings and emotions remain the same.

All of the selected poems, written during various time spans permits a comparative tracing of the human emotions and analysing the mental models of the past and the present. The poetic inquiry has stowed a place for itself in the current research arena as it is a direct connection to the inner emotions. "Poetry is often written during times when people are feeling intense emotions. In fact, the emotions often drive the poetry. Much like a good conversation or therapy session, poetry can provide a release… Poems often emerge in the midst of strong emotions. While part of what the poem does is describe the painful experience vividly and creatively, there is often a component of trying to make sense of the experience through understanding it more fully or through finding meaning in the suffering." (*Hoffman*). From the days of yore, people have resorted to writing as an expression of their innermost hidden feelings. Not all trauma can be addressed through spoken words, hence narrativizing that in the form of poetry or any other art form has been fundamental. Like the two sides of a coin, this notion has another side to it. In this mechanical world people have lost touch to their emotional side and they refuse to dwell in the profound pieces of it. Poetry has this evocative power that makes people resort to encountering their real feeling pushing out of the way they've been wired conventionally. Arts approach to trauma has been employed in the field of psychological therapy in the recent past. This proves the significance of arts that is inherently healing in nature.

Trauma and Poetry

It is ironical to track down the relation between the sanitation of the place and the sterilization of the mind/ psyche after the annihilation caused by the Plague or the Virus. As much as the Government or the Privy Council tried to clean the environment and disinfect the place to get rid of the pestilence, the impact that it caused on the minds of the people stayed, benefiting from them. Thomas Nashe says, "I am sick, I must die, Lord have mercy on me!" The intense pain, expressed through these lines can be explored through the historical happenings. The poet witnessed the increase in death rates and people dying right in front of his eyes that he is at the edge of giving up when he says 'I must die'. The pre-occupied thoughts created a space of hopelessness. He would've had hope if only he didn't witness the increase in the death rates. The realisation of the phrase 'health is wealth' comes into existence. No wealth or financial stability could save the people. This was the very case with that of the Corona virus. It affected all the classes of the society without bias. This poem written during 1600s accentuates the philosophical assertions such as 'death and sufferings are essential', 'all things are made to end'. He communicates his inner emotions in the form of poetry through ventilation. Poets use the first-person narrative to talk about these complicated emotions. Consequently, Nashe uses poetry as a form of communication with the divine. This could be taken as the way he dealt with his anxious and troubled psyche.

Secondly, John Davies in his "Triumph of death" illustrates a vivid picture of the happenings in the society during when people were not treated as human beings rather, they were treated like monsters that spread the infection as they pass by. The role of identity crisis surfaces here. People were treated like instruments that carry the infection and as a tool that spreads it to the other beings. During the recuperating process, a patient requires love and care however everything that was given to them was disdain and disgust. This in itself is a traumatic experience for a patient who is actually undergoing the troubles caused by the Plague. People were frightened to converse with the others and the social experiences were out of the question in a society like that. Pepys in his diary paints the social organisation and the protocols of the kingdom. These things were restricted to the prose form. The intense sensuous emotions were mostly expressed through the verse form/ poetry. Poetry is able to show the most intimate feelings of those who write in a determined historical period (*MacKay 2009*).

Nashe discusses his personal traumatic experience, Davies about the situation that prevailed in the society whereas the other three poets be it O'Maera, Collingridge or Fannucci illustrate the human experience during the quarantine and the manner in which people tackled the isolation. The ventilation part of dealing with trauma is significant however the ventilation will happen only if there are good listeners. O'Maera says, people were fine

tuned to become profound listeners during the times of trouble. This assisted with the healing part of the trauma as such. Additionally, she talks about the part where recuperating happens to the Earth without the heartless and dangerous people. The new visions, new choices and new ways of life has been employed. This is what we call as 'the new normal' in today's world. She likewise discusses healing as a two-fold process where people heal the world while they healed themselves. By saying "in the absence of people who lived in ignorant ways, dangerous, meaningless and heartless, even the earth began to heal", she emphasizes that people abused and took for granted the earth and its resources. When people were locked up due to quarantine, the earth was restored. Adapting to the change can be distressing sometimes. The new regulations and restrictions along with the news of people dying took a toll on their mental health. As Freud in his book *Beyond the Pleasure Principle* says "trauma is a wound inflicted upon the mind." (*1922*). The happening during the Plague and the Covid-19 time-frames nearly destroyed the mental peace of the people who underwent the struggle.

Fanucci employs a philosophical approach in the poem "When this is over". The poem written in simple words, underscores on little things like a handshake with a stranger or a Friday night out. The things that appear to be exhausting on daily basis matter a lot only when we aren't able to do them. It might be a casual conversation or a crowded theatre. The poem ends with a positive note saying, let the good be brought out by the worst. The situation was out of their hands that they had no other option, than to be kind to each other. So the poet hopes that people transform into a version of themselves they had been hoping for. This poem's crux can be taken as 'every cloud has a silver lining'. Even the horrible traumatic events like these have the chance of drawing out the best in people. "Whate'er the course, the end is the renown" (*Shakespeare*). Just like Shakespeare said, the poet reiterates and reassures the fact that the course of the situation might seem hopeless and tough but there's still a possibility that everything will end well. This poem can be dissected as the one that was written with hope even during tough times. As stated earlier, it will be difficult to express these intense emotions in the prose form.

Lastly, Collingridge's poem "Staying In" is to a greater degree a lament about the helpless situation as opposed to hope. The poet elucidates the forlorn situation, wherein the entire life and routine of the people is paralyzed. The traumatic experience of quarantine is picturized by the poet. People were confined to their homes and they had to follow a lot of guidelines given by the government. They could only sit at their homes and watch the others while they suffered. The apprehensions about loss and death engulfed them as they tried to navigate through their situation. The lamentation of the poet matters as it can be seen as a representation of a lot of people who had to tackle isolation during the Covid-19 and the Plague time periods.

Stress and Therapy

Recent research shows the evidence the one in five people develops stress and anxiety posts the pandemic/epidemic leading to the clinically relevant Post-Traumatic Stress Disorder (*Caviccholi et al, 2021*). This research suggests that people tend to develop depression, stress and anxiety due to various clinical reasons. But through poetry it is made clear that people were not only tortured physically by the plague or the virus they were mentally tormented by the seclusion and isolation. They lacked a sense of belonging and the effect of alienation led them to experience anxiety and stress.

Art therapy is a technique rooted in the idea that creative expression can foster healing and mental-wellbeing (*Van Lith, 2016*). The self-expression of the repressed trauma is a form of healing used in the field of Art Therapy. It incorporates various art forms; the focus of this paper is the writing part. Journaling in the form of poetry helps the writer and the reader to confront their inner emotions. The above-mentioned poets wrote these poems during the most stressful and traumatic events. It is either as a hope during the most hopeless moment or as escapism from the reality.

Conclusion

It is fascinating to note the pattern wherein in different people tackle the same situation differently. The multiple perspectives of the poets must likewise be taken into consideration. Despite the fact that the experience was pretty much something similar and the form of expression was poetry, people expressed different emotions. For instance, Nashe expressed his emotions as a plea to survive, Davies talks about the terrible happenings and the way people were treated, O'Maera offers her thoughts on the healing process of the people and the world, Fanucci embraces a philosophical approach and lastly Collingridge mourns the helplessness that prevailed.

These intense emotions are better communicated with verse form and not the prose form, as poetry is deeply evocative in nature. According to the Freudian theory, the 'wound inflicted on the mind' is nothing but trauma. Poetry is an art form that aids people to express, ventilate and lament about their subdued trauma. According to Caruth's theory, people who existed during the times of Plague and Covid-19 have become the symptoms of history. Therefore, prose forms like novels or short stories are great for retrospective writing, but poetry is a well-suited form to express trauma while undergoing it (*Vinuelas*). The experiences of the people during the Plague and the Covid-19 remain the same. The noticeable distinction is the role played by media and technology created a huge impact on the minds of the people during the spread of the Corona Virus. From the above discussion, it can be inferred that poetry is an apt form of expression of trauma during crisis.

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ELITISM IN FOOD AND FOOD AS STATUS MARKER

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Abstract

Food has many functions like Nutritional aspect, Medicinal aspect, Cultural aspect and so on. One such function is Status marker. At present time the aesthetic note, trend setters of social media and consumerism; Capitalism appeals to the attraction of the product than the basic parameters like Quality and Specialty factors do. It is a "matter of taste" and Knowledge of various cuisines that capsules the Elitism in Food. The function of the status marker of Food seems to be the consequence of Globalization and Technological advancements of the social media but it's been there for ages across culture and is witnessed in Literature as well. This is analysed in this paper taking the short story "The Cask of Amontillado" by Edgar Allan Poe as an example. The Wine and the knowledge of wine is a matter of respect and is meant solely for Aristocrats. And the rising Bourgeoisie, Fortunato being revered for his connoisseurship of wine who doesn't even know Amontillado is a variety of Sherry is praised by Montresor in his narration with an air of mockery. His aristocratic pride and Envy lead him to murder Fortunato by burying him alive in his catacombs and claiming him as his possession in all glory.

Key words: Status Marker, Gastronomic Elitism, Taste, Cuisine Fusion, Mockery, Amontillado

Food and its Functions

Food is defined as any nutritional substance that is consumed by the organisms in order to sustain life and growth. It is categorised into three based on its functions namely physiological, psychological and social as explained by Dr. Prabhjot Kaur Paediatric Neurologist, Banglore, India. Physiological function is well known as it concerns the nutritional quotient of food that can help with body build, energy and regulation of vital processes. Psychological function is that the food also satisfies emotional needs like coping mechanisms, sense of security, love, acceptance and hospitality. Social function is the symbol of friendship, hospitality and festivity along with religious context to it.

But food is actually accepted by the consumers on various other factors that include aesthetic and sensory appeal. The colour, the aroma and the flavour, the sound that it makes as it's taken, appearance, everything is considered in consumers acceptance. This is where advertising and branding has the control. Food is no longer a necessity; rather, it's a matter of the image and taste of an individual. The preferences of particular cuisine are long gone with globalisation at its peak. It is a fusion of various cuisines of both national and international that emphasises the occasion and speciality of the event. Having certain dishes makes it sophisticated and obtaining certain dishes makes one sophisticated. The best example for this is the preference of coffee over tea.

When people choose to have coffee, they are looked up to and the ones who consume tea are seen as a bit of a common folk. And even in that whether it is from high rated Starbucks or a simple tea shop is taken into account. Similarly, the Cafes, Mcdonalds, Dominos etc and especially Barbecues.

Barbeques are the best example of cultural and cuisine fusion. And any official, unofficial treats are held at BBQs where all the cuisines are displayed and can be eaten all at once. The marriages which used to have traditional cuisine served individually now opted for buffet with self-serving set ups for convenience and preferences as well as the status.

Food has an implicit function from big to small things that is the Status Marker. Certain dishes and knowledge of certain dishes mark "the elites". Interesting fact is that it is not just the result of the advent of globalisation and social media, it's been there for time immemorial across cultures. This can be witnessed in literature as well taking the short story "The cask of Amontillado" by Edgar Allan Poe into consideration.

Re-reading the short story in Gastronomic elitism perspective

'The cask of Amontillado' by Poe is about an aristocrat Montresor, who narrates his successful murder of Fortunato a bourgeoisie. His expedition as he claims was to kill the man as he has borne thousand injuries and the insult of his family ancestors drove him to seek revenge though he could forgive the injuries. And goes about narrating how he, in pretext of testing the newly bought wine i.e., Amontillado sherry lured him to his catacombs in the palazzo during the carnival celebration and buried him alive and was not found for the past fifty years by anyone. Also, he is constantly talking in puns with Fortunato which he is unable to discern as he is least suspicious of him. Moreover, he is drunk already when Montresor approaches him thus leaving him in his vulnerable state and volunteers to his own death.

The predominant theme is revenge and class conflict. Many critics and scholars have debated on the various aspects of the story like the idea of "Thousand injuries and insult", "Revenge", Difference between Sherry and Amontillado, the hidden meanings of his words to Fortunato, to whom Montresor narrates the story, the psychoanalysis of Montresor, even the names Montresor and Fortunato and their meanings etc. But it has always been in the light of Revenge, even the class conflict.

On the contrary when reading it in a gastronomic elitism perspective the whole narrative takes a shift from confession or revelation to arrogant Mockery. From beginning to end we find that Fortunato and his connoisseurship is mocked by Montresor. Calling Fortunato "My Friend" all the time reminds him that he is in no place for it and should be happy being referred to like that by him. "He had a weak point—this Fortunato—" he says while referring to Fortunato as 'this' deeming him not worthy enough to be called as human as he is inferior to him in status and bloodline though he made fortune.

"He prided himself on his connoisseurship in wine. Few Italians have the true virtuoso spirit." Montresor states that no Italians have the true virtuoso spirit implying that includes Fortunato with mockery of him and his countrymen. This he emphasises again when stating in the lines "In painting and gemmary, Fortunato, like his countrymen, was a quack—but in the matter of old wines he was sincere." He doesn't say skilful (which he refers to himself) but sincere meaning he has no talent or knowledge of wine but he tries his best. He proves it when he narrates about his connoisseurship when he lures him that he was to ask Luchesi about his newly bought pipe as Fortunato was busy and his reply that "Luchesi cannot tell Amontillado from Sherry." he readily agrees on that although the target audience might understand it better as they are aware that Amontillado is a variety of Sherry and not anything different. Thus, he brings out his incompetence when he reiterates it every time Montresor suggests to return and get Luchesi's help instead.

He then comments on the dress that Fortunato wore for the carnival as a clown "The man wore motley. He had on a tightfitting parti-striped dress, and his head was surmounted by the conical cap and bells." is well suited for him and his eventual doom to which he walked by himself when he addressed him as "How remarkably well you are looking to-day!" Thus, the narrative is packed with shun and mockery.

The second most interesting aspect of the gastronomic elitism perspective in the story is that the murder motive of Montresor turns from revenge to Abuse of low class or in his view to put him back to where he belongs. Class discrimination is so distinct that it cannot be called Revenge. As Montressor does not really specify on what actually Fortunato did, just a vague claim of revenge he himself makes. When actually he despises the idea of lowlife like Fortunato anywhere near him.

"The thousand injuries of Fortunato I had borne as I best could; but when he ventured upon insult, I vowed revenge." What thousand injuries? What insult? But if put the puzzle in this way then, even the fact that he is equally respected as himself is enough insult for Montresor who is an aristocrat, furthermore he having more wealth than him demarks of Montresor his position in the society and the envy is evident when he claims Fortunato as an opportunist just like his countrymen – "For the most part their enthusiasm is adopted to suit the time and opportunity—to practise imposture upon the British and Austrian millionaires."

Fortunato's burial in the catacombs of his family which only Aristocrats possess is again a claim of his Aristocratic pride and making Fortuanto his possession as Victor Ruiz points out. It's also understandable with his mocking tone and the pleasure he gets to hear him plead sends chills down the spine to readers and the sarcastic "In pace requiescat!" in the end completes his successful murder with impunity just as he wished.

Conclusion

The food which is a necessity of life can also be a Status Marker and the knowledge of the certain delicacies is considered elite and it is a matter of taste. It is not restricted to wine; rather all the dishes have some or the other

level of status appeal or disapproval despite its nutritional content. This is seen in the short story where the knowledge of the wine is a mark of respect and is confined to the level of Aristocrats. And re-reading it in a Gastronomic Elitism perspective the entire theme is shifted from Revenge to mere Hatred for low class people. And how food serves to discriminate against people.

Scope for further Research

The paper gives further scope for research on Consumerism, nutritional, medicinal and the bio-regional aspects of the food. It should be given appropriate grounding for the natural qualities of the food. Knowledge of certain items and shunning of certain items just based on the tags, extinction of various dishes, Identity Crisis through food, Rootlessness due to fusion of cuisines, diaspora and fabrication of Culinary.

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A STUDY OF TRAUMA IN JOYCE CAROL OATES' *RAPE: A LOVE STORY*

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Abstract

Trauma is associated with severe mental challenges and this paper explores the impact of a traumatic experience on individuals and society. This article attempts to show how trauma affects a person's mind and how it leads to serious long-term consequences for the victim, such as post-traumatic stress disorder (PTSD), which is considered one of the most serious disorders associated with trauma. It has negative and serious consequences for the victim's mental and emotional well-being. Trauma is a response to extremely distressing events. So, when this happens, the person loses touch with themselves. When a victim experiences severe trauma, this means that cortisol levels will rise and remain stable there, while the sympathetic nervous system will be extremely active. Therefore, it is difficult for the victim to return or lead a normal life.

Joyce Carol Oates's novel, Rape: A Love Story explores the traumatized characters in this novel. Oates attempts to present traumatic experiences that happen in the life of woman and her daughter. However, Oates's novel Rape: A Love Story attempts to bring out the reason behind the traumatic experience of the characters after gang rape. The author endeavors to highlight its darkest side and to mirror the consequences of those experiences on those traumatized selves by tackling the darkest element of the protagonist's life. The main aim of this study is to analyse the traumatic state of the characters.

Keywords: Trauma, Post Traumatic Stress Disorder (PTSD), psychological, physiological.

Introduction

Joyce Carol Oates is an American novelist and playwright, began her writing when she was fourteen. Oates' works replicate her own experiences. She is a member of the American Academy of Arts and Letters and a Distinguished Professor of Humanities at Princeton University. In 1961, she became a full-time writer and met Evelyn Shrifter, the owner of the Vanguard Press. Joyce Carol Oates's works explore the sexual trauma that disrupts the narrator or the protagonist to suffer physically and psychologically to show the severity of Post Traumatic Stress Disorder. In 1996, Oates received the PEN/ Malamud award for "a lifetime of literary achievement."

Rape: A Love Story begins with the almost unspeakable. It tells of the brutality and cowardice that befell the town of Niagara Falls after an attack on a woman and her young daughter. Oates challenges our fundamental beliefs and the justice system that punishes dangerous criminals. *Rape* portrays a young mother who is a victim of gang rape and her daughter who witnesses the horrific incident. Teena Maguire suffers psychological and physiological trauma. The narrative depicts how Bethie's trauma mounts as she continues her role as a witness and witnesses her mother's mental breakdown. In the novel, Oates attempts to show the traumatic experiences through gang rape, hearings, plea deals, trials, convictions, and misjudgements of the case. This work emphasizes the issue of psychological and physiological trauma.

Trauma in Joyce Carol Oates's *Rape: A Love Story*:

Rape: A Love Story delves into the rape and injustice of a traumatized victim, Teena Maguire, and her twelve-year-old daughter, the witness. Teena is followed on the day of the occurrence, and her following journey through trauma is portrayed in a disjointed narrative divided into three chapters. Every chapter has sub-chapters, and all letters in the opening sentence are capitalized. Oates does not employ a great narrative strategy.

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Trauma is an emotional reaction to a traumatic or distressing experience. It has long-term effects such as haunting memories, flashbacks, unpredictable emotions, and even physical symptoms such as headaches or nausea. People's reactions and responses may change depending on their age and gender. Bethie is not a mature girl in this novel. To comprehend the impact of trauma, a delicate approach is required. Bethie's father, Ross Maguire, died of melanoma cancer. Teena Maguire had a boyfriend after her father died; they spent time together but are not officially married; Bethie is curious whether they are going to marry. This demonstrates Bethie's Trauma of Insecurity. If her mother got married, momma will love her less.

Bethie is undergoing psychological trauma that if her mother would marry Ray Casey, she would not get much care and love from her mother. This reveals that Bethie is undergoing psychological trauma. Because her mother used to spend time with her boyfriend. They conduct party to spend private time dancing and embracing each other. Bethie missed her father and does not want anyone to replace her father's place. "Your father had died yet you thought of him a lot. More like the idea of Dad, Daddy sometimes than any actual memory. When you were fully awake, his face was kind of blurred. But drifting off the sleep you would see him, suddenly! you would hear his voice, the deep, comforting sound of his voice, you would see his face, his smile, you felt his presence in the house. It would be wrong. It would be not right. For another man to pretend to be you daddy". (19,20)

Bethie frequently recalls her father's voice, face, and grin, as well as his presence in the house. So, Bethie despises her mother's affair with Casey. Teena and her boyfriend are drinking and having fun on the day Bethie is asleep on the rattan sofa. There is an argument between them. Teena then decides to go from the gathering. Teena, who was irritable, chooses to depart Rocky Point Park around midnight. Teena Maguire's decision puts her in a horrible predicament.

Teena Maguire and her daughter Bethie live in a rented row house on the ninth block, just around the corner from Baltic Avenue. Teena Maguire dressed like a teenager on July 4th, wearing tight provocative attire that exposed her breasts and ass. They plan to traverse the park along the lagoon to save ten minutes, but the lagoon is filthy and strewn with food wrappers, beer cans, and other trash. On their way home, Bethie takes a detour into the park. They are pursued while traveling by a band of drunken drunkards who viciously raped, battered, and dumped them on the floor of a filthy boathouse in Rocky Point Park. Bethie hides herself while listening to her mother's screams, but she is not thinking about rape. "You did not think rape. The word rape was not yet a word in your vocabulary. You would think beat, hurt. Try to kill. You heard your mother's cries. Shifted screams. You heard her pleading with them you heard them laugh at her. Teeeeena ! Show your titties now Teeeena Spread your legs Teeeena. You Cunt". (30)

As the narrator explains Bethie doesn't have the word rape in her vocabulary. As a child Bethie Knows that the drunkards would kill her mother. The major cause of trauma begins here once after Bethie saw the horrific condition of her mother.

Teena was bleeding from head wounds, a broken nose, torn lips. A pool of dark blood lay beneath her, spreading between her legs. The horrifying scene is so heart touching described as, "[. . .] jammed their penises into her bleeding mouth and into her bleeding vagina and into her bleeding rectum" (30).

Her mother was not only raped by the drunkards, but she was also physically abused. Teena experienced both physiological and psychological trauma. Physiological trauma is often seen in conjunction with the psychological consequences of the specific event. This results in Acute Stress Disorder and Post-Traumatic Stress Disorder. Post-traumatic stress disorders (PTSD). It makes the victim to experience so acute and amplified that the person will begin to experience that the particular traumatic incident led to heightened stress level and the person is disturbed for a certain length of time, whereas PTSD is closely related with illusions, the victim finds it exceedingly difficult to cope with the problems. Distressing memories, nightmares, avoidance of people and places, negative thoughts, and distorted memory are all symptoms of PTSD. As a result of all of these encounters, the victim is forced to relive the painful event several times.

Bethie lost her childhood as a result of this tragic experience. The unsettling memories of the past exacerbate the issue. Bethie must now recount the horrible events of her history that she can recall. "Always you would think If. If Momma had not said no you'd have stayed at Casey's that night. Both of you. And what would happen in Rockey Point Park would not happen and no one would have knowledge of the possibility of its having happened and so your childhood would not have ended that night". (17)

These sentences express Bethie's worry and pain as a result of her tragic history. Bethie was assisted by police officer John Dromoor. Bethie is the second person in the case because she is the only witness to the incident, and her perspective on the story is told in the second person. Bethie, as the protagonist, distances herself from her traumatic situation through her second-person narrative, and readers can identify the protagonists' experience of PTSD post-traumatic stress disorder surrounded by various third parties such as the rapists, the police, the media, the neighbours, and the judge. Bethie's pleasant upbringing came to an end when she was twelve. Bethie allows someone else tell her narrative so she can play the role of the audience instead of the protagonist.

Marvin Pick is identified as one of the suspects by Bethie. Pick, Lloyd. Jimmy DeLucca is an actor. Fritzs Haaber is a German name. Rickert, Joe. The police begins their inquiry without conducting a thorough assessment of the situation. The probe prompts the victim to recall the horrific events of her past. The suspects begin spending money to get away from the case, claiming it was a consenting sex for money. The twelfth day arrives at St. Marys Hospital. Teena begins to recall what had occurred to her. Teena should testify before Judge Schpiro about her terrible rape. In his speech before the bench, the deputy prosecutor claims that Teena, the victim, had suffered psychologically and physiologically and had been hospitalized for several weeks. Teena requires justice. Teena described the heinous incident, saying that the matter is beyond their control because of the trials, sentence, and mistakes made by the judges.

Teena is now psychologically weakened and unable to respond appropriately. The hearing concludes without a proper assessment of the occurrence. Teena saw the attackers walk out of court after the hearing. Teena took her own life in Niagara Falls because she couldn't endure it any longer. Teena is currently living with her grandmother, who also houses Bethie. A nurse aide assists her mother, and a therapist visits her home to assist her mother with walking. Teena Maguire has been hospitalized again and refuses to see her own mother, as well as her daughter Bethie. She wishes to live a solitary existence free of human meddling. However, her loneliness causes her to reflect on the traumatic events of the past. She begged God to punish them if there is justice on earth. Years later, Bethie lives in another universe where she is unable to communicate anything with her spouse because he will not understand her. The characters' trauma forces them to resist their painful memories and experiences.

Conclusion

A traumatic occurrence worsens the situation in the character's life. The horrific past comes back to haunt them again and again. Such traumatic experiences weaken people both physically and psychologically. They are suffering in the present because of their horrific past.

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TRAUMA UNVEILED IN "FALTERING PENDULUM" BY BHABANI BHATTACHARYA: A RAG WOMAN'S APPROACH

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Abstract

The intricate connection between mental illness and trauma varies from person to person. Often, society and those surrounding the traumatised people are considered the ones who can provide solutions for overcoming trauma. However, an unanswered question lingers: What if the very source of mental illness and trauma lies within these so-called solution providers? This paper intends to explore a unique perspective by delving into the experiences of a rag woman's approach to her past trauma through the short story "Faltering Pendulum" written by Bhabani Bhattacharya. In the world of people, where many suppress themselves due to societal trauma, this paper sheds light on a woman profoundly affected by society's attitude towards her, even as she aims to attain self-satisfaction. It also examines the influence of societal norms and superstitious beliefs in her journey of life. This study analyses how she untangles trauma, through her affection towards a goat and by nurturing the pumpkin vines, revealing that even her concept of love is shaped by trauma. Although it's a momentary satisfaction, it ignites a glimmer of hope. This paper introduces a fresh perspective on overcoming trauma and how individuation emphasizes the importance of self-satisfaction over societal satisfaction.

Key Words: Trauma, Society, Mental Illness, Self-satisfaction, Individuation

Introduction

Trauma is a state of the psyche where people are affected by their past experiences, which adversely affect their mental health. Their reactions to these traumatic events vary based on their mental state. The meaning of trauma is defined as a "stress or blow that may produce disordered feelings or behaviour" to a "state or condition produced by such stress or a blow" (Erikson, 1995, 184). Trauma is not something that originates from within, like an infection or inner growth; instead, it is an external assault that intrudes on one's personal space and damages their inner self. Society often assumes that people who face trauma and exhibit unusual behaviour do so because of their experiences. This is where stigma arises. Society does not tend to consider mental illness as curable, unlike physical illness. If a person is physically ill, they receive care and the necessary medication. Why, then, can't a mental illness be cured if people provide proper support to those who are affected? Here, the main problem does not lie with the person who is mentally disturbed or affected but with society, which misjudges and stigmatizes them.

Bhabani Bhattacharya is well-known among Indian writers in English for his five novels and one collection of short stories. He was born in Bihar and studied English Literature at Patna University. His English articles appeared *in The Spectator*, which encouraged him to write in English. Furthermore, his works often delve into customs and conventions, superstitious beliefs, as well as the social, political, and cultural problems prevailing in society. He was deeply concerned about the suffering of the impoverished and people from lower castes. He has also earned a distinctive position as a short story writer. He employs warm Indian language in his short stories. "Faltering Pendulum" is a short story from the collection titled *Steel Hawk and Other Stories* (1968), comprising a total of fifteen short stories. In this short story, "Faltering Pendulum," he cleverly portrays how individuals are affected by trauma, often caused by society itself, leading to mental illness. The story revolves around a rag woman who suffers from poverty and the social stigma of barrenness. The people around her isolate her, labelling her as ill-tempered. However, the underlying reason is her barrenness, which leads the people around her to disregard her. She is deeply affected by this, but to overcome her worries and share her love, she seeks ways to satisfy herself and cope with the trauma she experiences.

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Societal Stigma and Its Effects

Undoubtedly, society's attitude toward her plays a significant role in shaping her trauma. The story highlights various ways in which people can be driven to mental illness by society's attitude. The woman's name is not mentioned in the text; instead, she is referred to as a "rag-woman" a term used by the people around her to describe her. She was pestered by the mocking of the people, and trigger words used to taunt her would arouse her temper. Even young people, in a playful manner, teased her by continuously calling her a "Rag-hag" and ridiculing the goat in her hand by calling it a "little white puppy." It's evident how they viewed her as a madwoman due to her short-tempered nature, which provoked her emotions. However, the people failed to realise that they were the source of her behaviour towards them. The society that scorned and laughed at her temper never bothered to acknowledge the mocking nature within themselves and make corrections.

Lack of Empathy and Love

The lack of empathy and love from those around her further exacerbates her emotional struggles. The woman is elderly and is living in dreadful poverty. She is already deeply depressed because she couldn't bear a child in her middle age, her husband is dead and she has no one to share her love with. Adding to her troubles, there is no support from the people to help her overcome her frustration.

It is also evident that, despite being aware of the core of her temper and making conscious efforts to control it, she fails to do so and flays like an insane when others provoke her emotions. She continuously says, "Keep still…Do not toss about," in an attempt to prevent her mouth from cursing people around her. However, the triggered words and actions by others force her to do so. Though she uses harsh words in return, like "Your tongues will rot. Vultures will peck at your bones," she empathises with people and curses her tongue in return as a filthy one, believing it should be destroyed and torn out from its root. This act of cursing is a reflection of society's impact on her, which has made her a victim of her circumstances. Although she is ready to share her love with them, the people are not ready to accept her.

Untangling of trauma

The rag woman, often considered a discarded being, faced the prevalent superstitious belief of being ignored due to her barrenness. Nevertheless, she courageously relied on her power to unravel the trauma from her mind, seeking self-satisfaction rather than succumbing to alienation and loneliness. Eileen Sendrey's African proverb encapsulates this idea: *"The child who is not embraced by the village will burn it down to feel its warmth."* This means that when a child's emotions are dismissed by their family or others, they will go to greater lengths to seek attention. Similarly, the woman was mistreated by her society, which led her to reciprocate with mistreatment and even physical aggression when necessary. She is resolutely determined to vicariously erase the societal stigma. Her warmth and solace came through her interactions with the goat and her careful nurturing of pumpkin vines. She poured all her love into the goat and tended the pumpkin vines with care. Indeed, it is an established truth that sentient beings can serve as therapists for humans. In the world of literature, it is often observed that humans share their innermost feelings and emotions with animals and birds. In the short story "Sparrows" written by K.A. Abbas, the birds help the protagonist, Rahim Khan, rediscover his lost humanity after he connects with a sparrow family in the attic. Similarly, in this short story, although the woman initially scolds the goat, seeming devoid of feelings, she is later comforted by the goat's sympathy. She finally found a companion who would listen to her feelings, and the goat served as a therapist capable of sensing her emotions. The goat listened to her repeatedly, responding with a bleat or two. She even collected the goatling's pellets and used them to nurture the pumpkin vines, which would absorb the essence of the goat and respond to her conversations by weaving their leaves.

Her motto is not only to satisfy herself but also to attain fulfillment. The goat and the pumpkin vines serve as her coping mechanism to overcome trauma. Indeed, her act of showing love towards them to combat loneliness and frustration was shaped by her traumatic experiences. However, an unexpected turning point in the story occurs with the act of killing the goatling. She had already been frustrated as the vines had remained barren for a long time. This depression escalated when her beloved goat repeatedly nibbled at the pumpkin vines, intensifying her temper. She initially attempted to warn the goatling by firmly holding its throat, but in her fury, she choked its throat hard, which led to its death. Her mood swings became unbalanced and she failed to

realise the consequences of her actions. If she hadn't been subjected to questioning and mockery due to her barrenness, she might not have reacted so harshly towards the goat. Society's superstitious attitudes and gender-based blame for her barrenness fuelled her anger and underlying trauma, which found an outlet in her treatment of the goat, to whom she poured all her love. She also feared that the goat, like human beings was trying to spoil her pursuit of fulfilment. Despite the goat's death, it indirectly contributed to the seed's growth and new life, leading her to attain self-satisfaction. Her care towards pumpkin vines and the goat while it was alive, proved that she indeed knew how to express love, but societal constraints had prevented her from sharing her feelings.

Individuation: A Path to Self-Realisation

The rag woman's journey aligns with the concept of individuation and is highlighted in the short story. Carl Jung, in his book *The Psychological Types,* emphasizes the role of the self in developing the concept of individuation. Generally, the realisation of one's self-hood helps in the process of individuation to attain psychic wholeness through the self (Edinger, 1996). Individuation involves embracing one's unique qualities, which in turn facilitates self-realisation and the attainment of selfhood by satisfying one's own needs (Jung, 1921).

The rag woman, through her act of love and care, has demonstrated that her self-satisfaction holds greater importance than society's approval. Her love also satisfied her motherhood qualities in her. She, once who longed for the love and care of others, who considered the rag clothes collected from the people as more than her living and each cloth to possess its own individual smell of life, has flourished herself and attained her individuation by focussing on her self-satisfaction to overcome miseries and unravel her trauma independently.

Conclusion

In conclusion, this paper has undertaken a profound exploration of the short story "Faltering Pendulum" by Bhabani Bhattacharya, unveiling the difficulties of trauma, societal attitudes, and the pursuit of self-satisfaction. First and foremost, the paper underscores the significance of treating mental illness with the same regard as physical illness and advocates for a shift in societal attitudes toward traumatised individuals. While it may not always be possible to personally help those in trauma to overcome their challenges, we should not be the contributors to their distress. Additionally, this paper highlights the importance of how an individual should value oneself rather than prove one's identity. Instead, individuals should prioritize their satisfaction and pursue individuation without feeling compelled to conform to societal expectations, especially when they perceive a lack of care and support from others. Researchers can explore how characters in various literary works undergo the process of self-discovery and transformation. This paper also raises questions about isolation and its effects on mental health, which can serve as a foundation for studies on isolation in literature and its psychological implications.

To sum it up, "Faltering Pendulum" shows us that literature can go beyond its pages and relate to the enduring challenges we all face as humans. As the world changes, this story encourages us to think about the deep aspects of being human, the lasting effects of difficult experiences, and the ongoing search for happiness. Literature, acts like a mirror and guide for society, offering us hope and reminding us to value our individuality, acknowledge our pain, and celebrate our pursuit of happiness.

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NATURE WILL NOT DANCE: AN ECOCRITICAL READING OF HANSDA SOWVENDRA SHEKAR'S "THE ADIVASI WILL NOT DANCE"

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Abstract

This paper intends to focus on the ecological aspect of the short story "The Adivasi Will Not Dance". It is written by Hansda Sowvendra Shekhar, a subaltern author and hence the focus is on the hegemonic oppression and desecration of nature as a commodity as well as the cultural aspect. Using the lens of ecocriticism, this paper attempts to explicate the intrinsic relationship between the Adivasi community, their ecology as well as environment. This short story dwells into the lives and sufferings of Adivasi people due to the advent of modernism. This paper sheds light on the anthropogenic elements and its impact on the indigenous people and their environment. It emphasizes the deterioration of ecological balance and the impact of modernization on tribal culture's ecological equilibrium. With the emergence of industrialization, tribal communities are forced to detach from nature and displace from their tradition. Urbanization is also majorly dealt with in this paper to focus on the impacts faced by the society as well as nature as a result of rapid encroachment of land and culture. Foreign cultural practices are enforced on the natives, leading to them losing their ecological heritage and preventing them from being grounded to nature and ecology. This paper analyzes how nature is treated as a commodity where it is exploited for human needs. Eventually, this paper glorifies the importance of preserving the traditional ways of life, thereby celebrating nature's agency and protecting the ecology.

Key words: Ecology, Anthropogenic, Modernism, tribe.

Hansda Sowvendra Shekhar is an Indian novelist and doctor best known for his literary works that explore rural life in Jharkhand, India, as well as social and political topics. He is from the Santhal tribe, one of the region's indigenous populations. He is well-known for his literary works that focus on the problems and challenges that marginalized groups in rural India confront. Shekhar's writing frequently digs into tribal life, healthcare, displacement, and identity. In 2017, a compilation of his short stories, "The Adivasi Will Not Dance," was temporarily banned in Jharkhand but was eventually lifted.

The stories in this book are mostly about the lives and experiences of the Adivasis, India's indigenous tribal communities. One of the stories in this book "Adivasi Will Not Dance," is the story. "Mangal Murmu," an Adivasi old man who refuses to dance for entertainment during the foundation stone laying ceremony of the Thermal power plant in the grounds of Santhal Pargana. His objection arises from the commercial exploitation and objectification of his people's culture. The short story explores issues of cultural appropriation, identity struggle, and the tenacity of Adivasi communities in the face of exploitation and prejudice.

Shekhar delves into several areas of Adivasi life, providing light on their struggles, customs, and the difficulties they face in an ever-changing world. The stories provide a plunge into the complex and challenging lives of Adivasi people in modern India. Despite arguing about the lack of agency for the tribal community to come out about their hardships, the story does not highlight the lack of agency to argue about the destruction of nature. The mindset that humans aren't an integral aspect of nature, leads to the objectification of humans, especially the Santhal tribe, and commodification of natural resources.

"Ecocriticism is a critical mode that looks at the representation of nature and landscape in cultural texts, paying particular attention to attitudes towards 'nature' and the rhetoric employed when speaking about it. It aligns itself with ecological activism and social theory with the assumption that the rhetoric of cultural texts reflects and informs material practices towards the environment, while seeking to increase awareness about it and linking itself and literary texts with other ecological sciences and approaches."(Nayar,330). Under the same

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category lies anthropocentrism which stands against the geocentric view point. Anthropocentrism is a philosophical and ethical viewpoint that views people to be the most significant and valuable entities in the universe, placing them at the center of the cosmos. It is defined by the concept that the interests and well-being of people take precedence above the interests and well-being of all other organisms and the ecosystem as a whole. This view points that man is the center can be seen in multiple instances in the short story, namely, urbanization, modernization, capitalism, commodification, objectification, etc.

Urbanization is a major aspect that is portrayed in the form of land encroachment. The repetitive phrase, "was a farmer", in the past indicates that the tribe lost their cultural heritage of farming. They were forced to give up their farmlands to mining companies, stone merchants and Thermal Power Plant construction who eventually razed four out of eleven Santhal villages. Santhal tribes are known for their unique way of combining farming with poetry, music and dance. Because agriculture has always been a part of their lives and when they are stripped away of their land and made to work in mining and power plants, no matter how lucrative the offer might be they end up wanting to do agriculture only. This is evident with the way Mangal Murmu finally states ''We have nowhere to go, nowhere to grow our crops". Despite their financial status, Mangal Murmu emphasizes the Santhal's inherent nature to be tied down with their ecology. It is a well known statement that agriculture was their main form of occupation until their lands were seized. This led to a mass exodus of villagers from one place to another which will obviously lead to massive droughts and decreased store of sustenance which is designed to support natives and not refugees. Cramped living conditions will also lead to many unsanitary conditions and diseases. It is also to be noted that using fertile soil for the construction of the Thermal Plant led to many environmental issues in the ecology of the village and the other villages surrounding them.

Humans, especially tribals, are an integral part of nature, but Modernist ideas push people away from their interconnectedness with nature. It should also be noted that objectifying the Santhals is not just the objectification of people but the entire interconnected community, which includes nature as well. Therefore, nature as a whole is not subjectified and it is exploited as a result. And so the destruction of tribals will lead to destruction of nature and vice versa. It is to be noted that modernization is forcing a lot of Santhal into selling their art to aid their financial needs. This art is objectified for entertainment purposes such as National functions, as a result the Santhal people are exoticized and along with them their customs too. This results in the failure to recognize the innate interconnectedness of tribes and nature. And so, it can be seen all through the text that the tribes are pushed away from nature, in the name of modernization, not just by industries but also by religious groups. There are many instances in the text where the Santhal children were asked to change their names as "…David and Mikail and Kiristofer and what not…" instead of "…Hopna, Som, Singrai….". They are forced to stop worshiping their nature God Bonga Buru. Bonga Buru is a supernatural spirit which is believed to be residing in hills, forest, rivers, ponds and other places. Santhals' philosophy of calling nature sacred and respecting it as a way of life ultimately leads to the prosperity of nature but the indifference and ignorance of people with capitalistic tendencies only destroy nature and deplete natural resources for their own profit. Tribals live close to nature and lead a simple and balanced life but the intrusion of modernization uproots them from their natural faith as well as cultural heritage. These so-called civilized upper-class people ask them to forget their Sarna (Nature God) and ask them to stop drinking Haandi which is associated with the Santhal tradition and culture. There is a point where the protagonist exclaims that once a Thermal Plant starts in Santhal Pargana it would turn into ''Dilli and Bombay", the prospect of electricity and new job might sound like a step towards modernization but, it is pushing the Adivasi away from being actively interconnected to the nature and the ecology.

Commodification of nature is a result of industrialization where resources are used up in particular capitalistic ways to acquire monetary profit. The stone merchants ravish the Santhal land sell the stones and coals they mine for utmost profit that leads them to build bigger houses, have nice garments and send children to school. But the Santhals barely have enough food on top of their resources being depleted. This leads to environmental exploitation of the Santhal lands to the point there is blackness all along the roads and the air. The protagonist explicitly mentions that their trees, shrubs, rocks, stones, tiles on the hut roofs and even flowers are covered with fine black dust. This doesn't end with objects but also humans who are objective in the name of capitalism. This inevitably leads to various kinds of diseases where they cannot breathe and they cough blood. Everyone, despite being weak with tuberculosis, remains on alert to steal coal to aid their sustenance. That is not

the case for the coal companies and Jolhas. While the Santhals covered in black dust and tears down their faces like ‘’… river is cutting across drought stricken land” barely able to go to school; the Jolhas who know the value of coal and money charge the best prize for the coal they possess. The Jolhas came from nowhere asking for shelter in return for their services but now they gradually started a community with brick houses and cement yards. While the Santhals are close to nature in their mud houses the Jolhas are getting richer by selling their resources. There are instances where the human nature of empathy is taken away as the protagonist and his troupe are made to practice and even encouraged with sweet talk despite knowing how disturbed they are owing to the fact that their families are being uprooted and their villages razed. In Koyla roads where the coal mines transport coal, many vehicles are run down by the truck drivers. But they cannot help it and they cannot have the business run down by a total objectification of other human lives. This can also be analyzed in terms of capitalism because the prospect of good business pushes the business man away from having a subjective viewpoint towards nature and natural beings. The tribal people whose jobs are taken away, are forced to sell their sacred music, dance and songs by means of performances.

Lack of Agency leads to objectification. Tribals as well as nature lack the voice to speak against the injustice they are made to endure and this condition is exploited by the upper hegemonic sections of the society. With that being said,the tribes were allegedly accused for the murder of “the Kirstan sister” which points out to the fact that the tribals are stripped of their agency of speech or expression. It is also evident from the way the tribals’ hardships were least of the media’s concern when the President of India was laying the foundation stone for the Thermal plant. The Santhals were killed while the coal trucks scaled the Koyala Roads, they had no agency to protest for the value of the lives of their kith and kin while at it the purity of the environment too. Even in the climatic end of the short story it is noted that the Santhals had no freedom to speak about their feelings as they were made to play while the President lays the foundation stone for a Thermal power plant project that will render their whole community homeless and landless, and when the protagonist actually tries to point that he and his troupe were cut short. Silencing of this sort is not only seen in oppressed communities but also in nature. While the lack of agency of the tribal people is explored to an extent, the exploitation and the objectification of nature is unspoken. Likewise, “There is a blackness, deep, indelible all along the Koyala road. The trees and shrubs in our village bear black leaves. Our ochre earth has become black” substantiates that once a pristine forest was now exploited and polluted for one’s own benefit. The people who are responsible for this are undoubtedly the shrewd businessmen who monetize the resources. The main idea of this comparison is to pinpoint that like the tribals who have no agency to reveal their pain, nature is going through silent sufferings too. This inevitably leads to a position where nature is a lifeless entity ready to be exploited without remorse.

Hence from the paper we can conclude that the basis of all the environmental issues that arose out of the events of the short story is the objectification of nature, as a result of the anthropogenic view of life. When one can only consider their surroundings as a lifeless endless supply of resources ready to be made into lucrative products, will only end up using it all up greedily. But, when one sees from the viewpoint of nature being full of life and is undeniably the source of life, one will always look up to it with awe and reverence. Biosphere reservation is an agreeable option in terms of both ecocritical aspect and subaltern ideology to bring equity for all the domains discussed in this paper, that is ecology and tribal categories. Therefore this paper rests the case with the encouragement and awareness to focus on the world around us with a more biocentric lens rather than practicing anthropocentrism and spoiling Mother Earth.

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MADURAI: THE CULINARY PARADISE OF THE STATE

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Abstract

Food and the culinary aspects of it have an immense effect on our lives and it plays a vital role in the relationship with each other and the society. People are divided by the means of culture, traditions, race, religion and more. The connecting factor between a person in Alaska to a person in the down south of Australia for sure is food. This paper intends to bring out the emotional and cultural connection that the people of Madurai, Tamil Nadu have with food. The city stands as the state's incomparable cultural and culinary capital. It holds a wide spread array of gastronomically treasures with a mix of various flavours and spices. Madurai's exceptional dining culture distinguishes it as the culinary paradise of South India. Madurai embraces a beautiful blend of flavours influenced by its diverse communities. The place is well-known for its distinctive cuisines as it is surrounded by places like Chettinad, Thanjavur and Kongunadu. Madurai alternatively called as "Thoonga Nagaram", the city that never sleeps. It comes alive during the night and the lively food joints are known for its vibrant audience. People in the city embrace food as their identity and they celebrate it. This paper explores all the aspects that connect food and culture in Madurai.

Keywords: Food, Culture, Identity, Culinary capital.

Food is more than what it seems on the surface. It is not just something that people eat when they are hungry. It is a powerful tool that acts as a catalyst in bringing a group of people together. Number of social gatherings are centred around food and they bond over it. Be it a happy, sad or any such emotions, food has become the coping mechanism of an individual. Each country has its own culinary heritage which they have started to embrace a lot recently through the help of social media and they take immense pride in showcasing their traditional food. It can help us gain a different perspective of and appreciation for the cultures of people who live in other parts of the world. Especially in India with diverse-cultures, every state has its unique culinary habits, and it differs from region to region even within the state.

Madurai is often recognised for its cultural heritage and popularly known as the "Temple City". In addition to being a significant hub of culture and religion in Tamil Nadu, it is well known for majority of South India's most delectable and mouth-watering foods. Locals estimate that the city has more than 2000-year-old culinary heritage that is rich in history, tradition, and the simple joy of a hearty meal. The thriving food industry in Madurai flourishes economically as a result of the city's rich culinary traditions which is being preserved cautiously as Madurai is the birth place of Sangam Literature. These works of which only few have survived, seem to put forward that present day Madurai has more traditional food culture than it had in the past.

By taking a trip down any of the city's streets, one can quickly notice how the city benefits from its extensive and distinguished cultural history. The relaxing aroma of the various dishes that have been cooked with the same culinary style for generations fills the nose. The gastronomical landscape of Madurai is transformed into a work of art painted with intriguing flavours for the steady influx of tourists looking for unique and inventive dining experience. It should therefore come as no surprise that Madurai is one of the best cities in India that offers a remarkable variety of foods that have influenced restaurants serving regional cuisine all over the world.

For a religious town, Madurai consumes an enormous amount of non-vegetarian food, especially mutton. Some remarkable lip smacking dishes of the city are *kari dosai, mutton kola urundai, jigarthanda, paruthipaal, non-veg meals, parotta* and *mutton curry, Madurai idly, elumbu roast, nalli soup,Vazhiyal, butter bun, crab omelette* and so on. There are also multiple "mess" joints in Madurai. They originated from the flimsy, temporary roadside stalls that residents erected to sell homemade meals. These quickly took off and established permanent locations. Amma Mess, Kumar Mess, and Chandran Mess are few of the well-known restaurants that provide a few vegetarian options but concentrate mainly on meat dishes that are affordable and taste homemade.

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These messes are well known for their non-veg meals. Amma mess is famous for their signature dish, the *ayira meen kulambu*. This dish is a fast selling one and is available only for few hours. The omelettes of Madurai are examples of inventive cuisine, and one of the most well-known of them all, Amma Mess, serves one that is stuffed with bone marrow and crab. Madurai has also become the non-veg capital of the state. Though it is a religious town, 97% of the population are meat eaters.

Kari dosa is to die for. Madurai boasts of this culinary creation of mixing dosa, a vegetarian dish and minced meat. It is a blend of spices and flavours, this harmonious 3 layered dosa is filled with omelette, mutton chops and gravy and the dosa batter. Undoubtedly Simmakal Konar Kadai is the ideal place for having this rich delicacy. Parotta is not just a food to Madurai people, it is an unsaid emotion. The soft parotta is broken down with hands and is drenched with surplus amount of mutton gravy, which is a feast for the eyes and the taste buds. It is usually served with 4 types of gravies called *salna*. The city is known for its bun-shaped parottas and kothu parottas, which is an iconic dish that's available in every corner of Madurai. The parotta options available in Madurai are a testament to the city's culinary skill and will leave you wanting more. The pairing of these flaky breads with flavourful curries is a pleasure that shouldn't be missed, whether you choose the traditional Bun Parottas, the seductive kothu Parottas, or try other exquisite varieties.

Jigarthanda is a sinfully sweet drink that is a statement dish in Madurai. The word jigarthanda synonymously goes this Madura and it is a combination of taste and culture in a glass. After shopping under the scorching sun in the maasi streets of Madurai, people eventually tend to visit the authentic outlet "Famous Jigarthanda" which is located in *vilakkuthoon* area. The News Minute mentioned the recipe in one of its articles "The drink that 'Famous' Jigarthanda serves to its customers has condensed and chilled cow's milk, fresh milk, cream, almond pisin, sugar syrup, nannari sherbet syrup, basundhi and milk ice cream".

Madurai is also a home for the Saurashtra community. They are people who were originally from Gujarat and migrated here few hundred years ago. They have a wide range of delicacies which is available only in Madurai. Dishes like Boli, Suji Appam which is a sweet made with Maida and sooji stuffing, Loula Puri, Pankarapaan Bhairi, Ambatbhat, Vangi Bhudith and more. Loula puri is unique dish which is made only during special occasion such as the "Varalakshmi Nombu" a Hindu goddess festival which is celebrated in the month of *Avani.* Ambatbhat is a tamarind and Fenugreek paste, an easy dish usually made in all occasions. It is mixed with white rice and channa dal. Bhairi is a must have of all Sourashtrian dishes, it is a green colour tiny poori like snack made with "mullu murungai" or spinach leaves and severed with a special powder. This dish healthy and delicious which is sold by the pushcart vendors in the evenings who are mostly found in and around the Meenakshi Amman temple. Vangi Bhudith is a rich brinjal curry with caramelized onions. This dish blends well with dosa and pongal. These meals are standard fare in Sourashtrian homes in South India and are an essential component of the city's street food culture. However, there is still a lot more to learn, particularly during the festival seasons and important events when Sourashtrian families get together to create and share age-old dishes.

Culinary and religious blend

The continued practice of eating meat in Madurai is heavily influenced by religion. Food and religion goes hand in hand when it comes to Madurai. It is an important tradition to the people of Madurai to offer food to god. Most temples prefer Vegetarian food but it is an age old tradition to offer meat to the deities in the borders of the city who guard the people inside. This tradition is called "keda vettu" or goat sacrifice. This sacrifice is done to the guardian deities such as *Pandi Munishwaran* and *Karupaswamy.* Karupaswamy is the god in Azhagar Temple who is offered meat though the main god *Perumal* is vegetarian. Animal sacrifice is widespread, particularly at the temples dedicated to Aiyanar, the guardian deity who watches over the edges of settlements. The Madurai Pandi Muneeswaran temple is famous for its white rice and kari kozhambu, or mutton gravy. People visit this temple mainly for the "keda vettu". Be it any event such as tonsure or fulfilment of a wish, it is always celebrated with food and meat offerings. It is defines their identity and it is a pride to offer the sacrifice and feed the relatives. It is custom to get the goat's permission thrice before sacrificing it. This is a way to learn that god is accepting their offer. It is an ancient Tamil ritual that transports to thousands of years back and is preserved in the subconscious cultural memory of every person. An unbroken thread that has connected men and women for thousands of years, tying them all together with a shared set of obligations, ideals, and rights.

Another important tradition that is being followed is the "puttu festival". Madurai was under the rule of the Pandya Kings. Once when river Vaigai started to overflow, the king ordered that one person from each house

should work to build a bank along the river. This order shattered an old devotee Vandhi because she was not in the position to be any physical labour. She planned to hire a person to work on behalf of her and prayed to Lord Shiva. Her prayer was answered and the lord himself came in disguise to work for her. He in exchange asked for the *puttu* (a sweet delicacy made with rice) she was selling. He ate her offerings and slept under a tree. When the king arrived, he was angered and lashed Lord Shiva. All the people including the King felt the pain of that lash, soon they understood it was the God himself who has come to help this old devotee. From then this ritual is being enacted every year during the *Avani Moolam Thiruvizha* also called the Puttu thiruvizha.

The habits of meat consumption in Madurai can come as a bit of a shock to people from the north and west of India. Their main reason for coming is to seek Meenakshi Amman's blessings; her temple is undoubtedly the most well-known in the South. The culture of eating meat is deeply embedded in the minds of Madura people. Diwali is a traditional festival celebrated in India. This day is incomplete with mutton gravy and idli. Keema and mutton chukka with idlis are Diwali delicacies. On auspicious day people avoid eating meat but this is the only occasion where it is a tradition to celebrate the festival with meat early in the morning.

Madurai is known for its vibrant streets which are active day and night. The trading town is filled with people who work endlessly throughout the night. Food is a great way to show people that you care and Madurai people are known for their hospitality. There are multiple food joints in the borders of the city which open late nights. It is to ensure that not a single person should leave the city with an empty stomach. This is rarely found in other cities and states. The fact that Madurai is known as the "city that never sleeps" in part stems from the immense popularity of its street food. And given the extensive commerce network that linked Madurai to other locations in India and the rest of the world, the term is appropriate. Additionally, it exposed Madurai to a variety of cultures and cuisines. Its markets were required to remain open constantly, and along with the markets came the demand for food for both the traders and the average person. These food stands on the streets supply meals at all hours of the day and night to meet the rising demand.

Food serves as the identity indicator and cultural representation taking Madurai into consideration. Exploring contemporary shift of focus on food habits over temples and cultural traditions for tourist interest. Thus, Madurai’s rich Cultural heritage is married to its culinary identity.

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REPRESENTATION OF MYTHICAL MASCULINITIES IN DEVDUTT PATTANAIK'S *CULTURE: 50 INSIGHTS FROM MYTHOLOGY*

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Abstract

Mythology and culture significantly influence socio-political phenomena, and in contemporary Indian society, one can witness numerous cultural evolutions and changes in belief systems. Ernst Cassirer, a German philosopher, proposed that myths can impact culturalnarratives through their symbolic interaction with the societal framework. From a gendered perspective, we can examine the interconnectedness of mythology and culture by focusing onthe masculine paradigm and how it deconstructs patriarchal portraits. Devdutt Pattanaik's book, "Culture: 50 Insights from Mythology," (2017) critically analyses ancient Indian mythical textsand offers a wider socio-cultural perspective. This text can help us understand the hierarchical role played by men in an archetypal framework. In the purview of this, R.W. Connell's take on 'Masculinities' can be employed in discussing the ancient stereotypical masculinities. The corresponding cultural deviations can be traced in order to analyze how human existence hasbeen handled by mythical contexts, especially in a 'masculine' space. Hypothetically, it aims to discover the underlying patterns in the universalization of roles acquired by mythical men.

Keywords: Hierarchy; masculinity; archetypes; thought; construct

Introduction

Devdutt Pattanaik is widely recognized for his insightful contributions to ancient Indian mythologies. His book 'Culture: 50 Insights from Mythology' (2017) offers a comprehensive analysis of the intertwined relationship between mythology and cultural norms. By drawing onstories, symbols, and characters from Hindu mythology, Pattanaik provides readers with valuable insights into the intricate fabric of Indian culture. The book is divided into 50 chapters, each of which focuses on a specific concept or theme found within Indian culture. These chapters span a wide range of topics, including rituals, festivals, deities, symbols, and social customs, among others. Pattanaik's overarching objective is to help readers develop a deep appreciation for India's cultural and spiritual heritage. His writing style is praised for its accessibility and ability to simplify complex mythological concepts, making it accessible to a general audience. Moreover, he frequently draws parallels between ancient myths and contemporary life, making the book highly relevant to modern readers. In the expository phaseof the novel, the writer examines the distinctions between mythology and parables, recognizing that both share a foundational element of storytelling. Additionally, they delve into thestructural differences between Eastern and Western plotlines, with the former being cyclical and the latter linear.

Mythology is a term that refers to the collection of stories, symbols, and rituals that areused to convey a particular myth to a group of people (Pattanaik, 2017, pg. 22). This conceptserves as a lens through which society can be viewed from a unique perspective, one that goesbeyond simply focusing on the oppressor and the oppressed. By examining the mythology ofa particular culture, one can gain a deeper understanding of the beliefs, values, and traditions that are important to that society. In this way, mythology plays a crucial role in shaping our perceptions of the world around us. Furthermore, the gender dynamics situated within this paradigm, enable us to explore the depth of human psyche functioned back in ancient times. Inthe purview of

this, R W Connell's take on Masculinity provides us a wider perspective in analyzing the role of mythology to understand the dynamics existing within supernatural traitsof mythical men.

Review of Literature

In his 2008 work titled "The Pregnant King", Devdutt Pattanaik delves into the complexand intriguing roles of Shilavathi and Yuvanashva, exploring the concept of masculine femininity and feminine masculinity. This research paper regards myth and literature as comparable entities, as both forms of storytelling reflect the socio-religious norms of the society in which they are created. By examining the fascinating twists and turns of the characters' journeys, Pattanaik offers a thought-provoking exploration of gender roles and societal expectations.

Pattanaik's short story, 'Shikandi', presents a unique perspective by exploring the transformative journey of Shikhandini to Shikandi. Through this narrative, the author aims to highlight the importance of gender inclusivity in ancient Indian mythology. The story sheds light on the acceptance of gender fluidity and challenges traditional gender roles prevalent in society. By delving into the complexities of identity and transformation, Pattanaik encourages readers to view gender through a more nuanced lens and embrace diversity. In the novel Sita, Devdutt propounds, "In nature, there are no rules. But Culture shall be based on rules" in complying with the uniform structure of a society based on its religious beliefs (Pattanaik, 2013).

Culture and Myth

The Indian society's caste system plays a significant role in the classification of individuals based on their intersectional identities. Consequently, the socio-cultural adaptationof mythical texts differs thematically. Fate, free will, and God have always been considered assustained frames of reference in a culture. In all its entirety, culture is a paradigm that consistently seeks solutions: "A solution that gives meaning and purpose, tools to cope with crises, justify ambition and build communities" (Pattanaik, 2017, pg.21). It can be made possible in terms of stories, symbols, and rituals through which language finds its unique place.

The employment of language encapsulates both oral and written narratives. While focusing on the masculine spectrum of mythical archetypes, the narratives showcase different behavioral characteristics. For instance, Raavana, a mythical character from the Hindu tradition's Ramayana, is predominantly portrayed as an antagonist due to his toxic and hegemonic behavior. In contrast, the reincarnation of Raavana in the Jain tradition is proposed to be the mythical character of 'Tirthankara,' showcasing non-hegemonic traits. Hence, the cyclical nature of Raavana's masculinity encompasses toxic and non-toxic characteristics.

It is also evident that through these mythical connotations, the cultural-specific practices are designed and allocated for both men and women in a societal framework:

"Different households were run by different women and each woman had her own identity and her own sense of aesthetics, which she expressed each day in her rangoli. While the grid of dots united them all, as did the ritual of making the rangoli, the specific pattern reminded of all the differences" (Pattanaik, 2017, pg. 25).

Myth and Masculinity

The representation of gender is often conveyed through sculptures and temple architecture, with the restricted space of temples being seen as a reflection of patriarchal society's limitations. This hierarchical framework is present in both figurative and societal contexts, perpetuating power dynamics within gender norms. In contemporary times, this is seen in the expectation of celibacy within spiritual spaces for both men and women, ultimately reinforcing the patriarchal status quo and marginalizing vulnerable individuals. Certain cultural and religious traditions provide celibacy as a viable choice for both men and women, elevatingit above heterosexual marriage. Within these traditions, nonsexual but fervent same-sex relationships are granted a central role in the lives of those who are predisposed towards such connections. The ascetic traditions of ancient India, including both Hindu and Buddhist practices, had similarities to the Roman Catholic tradition. Traditions that prioritise and exalt the institution of marriage and the act of reproducing, while downplaying or even opposing celibacy, sometimes undermine or display animosity towards same-sex partnerships. The tradition in question was established by psychoanalysts in post-Freudian Euro-America, who were contemporaries of Gandhi. The language used by Gandhi in the aforementioned letter hasa discernible influence on the field of psychiatry. In

using contemporary terms, Gandhi expresses his belief, rooted in traditional principles, that all forms of sexual activity not aimedat reproduction are seen as 'the same ailment'. The mindset of patriarchal society often limits women by focusing on concepts of purity and pollution, with celibacy being seen as a means of purification and sexuality being viewed as a form of contamination.

"The Buddha created the earliest organized, institutionalized, monastic order in India. In his monasteries (viharas) women were not permitted. When they were, finally, they were forced to follow more rules than men, as they had not only to control their own desires, they also had to ensure they did not 'tempt' men." (Pattanaik, 2017, pg.10)

Mythology in actuality, captures the essence of gender dynamics though patriarchy occupies the higher order in a plot. When it comes to the plot, each character will hold equal significance, irrespective of their status. On humanitarian grounds, violence against any gender has been justified to some extent, though in a collective sense, it would ultimately fail. "For this action Vishnu is cursed that he will descend on earth in human form and experience death. Thus, evenGod is subject to the laws of karma" (Pattanaik, 2017, pg.16).

Culture and Masculinity

In a cultural spectrum, masculinity possessed a normative nature to expose its innateness towards society.
"The man with feminine quality shows himself as a dancer. Essentially, the masculine energy requires courage, knowledge, passion and understanding and feminine qualities require love, patience and dedication to nurture consciousness into reality" (Alisha, 2018)
within chapter 44 of his book, Pattanaik offers a compelling reflection on the complete man as it pertains to mythology and culture. From a spiritual perspective, this framework emphasizes the idea of individuals reaching the eternal abode of God by transcending the materialistic world. However, this inclination towards spirituality also led to some men being viewed as effeminate by colonizers. In modern times, the traditional definitions of masculinity and valor are no longer considered synonymous with each other. Instead, contemporary narratives on mythical characters focus more heavily on portraying them as vulnerable beings rather than as God-like figures. As a result of this evolution, mythology now reflects the lives of humans in a more nuanced and diverse way, encompassing different kinds of men who are differently-abled, widowed, celibate, separated, and married. Despite these differences, the common thread that connects them all is their unwavering perseverance towards reaching the path of the divine. While it is true that the rudimentary nature of mythology is patriarchal andcannot be changed, present-day narratives strive to advocate for the equal role of women and other genders in valorizing one man throughout the story. Through this process of evolution and adaptation, mythology continues to offer valuable insights into the human experience and the pursuit of spiritual fulfillment.

Conclusion

In recent times, there have been various adaptations of mythical characters, particularly Rama and Krishna, which have portrayed them as less perfect and more human. This shift in focus has allowed for a greater exploration of their struggles and vulnerabilities, as seen in modern narratives featuring characters such as Ravana, Shaguni, and Ashwatthama. These stories highlight the difficulties faced by these characters in challenging situations and their victimization at the hands of others.

It is important to note that cultural norms can often contribute to traditional ideas of masculinity and power dynamics. However, it is equally important to recognize that these qualities can also be harmful to marginalized individuals. Unfortunately, the non-hegemonic qualities of these men were often overshadowed by their mistreatment of subaltern groups. This highlights the need to critically examine cultural norms and to challenge harmful power dynamics in order to create a more equitable society.

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DIASPORA AND MEMORY REPRESENTATION OF THE PAST IN CONTEMPORARY LITERATURE AS EXEMPLIFIED IN 'A HOUSE IN HEAVEN' - A SHORT STORY

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Abstract

In this paper we find the intersection of diaspora and memory that unfold profound narratives in contemporary literature, delving into the intricate relationship between displaced individuals and the memories that shape their identities. The central argument of the paper postulates that memories are not merely echoes of the past but active agents that define and sustain diasporic identities. Goli Taraqqi's short story 'A House in Heaven' encapsulates the essence of this argument. Through an analysis of the short story, the study sheds light on how memories become both a source of solace and a warehouse of pain for diasporic communities and through the protagonist Mahin Banoo's journey, it becomes evident that memories serve as both anchors to the cultural heritage and as the light guiding the diasporic experience.

The diaspora experience often involves displacement from one's homeland which triggers a profound sense of nostalgia and longing. Memories serve as a bridge between the past and the present, providing a means for diasporic Individuals to maintain a connection with their homeland. Furthermore, memories in Diasporic literature are not just passive recollection, they are active agents that shape a character's perspective and decisions. Taraqqi's story exemplifies this by portraying how the memory of homeland becomes a symbol of refuge, longing and cultural preservation in the face of distress. In conclusion, this exploration into the role of memories in Diasporic literature as exemplified by 'A House in Heaven' underscores the vitality of memories in sustaining cultural identities and weakening the dislocation experienced by the migrants. These memories are the threads that connect narratives of diaspora existence, allowing individuals to grapple with their sense of loss while nurturing their cultural identity.

Keywords: Diasporic identities, Goli Taraqqi, A house in heaven, diasporic experience, cultural identities, cultural preservation

Introduction

Diaspora literature is a rich and multifaceted genre that explores the experiences of communities and individuals who have been displaced from their homeland due to various historical, political and economic factors. The term 'diaspora' comes from a Greek term that means dispersion. Many claim that Thucydides from fifth century is the one who first used this word. Diaspora Literature refers to literary works created by or about people who have migrated or been forcibly relocated from their original homeland to another country or region, The idea of diaspora encompasses a history of dispersion, myths, and recollections of the ancestral homes, alienation in the host nation and a yearning for a future return. Memories provide a link between the past and the present, giving diasporic people a way to stay connected to their country of origin. Additionally, the nexus of diaspora and memory reveals deep storylines in modern literature that explore the complex bond between the memory of the dislocated person and the memories that share their identities. The central argument of the paper postulates that memories are not merely echoes of the past but active agents that define and sustain diasporic identities.

The short narrative "A House in Heaven" by Iranian novelist and short story writer Goli Taraqqi, who relocated to Paris with her two children as an ex-patriate following the Iranian revolution, captures the essence of this argument. This is a piece from the collection 'Afsaneh'.

Diaspora and Memory Representation In "A House In Heaven"

"A House in Heaven" might symbolise a sense of severity, comfort and freedom that the exiled person longs for, especially when they are disconnected from their homeland and they seek for a home where they can find peace and resolution despite their physical displacement. The main theme of the short story is exile, family - mother's love and fragmentation, conflict between past and present, identity, immigrants 'experiences, memory so it could potentially be considered as part of diasporic Literature. This short story is filled with all kinds of emotions, like a salad bowl.

This short story is a "sad journey of the children of an elderly mother to alien town". Mahin Banoo the mother is exiled from her motherland. As she is exiled from the region, she travels to several places like Paris, London, and Canada to meet her basic requirements. Massoud.D, her son, wanted to free from Tehran because he was afraid of the conflict and death. So, he sold all they owned, leaving his mother helpless to speak. "The last touch of her fingertips on that old familiar object was like touching a lukewarm body in its last moments of life".

Mahin Banoo knew she would face difficult times and she had accepted it. She was humiliated by her brother-in-law, Dr. Yunes Khan, when she visited her sister. He was depressed since his seven children had fled Iran following the revolution; this caused him to act erratically, become fixated on strange ideas, and have unreasonable suspicions of everyone. She travels to her son's home in Paris. She was overjoyed and anxious to see her family, but after a few days, everything changed. She spent a few nights sleeping in the bath tubs because her son didn't have enough room to keep her because of their small home. "she wanted to die or go to graveyard". Then she travels to London to her daughter's house, where everything was fine. And she felt alienated after a few days, "she even learned to talk to herself". She was like a ball passed so easily. Both her children loved her but they can't keep and accompany her always. Mahin was then made to stay in London, where Firuzeh Khanom kept her entertained. Mahin stayed in a soggy and dim location. She was cared by her brother, who also brought her to Canada. She was glad that, she had been between heaven and earth. He claimed that she was no longer homeless, but he was unable to provide the safety or the home that her motherland provided for her. She views herself as a fallen star who disturbs the entire cosmos.

The short story heavily relies on memory. "Nothing is ever really lost to us as long as we remember it" according to L.M. Montgomery. She sobbed uncontrollably day and night in remembrance of the legacies of her father and her fore fathers before being banished from her own Tehran. "She had grown old with them". Her memories wandered in the rooms like 1000 of images shattered in the air and the brick wall and the courtyard's cobblestones still bear the imprints of her childhood. When she saw the clouds, she was reminded of the snow they played in while she travelled. As she travelled, she has noticed the clouds and was carried memories of playing in the snow. In particular, she was reminded of her childhood friend Nanneh Khanom. Her memories have always been cherished and have helped her to sustain in life and made a active agent.

Nostalgia and Displacement

Nostalgia and Displacement are common themes in diaspora Literature. Displacement emphasizes the sensation of being uprooted from one's original home and trying to create a sense of belonging in a new setting, while nostalgia frequently incorporates a longing for one's homeland or a sense of loss for what was left behind. Diaspora literature delves into the complexities of identify, belonging and cultural preservation in the context of displacement. Within the framework of diaspora literature, these topics can offer a rich and complicated backdrop for narrative. We observe the same thing in the narrative, as Mahin Banoo longs for her native Tehran and laments having to return to her past. No matter where she goes, she is unable to experience the same sense of security and belonging as she does in her native country.

Impact of Diaspora on Literature

Diaspora serves as a document of contemporary history. Diaspora literature frequently covers universal themes like love, sorrow, family and the search for meaning while being rooted in particular cultural experiences. Literature is significantly enriched by diaspora, which explores complicated identities, addresses universal topics, and gives a platform to voices from marginalized groups. Literature from the diaspora helps to overcome cultural gaps, provides a distinctive viewpoint and is frequently used as a potent instrument for social and political commentary.

Conclusion

To conclude, Goli Taraqqi's interpretation of 'A House in Heaven' highlights the significant relationship between diaspora and memory, highlighting those memories is active agents that shape and maintain diasporic identities rather than merely passive echoes of the past. The desire for a "house in heaven," a symbolic portrayal of the sense of belonging, security and freedom that the exiled seek despite their physical dislocation, is poignantly depicted in the short story. The narrative's intertwining themes of exile, family, identity and nostalgia are typical diaspora literary elements. Mahin Banoo's journey from Tehran to various nations serves as a poignant illustration of the challenges faced by those uprooted from their home past. Her memories, both cherished and painful, serve as a constant thread linking her to her past. This short story heavily emphasizes nostalgia and displacement, two common topics in diaspora literature. The struggle of maintaining one's identity and cultural preservation in the face of displacement is highlighted by the protagonist's love for her native Tehran and her inability to feel at home in new environments. Overall, diaspora literature, exemplified by 'A House in Heaven,' not only documents contemporary history but also enriches the literary landscape by delving into universal themes while rooted in specific cultural experiences. It provides a platform for marginalized voices, bridges cultural gaps and serves as a powerful tool for social and political commentary. In essence, the nexus of diaspora and memory representation in 'A House in Heaven' exemplifies the enduring impact of diaspora literature, demonstrating how it captures the essence of the human experience amidst the complexities of displacement, memory, and identity.

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CORPUS LINGUISTICS IN HEALTHCARE COMMUNICATION

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Abstract

Corpus linguistics can be a valuable approach for English language teachers to analyze the linguistic features of communication in different professional contexts. Adopting them into teaching can expose their students to real-world language usage, helping them understand how language is employed in professional settings. This paper explores the possibilities for providing corpus based communication learning experience for students and professionals from healthcare. The review of healthcare based corpus analysis show that the most frequent frequent purpose for adopting corpus linguistics in to language instruction is for understanding Medical Terminology, usage of Medical Collocations, familiarizing on the Structural Pattern of Patient-Provider Communication, influence of Cultural Norms, and developing Patient Education Materials, Healthcare Translation and Localization. In short, corpus linguistics in healthcare communication is a versatile tool for English language teachers to provide effective language instruction to healthcare professionals and students. It enhances language teaching by grounding it in real-world contexts and ensures that learners are well-prepared to communicate effectively in healthcare settings.

Keywords: Corpus linguistics, healthcare Communication, language instruction.

Introduction

Corpus linguistics involves a systematic analysis of large collections of text or spoken language data, known as corpora, to gain insights into how language is used in various contexts. Corpus linguistics also called as the data driven learning in healthcare communication can be valuable for English language teachers for several reasons. Corpora provides access to authentic healthcare communication texts, such as medical journals, patient records, doctor-patient dialogues, and healthcare reports. Corpus linguistics can be applied to analyze the linguistic features of language. English language teachers can use these materials to expose their students to real-world language use in healthcare contexts, helping them understand how language is employed in professional settings.

Evolvement of Corpus based Healthcare Communication

This trend towards the study of the practice of health care communication was outlined originally by Thomas and Wilson (1996) in the case of doctor patient interaction, followed by Crawford et al., (1995) in the case of mental health nursing, and Adolphs et al., (2004) in terms of NHS Direct consultations. Wiggins (2009) adopted the approach to the study of conversation about weight management and Watermeyer and Penn (2009) apply it in exploring interactions between pharmacists and clients, and Da Silva and Dennick (2010) have examined problem-based learning discussions. Skelton and his colleagues have examined face to face activities in medicine using a number of techniques familiar to the corpus linguist, such as the role of concordancing in analysing general practice consultations (Skelton and Hobbs, 1999), metaphorical expressions used in general practice consultations and the use of pronouns in consultations (Skelton et al., 2002). What is clear from much of this exploration is that in talking with clients there are many nonstandard colloquial forms and idioms present, and these represent an additional challenge to the language learner seeking to be able to administer health care through the medium of English.

Application of Corpus based Healthcare Communication

Corpus linguistics is applied in healthcare communication can be applied in the following methods:

1. Understanding Medical Terminology:

It helps to acquire specialized vocabulary for the professional field they serve. Healthcare communication involves a specialized vocabulary that may be unfamiliar to many learners of English. Corpus linguistics can

help ELT teachers identify the most common and essential medical terms and phrases that their students need to learn. This can ensure that language instruction is relevant to the specific needs of healthcare professionals or students pursuing careers in healthcare. This can help healthcare professionals, including doctors and nurses, to better understand the most common and context-specific terms used in their field.

A study by Grabar, (2014) elicited the features of the words may be linguistic (i.e., number of characters, syllables, number of morphological bases and affixes). In another study by Huganrian Cardiologists Computer based corpus-independent text mining method was used to tested on a document set containing more than 20,000 echocardiographic reports by examining the efficiency of extracting 12 echocardiography parameters considered important by experts. The study has helped to effectively handle spelling errors, abbreviations and the highly varied terminology used in descriptions (Szekér, 2023)

2. Usage of Medical Collocations

The term 'collocations' functions in computational linguistics where it is defined as any lexicalized word combination having special syntactic and semantic qualities, which is given specific treatment in some natural language processing system. Corpus analysis can reveal common collocations (word combinations) and phraseology used in healthcare communication. English language teachers can incorporate these findings into their lessons to teach students not only individual words but also how they are typically used together, enhancing their fluency and accuracy in the language.

Here are some list of collocations usage in healthcare communication (Gablasov, 2017)

i. Adverse Reaction:
Definition: An unintended harmful effect resulting from a medication or medical intervention.

ii.Clinical Trial:
Definition: A research study that tests the safety and effectiveness of a medical intervention, such as a drug or treatment, in humans.

iii.Diagnose a Condition:
Definition: To determine the nature of a disease or ailment by examining the symptoms and conducting medical tests.

iv. Treatment Protocol:
Definition: A predefined plan outlining the course of medical treatment, including specific medications, dosages, and procedures.

v. Chronic Disease Management
Definition: The ongoing process of caring for individuals with long-term medical conditions to improve their health and quality of life.

vi. Informed Consent:
Definition: Permission given by a patient after being fully informed about the risks and benefits of a medical procedure or treatment.

vii. Standard of Care:
Definition: The established level of care and treatment that a healthcare professional is expected to provide to a patient with a particular medical condition.

viii. Patient History:
Definition: A record of a patient's past and current medical conditions, treatments, surgeries, and relevant personal information.

ix. Surgical Complications:
Definition: Unintended problems or difficulties that arise during or after a surgical procedure.

x. Evidence-Based Medicine:
Definition: Medical practice that is based on scientific evidence of the effectiveness and safety of treatments and interventions.

3. Familiarizing on the Structural Pattern of Patient-Provider Communication:

Corpus linguistics can identify patterns in patient-provider communication, helping to improve the clarity and effectiveness of conversations. For example, it can reveal common misunderstandings or miscommunications between healthcare providers and patients.

A study by Rey Velasco (2022) used Conversation Analysis (CA), a broadly used qualitative methodology based on a sociolinguistic approach to understand the clinical and affective aspects of the interaction of patient-provider conversation. While statistical text analysis models called topic models were used by Schillinger (

2021) for discovering the underlying linguistic structure and semantic theme from a collection of documents (here, transcripts) such as affective, content, and intervention related to in psychotherapy.

4. Understanding the Influence of Cultural Norms

Healthcare communication is influenced by cultural norms and contextual factors. Corpus linguistics can help teachers and students gain insights into how language is shaped by cultural and situational considerations in healthcare contexts, enabling learners to communicate effectively and sensitively with patients and colleagues from diverse backgrounds.

A study by Priebe (2011) to assess the difficulties professionals experience in their service when providing such care among migrant patints and what they consider constitutes good practice to overcome these problems or limit their negative impact on the quality of care.The eight problems were: language barriers, difficulties in arranging care for migrants without health care coverage, social deprivation and traumatic experiences, lack of familiarity with the health care system, cultural differences, different understandings of illness and treatment, negative attitudes among staff and patients, and lack of access to medical history.

5. Developing Patient Education Materials: Analyzing corpora of patient education materials can help identify language barriers, complex medical jargon, or unclear explanations that may hinder patients' comprehension. This information can be used to improve the clarity and accessibility of patient education materials. For healthcare materials that need to be translated or localized for different linguistic and cultural contexts, corpora can assist in maintaining accuracy and consistency in terminology and communication.

Tercedor Sánchez (2012) proposes images as a key issue in the localization process needed to bridge communication gaps between health care providers and lay audiences in the process to improve inter linguistic and intercultural communication, in the provision of universal access to health care. .

Imparting of Corpus based Healthcare Communication in ELT Teaching

English language teachers can use corpus data to create customized teaching materials and exercises that align with the specific needs and goals of their healthcare-focused students. This tailored approach can make language learning more engaging and effective. Healthcare communication corpora can also be used by teachers to identify common language errors and misunderstandings made by English learners in healthcare-related contexts. This information can inform targeted instruction to address these specific issues and enhance the quality of communication.

Here are steps and strategies for effectively using corpus linguistics in teaching healthcare communication:

Step 1. Identify Learning Objectives:

The teacher should clearly define the learning objectives for acquisition of healthcare communication. What specific communication skills or competencies the students should develop must be specified.

Step2 Select Relevant Corpora:

The teacher should use appropriate corpora or linguistic resources that contain healthcare-related texts, such as medical records, doctor-patient dialogues, healthcare publications, and clinical guidelines that will help in getting the correct approach to the skill focused.

Step3. Corpus Analysis:

The teacher should use corpus linguistics tools to analyze healthcare communication corpora. Identify patterns, common phrases, terminology, and discourse structures used in real-world healthcare contexts.

Step 4. Develop Teaching Materials:

Creating teaching materials based on the corpus analysis findings can help in preparation of authenticated learning content. . This may include:

- Lists of common medical terminology and expressions.
- Examples of typical doctor-patient interactions.
- Authentic healthcare texts for analysis and discussion.
- Exercises that focus on specific communication skills (e.g., giving instructions, active listening, empathetic responses).

Step 5. Incorporate Authentic Texts:

Integrating authentic healthcare texts (e.g., patient histories, consent forms, discharge summaries) into your curriculum is the biggest advantage in this approach. It will help learners to understand context-specific language use.

Step 6. Contextualize Language Use:

The teacher should explain the cultural and contextual factors that influence healthcare communication. Discussing on how language may vary depending on the patient's background, medical specialty, and communication goals.

Step 7. Hands-On Activities:

Learners can be engaged in hands-on activities that apply corpus linguistics insights to healthcare communication. For example:

--Role-play exercises simulating doctor-patient interactions.

- Analyzing and revising written patient education materials.
- Identifying and discussing common language pitfalls and misunderstandings.

Step 8. Feedback and Peer Evaluation:

Students can be encouraged to carry out peer evaluation and offer feedback. Have students review and assess each other's communication skills based on corpus-based guidelines.

Step 9. Reflective Practice:

Students can be trained to reflect on their communication experiences and apply what they've learned from corpus analysis. This helps them develop self-awareness and improve their communication skills over time.

Conclusion

In summary, corpus linguistics in healthcare communication is a versatile tool for English language teachers to provide effective language instruction to healthcare professionals and students. It enhances language teaching by grounding it in real-world contexts and ensures that learners are well-prepared to communicate effectively in healthcare settings.By analyzing large datasets of healthcare-related language, it can contribute to improving patient care, enhancing communication between healthcare providers and patients, and advancing research in the field of healthcare communication

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NURTURING INCLUSIVITY FOR WOMEN WITH DISABILITIES: A CALL FOR TRANSFORMATION WITH REFERENCE TO MALINI CHIB'S *ONE LITTLE FINGER*

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Abstract

The autobiography "One Little Finger," by Malini Chib represents an important turning point in changing how society views people with disabilities. People with impairments have historically frequently been cast aside and treated with pity or indifference. The need for acceptance and inclusion for women with disabilities becomes particularly poignant within the complex environment of a gender-disparate society. Chib's story resonates as a universal plea for acceptance and survival, echoing the collective struggle of the differently-abled. This research paper explores the tremendous struggle Malini Chib undertook against the backdrop of hardship, triumphing against calamity, battling stigmas, dispelling prejudices, and breaking social norms. It raises the voices of all people with disabilities who want both independence and a unique identity.

Key words: Disability, stigma, survival, identity, independence

The impact of disability, on a person's identity can vary significantly. While some individuals may view their disability as an aspect of who they are others may not give it as much importance. A person's disability and how it shapes their identity can be influenced by factors such as the type and severity of the disability personal experiences and the social and cultural environment in which they live.

This paper explores the model of disability and the concept of marginalization. The social model suggests that disability is not solely caused by an individual's impairment but by the barriers they encounter. Double marginalization refers to experiencing discrimination and prejudice based on identities. For instance, a woman with a disability might face discrimination due to both her gender and her disability.

Malini's survival was not expected after a difficult birth. Despite being born with Cerebral Palsy, Indian doctors told her parents she would be a vegetable for the rest of her life. The family was determined to save their child because they knew Malini was brilliant and that her disability had had no effect on her intelligence. They did not give up on her and tried every possible method to provide a better life for their child, eventually leaving for England in search of assistance.

Malini's parents could tell by her smile and eyes that she was bright and that her disability had not affected her brain. So, the family fled to England in search of help, as India offered no hope for their child. Living with a very supportive and extended family provided Malini with an ideal environment in which to grow, develop, and pursue her desires and goals. When their family returned to India, no school accepted Malini as a student. Her mother was negatively impacted by the social attitude towards her.

Malini's mother, Dr. Mithu Alur. Malini decided to fight for the rights and recognition of the disabled in India Dr. Alur became an early pioneer in the care and education of people living in India with neuromuscular and developmental disabilities after recognizing a lack of assistance and support for the disabled population, such as her daughter.... It was then that the idea of establishing a school model based on her experiences in England occurred to her" (Chib 17).

On October 2, 1973, Dr. Mithu Alur founded 'The Centre for Special Education' in Colaba, providing both education and treatment facilities for the disabled under one roof. Malini Chib, Farhan Contracts, and Imtiaz were the first three children. Dr. Alur established a framework for the acceptance and inclusion of people with disabilities in India as the subsequent founding chairperson of 'The Spastic Society of India' (SSI). In 1972, Dr. Alur established the first model of 'The Spastic Society of India' in Mumbai. This was India's first special

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school for children with multiple disabilities, and it became a highly successful model of education for children with disability that spread throughout the country.

Malini Chib received her bachelor's degree from St. Xavier's College in Mumbai and a double post-graduate degree in Gender Studies from the University of London, with a special focus on feminism and women with disabilities. Malini describes her studies as emotionally empowering, allowing her to accept and finally be proud of her identity as a disabled woman.

Through Chib's memoir, we gain insights into the construction of disability and firsthand experiences of marginalization. Chib also challenges stereotypes surrounding disabilities while asserting her agency as a woman with a disability. Her memoir vividly illustrates aspects of how society constructs disabilities, such as recounting obstacles she encountered in accessing education and employment due, to her disability. She also discusses the prejudice and bias she encountered due, to her disability

> "if a disabled person could not gain access to offices, restaurants, libraries, etcetera, it was not because she or he could not walk, but because of the faulty design of the environment, or the faulty attitude of society. The old belief that a disabled person had to be fixed, fitted and cured had changed to a more social approach. This definition, made a clear distinction between the impairment itself (such as, a medical condition that makes a person unable to walk) and the disabling effects of society in relation to that impairment. (121chib)

"One Little Finger," Malini Chib's memoir, presents a personal experience of the embodiment process. Chib's story highlights the conflict between her physical constraints and her autonomy, emphasizing how disability is both a fundamental part of her identity and a socially created term. Chib was born with a limb impairment, yet she does not consider herself crippled.

Chib explains that she is disabled not because of her infirmity, but because of the way society is constructed. For example, she discusses the difficulties she has in obtaining public transit and locating accessible buildings. She also discusses the stigma and discrimination she endures as a result of her disability. Malini Chib never gives up; she is an assertive woman who battles against disability discrimination.

"Society always has these stereotypical concepts of disabled people, where they are portrayed as being extremely dependent and helpless. Why? Disabled people are human beings first. But most people see the deformity and the disability before they notice any personal attributes" (98 Chib)

Chib discusses how her impairment has influenced her identity. She says:

It was my first day at Xavier's, and I did not know how others were going to react to my disability…… 'Your names please', said the professor, turning to the person next to me. 'Malini Chib', I said my name, which I know sounded completely garbled to all around me. No one understood. The professor looked perplexed. He asked again. I spoke again. He thought I had not understood the question. He was irritated, so were 88 other students. I tried spelling my name. He did not get me. I began to panic. I tried again. My speech was getting worse and worse. He looked away impatiently. He had not understood. I heard a cry from a student from behind. 'She said "Malini"'. Eureka! She had understood at last. I had held up the class for 15 minutes. The professor smiled reluctantly but I did not care. At least I had overcome the first hurdle. Now, 88 of my classmates knew my name. They also knew that I had a speech problem. Although it was awful to have all those piercing eyes staring at me, I was happier than before I came in. Now I had some identity. I was not just a lump of flesh on a wheelchair." (51 Chib)

Chib's statements serve as a reminder that people with disabilities are multifaceted and complicated individuals. My disability has taught me to be strong, resilient, and resourceful. She adds It has also taught me to be compassionate and understanding towards others. in another instance she says I am not ashamed of my disability. It is a part of who I am, and I am proud of it. And also explains that people with disabilities should be treated with respect and dignity. We should have the same opportunities as everyone else to participate in all aspects of society. This book one little finger is an inspiration to other disabled women. She feels elated and the acceptance of her identity comes to a full shape

"My one small finger did not let me down. I became quite adept and fast in writing essays and keeping to deadlines. Only it was slow and laborious. I found the four years intellectually invigorating and emotionally empowering. … I was, for the first time, able to accept my own identity as a disabled woman, and was proud of being one." (150 Chib)

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Chip conveys her concern in another critical area in which reform is required in the society .it is the accessibility. The ability of people with disabilities to access and use the same goods, services, facilities, and information as people without disabilities is referred to as accessibility. People with disabilities must be able to live full and independent lives. She discusses how her impairment has influenced her capacity to participate in education, career, and social and cultural activities.

“The shop-keeper banned my wheelchair in one of the sections of the shop saying that the shop was too narrow and wheelchairs were not allowed."(188 Chib) When Elsa and I were struggling to fit my wheelchair into the narrow lift, men would stand and stare at us, and it would drive us mad. They would never voluntarily come up and help. When she was in college, she had to find a new apartment because the old apartment wasn't accessible. It was very difficult to find an accessible apartment, and she had to pay a lot more money for it. “If a disabled person could not gain access to offices, restaurants, libraries, etcetera, it was not because she or he could not walk, but because of the faulty design of the environment, or the faulty attitude of society.” (108 Chib)

Chib's book also bears witness to the struggle for independence that many individuals with disabilities endure, as she discusses how her impairment has damaged her capacity to live an independent life. She writes: Over the years, I have learnt that a disabled person must depend on many people for him/her to lead a so-called normal life (85) Chib always had to fight for her independence. She had to fight for her right to go to school, to get a job, and to live on her own. It has not been easy, but she has never given up

There are some more lines from "One Little Finger" about the fight for independence:

“Although we talked about independence and the social model, clearly again, society had not grasped it and was not willing to accept me as I was” (140 chib)

It's also worth noting that the quest for freedom for persons with impairments is about more than just physical independence. It is also about mental and emotional self-sufficiency. Individuals with disabilities must be able to make their own choices and decisions, and they must be able to live their lives as they see fit.

“With ‘feminism’ came the understanding that it is crucial to start from the knowledge of our everyday experiences to develop a broader picture and understanding of the oppression of women. This expanded to a recognition that this applies not only to generic ‘women’s oppression’ but also to the different experiences and ways in which different groups of women— including women with disabilities—are oppressed.” (150chib)

Chib's book addresses a variety of issues that women with impairments confront, such as Sanitation Women with disabilities frequently experience difficulties in accessing and using sanitary facilities. This could be due to a lack of accessible bathrooms, or it could be due to stigma and discrimination. Women with disabilities, for example, may be denied access to bathrooms because they are deemed unclean or impure. Many public restrooms and other public areas do not take into account the needs of the disabled. The environment is not suitable for their utilization.

> “My heart fell. I was not used to an Indian style toilet. An Indian style toilet needs quite some skill and maneuverability. One has to balance in a squatting position to spend a penny, which is all very well for the rest of humanity who possess good balance, but not an easy task for someone like me, who suffers from ataxia and has limited balance.” (78 Chib)

Physical deformity often causes people, especially women, to stay indoors, and the mental trauma of what Chib describes as My heart fell. comes from society's insensitivity to the needs of the disabled. This must be changed, particularly in India, where many public places are inaccessible to the disabled.

Marriage is frequently difficult for women with impairments. This can be because of stigma and discrimination, or because they believe they are not capable of having children. Chib, for example, was turned down by several possible suitors due to her disabilities. “Disabled adults have adult thoughts, desires, feelings, passions, views and expectations like other ‘normal’ adults. But most of the time these desires remain unquenched. People are not willing to look past our bodies into our souls.” (195 chib)

Women with impairments are alienated concerning their body when it comes to marriage and sex. “I have had a hard time accepting that I am trapped in a rejected body. A body that is not sexually attractive…. As I grew older, I naturally desired sex and a relationship. Like most women, sometimes I craved to be in the arms of a man. Most men look at me as asexual.” (146 Chib)

Society believes that disabled people should live normal lives, but when it comes to having an intimate relationship with a disabled person, they get scared and pretend that the problem isn't theirs. They have never considered having an intimate relationship with someone who is different from them. Disabled people are

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frequently kept at a distance because so-called normal people believe that getting involved with a disabled person would be a difficult situation.

> "The stereotypical thinking is that women with disabilities are unable to provide this kind of nurturance for a man, nor are they able to satisfy his sexual and emotional needs. I have noticed that it is easier for a disabled man to get an able-bodied partner because society is conditioned to having and seeing women doing most of the house work; it is unheard of men doing all the housework or being positioned as a career." (146 Chib)

Women who are disabled suffer greatly because they are regarded as less than men and also other women. Normative constructions of femininity place a high value on nurturing and caring. Because they required care, disabled women were overlooked, particularly in nurturing and mothering roles. She is regarded as incapable and ineffective in raising children and establishing a motherly identity. "A disabled man on the other hand is viewed as a wounded 'male' while a disabled woman is not able to fulfil the cultural expectations." (145 Chib)

Malini Chib is fortunate in that she has a very supportive mother, and her influential family has helped her to have all the opportunities, such as going abroad to pursue her studies and always being under the good care and love of cousins and a lovable family...yet she has been unable to escape all societal discrimination.

Women with disabilities are frequently the victims of abuse and violence because they are defenseless, invisible, and alone. Every level of society denies the rights of disabled women. We can all contribute to those with disabilities' battle for freedom. We may achieve this by challenging disability stereotypes, fighting for accessible locations and facilities, and assisting groups that advocate for the rights of persons with disabilities. We must confront disability stereotypes and foster positive attitudes towards people with impairments. We must also push for accessible venues and amenities, as well as legislation that protects individuals with disabilities' rights.

Chib's novel is a strong reminder of the difficulties that disabled women endure in all aspects of their lives. It also demonstrates the tenacity and resilience of women with disabilities.

Sanitation: Governments and organisations must invest in handicapped-accessible sanitation facilities. They must also seek to promote awareness of the difficulties that women with disabilities encounter in gaining access to and using sanitation services.

Governments and organisations must work together to combat stigma and discrimination against disabled women. They must also advocate for the rights of women with disabilities to marry and have children they must make sexual and reproductive health services available to women with disabilities. They must also endeavour to improve awareness of women with disabilities' sexual and reproductive rights.

According to the social model of disability, disability is created not by a person's incapacity, but rather by the barriers that society erects in their path. This means that persons with disabilities are disabled not because of their impairments, but because of the way society is organised. Chib's book serves as a reminder that disability is a social construct and that we can all contribute to making society more inclusive and equitable for individuals with disabilities.

Chib's experiences as a disabled woman in India include issues of gender, culture, and social class. Her memoir emphasizes the significance of thinking about identity as a physically disabled and how they influence her embodiment and place in body politics. It is crucial to remember that these are only a few of the difficulties that women with disabilities confront. There are numerous more problems that women with disabilities experience and all of these issues must be addressed to establish a more inclusive and equal society for all. "One Little Finger" also emphasizes the need for disability rights campaigning. It is the effort to guarantee that persons with disabilities have the same rights and opportunities as others. It is a social justice movement that advocates for individuals with disabilities inclusion and engagement in all sectors of society. Malini Chib spear headed the group and brought in a remarkable change in the attitude of society

"I was also able to bring in attitudinal changes through the group, which I had earlier formed called ADAPT (an acronym for Able Disabled All People Together). The matter of rights of disabled people had taken a centre stage all over the world."185 Chib)

She constantly worked for the transformation in the lives of disabled and had contributed to the inclusion of the disabled in founding of ADAPT. "This Rights Group differed from other disability groups in that ADAPT included both non-disabled and disabled people. We believed that both 'able' and 'disabled' should

work together to form an 'inclusive' society where 'all' I Get Employed! – 187 – are welcome and included. We activists strongly condemned the segregation of disabled persons in 'ghettoized' organizations, made up of only disabled people. We (the ARG team) believed that this attitude is yet another expression of exclusion that further hinders the creation of a truly inclusive society. The three main objectives of ADAPT were to initiate change in access, attitude, and policy for people with disabilities in India. The central message of ARG has been 'Nothing about us, without us'. ARG recognized that without a wide collective recognition of people with disability and an acknowledgement of their human rights, there will be no public and political will or lobby for change. It was unanimously agreed that I become the Chairperson of ADAPT," (187 Chib)

Her efforts to defy social norms, attain independence, and advocate for disability rights highlight the struggle for recognition and empowerment within the political landscape of disability.

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EXPLORING THE CULTURAL AND LINGUISTIC SIGNIFICANCE IN THE BOOK "ONE-PART WOMAN"

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Abstract

This abstract delves into the multifaceted connection between culture and language within the context of the "one-part woman" theme. The phrase "one-part woman" find its origin in Indian literature, specifically in Tamil writer Perumal Murugan's eponymous novel. This work addresses the poignant tale of a childless couple, Kali and Ponna, within the culturally setting of rural TamilNadu . The narrative revolves around the practice of an ancient local festival, where woman are allowed to have consensual relationships with men other than their husband in hopes of conceiving a child. This practice, though stepped in tradition, is at odds with contemporary moral and ethical values. The theme showcases how culture shapes human behavior and expectations, and how language serves as a medium to convey these intricate cultural nuances. The Tamil language used in the novel carries within it layers of cultural expressions, familial relationships and societal expectations. The linguistic choices of the author capture the protagonist's struggles, desires and dilemmas, while also reflecting the broader cultural tension between tradition and modernity. This cultural practice, explored within the pages of literature, unveils the underlying complexities of human behaviour and linguistic expression. Concluding that through the lens of this theme, we gain insight into how culture shapes language and how language, in turn, shapes our understanding of cultural practices.

Keywords: Consensual relationships, human behaviour, contemporary moral and ethical values, tradition and modernity, linguistic expression, cultural nuances.

"One Part Woman" is a novel written by Perumal Murugan, an Indian Tamil-language author. The novel was originally published in Tamil under the title "மாத ாரு குழியில்" (Maadhoru Kuzhiyal) in 2010. It gained significant attention and acclaim both within India and internationally for its exploration of complex social and cultural issues. The novel is set in rural Tamil Nadu, a state in the southern part of India. It vividly portrays the customs, traditions, and daily life of the rural Tamil society. "One Part Woman" delves into the deeply rooted cultural and social norms of Tamil society, particularly the practice of ritualized sex during the annual chariot festival at the Ardhanareeswarar temple in Tiruchengode. The novel takes place in the first half of the 20th century when these customs were prevalent. The story revolves around the life of Kali and Ponna, a married couple from a rural Tamil Nadu village. They are deeply in love but are unable to conceive a child, which creates immense pressure from their families and society.

The novel primarily focuses on their struggles and emotions in the face of this infertility, and the societal expectations placed upon them. "One Part Woman" sparked controversy and debate in India due to its exploration of the sensitive subject matter of infertility and the temple ritual where childless couples can have sex with strangers during the festival. Some conservative groups protested against the book, while others praised it for addressing taboo topics. Perumal Murugan, the author, himself hails from a rural background in Tamil Nadu and is known for his vivid portrayal of rural life and the societal issues faced by ordinary people. He faced personal and professional challenges due to the controversy surrounding this novel, including receiving threats and being forced to discontinue writing for a period. The novel delves into themes such as love, desire, societal pressure, the conflict between tradition and personal freedom, and the impact of infertility on a couple's relationship. It also highlights the intersection of religion and culture in rural India. "One Part Woman" is

considered a significant work in Indian literature for its brave exploration of societal norms and its impact on individuals. It raises questions about the rights of women and the choices they have in a traditional society. Despite the controversy it generated, the novel has been widely praised for its storytelling and its ability to evoke empathy for its characters' struggles.

Literature is deeply rooted in culture, and understanding the cultural context is essential to fully grasp the nuances of the stories being told. Different regions have unique customs, traditions, and social norms that shape the experiences of women. By studying these aspects, readers gain insights into the challenges and opportunities faced by women in that specific cultural setting. Exploring literature from a particular region allows readers to step into the shoes of women from that culture. This can foster empathy and a deeper understanding of their lives, struggles, and aspirations. It helps break down stereotypes and encourages a more nuanced view of women's roles and identities.

Linguistic aspects are integral to understanding a culture. Language shapes the way people think, communicate, and express their experiences. Analyzing the linguistic elements of literature, such as dialects, idioms, and metaphors, can reveal how women in that culture express their thoughts, emotions, and identities. It highlights the intersection of language and gender. Literature is a means of preserving cultural heritage. By studying literature related to women from a specific region, we can help ensure that their voices and stories are not forgotten. This is particularly important for marginalized groups whose stories may be underrepresented in mainstream narratives. In our increasingly interconnected world, it's essential to have a global perspective on women's experiences.

The novel's setting is crucial to understanding its cultural context. It is primarily set in the fictional village of Thiruchengode, which closely resembles the real-life villages in Tamil Nadu. Tamil Nadu is known for its rich cultural heritage, and the state's traditions, customs, and landscapes play a significant role in the narrative. The story unfolds in a rural, agrarian setting, where the characters' lives are intimately connected to the land and its cycles. Agriculture is a central part of the economy, and the rhythms of life are determined by the seasons and agricultural practice Tamil Nadu has a long history and a strong sense of tradition. It explores how these traditions shape the lives and decisions of the characters, particularly in matters related to family, marriage, and religion. The novel portrays the religious beliefs and practices of the characters, especially during the annual chariot festival of the temple in Thiruchengode. This festival serves as a backdrop for some of the novel's key events and conflicts.

Caste plays a significant role in the cultural context of the novel. Tamil Nadu has a complex caste system, and the story explores how caste dynamics influence the characters' lives and interactions. The novel addresses issues of caste discrimination and the power dynamics associated with it. The geography of rural Tamil Nadu, with its hills, fields, and rivers, is vividly described in the novel. The landscape not only serves as a backdrop but also influences the characters' emotions and actions. The barren hills, in particular, symbolize the infertility issues that are central to the plot. The novel is set in the early 20th century, a time when the socio-cultural landscape of rural Tamil Nadu was undergoing changes due to colonialism and modernization. This historical context adds depth to the story, as it explores how tradition and modernity clash in the lives of the characters.

"One Part Woman" is deeply rooted in the cultural and geographical context of rural Tamil Nadu, India. It provides readers with an immersive experience of the region's customs, traditions, and the challenges faced by its inhabitants, all within the framework of a compelling narrative that explores the complexities of love, marriage, and societal expectations. Novel that delves into the complex interplay between religious and traditional influences on the exploration of Hinduism, particularly in the context of a couple struggling with infertility in rural South India. Hinduism as a Dominant Religion: Hinduism is the dominant religion in the region depicted in the novel, and its various practices and rituals are deeply ingrained in the lives of the characters. The influence of Hinduism is pervasive, shaping not only individual beliefs but also societal norms and expectations.

The novel explores the significance of fertility worship in Hinduism, particularly the worship of deities like Ardhanareeswarar, who symbolize the union of masculine and feminine energies. The couple in the novel, Kali and Ponna, turn to these rituals and deities in their quest for a child, reflecting the profound role of religion in their personal lives. The religious community and local priests exert considerable pressure on the couple to participate in festivals and rituals related to fertility, highlighting how religious customs can impact individuals'

choices and decisions, especially in matters as intimate as procreation. Traditional norms and societal expectations play a significant role in the couple's life. The pressure to conform to traditional family structures, including having children, is a central theme. The couple faces social exclude and ridicule due to their childlessness, which is considered a deviation from the traditional family model. Kali and Ponna's marriage is arranged according to traditional customs. The novel explores the dynamics of their relationship within this traditional framework, and how societal expectations impact their choices and desires. The influence of extended family and the broader community is evident in the novel. These traditional structures often enforce norms and exert control over individual lives, including decisions related to religion and family planning. Ultimately, the book offers a nuanced portrayal of the complexities of faith, tradition, and personal agency in the context of Hinduism and rural South Indian society.

Caste divisions are closely intertwined with economic disparities in the novel. The upper-caste landowners and farmers often exploit the lower-caste laborers, paying them meager wages and subjecting them to harsh working conditions. This economic exploitation exacerbates the social hierarchy. The story revolves around the agrarian society in which the characters live. Land and personal and emotional conflicts for the characters. Kali and Ponna's struggle to have a child becomes a reflection of their desperation to break free from the confines of their caste and class. The main characters, Kali and Ponna, are farmers who rely on agriculture for their livelihood. The success or failure of their crops directly affects their economic well-being. Poor harvests can lead to financial stress and influence their decisions, such as whether to participate in the controversial ritual described in the novel.

The dowry system is an economic factor deeply embedded in Indian society. Ponna's family faces the economic burden of providing a dowry for her, which puts financial strain on them. This economic pressure plays a significant role in shaping the decisions made by Ponna's family regarding her marriage. Kali and Ponna's inability to conceive a child is a central conflict in the novel. They try various fertility treatments, which are expensive and place a significant financial burden on them. The desire to have a child and the economic cost of fertility treatment impact their emotional well-being and decisions. Economic factors are closely tied to social status in the novel. The couple's inability to have a child affects their social standing in their community, leading to feelings of shame and ostracism. Economic status is also a key determinant of their social acceptance and the respect they receive from others. The novel explores the economic disparities between different castes in the rural Indian society it portrays. Economic factors play a role in the power dynamics and relationships between different caste groups, affecting the characters' decisions and interactions. The economic opportunities and challenges in rural settings are contrasted with those in urban areas. The characters contemplate the possibility of moving to the city for better economic prospects, which is a decision influenced by their economic circumstances. This choice of language is authentic to the setting of the story and adds depth to the narrative. It allows the author to capture the nuances of Tamil culture, traditions, and the local way of life accurately.

Within the Tamil language, the author employs local dialects and colloquialisms to create a vivid and authentic portrayal of the rural setting. These linguistic choices help immerse the reader in the cultural and linguistic nuances of the region. Tamil literature has a rich history of interaction with Sanskrit, and this is reflected in the novel's language choice. The use of Sanskrit-derived words and phrases is significant as it mirrors the cultural and religious aspects of the story. The novel delves into the cultural and social practices of the Tamil society, particularly the rituals and traditions surrounding fertility and marriage.

The author's linguistic choices are instrumental in authentically depicting these customs, making the narrative more immersive. The characters in the novel have names that are culturally significant and rooted in Tamil tradition. This adds authenticity to the narrative and reinforces the cultural context. The author's narrative style in "One Part Woman" is marked by a sense of realism. Through his linguistic choices, he paints a vivid and authentic picture of the characters' emotions, struggles, and dilemmas. This enhances the reader's engagement with the story. The author's choice of language and narrative style is particularly effective in conveying the intimate and emotional aspects of the characters' lives. This is crucial in a story that deals with the sensitive topic of infertility and the emotional turmoil it brings out.

The study of how the Tamil language is used to evoke cultural nuances and the challenges and strategies in translating cultural and linguistic elements in the novel "One Part Woman" by Perumal Murugan is a fascinating and complex area of research. Tamil is a rich language with many regional variations and dialects. The novel may incorporate specific words, phrases, and idioms unique to certain regions. Translators need to be familiar

with these nuances to accurately convey the local flavor. Translators must understand these cultural aspects to ensure that they are accurately portrayed in the target language. Translating between languages with different structures and scripts can be challenging. Tamil, for example, has a different script from English or other languages, which may impact how certain words and phrases are rendered. The novel explores the impact of religion and historical events on the characters and their lives. Translators must have a good grasp of the historical and religious context to convey it effectively. In some cases, a strict word-for-word translation may not capture the cultural nuances.

Transcreational translation allows for more creativity in conveying the essence and emotions of the original text. Including footnotes or glossaries can help readers understand culturally specific terms, rituals, or historical references without interrupting the flow of the narrative. Translators can collaborate with cultural experts or individuals from the Tamil Nadu region to ensure accuracy in portraying cultural elements. Instead of a direct translation, translators may choose to provide contextual explanations within the text to help readers understand the significance of certain cultural or linguistic elements. While striving for accuracy, it's also important to maintain the emotional and thematic essence of the original text. This might involve adapting rather than directly translating certain elements. Sensitivity to cultural and regional sensibilities is crucial. Translators should be cautious not to inadvertently misrepresent or stereotype any cultural group. It's common for translations to undergo several revisions, with input from both the translator and experts in the source and target languages. It requires a deep understanding of the cultural and linguistic context, along with careful consideration of how to convey the cultural nuances and challenges to a wider readership while maintaining the spirit of the original work.

Collaboration, cultural expertise, and creative translation techniques are key elements in successfully translating such a complex and culturally rich novel. Motherhood is highly esteemed in this culture; the novel also explores the complexities of this role. It does not romanticize motherhood but instead delves into the physical and emotional challenges that come with it. "One Part Woman" remains relevant because it confronts the complexities of societal norms, individual desires, and the consequences of conforming to or challenging traditional customs.

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A 'SIBLING RIVALRY' STUDY ON 'SISTERS' BY RAINA TELGEMEIER

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Abstract

Graphic novels are one of the most popular genres in children's literature. They providea unique combination of imagery and narrative that can entice young readers. Not only do theycaptivate reluctant readers, but they also provide a visual experience that improves understanding and enjoyment. Children's graphic novels often focus on the relationships between brothers and sisters in a way that is both relatable and interesting for children. They cover a wide range of genres and topics, making them accessible to children of all interests. Sibling rivalry is a common theme explored in children's graphic novels. The term "sibling rivalry" is used to describe the rivalry and conflict that may arise between siblings. It can be characterized by feelings of envy, competition, need for attention, and a need to have parentalapproval. This type of sibling rivalry is prevalent in many households and can have a positiveor negative impact on an individual's interpersonal relationships and growth. By recognizing and addressing the causes of sibling rivalry, it is possible to create a healthier sibling dynamicand family relationship. The graphic novel, "Sisters" by Raina Telgemeier, is a reflection on the intricate relationships between siblings, with a particular focus on the relationship betweensisters. This paper highlights the topics such as sibling rivalry, family relationships, and the difficulties of sisterhood.

Keywords: graphic novel, sibling rivalry, competition, sisterhood

Introduction

Graphic and Comic Literature is a form of storytelling that involves the use of illustrations and text to tell stories. These works of art are frequently used to present stories ina visually appealing manner, making them a popular choice among readers of varying ages. The genres of Graphic Novels and Comic Books can range from superheroes and Fantasy toMemoirs and Historical Fiction, providing readers with a distinct reading experience that combines art and narrative.

Children's literature graphic novels offer a unique opportunity to excite young readers through the combination of captivating illustrations and captivating narratives. These works of art are visually appealing and easily digestible, and span a broad range of genres, includingadventure, fantasy, history, and biographies. This combination of storytelling and entertainment is a beneficial combination for both educational and entertainment purposes.

Sibling rivalry

Sibling rivalry is a very common among brothers and sisters which can manifest itselfin a variety of ways. It is a form of competition or disagreement between siblings, which can arise due to a variety of reasons, such as a desire for attention or a sense of jealousy. However, it is important to note that sibling rivalry is a natural part of the development process, as siblings learn to interact with one another. Developing strong communication and recognizing the differences between siblings can help to create a positive relationship.

Children's literature often portrays sibling rivalry in order to assist young readers in comprehending and navigating the complexities of sibling relationships. Through these stories, readers can gain insight into the conflict, rivalry, and love that exists between siblings. Additionally, these stories can provide valuable lessons in empathy, collaboration, and the capacity to find a common understanding. One of the most notable children's booksthat explore sibling rivalry is "Sisters" by Raina Telgemeir.

The Darwinian theory on sibling rivalry:

The Darwinian theory postulates that siblings could purposefully adopt distinctive qualities in order to maximise

the resources allocated to them in order to compete for theirparents' limited attention and secure their survival. Likewise in 'Sisters', the protagonist Raina being the first born child had her own room before her parents gave birth to Amara.Raina always wanted for a sister but as soon as she realizes that she has to share her room with her sister, she got disappointed with her sister. Even from a very young age Amara seems to dislike hobbies and things that are liked by Raina. Amara does not like dolls that are liked by Raina. Amara does not like dancing whereas Raina like dancing. Amara does not like to dress-up whereas Raina likes to dress-up. They both like drawing but Amara does not want to sit in the same table with Raina. Amara likes listening to stories whereas Raina hates listening to stories. Amara likes McDonald's whereas Raina likes Burger King. When their family decided to buy pet, they both want different animals. Amara wanted for a dog and Raina wanted for a cat. Amara likes snakes just because Raina hates snakes. Additionally, Amara wants snakes as a pet just to annoy Raina.

Raina had a dream where her father still has job. A dream where she did not get new baby brother and her sister Amara who she asked for. In the same dream, she wished someone put their arms around her and tell her that it's going to be okay. This dream clearly shows that she did not receive the attention of her parents and resources that are allocated for her that shehad before their parents gave birth to a sister and a brother.

Exaggeration theory on sibling rivalry

Exaggeration theory proposes that children respond to their family's assessment of their personality traits and exaggerate the qualities that the family perceives them to possess. This theory is analogous to labeling theories and my favorite sociological concept of self- fulfills. Labeling theories focus on how social realities are organized as a result of the way we categorize things and individuals. For example, if you call someone dumb, you may only observe the things that seem dumb. Self-fulfills, on the other hand, refer to situations or conditions that are set out as true but are actually false. The result of this information is that the situation or condition is brought into reality and then becomes, to some extent, true.

In any family, the oldest are considered to be responsible and reliable, the middle child rebellious and left out and the youngest seeks attention and self-centered. Likewise in 'Sisters', Raina tends to be more responsible like she guide her mother with the map while on the trip whereas Amara and Will are just enjoying. Raina is very much aware of the value of getting a job and making money at a very young age whereas Amara is not aware of the importance of money to survive. Even when they were writing letters to Santa during Christmas, Raina asked for world peace, some new markers, a job for her father and the newest baby-sisters club book. These all shows her level of responsibility when compared to the other siblings.

Likewise, Amara always stays alone and never gets long with her siblings. Though both of them like drawing, Amara does not want to sit with her sister Raina. She asked for snake as pet just because Raina hates snakes. This shows her rebellious nature. When Raina asked Amara if she has ever felt left alone, Amara immediately replied "always". But she says she does not care. This shows that she has always felt left out. As the youngest child, Will always seeks his parents attention. He wants to sit in the front seat of the car. When their vehicle got repaired, will went with his mother leaving Raina and Amara in the car itself. This shows attention seeking nature.

The Environmental approach on sibling rivalry

The Environmental approach posits that, despite siblings growing up within the same family, life events will affect children differently depending on their age, thus implying that siblings may have significantly different environments. This theory suggests that the siblings experienced very different experiences during their growing up years, and that the timing of family events affected the children differently according to their age. The findings of the NPR story suggest that the differences between the two brothers may be best explained through the Environmental approach. Similarly, in 'Sister' when their Dad lost his job, Raina wants earn money whereas Amara just wants save money instead of going to a job. This shows how the life events affects children differently depending on their age.

Conclusion

Sibling rivalry can be difficult to overcome, however, there are certain steps that can be taken to ensure a harmonious relationship. These include communication, finding common ground, and respecting boundaries. Additionally, it is important to recognize and value each other's individual qualities, and to seek mediation if

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conflicts persist.

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AN ANALYSIS OF THE DIASPORIC QUEST OF ACCEPTANCE PORTRAYED IN THE SHORT STORY 'BHARAT CHANGES HIS IMAGE' BY YASMINE GOONERATNE

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Abstract

Displacement and assimilation play a crucial role in Diaspora literature. The complex interplay of cultural identity and the pursuit of acceptance is portrayed in the short story Bharat Changes His Image by Yasmine Gooneratne. The universal human yearning for belonging by diasporic communities and the challenges experienced by them while doing so, influence their identity formation. Through the analysis of the text, the Sri Lankan diaspora in Australia is unravelled through the protagonist, Bharat, and his wife, Navaranjini. Their personal journey showcases issues such as cultural disparity and social dilemmas while establishing themselves in their 'new home.' Does adapting to a foreign environment lead to loss of identity? Why does 'identity negotiation' become a significant concept in this short story? This paper aims to take a multidisciplinary approach to examine the emotional dimensions and cultural adaptation of diasporic identity.

Introduction

'Diaspora, then, is not merely a transnational phenomenon. It is also about imagining and planting roots, in a place or multiple places, while sharing or contesting memories of having arrived from elsewhere. '(Quayson and Daswani 37).The term 'Diaspora' and the connotation it holds has evolved during the years. Formerly viewed with a negative implication, Diaspora was associated with the dispersion of the Jewish community from their homeland. However, in today's context. the term is used in a broader sense to refer to groups of people who have been dispersed from their homeland for multiple reasons. It is possible for individuals to disperse either voluntarily or involuntary, but the experiences of diasporic communities are relatively similar. Individuals who belong to diasporic communities make a conscious attempt to create a sense of home by adapting or assimilating with the new environment in various ways. 'Diasporic subjects are carriers of a consciousness which provides an awareness of difference.' (Kalra et al. 30) The process of assimilation becomes challenging when diasporic communities are influenced by cultural hybridity. Cultural identities hold histories. Therefore, how does an individual strike a balance between their acquired identity while trying to assimilate into the culture of a new country? The universal quest of acceptance is firmly portrayed in Diaspora literature. This quest of acceptance is fuelled by the need to bridge the gap between differences in identity that acts as a hindrance to assimilate with the respective society. Furthermore, nostalgia of the homeland and identity formation of an individual strike as major features in Diaspora literature.

The short story Bharat Changes His Image by Yasmine Gooneratne showcases the lives of Bharat and Navaranjini, a Sri Lankan couple who migrate to Australia. The complexities they undergo as they make efforts to embrace their new surrounding and blend into the multicultural community as the need to 'fit in' becomes prominent in diasporic communities is well portrayed by Gooneratne. The couple acquire an understanding of their new environment and go through several changes in order to integrate into the social fabric and gain acceptance by the Australians. Nonetheless, the cultural disparities combined with internal and external conflicts of the couple bring forth the realities of diasporic communities.

The Realities of Diasporic Communities

Construction of self-image:

The challenges faced by the couple in the short story is a microcosmic representation of diasporic communities and their realities. Identity is fluid as it goes through series of changes throughout one's lifetime, which

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influences and shapes an individual's identity. Stuart Hall, a cultural theorist, rightly states that identity should be thought of as a 'production' which is never complete: always in process, instead of an already accomplished fact. (Hall 232) The Sri Lankan couple, especially Bharat grapples with coming to terms with his identity as he desires to create a new image for himself. Contrastingly, Navaranjini appears as a woman who takes pride in her identity which includes her genealogy and cultural heritage. Their state of affairs turn complicated when Navaranjini finds it difficult to comprehend her husband's actions in relation to creating an identity for the both. 'From the moment we arrived in Australia, my husband started having problems with his image' (Gooneratne) The desire to be assimilated with the Australians is seen through the character of Bharat as he considers his differences as a hindrance in achieving heterogeneous relationships in his new home. As a result, he embarks on establishing his identity. Navaranjini has a strong sense of self since she is aware of the value of her heritage and the significance it holds. However, this is foiled when the lack of understanding between Navaranjini and Bharat grows, leading to a shift of events which paves way for Navaranjini to take efforts in shaping her identity, especially for the sake of her husband.

Interplay of Cultural Identities

Cultural adaptation and identity negotiation.

'Family relationships, occupational networks, as well as ties to civic associations and religious institutions, matter. These networks make a difference to the migrant or transnational experience that is built around a specific location.' (Quayson and Daswani 13,14) The lack of sense of belonging is a major topic of concern among diasporic communities. The causes for the sense of displacement are due to the inability to connect with the surrounding. Diasporic communities struggle with the existing structures found in the host country which causes a sense of 'other' within an individual. This is evident in the short story as Navaranjini tries to understand the Australians and the landscape which does not align with her anticipations. Navaranjini' s cultural identity differs from that of her new home which results in her clouded understanding of the Australians.

The decision to assimilate creates several changes. To begin with, Bharat and Navaranjini change their names to Barry Mundy and Jean respectively. The cultural and historical richness that their names possessed made it sublime. 'In spite of the long and glorious history of his name, we looked for a user- friendly model to replace it' (Gooneratne), which shows their attempt to assimilate by making alterations to their Sri Lankan identity. Another aspect to note is the newfound happiness the couples experience after changing their name or rather looking at the brighter side to embrace the change in their identity. The impact an environment holds when creating an image which is accepted by individuals of a particular community plays a vital role for diasporic communities. The short story shows the couple moving into a suburb that they consider prestigious compared to the former one. Acceptance sought by diasporic communities are influenced by their psyche to fight the idea of strangerhood.

Assimilation influences individuals belonging to diasporic communities to change their external appearance and habits which aids to identity negotiation as a result of development of identity. Bharat, in order to create an 'image' becomes semi- vegetarian and shifts from wearing spectacles to lens. This boosts his confidence and this transition is referred to as 'westernized Asians' (Gooneratne) by Navaranjini. These attempts strongly show the desire of Barry which influences Jean to also tweak her identity to gain acceptance a sense of belonging. Furthermore, language acts as a major tool for acceptance. When an individual gets acquainted to a country's language, the people instinctively embrace them. This idea of acceptance is utilized by Navaranjini when she decides to learn the language as a result of her husband's unhappiness of being the 'Other' in Australia. However, Gooneratne employs humour to show that Jean's understanding of the country is not accurate as she wants to enrol herself in an 'Australian' language course which results in failure.

'Moral imagination is seen through self -fashioning of the lives of diasporic communities as they remake themselves as members of a virtue-community intersecting with other communities within the same location.' (Quayson and Daswani 17) The identity formation is clearly seen through the ways in which they imitate in order to be assimilated. The aspects of cultural and identity preservation come into question when these changes are made. However, social integration becomes an important aspect in assimilation, which Bharat an Navaranjini try to practise as a part of the diasporic community.

Emotional dimensions of the characters

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The emotional dimension of each character plays a crucial role in the short story. The diasporic nostalgia is experienced by Navaranjini; once comfortable with her identity soon starts looking for ways to change herself when Barry calls her 'stupid. 'The discourse, although seen as something insignificant, changes Navaranjini' s perception of their existence in Australia. She is often embroiled in a confused state of mind questioning her husband's actions in connection with the time they lived in Sri Lanka. Through her mental state, it is evident that Navaranjini could relate to herself and her husband in the context of their homeland rather than their new surroundings, which obligates them to be 'westerners' who are Asians Avtar Brah, a socialist discusses the idea 'homing' desire, explaining it is not necessarily the same as wanting to return to a physical place. (Quayson and Daswani 18) The new found concept of fitting in takes time to be incorporated in Navaranjini' s life, as she initially questions the change of names. Navaranjini traces back her name and Barrys' to their roots and emphasizes on the significance.

Secondly, the emotional state of Navaranjini is manifested in a negative manner when her accumulated anger and pain due to displacement and combined with her partial understanding of Australians makes her lash out on Professor Blackstone. The aftermath of this lack of understanding is manifested through racism when Navaranjini addresses Professor Blackmore. The xenophobic and racist comments by Professor Blackstone acts as a threat to the couple, to which Navaranjini replies with racist comments to prove her statement of finding it difficult to live in Australia due to the presence of individuals like Professor Blackstone who possess ridged mentality. Both, Navaranjini and Bharat try to make sense of their experience although they feel displaced in their homeland. Moreover, the influence of media on Navaranjini becomes an important aspect to examine. The comments of Professor Blackmore deeply resonate in her mind; possesses an understanding that Asians are a threat to Australians unless they follow the ways of the Australians. This creates tension between diasporic communities and the people influenced by remarks of this kind. The governing of an individual's opinion becomes influenced or biased which acts as a threat to diasporic communities and the way they perceive their new surroundings. Power structures play an important role in the short story as the attempts of assimilation is transferred into a racial discourse where Navaranjini makes comments pertaining to race towards Professor Blackstone.

Conclusion

The diasporic community and the process of engagement with the surrounding to make it a 'new home' takes resilience as diasporic consciousness play a crucial role in producing and reproducing themselves anew through transformation and difference. (Hall 232) The spatial temporality and its consequences are clearly portrayed in the short story. Bharat and Navaranjini are found to be stuck in a place where they are torn apart between having an identity suitable for their current living state while acknowledging their roots or the identity that they relate with the most. The pride attached to the homeland and the strong association one has to it, no matter the dislocation, is found in Navaranjini. The assimilation to the Australian society came as a challenge for both Bharat and Navaranjini.

Striking a balance between the two cultures and a clear understanding of the host country playa a crucial role in identity formation. Awareness of the surrounding by the diasporic communities and acting accordingly is something to be kept in mind, unlike the representation in the short story. Furthermore, the quest of acceptance is sought by the diasporic communities. Both the efforts of Bharat and Navaranjini take steps in order to assimilate with the Australians as Bharat is unhappy with differences. The understanding of assimilation is not severing ties with the cultural affinities with the homeland but rather finding comfort in the identity one possesses with changes that is accepted by oneself and others. The racism by the diasporic communities is caused by the racist views and preconceived xenophobic notions of the individuals surrounding diasporic communities. This becomes a hindrance to the diasporic communities in their attempt to assimilate which leads to them finding ways which are hostile to exert their power.

All these aspects combined while viewing diasporic community gives a better understanding of the dynamics present between the functioning of a society incorporating diaspora. Difference persists and the methodology undertaken to embrace them and coexist matters in diasporic communities. Therefore, Diaspora literature brings out the emotional and physical dimensions of individuals who move to a different country and try to make it their home. The social dilemmas, lack of sense of belonging, quest of acceptance and the cultural

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disparity are clearly portrayed in the short story as Gooneratne tries to convey an overall perspective of the realities of diasporic communities.

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DECREPIT *THARAVADS* AND OTHERED BODIES: A SPATIAL READING OF *MANICHITRATHAZHU* AND *AAKASHA GANGA*

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Abstract

The tradition of horror films within Malayalam cinema stands culturally distinct in its use of regionally 'gothic' locales, visuals and aesthetics. They often depict narratives that are anchored on the sinister realities of the past that resurface in a very specific spatio-temporal context. A unique feature of these films is the use of the traditional Nair Tharavadu as a setting to situate the drama of the paranormal and the supernatural. Manichitrathazhu (1993) and Aakashaganga (2000) are two landmark films that best exemplify the use of this convention. Although film criticism of the genre has contributed to deeply gendered understandings of the narratives, the role of place and space are often overlooked. This paper therefore, intends to undertake a spatial reading of the gothic spaces within both films— Manichitrathazhu and Aakashaganga, and hopes to lend a deeper spatial understanding into the dynamics of gender, caste and the occult. The intrinsic relationship between the bodies of the women concerned and the spaces they inhabit shall be brought to study. It shall also construe the tharavadu as a feudal locale that enforces hegemonic constraint upon the female body and agency.

Keywords: Malayalam horror cinema, Regionalism, Gothic, Tharavadu, Cultural Hegemony, Body, Space and Place.

It is a matter of socio-cultural relevance that films like *Manichitrathazhu* have long been hailed as a 'cult horror-classic', becoming ingrained in the memory of popular Malayalam cinema. Adhering to specific tropes and conventions, its impact on the Malayali horror film genre is observable down to the most recent films like *Cold Case* (2021) and *Kumari* (2022). Another film that very closely compliments it in the tradition is *Aakasha Ganga* (1999), and allows for a comparative tracing of their multifaceted themes and narrative elements in terms of such conventions. It is a rather unconventional premise within popular culture to view *Manichtrathazhu* as "a landmark film not only in terms of its popular appeal but also with respect to its complex configurations of the feminine….strung around the transformation of a demure, sophisticated and urbanised woman into a vengeful, murderous dancer/artist" (Shreedharan). But through what devices is such a "transformation" necessitated? When placed in the nexus of spatio-temporality, the locales reveal systems of cultural hegemony and alterity that participate in a subtle cultural rhetoric. The objective of this paper therefore, hopes to undertake a spatial reading into gothic spaces, while deconstructing its aesthetic conventions that attest to discrimination, misogyny and casteist bias that play a role in creating static places with fixed identities to bring about the subjection of female characters.

Both films are essentially "gothic" in their narrative mode. *Manichitratahzhu* and *Aakasha Ganga* are iconically memorable for the sounds of anklets, shadows and silhouettes of female forms, figures draped in pale sarees, devilish laughter, phantom songs of pining, dance and music at night. This remarkable use of horror conventions, typical of films as early as *Bhargavi Nilayam* (1967) and *Yakshi* (1968), distinguishes a unique "Keralite" gothic style in Malayalam film and in the literature that forms its textual inspirations. Both films are unique, in that they capture a relatively regional mode of gothic storytelling, utilising uniquely fashioned gothic spaces. The erroneous usage of the term "Gothic", in the Renaissance, brings distinction between the past and present to "establish through difference the superiority…but also to confirm the virtues of the equally civilized, ordered and rational present" (Punter and Byron 4). The past while becoming a subject of inquiry is also a collective framework constructed to validate the present while making complex relations within a spatio-

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temporality. Gothic narratives actively engage in a play of aesthetics to invoke horror, placing "a value on the visual… it internalizes the hegemonic values of poetry and tragedy, distancing itself from the familiar present" (Miles 53). Fear is therefore instilled through a specific visual mode that highlights an aesthetically 'feminine' horror experience, relying exclusively on the threat of female ghosts; a reality often acknowledged among film critics that "…Popular Malayalam cinema, with its blatant level of stereotyping, attempts to shape aesthetic pleasure across the decades, creating a myth of authenticity in representation" (Prabhakaran 39). Scrutinising the aesthetics reveals systems that 'others' and antagonises women and their bodies, often executed with the mystification ofseemingly 'antiquated' places.

The *tharavadu* and spatial boundaries

The regional locale of the traditional Nair *Tharavadu*– that the German linguist Hermann Gundert defines as "a house, chiefly of noblemen, ancestral residence of land-owners" (434), remains a distinct feature. It provides a spatial foundation, a place to situate the drama of the supernatural and the paranormal. Tharavads have often connoted the feudal aristocracy associated with Nair caste. This spatial setting grounds and controls all of the aforementioned aesthetics. Nallini Pai in her study of the "Indian Gothic" with reference to the colonial bungalow asserts that "The folklore, superstition, and beliefs of the natives about these buildings and their surrounding areas make them a unique, distinctive brand of the Gothic" (204). In such a scope, the tharavadu adds a distinctly native and regional flavour to the text, enabling one to visualise the convention as part of a uniquely 'keralite' brand of gothic narratives.

Furthermore, the consciousness of one's spatial surrounding and the supernatural often go hand in hand, for they are in the subjective realm of experience, which characterises Setha Low's definition of "Place" as a "...lived space made up of spatial practices and is phenomenologically experienced, such as the culturally meaningful space of home" (12).The *Madampally* and the *Manikesseri* tharavads are two key residences with sinister pasts. The murders of Nagavalli and a "Dasi" woman— "a maid servant" (Winslow), are events that stain their histories. Nakulan's uncle warns Ganga saying "This is an old house. There are certain limitations here. There are rooms on the southern side, where no one ever goes. Those rooms have been locked up after certain Tantric rituals. I know the youth today don't believe in such things but still you must not go there again, why should we contend with those that are dead?" (*Manichitrathazhu*) There exists a strict demarcation of cultural and ritual boundaries in Madampally that attest to a sense of 'liminality', that brings about "dissolutions of order" and "the dislocation of established structures" that occur as a result of crossing, or in this case the transgression of cultural boundaries (Horvath et al. 3). Thus, it becomes clear that transgressions possess spatial overtones in both films. Ganga's unlocking of the Thekkini's doors in *Manichitrathazhu* is a clear example of gothic transgression as she violates the boundary that kept women from entering its premises. The case applies to Maya too, who removes the bewitched nail that kept the yakshi imprisoned within a banyan tree. These instances frame feminine transgression in distinct spatial contexts.

Feudal and occult energies

In *Space, Place and Gender*, Doreen Massey makes a rather disputable assertion with regard to the nature and role of place with regard to social relations, that "the identities of places are inevitably unfixed…The past was no more static than is the present. Places cannot 'really' be characterized by the recourse to some essential, internalized moment." (Massey 169). The films rather thwart this view, presenting places rife with social energies and intersections within their planes. The 'social energies' in any given text, involves such aspects as "Power, charisma, sexual excitement, collective dreams, wonder, desire, anxiety, religious awe, free-floating intensities of experience…" (Thomas 180), All of these configure within the films. Both tharavads are places characterised by feudal pasts pertaining to the Nairs. Though under a system of matrilineal inheritance, women were but mere passive placeholders of the privilege (Gangadharan 17-18). These socio-cultural dynamics intersect in the space of these antiquated residences that are charged with both feudal and occult energies of its past, that interfere within the living space of the families in the present.

Dr. Sunny's character becomes instrumental in 'fixing' Ganga's psychosis, enforcing a traditionalist rhetoric that is "predicated on an imbalance within the family, an imbalance that threatens to destroy the very fabric of the family and…to find ways and means of restoring the balance and thus reasserting the power, norms and values of the family" (Harris). This, coupled with a sense of upper-caste nostalgia that one could assume

being set in contrast to the rapidly globalising landscape of Kerala in the 1990's brings out facets of hegemony which is known for films at the time. In its drastic shift from the drama of the supernatural to the psychological, *Manichitrathazhu* internalises hysteria within the female sex. This cannot be more easily ascertained if not for the essential space that Madampally offers to facilitate submission. Madhu Muttam the writer of the film, even displaces the original narrative inspiration from a lower caste *Ezhava* context to that of a Nair one, suggesting casteist bias and incidentally stirring controversy for plagiarising several narrative aspects from Aswathy Thirunal's *Vijanaveedhi* (Krishnan). The influence of the Nambuthiri caste upon the Nairs is also historically relevant: "Nayar matrilineal practices were increasingly inflected by Nambuthiri patrilineal opinion, especially in matters relating to tharavadu organization, property, marriage and inheritance" (Arunima 17). Occult symbols, tokens and boundaries are rife within Madampally and Manikesseri, adding to the atmosphere of superstitions and omens, giving way for a collaboration of the elite with the priest. The very translation of "Manichitrathazhu" or the "Ornate Lock" reveals occult and liminal themes. The climax of both films is a fanfare of occult expression, with Tantric rituals performed on the day of Durgashtami.

Fashioning places of constraint and autonomy

In the iconic song–dance sequence '*Oru murai vanthu parthaiya*', Nakulan, Sunny and Mahadevan find Ganga's clothes strewn on the way to the Thekkini, suggesting her nakedness and complete stripping away of womanly propriety. The scene is significant in that the suggestive nakedness of Ganga is tied to the space of the *Thekkini*. Rajendra Menon, in a gendered reading of the films asserts that "Women's bodies are often the site of oppositional struggles between binarized concepts of 'modernity' and 'tradition' (291). This gendered understanding of the body as a site of binaries suggests an intrinsic connection between the female body and space. In this perspective Madampally itself mirrors the state of the Ganga's body that has also become not only a "site of oppositional struggles" but also of all hegemonic forces that inflict oppression upon it. Madampally and Ganga are spatially (and poetically) amalgamated. The yakshi itself, is a direct threat to the social, religious and patriarchal order of the Nair family, which "intertwines notions of female sexuality and terror…and enforce the violent construction of strict gender identities" (296-297).

Ganga in this light becomes an 'antagonised' protagonist and the tharavadu becomes crucial in facilitating her antagonisation. Maya poses a more violent threat, drawing power from the world of nature itself unlike Ganga. Both women, like their yakshi counterparts, are culturally "othered" and are threats. All of the above factors of othering are inextricably connected to the place of the tharavadu—a spatial reality that cannot be overlooked. The very story of Nagavalli is passed on "...in the privacy of homosocial, intimate conversation…in private feminized spaces" (297). It must be recognised that the stories of yakshi and human transgressors would seldom be passed on if not for the places that facilitated their antagonisation. One can scarcely imagine the story of Nagavalli presented within a modern apartment in globalised cities like Trivandrum or Kochi.

In concluding the inquiry into the nature of the films concerned, it becomes apparent that the overtonestones of hegemony goes hand in hand with the mystification of old feudal places and spaces. The treatment of the women in the films in context to their spaces reveals connections between body and space. The existence of these framing old residences like the tharavadu are often predicated on their irrelevance in the reality of a rapidly globalising world, rendering them to be places of stagnation and decay. For after all, "Gothics are ultimately a class fantasy (or nightmare) in which the dialectic of privilege and shelter is exercised…"(Flores and Jameson 289). These representations are again characteristic of its times for the period of the 1990's which imagined an "...upper-caste nostalgia for the "authenticity" of a restored feudal past" (Rajendran 62). Such gothic narratives labour to reconcile antiquated feudal pasts with regard to the shifting morals and sentiments of the contemporary world, foremost by constructing superstitions around 'place'. But it proves rather ironic how the same narratives that cultivate sentiments of nostalgia towards a distant past also contribute to the significant othering of spaces that contain the legacy of pasts (illustrious or sinister in nature) and reveal the uncanniness of their sinister realities.

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THE DEATH OF NATURE AND OPPRESSION OF WOMEN IN THE NOVELS OF KAVERY NAMBISAN

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Abstract

The present paper tries to discuss about the topic "The death of Nature and oppression of women in the novels of Kavery Nambisan". Nambisan's novels provide an opportunity to re-think some of the postcolonial issues espoused in the fiction of male writers through a gendered perspective. Simultaneously, this allows considering of the specific processes that align women and animals into inferior and stereotyped positions. The notion of violence is a key in exploring patriarchal oppressions of women and animals in both of Nambisan's novels, where violence is understood as constitutive of patriarchy, caste, class, and oppression. The link between women, animals and violence viewed through the lens of materialist postcolonial ecofeminism. Nambisan has reflected on the nuances among the relationships and the sustenance of bond between life and life-systems through the characters in her novels. The disturbing nature in the relationships, poor way of living life and imbalance in the eco-system of life is clearly visible in her novels. Each character or protagonist rediscovers herself or himself in their association with the society and in the process gain confidence and courage to move forward and live within the complex society.

Keywords: Nature, Ecofeminism, Oppression, Postcolonial , Violence

Dr. Kavery Nambisan, who was born in 1947, is a native of the Coorg (kodagu) area of upper Mysore. Her surgical career was mostly practised in rural India. She served as a governing member of the Association of Rural Surgeons of India (ARSI) from 2004 to 2007. She won the 2001 Tata Excellence Award for her medical services in Tamil Nadu.

We should live in peace with nature since the world belongs to everyone on our globe. We continue to harm nature for our advantage, but we frequently easily forget this. Nearly four billion tonnes of topsoil are lost each year in India; pesticide runoff and toxic waste that has been dumped over many years has poisoned the land and the groundwater table; and the nuclear power sector, which produces plutonium, has poisoned all life on the planet.

In *The Death of Nature* Merchant argued "persuasively for a view that subsequently becomes one of the two core tenets of ecofeminism: that the domination of women and the domination of nature are structurally linked. She suggested that it was necessary to "re-examine the formation of a world view and a science that, by reconceptualising reality as a machine rather than a living organism, sanctioned the domination of both nature and women."(Merchant xxi)

Literature and nature are closely related, as has been noticed. Ecology and the natural world have had a tremendous impact on the development of literary traditions. The interplay between people and the natural world is inevitable. They are constantly aware of how nature affects their access to knowledge and energy, as well as the air they breathe, the water they drink, and the food they eat. Because of our intrinsic connection to nature, we cannot thrive outside of it. Literature reflects the reality in which people live and grow. It has consistently shown a strong bond with nature. Nature has had a profound influence on creative authors from the dawn of humankind.

Due to women's capacity to both give and protect life, Merchant's study showed the historical processes that resulted in the objectification of both nature and women. The antipatriarchal and usually prelapsarian notion that women were inherently equipped to act as occupants and guardians of Mother Nature's garden owing to their ways of being and thinking was championed by the ecofeminist movement. The rehabilitation of the relationship between women and the environment by ecofeminists was a rejection of the idea that society and community should be based on the power structures of a capitalist patriarchy, whose "invisible hand" functioned as though it possessed not only the tools of production but also those of erasure and reproduction.

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A Town Like Ours presents the devastation of an Indian town and its surroundings as an example of how the environment is damaged by patriarchal dominance. Nambisan uses environmental degradation to highlight the link between patriarchal dominance and ecological disaster. In such culture, males and their interests are served by the exploitation and usage of both women and the natural world. As a result, she proves the fundamental principle of ecofeminism—the link between oppressed women and degraded ecosystems. Nambisan portrays Rajkumari as a sharp observer who is aware of everything going on around her, including the abuse of women and the environment as well as the expansion of the Sugandha boss.

A Town like Ours is set in a fictional village Pingakshipura in Karnataka that is transformed into a town with the establishment of Sugandha Enterprises. The four main characters in the novel are Rajakumari, Saroja, Kripa and Manohar of which the aging prostitute Rajakumari narrates the life of two couples and two children who are settled in Pingakshipura, bit by bit and scene by scene in an old way of storytelling. She is one of the six children to a poor peasant, a school drop-out and works as an assistant in a provision store where the son of her employer tries to molest her but he is defended by his father who accuses her as promiscuous woman. Also, he refuses the marriage proposal and insults her father who in turn abuses Rajakumari as 'chudayil', a Hindi word that implies ghost of a woman who died at childbirth and also treats her as a servant. Domestic and emotional violence forces her to follow a pimp and end up in the street. She lives in a gunny walled room in a corner of the temple premises with Kanda, the cow, widow Sukanya and the homeless woman Saroja as her companions.

The plot of the book *A Town Like Ours* revolves around the town of Pigakshipura. A priest who underwent a transformation into a businessperson founded Sugandha Enterprise and oversaw the town as seen by the goddess Pingakshi. Ironically, Nambisan mocks the owner of Sugandha's attempt at growth. In addition to developing businesses like detergent factories, housing communities, wedding mantapas, movie theatres, and auditoriums, he also donates to temples and supports the education of the next generation through donation-based schools. He transforms the appearance of the town, which was formerly a self-sufficient community. The village, which was likewise neglected by the government, is developed by him. The Sugandha Enterprise now dreams of constructing a shopping complex by chewing the Western Ghats "by dozens of stone-breaking, stone-drilling, stone-crushing, stone-powdering and hill-destroying machines" (8).

Nambisan returns to the life of Rajkumari, the prostitute who longs for the love of her mother, after briefly discussing the expansion of the Sugandha ruler at the expense of the devastation of nature. Rajkumari recalls that her mother was constantly worn out and would respond to her childish placement of an arm or leg on her with a "tired caress" (58). She reminds us that it is the land that provides us the power to escape our miserable existence by pleading with it, "Bhoomi Thayee!" (59). It is clear from this passage that the narrator equates soil with motherly attributes. She makes a point of highlighting how anthropocentric activity affects both nature and women. According to her observations, technology is crucial in separating people from "These changing habits mark the beginning of a distancing from mud and soil" (ATLO 74).

India is endowed with a diverse array of natural resources, starting with the Himalayan Mountains and extending to the Dynamics of Sunder Bans and the dry land-desert in Rajasthan. These natural resources suffer over time as a result of population growth, pollution, and other human-caused factors. The authors now express their worry about the destruction and depletion of nature and environmental landscapes on a worldwide scale.

Since there are other civilizations where women are not tied to nature but are yet in a position of relative powerlessness, the relationship between women and nature is not the only factor in the oppression of women. Women's subjugation in the west may be explained in large part by the fact that men and women in the west have different connections to nature and culture. Additionally corrupting the traditional norms of former colonies like India is Western patriarchal thought.

She argues, however, that since India's native traditions were not patriarchal, neither nature nor women were ever regarded less since they were constantly connected. Many opponents of ecofeminism contend that no civilization connects women with nature, and that other factors contribute to women's sexism as well.

According to Merchant, history must be viewed from the perspectives of ethnic minorities, nature, and other groups in addition to women. the time when the earth, the world, and nature were no longer considered to be living entities but rather as machines that extracted materials and created commodities. *"Both the women's movement and the ecology movement are sharply critical of the cost of competition, aggression, and domination arising from the market economy's modus operandi in nature and society."(* Ibid. xx, emphasis by Merchant*)*

In her book The Death of Nature, Carolyn Merchant adopts a feminist perspective on the development of women and nature in culture, particularly after the scientific revolution. Merchant's book continued "ability

powerfully to connect sexism and other forms of domination prevalent in modern life with a historical and analytic framework for examining ecological devastation remains deeply compelling" (43)

The Scent of Pepper expresses its strong belief in pantheism which enforces the idea of the sacredness of nature and considers the cosmos as the all-encompassing. By endowing a pantheistic outlook to her characters, Nambisan is able to further resist the common charge that regionalism is limited in its perception. Nanji's forte, says Nambisan, was her affection "that extended not just to everyone, but for everything that lived" (42). The arrival of British colonists causes disruption in both Nanji's internal and exterior settings. The wife of a British planter, Clara, develops feelings for Baliyanna. British capitalism fundamentally affects Coorg's traditional society. As Coorg becomes more commercialised, people start mindlessly admiring and imitating British culture. People used to enjoy trees, but now they are starting to take them down. Their commercial interests destroy nature, which is continuously depleted to feed human growth and nutrient needs.

In the middle of all of this, Nambisan presents Nanji as being rooted in both culture and nature. She is successful in giving her kid Subbu a wonderful sense of nature. Additionally, he has a deep emotional connection to his home, and he is happy to remain there and continue farming.

Vandana Shiva acknowledges that the feminist and ecological criticisms have attempted to expand their opinions on the experiments of science on the general population while examining the conscience-based implementation of science and technology. She highlighted parallels between man's oppression of women and the impact of civilization on environment. The feminist movements urge:

> …nature's essential ecological processes are not technological backwardness but technological sophistication. At a time when a quarter of the world's population is threatened by starvation due to erosion of soil, water and genetic diversity of living resources, chasing the mirage of unending growth, by spreading resource destructive technologies, becomes a major source of genocide. The killing of people by the murder of nature is an invisible form of violence which is today the biggest threat to justice and peace. (34)

Equally courageous and powerful as their males are the Kodava ladies. She hails from a family of hardworking, nature-loving women; "She loved the feel of soft mud on her hands and the breeze on her ankles." says Nambisan's Nanji. Like many Kodava women, Nanji was hardworking and lacked the men's sluggish drinking tendencies. They assisted the Yeravas in planting, threshing paddy, and stacking hay as they walked into the fields like cranes (26). Neelakki, Nanji's grandmother, teaches her that a woman might choose to be either powerful or weak. "A Kodavathi is born to be tough" (105) she says. Nanji like her grandmother is robust and conscientious;

Her stubbornness had mingled with the mud that had been used to build the walls and the varnish that had been applied to the beams; it had disintegrated into the floor's cleaning solution made from cow dung; it had crumbled into the rice fields and the soft dirt found beneath the coffee bushes. Her perseverance, together with the blooming flowers that surrounded the house, revealed the richness of the oranges and the charm of her hospitality. (187)

Through the persona of Nanji, Nambisan is able to recognise the tremendous resilience of Coorgi women, including their ability to endure any adversity and outlast their spouses. Nanji begins the process of expanding her purview beyond the kitchen and into the outside world. As a result, Nanji's traits include a feeling of duty and an unshakable connection to her surroundings.

The novel, *The Scent of Pepper,* narrates the challenged life of Nanji, the young widow. Her challenge begins when she is married to Baliyanna, a young kaleyanda vet. Every woman being a daughter-in-law has certain responsibility according to her position in the family. Nanji, as a daughter-in-law in a reputed family is loaded with so many important responsibilities. The major obligation is to keep the traditional name and cultural value of kaleyanda family. Loaded with her duties as a wife, daughter-in-law, sister-in-law, a mother of her children and the master of her servants, Nanji balances everything and everybody throughout the novel.

Nambisan has depicted Nanji as a courageous woman who, at the same time believes in traditional and cultural values. Nanji leads her family amidst a lot of miseries and misfortunes. She grows stronger and stronger facing adversities such as the deaths of her parents-in-law, the marriage of her brother-in-law with an English girl, deaths of her sons and a daughter and Baliyanna's illicit love affair with Clara, a British woman.

Facing all such difficulties, Nanji is firm in carving cultural identity of her family. She confronts challenging situations and rebuilds the family with its own traditional reputation. Finally, the Kaleyanda family stands as a model of woman headed family. Nanji becomes a silent champion of Kaleyanda Clan and is seen like a monument of Kodagu region.

Nambisan has emphasised the feeling of self-identity in every person and the effectiveness of each character in realising their role in life via the portrayal of characters like Saroja and Nanji in her works. On the other side, Nanji does not travel but instead deals with different issues and gets knowledge that she uses to gauge her own worth in relation to her family. Nanji alone acquires the identity of her family while everyone else obtains their own self. Her goal is not to better herself. For her family, obviously. Through Nanji, it is clear that a woman alone may create a family, which in turn creates a clan, a town, a state, and a nation.

The fact that Nambisan's writings emphasise human suffering and link it to the exploitation of nature makes them a great starting point for ecocritical readings. Nambisan is often linked to the psychological portrayal of women. Nambisan conveys the belief that once people grasp how linked with nature their lives are, they would begin to care for the environment better.

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OFFICIAL DEVELOPMENT ASSISTANCE AND ENVIRONMENTAL DEGRADATION IN EMERGING ECONOMIES

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Abstract

This study controls for economic growth, energy consumption, remittances, and foreign direct investment inflows from 1992 to 2016 to examine the impact of energy aid and total aid inflows on the ecological footprint of BRICS nations. The evolved results indicate the long-term correlation for the chosen variables. We observe that while economic growth, remittance inflows, and energy consumption fuel ecological footprint, overseas energy aid, total aid, and foreign direct investment outflows reduce it. These findings are robust across the alternative panel techniques used. However, the results of our findings indicate that the energy aid, total aid and investment capital coming from other countries and international agencies to BRICS economies are enhancing green energy plans rather than profiteering. This may be one of the factors contributing to the BRICS economies' decreased ecological footprint. This study proposes an impactful climate mitigation strategy to foster a sustainable green environment. It recommends that BRICS economies can achieve this by encouraging increased foreign energy assistance, overall aid, and foreign direct investment to support their green energy initiatives.

Keywords: Ecological Footprint, Energy Aid, Total Aid, FDI Inflows, BRICS Economies

Introduction

Global warming exacerbates climate change and poses great risks to the ecological environment, human life, and social development. The past studies explored the relationship between foreign direct investment (FDI), use of energy, and economic growth on pollution, but the impact of remittances inflows, aggregate overseas aid, and overseas energy aid on environmental degradation is remains a relatively underexplored area (Yousaf et al., 2016; Mahalik et al., 2020). This investigation is particularly crucial in developing nations, as concerns grow among policymakers and researchers regarding the rising dependence on fossil fuels, including energy imports and the associated greenhouse gas emissions. This trend not only leads to frequent fluctuations in international energy prices but also exposes countries to heightened health costs and environmental risks.

The conclusion is retrieved for BRICS nations by the European Commission and the Netherlands Environmental Assessment Agency. According to a report by the European Commission and the Netherlands Environmental Assessment Agency, among the top global CO2 emitters, China leads with 29.18%, followed by the USA, India at 7.07%, Russia at 4.65%, Brazil at 1.29%, and South Africa at 1.09%. While it is argued that factors like higher overseas aid inflows may contribute to pollution (Mahalik et al., 2020).

In the theoretical ground, the direct impact leads to higher demand for energy as a result of aid-induced projects, while the indirect impact may result in greater purchasing power, hence higher consumption of energy and greenhouse gas emissions (Ozturk and Acaravci, 2013). However, from the developing economies' point of view, its experience is inconclusive. In recent years, BRICS countries have received 1.5 billion dollars in foreign aid for producing clean energy from solar projects. Moreover, according to the OECD estimates, India holds the first position in terms of gross Official Development Assistance (ODA) with around 3516 million US dollars in 2017. While this is a pleasing development; however, according to the International Energy Agency (IEA, 2018), BRICS nations still dependent on fossil fuels.

This study focuses on the relationship between environmental degradation and overseas energy aid in BRICS nations. Overseas energy aid involves support from developed to developing countries for establishing low-carbon energy systems. India, for instance, received a substantial 3516 USD million in gross ODA according to OECD (2017). Figure 1 illustrates the growth of ecological footprint and total aid for BRICS economies shows a

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consistent rise in ecological footprint and energy aid inflows from 1992 to 2016. This study holds great relevance for shaping climate policies in BRICS economies.

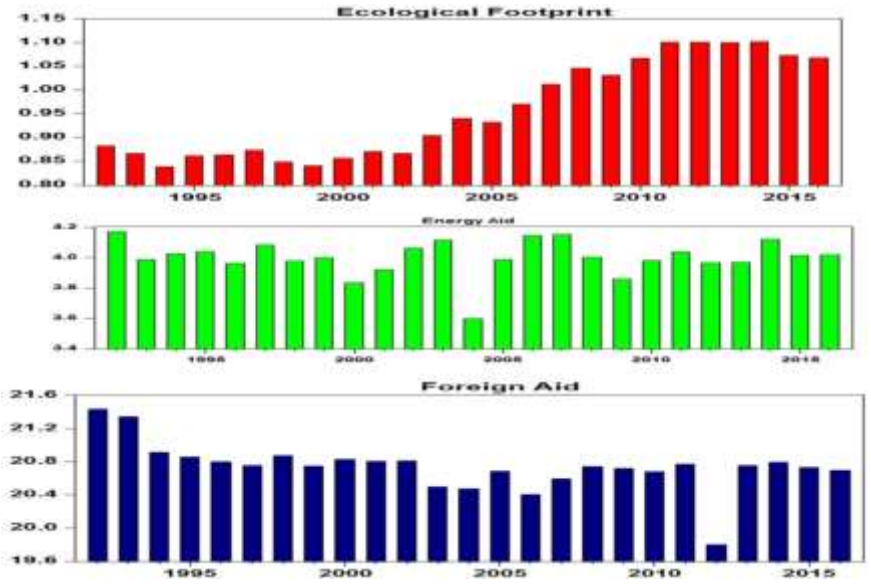

Figure 1. Average of ecological footprint, energy aid, and foreign aid during 1992-2016.

From the above background, this paper addresses the following research question: Does overseas energy aid, along with aggregate overseas aid, contribute to reducing reliance on conventional energy sources? While existing studies predominantly use CO2 emissions as a proxy for environmental quality (Sharma et al., 2019; Mahalik et al., 2020), it's important to note that CO2 emissions alone do not take into account the full spectrum of greenhouse gas emissions from sources like fossil fuel combustion, transportation, infrastructure, land use, and deforestation. Therefore, this study employs the ecological footprint, which integrates both natural resource exploitation and carbon emissions, providing a more comprehensive assessment.

This pioneering study assesses the impact of energy aid and total aid on ecological footprints in BRICS nations, addressing critical environmental concerns. It's particularly significant in light of escalating temperatures and greenhouse gas concentrations. The study accounts for key variables like remittances, FDI inflows, energy consumption, and economic growth to mitigate potential biases. By incorporating energy aid and total aid inflows, the research provides valuable insights into their relative effectiveness in influencing ecological footprints within a panel framework for BRICS countries.

The remaining part of the work is assembled as follows: Section 2 provides a literature review, while Section 3 covers data, model, and methodology. Section 4 presents results and discussions, and Section 5 concludes with policy implications

Literature review

Studies on environmental degradation have explored various contributing factors of environmental degradation. Some have also delved into the relationship between overseas aid and environmental quality, both in single and multi-country contexts (Arvin et al., 2006; Yousaf et al., 2016; Sharma et al., 2019; Mahalik et al., 2020). For example, Arvin et al. (2006) found a two-way link between aggregate overseas aid and CO2 emissions in both low and high-income nations. Mak Arvin and Lew (2009) examined the impact of aid on deforestation, water pollution, and CO2 emissions, highlighting its significance in poorer countries.

Further, Yousaf et al. (2017) observed that both foreign grants and loans worsen environmental quality in Pakistan. Sharma et al. (2019) found that foreign aid reduces CO2 emissions in Nepal. Mahalik et al. (2020) concluded that overseas energy aid leads to increased CO2 emissions, while foreign aid mitigates environmental degradation. This aligns with Kablan's (2018) findings. Recent research shows varying perspectives on the relationship between economic growth and environmental quality. Studies like Katircioglu et al. (2018) and Ulucak & Bilgili (2018) support the Environmental Kuznets Curve (EKC) theory in a panel framework, while Ahmed & Wang (2019) find a different pattern in a time series framework. On the contrary, Mikayilov et al. (2019) challenge the conventional EKC theory.

Regarding remittances and environmental impact, there is limited research. Rahman et al. (2019) and Villanthenkodath & Mahalik (2020) report a positive and significant influence on environmental degradation. Conversely, studies like Sharma et al. (2019) and Usama et al. (2020) establish a negative relationship between remittance inflows and environmental quality, using CO2 emissions as a measure. Notably, Yang et al. (2021) use Ecological Footprint (EF) and find evidence that remittance inflows contribute to environmental deterioration in BRICS nations.

Few recent studies evaluated the impact of FDI on the EF as opposed to carbon dioxide emissions. The research by Liu and Kim (2018), Fakher (2019), and Sabir and Gorus (2019) are all included. The degradation, according to Ahmed et al. (2020) and Adeel-Farooq et al. (2021), decreases by FDI. Energy use is regarded as a key factor in determining environmental quality in the literature (Ahmed et al., 2019; Ahmed & Wang, 2019; Mikayilov et al., 2019). The overall finding was that the use of renewable energy improves environmental quality by lowering the EF, whereas the use of conventional energy degrades environmental quality by raising the EF; examples of these studies include those by Fakher (2019), Mikayilov et al. (2019), and Ahmed and Wang (2019).

From the above literature review, Existing studies have primarily focused on the influence of foreign aid, remittances, FDI, energy usage, and economic growth on environmental pollution using CO2 emissions in time series analyses. However, there is a noticeable gap in comparative research within BRICS countries, specifically regarding the impacts of energy aid and total aid on environmental quality, assessed through the ecological footprint indicator, in a panel data framework. This research aims to address this significant gap and investigate the associations between overseas energy aid, foreign aid, remittances, economic growth, FDI, and energy usage on ecological footprint in BRICS economies.

Data, model construction, and econometric tools

This study analyzes BRICS nations from 1992 to 2016, using panel data. It considers various factors like total overseas aid, energy aid, economic growth, remittances, foreign investment, and energy consumption. Ecological footprint (metric tons per capita) is the chosen measure, obtained from the "Global Footprint Network" (www.footprintnetwork.org). Data on total aid, GDP, remittances, and investments are sourced from the World Development Indicators (http://data.worldbank.org), while energy consumption figures are from BP Statistical Review of World Energy (https://www.bp.com).

In an alternative model, we focus on energy aid specifically, obtained from "Aid Data Research Release 2.1" (https://www.aiddata.org/data/aiddata-re) and OECD's "Credit Reporting System" (https://stats.oecd.org/) with codes between 23,000 and 23,081, following Mahalik et al. (2020).

This study employs the ecological footprint per capita as an indicator of deterioration of environmental quality. Total aid and energy aid inflows signify financial assistance received by BRICS countries from both multilateral and bilateral donors, supporting various purposes including environmental, economic, social, and political initiatives. Real per capita GDP represents economic growth. Remittances and FDI net inflows are expressed as a percentage of GDP. Additionally, energy consumption reflects total primary energy consumption in million metric tons of oil equivalent. To address outliers and ensure data uniformity, all series have been transformed into natural log form.

The ecological footprint model in equations (1) and (2) have been constructed in a panel framework following studies that explored the nexus between environmental quality and its determinants (Mahalik et al., 2020; Sharma et al., 2019; Yousaf et al., 2016).

$$EF_{it} = f(AID_{it}, Y_{it}, REM_{it}, FDI_{it}, EC_{it}) \quad (1)$$

$$EF_{it} = f(EAID_{it}, Y_{it}, REM_{it}, FDI_{it}, EC_{it}) \quad (2)$$

The model aims to establish connections between ecological footprint (EF) and its determinants: total aid (AID), energy aid (EAID), economic growth (Y), remittances (REM), foreign direct investment (FDI), and energy consumption (EC). Model 1 focuses on total aid (AID) alongside controlled variables. Model 2 replaces total aid with energy aid (EAID), allowing for a specific examination of its impact on EF.

The above-stated equation undergoes the log-linear transformation to obtain the smoothness in the series. Hence, equations 3 and 4 represent the econometric specification with intercept and coefficients after the natural log transformation.

$$LNEF_{it} = \alpha_0 + \beta_1 LNAID_{it} + \beta_2 LNY_{it} + \beta_3 LNREM_{it} + \beta_4 LNFDI_{it} + \beta_5 LNEC_{it} + \mu_{it} + \nu_{it} \quad (3)$$

$$LNEF_{it} = \alpha_0 + \beta_1 LNEAID_{it} + \beta_2 LNY_{it} + \beta_3 LNREM_{it} + \beta_4 LNFDI_{it} + \beta_5 LNEC_{it} + \mu_{it} + \nu_{it} \quad (4)$$

Where LN stands for the natural logarithms, μ is the error terms with usual assumptions, ν considers the fixed effects and subscripts i used for country, and t used for a period of inquiry. The notation α_0 shows the intercept and $\beta_1, \ldots, \beta_5$ indicate the coefficients related to inflows of total aid and energy aid, growth of the economy, remittances inflow, foreign direct investment, and energy consumption.

The study first conducts panel unit root tests to assess stationarity before exploring the long-term relationship between ecological footprint, foreign aid, foreign energy aid, and control variables. It employs both first-generation tests like Levin, Lin, and Chu (2002), and Harris and Tzavalis (1999), where the null hypothesis assumes a unit root, and an alternative hypothesis suggests stationarity. Additionally, second-generation tests including CADF (Cross-sectional Augmented Dickey-Fuller) and CIPS (Cross-sectional Im, Pesaran, and Shin) developed by Pesaran (2007) are applied for panel data.

An advanced test for cointegration of panel was introduced by Pedroni (1999, 2004) and it can be estimated by equation 5.

$$y_{it} = a_i + \rho_i t + b_{1i} Z_{1i,t} \ldots\ldots + b_{mi} Z_{mi,t} + \mu_{it} \quad (5)$$

Here, ρ stands for a term of cointegration, a_i is the intercept and $b_{1i} \ldots\ldots b_{mi}$ measure the varying coefficients across the cross-sectional units. There are seven tests statistic developed by (Pedroni 1999, 2004) for unveiling the long-run relationship. Three tests out of seven statistics observed as between dimension tests, whereas the rest statistic focuses on the within-dimension. The study conducts cointegration tests using various methods, including those proposed by Pedroni (1999, 2004), Kao (1999), and Westerlund (2007) to address potential cross-sectional dependence (CD) issues.

To ensure reliable and unbiased long-run results, this study utilizes the panel FMOLS (fully modified ordinary least squares) technique introduced by Pedroni (2000), addressing issues of endogeneity and serial correlations. Additionally, the study employs the DOLS (dynamic ordinary least squares) test proposed by Kao and Chiang (2001) to enhance result robustness. Both FMOLS and DOLS methods are preferred over OLS estimator in recent literature due to their ability to handle autocorrelation and endogeneity issues in the estimated model.

Empirical outcomes and their analysis

Summary statistics and correlation coefficients reveal a negative correlation between foreign aid, foreign energy aid, remittances, and energy consumption with the ecological footprint. On the other hand, there is a significant positive correlation between economic growth and the ecological footprint. The analysis also checked for multicollinearity using the variance inflation factor (VIF), and the results (in Table A2 of the Appendix) confirm the absence of multicollinearity in the dataset.

Table 1 shows the results of panel unit root tests, assessing the stationarity of the series. The tests indicate that all variables are stationary in first differences, but non-stationary at the levels. This suggests that unit root tests effectively identify the unit root issue in the panel data.

Table 1:Tthe results of panel unit root tests, assessing the stationarity of the series

Variables	**Levin–Lin–Chu unit root test**		**Harris-Tzavalis unit root test**	
	At Level	At Difference	At Level	At Difference

LNEF	-0.044	-4.824***	0.672	0.190*
LNAID	0.797	-10.084***	0.542	-0.357*
LNY	3.275	-10.034***	0.887	0.022*
LNREM	13.279	-5.326***	0.630	-0.057*
LNFDI	3.593	-5.948***	0.557	-0.257*
LNEC	-0.447	-2.247***	0.961	0.504*
LNEAID	-0.004	-5.626***	0.264	-0.248*

Note: *** and indicates $p < 0.001$ and $p < 0.10$, respectively

After establishing the stationarity of the series, the study proceeded to test for cointegration. Initially, the Pedroni panel cointegration test was employed, as well as the Kao test. The Pedroni panel cointegration results (PART-A in Table 2) reveal significant statistics within dimension, rejecting the null hypothesis of no cointegration among the variables at a 1% level. However, the Panel v-statistic shows statistical significance at a 10% level. Similarly, from Between dimension statistics are significant at 1% and 5% levels, respectively. The robustness of Pedroni panel cointegration was confirmed using the Kao-ADF statistic, which also supports the long-term cointegration of the series. This conclusion holds for both Model 1 and Model 2.

Variables	**BP-LM**
LNEF	51.339***
LNAID	49.377***
LNY	171.005***
LNREM	50.892***
LNFDI	64.830***
LNEC	141.935***
LNEAID	16.462***
Note: *** indicates rejection of cross sectional independence at $p < 0.001$.	

Further, the cointegration for the panel, Westerlund cointegration test confirms long-term cointegration for the specified model. In Model 2, three statistics (Ga, Pt, and Pa) establish this long-run relationship.

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The results of the FMOLS are reported in Table 3. It reveals that overseas total aid inflows significantly improve environmental quality by reducing the ecological footprint. Specifically, a 1% increase in overseas aid inflows is associated with a -0.016% decrease in ecological footprint.

The finding implies that overseas aid inflows have a positive impact on the environment in BRICS economies, reducing the ecological footprint. This is likely due to investments in green energy and sustainable infrastructure. Donors should implement more proactive climate policies. These findings align with previous studies in Nepal (Sharma et al., 2019), India (Mahalik et al., 2020), and globally (Kablan, 2018), which also recognized the positive environmental impact of foreign aid.

In BRICS economies, real economic growth has a notable impact on the ecological footprint. Specifically, a 1% increase in economic growth leads to a 0.166% rise in the ecological footprint, indicating a significant environmental impact. This trend can be attributed to increased consumption and production of fossil fuels, contributing to the expanding ecological footprint. This finding aligns with panel studies conducted by Katircioglu et al. (2018) for top tourist destinations and Ulucak & Bilgili (2018) for a panel of countries with varying income levels.

Table 3: Second generation panel unit root tests

Variables	**CADF**		**CIPS**	
	At Level	At Difference	At Level	At Difference
LNEF	-1.707	-5.334***	-2.336	-4.113***
LNAID	-0.219	-8.217***	-1.855	-5.325***
LNY	0.126	-2.193***	-1.705	-2.711***
LNREM	-1.098	-6.026***	-1.234	-4.238***
LNFDI	2.192	-8.538***	-1.735	-5.409***
LNEC	10.074	-3.238***	-2.164	-3.164***
LNEAID	3.265	-4.215***	2.158	-2.145
Note: * indicates p < 0.001**				

Increased remittance inflows have a significant and positive impact on the ecological footprint in BRICS countries. Specifically, a 1% rise in remittances leads to a 0.031% increase in the ecological footprint, indicating a decline in environmental quality. This is attributed to remittances driving industrial production through heightened aggregate demand, subsequently increasing the demand for fossil fuels and contributing to environmental degradation. This conclusion aligns with studies by Rahman et al. (2019), Khan et al. (2020), Villanthenkodath & Mahalik (2020), Brown et al. (2020), and Yang et al. (2021), but differs from findings by Sharma et al. (2019) and Usama et al. (2020).

Foreign direct investment (FDI) significantly and positively impacts the ecological footprint in BRICS countries. A 1% increase in FDI inflows leads to a 0.036% rise in the ecological footprint, indicating a potential increase in environmental degradation. This suggests that FDI may be associated with more resource-intensive economic activities, potentially exerting pressure on the environment. This conclusion aligns with Fakher (2019)

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and Sabir and Gorus (2019), while differing from findings by Ahmed et al. (2020) and Adeel-Farooq et al. (2021).

Increased energy consumption exacerbates environmental degradation, leading to a 0.11% rise in the ecological footprint for every 1% increase in energy use in BRICS countries. This is attributed to the heavy reliance on fossil fuels, known for their pollution-intensive nature in both consumption and production activities. Addressing this issue may involve providing financial support for the adoption of renewable energy sources. This conclusion aligns with the findings of Ahmed and Wang (2019).

Model 2 in Table 3 indicates that overseas energy aid inflows significantly enhance environmental quality in BRICS countries, reducing the ecological footprint by -0.001% for every 1% increase in energy aid. This suggests that aid in the energy sector is efficiently utilized, allowing BRICS nations to prioritize green energy initiatives over mere profiteering.

Pedroni Residual Cointegration Test	
Model 1 Alternative hypothesis: common AR coefs. (within-dimension)	
	Statistic
Panel v-Statistic	1.324*
Panel rho-Statistic	1.047
Panel PP-Statistic	-2.345***
Panel ADF-Statistic	-2.413***
Alternative hypothesis: individual AR coefs. (between-dimension)	
Group rho-Statistic	1.834
Group PP-Statistic	-2.77***
Group ADF-Statistic	-1.9609**
Kao Residual Cointegration Test	
ADF	-3.853*
Model 2 Alternative hypothesis: common AR coefs. (within-dimension)	
	Statistic
Panel v-Statistic	0.840
Panel rho-Statistic	-0.389
Panel PP-Statistic	-3.598**
Panel ADF-Statistic	-3.588**
Alternative hypothesis: individual AR coefs. (between-dimension)	
Group rho-Statistic	0.323
Group PP-Statistic	-3.707***
Group ADF-Statistic	-3.622***
Kao Residual Cointegration Test	
ADF	-3.868**
Westerlund cointegration test	
Model 1	
Statistic	Value
Gt	-3.044
Ga	-7.304
Pt	-7.288***
Pa	-9.090*
Model 2	
Gt	1.235
Ga	-3.474**

Pt	-4.618***
Pa	-3.467*
Note: *, * and ** indicates p < 0.10, p < 0.01 and p < 0.05, respectively.**	

Conclusion and Policy Implications

This study analyzes BRICS economies from 1992-2016, focusing on the impact of overseas energy aid, aggregate aid, and other variables on the ecological footprint. Results show a long-term relationship between these factors. Foreign energy aid, total aid, and foreign direct investment reduce the ecological footprint, while economic growth, remittances, and energy consumption increase it. These findings hold across various robust panel techniques. In essence, capital inflows do not lead to environmental collapse in BRICS nations.

This study highlights that foreign energy aid, total aid, and foreign direct investment have significantly reduced the ecological footprint in BRICS nations. This underscores the potential benefits of leveraging international financial assistance for environmental improvement. Policymakers in these countries should align climate mitigation with open economy policies, attracting more overseas finance for substantial investments in renewable energy sources like hydropower, wind, tides, and solar.

The empirical findings indicate that economic growth, energy consumption, and remittance inflows contribute to an increased ecological footprint in BRICS economies. This implies that as these economies grow, they tend to rely more on fossil fuels, resulting in a higher ecological footprint. Additionally, higher remittance inflows lead to increased spending on energy-intensive lifestyles, further exacerbating the environmental impact.

Finally, a general implication of these findings is that solely integrating renewable energy sources, aided by overseas and total aid, may not effectively reduce ecological footprints. Climate policies should also address behavioral changes and energy efficiency in consumption and production activities. This emphasizes the importance of governments in BRICS nations promoting lifestyle choices aligned with green energy use and efficiency to achieve long-term reductions in ecological footprints.

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Appendix

Variables	**Levin–Lin–Chu unit root test**		**Harris-Tzavalis unit root test**	
	At Level	At Difference	At Level	At Difference
LNEF	-0.044	-4.824***	0.672	0.190*

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LNAID	0.797	-10.084***	0.542	-0.357*
LNY	3.275	-10.034***	0.887	0.022*
LNREM	13.279	-5.326***	0.630	-0.057*
LNFDI	3.593	-5.948***	0.557	-0.257*
LNEC	-0.447	-2.247***	0.961	0.504*
LNEAID	-0.004	-5.626***	0.264	-0.248*

DV: Log of Ecological Footprint (LNEF)		
Variables	Model 1 Coefficient (t-Statistic)	Model 2 Coefficient (t-Statistic)
LNAID	-0.016*** (-3.285)	
LNEAID		-0.003* (-1.721)
LNY	0.166*** (9.140)	0.956* (12.209)
LNREM	0.031*** (6.717)	0.027** (2.104)
LNFDI	-0.022*** (-5.801)	-0.022** (-2.549)
LNEC	0.198*** (10.500)	0.514* (5.495)
R-squared	0.988	0.90
Adjusted R-squared	0.987	0.82
Note: *, *** and ** indicates $p < 0.10$, $p < 0.001$ and $p < 0.05$, respectively.		

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WOMEN EMPOWERMENT AND DIVORCE - ANALYSIS OF CASE STUDIES

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Abstract

In the present day divorce has become the major concern for humans as the rate of divorce is increasing rapidly. Divorce and women empowerment are two interrelated societal phenomena that have received a lot of attention lately. Women's empowerment is the process of enabling women to exercise their rights and make independent decisions, as well as to attain social, economic, and political equality with men. Contrarily, divorce is the formal dissolution of a marriage and the breaking of the marital ties. According to different research studies the reasons for divorce are many. We can't deny the fact that society is changing and with the changes it gives women the opportunity to become empowered. And we can't say theincreasing divorce is a result of women empowerment. Rather women are independentenough to come out from what they don't deserve in their marriage. In that case women empowerment helps women to decide better. In this paper, three case studies of couples who have attended mental health counselling during the process of divorce have been taken, interviewed and analysed.

Keywords: Women empowerment, divorce, case studies, separation, mental health, justice.

Introduction

A social movement called "women empowerment" aims to advance women's equality in terms of rights, opportunities, and status in society. It is a complex idea that includes a variety of gender equality-related topics, such as economic, social, political, and cultural empowerment. Women's independence, which includes the choice to seek a divorce, is a crucial component of female empowerment. Divorce, which is the formal termination of a marriage, has long been a common social occurrence. Globally, divorce rates have recently increased, and the dynamics of divorce have been significantly shaped by the empowerment of women. Marriage and family patterns have changed significantly as a result of women's empowerment, including changes to their decision-making abilities, financial independence, and access to educational and employment possibilities.The connection between divorce and women's empowerment in this setting is intricate and nuanced. Divorce can be considered asa stepping stone to women's empowerment, and divorce rates, causes, and results have all been influenced by women's empowerment.

Women's empowerment and mental health have a deep and complex link. The empowerment of women can improve resilience, self-efficacy, and self-esteem, all of which have a favourable effect on mental health. Better mental health outcomes may result from giving women more control over their life, the freedom to seek education and work possibilities, and access to resources and support.In contrast, societal norms and expectations, aggression, unequal access to resources and opportunities, and discrimination based on gender can have a detrimental effect on women's mental health and wellbeing. Due to a variety of kinds of gender-based violence, discrimination, and cultural pressures, women frequently experience greater rates of mental health conditions like depression, anxiety, and post-traumatic stress disorder (PTSD). Divorce processes, which can involve emotional pain legal challenges, financial hardships, and modifications to family dynamics, can have an adverse effect on a person's mental health. The stress of ending a marriage, navigating the legal system, and adjusting to new family dynamics can exacerbate pre-existing mental healthdisorders or lead to the development of new ones. The effects of divorce on mental healthmay also affect children, other family members, and social support networks in addition tothe parties directly involved.For those going

through a divorce, as well as for mental health specialists, legal professionals, and policymakers, it is essential to comprehend the relationship between the divorce process and mental health. It is critical to be aware of the potential mental health issues that could develop during the divorce process and to offer the necessary resources and help to lessen any harmful effects on mental health.

Divorce is a difficult and very personal decision that couples may decide to pursue for a number of reasons. Following are a few typical grounds for divorce that couples may choose:

- Unbridgeable differences
- Relationship and communication issues
- Toxic partner
- Dysfunctional family
- Domestic violence
- Infidelity and betrayalSubstance abuse
- Financial issues
- Personal growth and development issues

It's crucial to remember that every marriage is different, and the choice to file for divorce is highly individual and impacted by a number of variables. Individuals may come to this conclusion after giving it significant thought, assessing the advantages and disadvantages of their circumstances, and getting advice from reliable people, such as family, friends, and professionals.

Women today have come a long way in terms of gaining more independence, education, employment prospects, and financial security. In their personal life, including their marriages, women now have greater autonomy, agency, and decision-making ability as a result of this. The empowerment of women can result in more respectful and equitable relationships where both spouses have an equal chance to achieve their personal goals and contribute to the marriage and family dynamics. Nevertheless, it's important to keep in mind that any significant change in a relationship's dynamics, such as a shift in power or gender roles, can occasionally cause tension or conflict inside a marriage. For instance, it may be difficult to navigate new dynamics and expectations within the partnership if one partner's increasing independence causes a change in traditional gender roles or society expectations.In certain situations, this may lead to marital problems or even divorce. It's critical to realise that divorce is a complicated decision that can be influenced by a variety of elements, including unique personalities, communication preferences, moral standards, life circumstances, and relationship dynamics. It would be oversimplified and unrepresentative of the varied and complex nature of marriage relationships to blame women's independence or empowerment as a direct cause of divorce. No matter how independent or empowered either partner is, a healthy relationship is based on mutual respect, honest communication, shared values, and a willingness to work through problems as a team. The relationship between women's empowerment and divorce will be discussed in this article, emphasising how women's empowerment has influenced divorce patterns and how divorce can have a variety of negative effects on women's empowerment with four case studies of married couple who are in the process of counselling for divorce.

Review of Literature

Women's empowerment, which attempts to strengthen women's economic, social, and political power, is a crucial topic in today's globe. The notion of women's empowerment, its historical development, and its significance in accomplishing sustainable development goals are all summarised in this literature review. The review outlines the effective ways for empowering women, such as education, resource access, and political participation, as well as the numerous barriers to their empowerment. The analysis ends with suggestions for researchers, civil society groups, and governments on how to further the cause of women's emancipation.

Based on women's life-story interviews In this dissertation, professional and highly educated women's post-divorce experiences are examined. Divorced women's economic, social, and psychological wellbeing was investigated, with a focus on how they adjust to their new lives following a legal separation. Our study demonstrates that while divorce brought about a number of challenges, including monetary, social, and parental issues, it also brought about relief for the participants. The participants used a variety of coping mechanisms in the face of obstacles and challenges, demonstrating their agency both during and after the divorce process. According to the study, it would be an overstatement to imply that a professional, educated,

and urbane woman felt liberated when she ended a bad relationship. [1]

A paradigm for empowerment that uses meaning reconstruction to deal with Chinese divorcees. By exposing the discursive roots of meanings and engaging in dialogue with the women about the meanings constituted by historical and social discourses on divorce in Hong Kong, the social worker, who is feminist poststructuralism informed, aids in the reconstitution of personal meanings of divorce held by Chinese divorced women. The intervention process entails looking at divorce's good aspects, opposing cultural oppression, identifying its conceptual underpinnings, and deciding on alternative identities [2]

Because of the high divorce rate and subsequent outpouring of research on divorce in the United States and other Westernised countries, divorce is often framed from an individualisticperspective as a process that is negotiated between two individuals – as 'his and her divorce. 'A primary assumption is that the spouses negotiate what is best for them and their children, seemingly irrespective of extended kin or culture. This study provides a more complex understanding of the role of culture in the divorce process by examining divorce from culture and network theory approaches. Interviews with 60 Mexican Americans who experienced divorce are combined with the extant literature to illustrate how culture and social networks shape divorce decisions and behaviours. Five themes surfaced from the interviews: (1) power differentials and gender roles, (2) female collective empowerment, (3) social capital, network density, and family members as stakeholders, (4) family members as bridges of structural holes and (5) religion as culture and law [3].

Research in Hong Kong looked at the success of a group for divorced Chinese women called Body-Mind-Spirit Empowerment. Method: Using a pretest-posttest comparison of reported stress and sense of empowerment among 67 divorced women participants, the effectiveness of the group intervention was assessed. Results: After five group sessions, participants reported substantial changes in their perceived level of stress and sense of empowerment as compared to data collected prior to the intervention. Conclusion: The results indicated the efficacy of the empowerment group for divorced Chinese women [4]

Currently, divorce rates in most big cities of Indonesia display an alarming trajectory that warrants close examination of the factors leading to it. With Islamic religious courts presidingover most of the divorce cases, which account for the largest portion of all legal cases in the country, this study examines the causal factors of divorce particularly in Bajarmasin city in South Kalimantan province. The study uses a qualitative research method. Data was collected through interviews, observations, and documentation study techniques. Findings indicate that there is little and sometimes no public awareness and understanding of the legal procedure of settling marriage disputes as many skip other available services like the Marriage and Divorce Advisory Board and directly seek divorce rulings from religious courts. It has also been established that domestic violence, secret marriages (Siri), early marriages and infidelity among other factors, are the main causes of the divorce. It has been established most of the couples seeking divorce ignore or are either ignorant about the roles and existence of the Marriage and Divorce Advisory Board which is formality tasked with the role counselling marriages couples with varying disputes and grievances. It is concluded that public awareness of proper channels and procedures of settling marriage disputes, women empowerment, increasing and promoting girl child education, strengthening family incomes, legal counselling on marriage law and a brief orientation on the dangers / impacts of secretary and early marriages could in the long-run curb the rampant divorce rates in the country and of course in Banjarmasin [5]

Intimate partner violence is an important global health problem that policy makers seek to address by a variety of interventions, including efforts to promote "women's empowerment." We use data from a randomised control trial in Vietnam and find that this strategy may backfire: women who participated in a gender and entrepreneurship training program suffer more frequent abuse than women in the control group. We conjecture that increased female income is the mechanism linking the training program to domestic violence. We also make a methodological contribution and show that the outcomes of our impact analysis depend on how we measure intimate partner violence [6]

A qualitative approach was utilised to investigate the potential causes of divorce among 12 Ghanaian divorcees residing in the urban area of Accra in light of the fact that divorce is progressively becoming a public health problem in Ghana, especially in urban areas. With a mean age of 36.5, the purposely chosen participants included 4 men and 8 women betweenthe ages of 32 and 45. The honeymoon time offered a setting that either destabilised or stabilised the partnership, according to the findings. As the main causes of divorce, non-submissiveness, insufficient love and tenderness, and a lack of trust were noted. Participants

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discussed early marital expectations as well as sentiments of regret and stigmatisation following a marriage's breakup. To help address any issues that may occur and destabilise couples during the course of the marriage, post marital counselling should be promoted [7]

In addition to other government sources like the Ministry of Statistics and ProgrammeImplementation, official data from the Census of India - 2011 have been cited. Given the strong association between the two factors, it is possible that women filing for divorce are primarily motivated by spousal violence.[8]

Women empowerment and divorce

Case 1

A couple (A,B) came to counselling on Feb 10,2023 said that they have filed for divorce and in the court they sent us to counselling.They attended the counselling there at the court and for further assessments they approached us in the hospital(lifemed hospital,chennai). Initial interview included the history collection from both sides and marital satisfaction test, beck depression test was done for both.The test seems to conclude that the couple have a good set of prognostic factors and with counselling they can have a notably good marital life. They agreed to try a few sessions and decide on getting divorced if it doesn't go well. Thecounselling process involved separate sessions for both and together as a couple as well. The couple doesn't have any harmful tendencies and mentally they both are stable. The male complained that the wife doesn't listen to him because she is financially independent and he complained her work is more time consuming and she is not able to take care of his old parents. And one day they got into an argument about resigning the wife's job and the issue started which led to the filing of divorce.(this is a brief of 8 sessions).

Case 2

A couple (X,Y) came to counselling after one year of marriage with the issues of financial instability at the in-laws house and due to that they demanded her salary for three monthsafter their marriage.They said that they had debts for marriage expenses and she had to be supportive since it's her marriage too. She started giving her salary to the husband and she feltvery uneasy and restricted with money.She cant buy what she likes, she cant eat outside and issues have started at her maternal house and they are indeed of money. When she said she wanted to give some part of her salary to her mother's house, their relationship started to be abusive. Her mother-in-law harassed her. So she wanted to attend counselling because she didn't want to break the bond with the husband but wanted issues to settle down. Herhusband's statement was that he also wanted to continue the relationship with his wife but wanted her to support financially. The couple started counselling and marital prognostic factors seem to be good (on counselling currently).

Case 3

A couple (E,F) filed for divorce saying that they got married at the age of 19, now they are at the age 30 both are independent and living in a nuclear family set up. Have one male kid of age 7. The husband complains that his wife is not like before. When they got married she waslooking at only him, his family and was studying for her degree. The issues started when she started working. She used to go out with her friends, take care of the baby alone, not looking after him or the family, and now she got a job in the Netherlands and wanted him to come along with her and start a life there. He doesn't want to go abroad. And they want to get divorced and lead their lives separately.

Discussion

Based on the three case studies, there is a common fact for marital issues is the independency of the women and the financial source. But there are few cases in which finance is handled without any marital discords. The mentality of the people have to be changed in a way which encourages women to grow. Divorce does not inevitably follow from the empowerment of women. Giving women equal rights, opportunity, and representation in all spheres of life is referred to as "women empowerment." Education, jobs, politics, and social issues can all fall under this category. Contrarily, divorce is the formal termination of a marriage. Divorce is not always a result of women's empowerment, even though it occasionally can be a step in the right direction. In fact, there are a lot of ways that women's empowerment can improve marriages and relationships.

Women are better equipped to contribute to their families, communities, and to forge solid, healthy relationships based on mutual respect and support when they have equal rights and opportunities. Women's empowerment can also aid in reducing gender inequity, which frequently contributes to marital discord and divorce. We can build a more just and equal society where both women and men may succeed in their personal and professional lives by supporting women's empowerment. Women's empowerment can therefore contribute to healthier and happier marriages rather than causing divorce, even if the two concerns are distinct.

Conclusion

The limitation of this study is that the sample size is small. We can generalise based on the three case studies alone but could not deny the fact that mentality of people have to change.It is important to provide resources and support to women who are going through divorce, particularly those who are leaving abusive or oppressive marriages. At the same time, promoting women's empowerment can help to create a more just and equitable society where both women and men can thrive in their personal and professional lives, and where healthy and happy relationships can flourish.

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EMBEDDING WOMEN'S REPRODUCTIVE HEALTH WITH EMPOWERMENT FOR SUSTAINABLE DEVELOPMENT

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Abstract

The concept of development was popular in the 1950s and 1960s as an economic aspect and later expanded its tentacles to other features like social, political, etc. Development is about a positive change which is primarily achieved by planning and policy making. With this objective of the desired transformation, the idea of sustainable development gained significance in the late 1980s in the backdrop of the environmental context with the thrustarea of using the resources not only by the present generation but also by ensuring the availability of the future generation. Sustainability is inclusive of all i.e., everyone and everyspecies. The idea of sexual and reproductive health was recognized at the 4th International Conference on Population and Development in Cairo in 1994 at the international forum for the first time. The Sustainable Development Goals (SDGs) 2015 of the UN has 17 goals. The third goal is on Good Health and Well-being for all at all ages which includes women's health. Specifically, goal 3.7 addresses reproductive health and universal access to its servicesis the aim. The fifth goal of SDGs is gender equality where empowering women and girls is the prime objective. In this goal 5.6 reports the sexual and reproductive rights which is as per the population and development. For sustainable development to take place, it is essential to consider both genders and their health. Women's reproductive health and empowerment arespelled out in the third and the fifth goals of SDGs. In light of the SDGs, the present article discusses the relationship between aspects of women's reproductive health, their rights, andautonomy, and how the embeddedness of reproductive health can support their empowerment.

Keywords: Sustainable development, SDGs, reproductive health, women, empowerment

Embedding Women's Reproductive Health with Empowerment for Sustainable Development

Sustainable development as a concept involves two aspects what is to be sustained and what is to be developed. Board on Sustainable Development of the U.S. National Academy of Sciences conducted a study and in their report on *Our Common Journey: A Transition towardSustainability* (1999) they discussed the aspects that are to be sustained and developed. Sustainable categories identified by them were Nature Life support and community. Earth, biodiversity, and ecosystem are included in their wide classification under nature, while ecosystem services, resources, and environment are included under life support and community encompasses cultures, groups, and places that are to be sustained. The categoriesthat are expected to be sustained have to be used now, in the future, and forever that exist now but where the possibility of reduction exists. Correspondingly the ideas that should be developed are people, economy, and society. The concept of "people" is crucial for development because it encompasses every member of society, including people of all ages, including men and women, and it tackles issues like equality, health, and equal opportunity. Although the term "sustainable development" indicates a connection between what needs to be sustained and what needs to be developed, the focus has frequently varied from extremes of "sustain only" to "develop mostly" to other kinds of "and/or."

Three pillars of sustainable development were used to further expand the definition and they are, economic, social, and environmental. The mutual interdependence and the strengthening at local national regional and global levels were marked in the 2002 World Summit on Sustainable Development in Johannesburg. Having sustainability transition as anobjective Millennium Declaration Goals (2000 – 2015) were initiated targeting the

developing countries and later Sustainable development goals (2016 – 2030) were framed which is universally applicable to all UN members. Sustainability is an inclusive and comprehensive concept and to achieve it 17 goals were framed. The goals are framed in sucha way that all are included and all aspects are included.

With varied goals, the fifth goal deals with gender equality where the empowerment of women from different dimensions and approaches are addressed. Women's health is also an area of study that has been gaining significance recently in the arena of social sciences, particularly reproductive health. The third goal of SDGs is on Good Health and Well-being for all specifically, goal 3.7 addresses reproductive health and universal access to its servicesis the aim. Health, reproductive health, and women's reproductive health all have a link withthe development of the individual, immediate society, and the greater community. A proper understanding of healthy living can promote an empowered society. The idea of healthy living is not the same for the male and female. The development and growth of girls are different from boys' both biologically, physiologically, and even socially and culturally.

When the international decade of women was declared in 1975 – 1985 the primary concern taken into consideration with regard to women's health was reproductive health. Though women's health involves so many aspects the reproductive role played by the women was highlighted and projected often. However, the programmes and policies for uplifting the status of women have been framed every now and then from the mid-1970s onwards but then the process is gradual. The gendered roles and responsibilities of the women are structured bythe society and it is embedded in the society as a patriarchal system. On the other hand, the rights of women in several aspects are yet to be addressed. Women's rights to health and reproduction are specific kinds of rights that have a direct and immediate impact on health (Nancy E Moss 2002: 653). The present article discusses the relationship between aspects of women's reproductive health, their rights, and autonomy, and how the embeddedness of reproductive health can support their empowerment in the backdrop of SDGs.

Sustainable Development Goals and Women's Reproductive Health

The third goal of the SDGs is to ensure healthy lives and promote well-being for all at all ages. Maternal mortality, child's health, and mortality are addressed in the subitems of the goal. Epidemics, non-communicable diseases, substance abuse, and accidents are also set asgoals to be taken care of under the umbrella of healthy living and well-being. By 2030, goal 3.7 aims to guarantee that everyone has access to family planning, information, and education, as well as the inclusion of reproductive health in national plans and programmes. One of the most important aspects of human development and general health is reproductive health. It is crucial because in the span of human development, its reflection will be there in childhood but very important during adolescence and adulthood. It establishes the foundation for health during these reproductive years for both women and men and has an impact on the health of the next generation. The health of the future generation has a direct as well as indirect relationship with the health of the mother, her diet, and her access to medical and health care. All these aspects play a significant role in the development of the baby's health. Although it is a universal concern irrespective of gender, women, especially those in their reproductive years, should pay particular care to their reproductive health.

The fifth goal of the SDGs is to achieve gender equality and empower all women and girls. Eliminating discrimination, violence, and harmful practices, recognizing women's work, and ensuring women's participation are some of the subitems dealt with by this goal. Goal 5.6 was developed in accordance with the decisions and approvals made in the Beijing Platform for Action and the Programme of Action of the International Conference on Population and Development (ICPD) and other review and follow-up conferences. It strive to guarantee that everyone has access to reproductive rights and to sexual and reproductive health. The fundamental framework for reproductive rights, which includes human rights, was provided by the ICPD Programme of Action. These reproductive rights include twelve key human rights that start from the right to life, liberty, security, health, deciding the number and spacing of children, consent to marriage, privacy, equality, non-discrimination, free from practices that harm women and girls, not to be subjected to torture, free from gender-based and sexual violence, access to sexual and reproductive health education and information to enjoy the benefits of scientific progress (Geetha 2017: 43-44).

Embedding Reproductive Health for Women Empowerment

Reproductive rights, Reproductive autonomy, reproductive preference, reproductive freedom, reproductive decisions, and reproductive empowerment are the concepts gaining significance in the domain within the overarching construct of "women's empowerment," which is defined as the expansion of women's ability to make strategic life choices where thisability was previously denied them (Kabeer 2001). All these concepts are similar and overlapping in their definitions. In simple term, reproductive right is about women having theability to make choices or to decide and control matters associated with their reproductive health starting from menarche – mensuration, fertility - contraceptive use, pregnancy, and childbearing – through perimenopause till menopause.

Women's reproductive behaviour is a normal biological phenomenon but patriarchal discourses have used this process socially to define women and their standing within the social hierarchy (Nisha Nelson and Arunima 2019:111). These cultural inscriptions mark thefemale body as a site of reproduction, not only for the material continuity of the human race but also for the more intangible proliferation of societal norms and values (Lee 1994: 343) Although women's bodies have been the object of derogation and admiration,women themselves have not had the power to control how their bodies might look, act, and feel (Lee: 360). A woman's ability to achieve her reproductive intentions is influenced by the relationship she has with her sexual partner and by the culture and context in which she lives (Upadhyay et al. 2014). These factors will have a role in shaping their choices in their reproductive behaviour.

More recently, there has been a shifting focus away from rights in both realms (women's economic empowerment and reproductive empowerment) particularly as it surfaces in the development discourse and public platforms surrounding aid and development assistance (Klasen and Lamanna 2009; Teignier and Cuberes 2014). Prominent initiatives embracing women's economic empowerment also disproportionately emphasize their instrumental value in terms of growth and poverty reduction. The recent UN High-Level Panel on Women's Economic Empowerment (WEE), emerging from a body that holds the obligation to frame our collective human rights and host the human rights architecture, under-emphasizes the critical role of economic, social, and cultural rights as a foundation for WEE (UN 2017).

Without guaranteeing women's reproductive health and, by extension, their rights, emancipation is not complete. Women cannot exercise any other rights or be regarded asempowered unless they have control over their bodies. Without taking into account the necessity of women making decisions in every area, including those involving their education, careers, marriages, and childbearing, the concept of women's rights and their fight for equal status in society is incomplete. They must be assured the right to decide their life inall walks of life including reproductive health. Women suffer health issues generally becauseof their ability to reproduce. The social and cultural attitude has always impaired women's ability to make decisions and the right to protect their self-worth. The recognition of the reproductive rights of women by legal framework would be an essential milestone for women to achieve their other human rights and have holistic empowerment (Sushma Sharma 2015). In international platforms like the Vienna Conference on Human Rights (1993) and the Cairo International Conference of Population and Development (1994) the importance of reproductive rights and sexual and reproductive health, and the importance of broader investments in women's health and education are recognized. The importance of women as key agents in the process of reproduction was emphasized and recognized thus establishing control over their bodies. These conferences helped in merging issues related to family planning – controlling fertility, protection of women's reproductive rights as well as women's improvement in their social and economic status (Gammage et al. 2020).

Some researchers (Joshi and Schultz 2013, Babiarz et al. 2017) have associated the relationship between reproductive choices based on employment and education and its influence on fertility behaviour. Economy and education are the first and the fourth goals of Sustainable development. Joshi and Schultz associated higher fertility with shorter spacing between births and larger family size, both of which have adverse effects on children's nutritional status, development, and survival chances. Further, it concluded that higher maternal age at first birth, fewer children, and longer birth intervals each result from women'sability to control the timing and number of births, and each has been linked to improved maternal health, higher body mass index for children, increased educational attainment, higher labour force participation rates, and increased lifetime earnings. The correlation between the choice and the behaviour is associated with education and employment and has an impact on the overall decline of fertility behaviour, higher use of contraception, betterreproductive hygiene, etc.

Reproductive health when enhanced not only leads to the empowerment of women but also the economic and educational status of women improves and has an impact on the realization of the sustainable development goals.

Anju Malhotra and others (2002) in their work on Measuring Women's empowerment as a Variable in International Development stated that Negotiating abilities are also one ofthe qualities of empowerment where the women can have the choices of conveying their wants and needs, the educational status, their family background, social status found to be having a direct relationship with the reproductive health status and choices. The qualities of empowerment that women possess have a direct as well as indirect link with the control overtheir health, particularly reproductive health.

Conclusion

Reproductive health is an area that is initially dealt with by the medical practitioners and the biologists. Later the role of social scientists was recognised and the gender and women'sstudies viewed it more critically as well as analytically. Women's development which was onthe periphery for a longer period gained importance only in the mid-seventies when the needfor inclusive development was initiated. The mainstreaming of women in the development started in the last quarter of the century, still, the process of empowering women is not holistic and the dynamics is piecemeal. The Millennium Development Goal however startedwith a lesser number of goals and was the first initiative in the global arena for a collective change. The Sustainable Development Goals, it was made more systematic and comprehensive. In SDGs, women's health in general, and reproductive health, in particular, was given importance and several studies and research were carried out, and the conceptual explanations given suggested that when women have better health and awareness about health their possibility of empowerment is better and there is the relationship between women socio-economic, educational and employment status and the women's reproductive health. The relationships that prevail are tapped in the proper way the process of empowering womencan be smoother and easier and in an effective manner. Better the health consciousness the women have regarding their reproductive health they can be more informed and empowered.

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PERCEPTION OF UNMARRIED YOUTH ON GENDER ROLES IN MARRIAGE

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Abstract

Gender roles within the institution of marriage have been a subject of persistent interest and debate, reflecting the broader evolution of societal norms and expectations. These roles generally delineated distinct responsibilities, privileges, and behaviors for husbands and wives within the confines of matrimony. However, the concept of gender roles in marriage has undergone profound transformations in recent decades, challenging traditional paradigms and leading to a new era of marital dynamics. This paper examines marriage-related gender roles from the perception of unmarried postgraduate students studying at Madurai Kamaraj University. For this purpose, 100 students were selected and their perception of gender roles and marital relationships were assessed using of structured questionnaire. In this study 49 students were male, and 51 were female students from various disciplines, from different locality and community. The paper concluded that traditional gender roles are changing with the changes happening in society like modernization, urbanization, globalization, etc. More specifically the educational and employment status of women have a greater influence on this. These processes have created space for women's education and employment which have an impact on traditional gender roles related to marriage. Age at marriage, selection of life partner, and preferences in marital selection are also the aspects where youths have varied ideas.

Keywords: Marriage, Gender, Gender roles, education, employment, marital relationship.

Perception of Unmarried Youth on Gender Roles in Marriage

The institution of marriage has long been a cornerstone of human society, shaping the dynamics of relationships, families, and societies at large. Throughout history, gender roles within marriage have played a significant role in defining the expectations, responsibilities, and power dynamics between spouses. However, as societal norms and values evolve, the perceptions of unmarried youth on gender roles in marriage have increased attention. In recent decades, there has been a noticeable shift in societal attitudes towards traditional gender roles. This shift has been driven by various factors, including increased education and employment opportunities for women, and changing cultural and social norms. Consequently, the roles and expectations associated with marriage have become more diverse and open to reinterpretation. Understanding the perceptions of unmarried youth regarding gender roles in marriage is crucial for several reasons. First, it sheds light on how the upcoming generation envisions their future relationships and families, potentially impacting the structure of society in the years to come. Second, it can provide insights into the ongoing transformation of gender norms and how they influence the choices and expectations of individuals as they contemplate marriage.

Gender Roles in Marriage

Marriage and gender roles have long been intertwined concepts in many societies, shaping the dynamics and expectations within marital relationships. Gender roles refer to the societal expectations, norms, and behaviors associated with being male or female. These roles dictate how individuals are expected to behave, their responsibilities, and the roles they should play within a marriage or family unit. While these roles have evolved

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over time, they continue to influence marriage dynamics to varying degrees across different cultures and societies. Many societies upheld traditional gender roles in which men were typically seen as employed persons and women as homemakers and caregivers. Men were expected to provide financially and protect the family, while women were responsible for nurturing and maintaining the home and raising children. These roles often reflected power imbalances within marriages. In the contemporary, there has been a significant shift away from rigid, traditional gender roles. This change has been driven by factors such as increased gender equality, women's participation in the workforce, and evolving societal values. Many couples now seek more egalitarian partnerships where responsibilities are shared more equally.

Methods

The present study is a micro-level study conducted to understand the views of the unmarried students studying at MKU. The study is presented descriptively and simple percentage tables and cross tables are used taking into consideration gender as a variable.

The primary data were collected from Madurai Kamaraj University Postgraduate unmarried 100 students and their perception towards gender roles and marital relationships were assessed using of structured questionnaire. In this study 49 students were male, and 51 were female students from various disciplines, from different locality and community. The collected primary data are analyzed by using SPSS.

Results

This table shows the socio-demographic characteristics of the respondents. It provides an understanding of diverse factors like age, sex, education, rural-urban contexts, community, and religion. All these factors exert great influence and impact on the lives of individuals in various ways.

Table: 1. Socioeconomic Profile of the Respondent

	Frequency	**Percentage**
	Gender	
Male	49	49
Female	51	51
Total	**100**	**100**
Age		
20	35	35
21	26	26
22	22	22
23	12	12
24	3	3
25	1	1
26	1	1
Total	**100**	**100**
Community		
SC	16	16
BC	59	59
MBC	23	23
FC	2	2
Total	**100**	**100**
Religion		
Hindu	84	84
Muslim	5	5
Christian	11	11
Total	**100**	**100**
Education		
MA	45	45
M.Sc.	55	55

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Total	**100**	**100**
Home town		
Rural	48	48
Urban	52	52
Total	**100**	**100**

The distinct socio-demographic profiles of the respondents facilitated a clear picture of their respective family backgrounds. Age and sex are considered as the significant and the ascribed demographic profile. These two variables directly influence an individual in all the spheres of her/his life. The Table reveals that the majority (35%, and 26%) of the respondents were in the age group of 20 and 21 years. Since the data were collected from P.G. students, the respondents commonly fell in the age group between 20 and 23. Of the total of 100 respondents, 55% in the study had opted for the Science stream. This shows that irrespective of their sex, the students had opted for Science courses. The Hindus 84% were the majority followed by the Christians 11%, and the Muslim population constituted only 5%. The highest number of the respondents, 54% belonged to the backward community and their representation was significantly high in the University. The students from MBC/DNC and SC/ST were in the next position having 23% and 16% respectively. Only 2% of students were from the Forward Community. The respondents were classified based on the rural-urban divide i.e. the area from where they hailed. 48% of the respondents were from rural areas and 52% were from urban areas.

To assess the views of the youth related to gender roles were enquired about their perception regarding the already existing gender roles related to marriage was questioned and their agreement and disagreement with the statement was analysed. The traditional gender roles and newly formed gender roles were also included. The result for the query is as follows.

Table: 2.Gender roles in marriage

		Gender		
Roles and responsibilities		**Male**	**Female**	**Total**
Job is a prerequisite for a man to get married	Agree	33 (33%)	43 (43%)	76 (76%)
	Disagree	15 (15%)	8 (8%)	23 (23%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**
Women should know cooking and have proficiency in household work before marriage	Agree	13 (13%)	12 (12%)	25 (25%)
	Disagree	36 (36%)	39 (39%)	75 (75%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**
Husband has to take care of their in-laws	Agree	37 (37%)	48 (48%)	85 (85%)
	Disagree	12 (12%)	3 (3%)	15 (15%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**
Taking care of the husband's parents is the wife's responsibility	Agree	38 (38%)	41 (41%)	79 (79%)
	Disagree	11 (11%)	10 (10%)	21 (21%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**

A job is a prerequisite for a man to get married reflects a social attitude or belief that is prevalent in many societies. 76% agree with this statement while 23 % disagree suggesting that there is some diversity in perspectives on this issue.

Women should know cooking and have proficiency in household work before marriage the results provided show that 25% agree and 75% disagree this indicates that it is important for women to possess cooking and household skills before getting married.

A husband should take care of their in-laws, 85% agreed with this statement while 15% disagreed. This suggests that many youth believe in the importance of supporting and caring for one's spouse's parents. It shows that 48% of females agree with the idea that husbands should take care of their in-laws compared to males (37%).

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79% agreed and 21% disagreed that taking care of the husband's parents is the wife's responsibility. This suggests that many people still adhere to women being often seen as responsible for caregiving and maintaining familial ties. The results reflect the enduring the women are expected to take on caregiving roles within the family. This includes caring for not only their parents but also their husband's parents.

The following table represents the views of the youth related to Women's Education and Employment and interconnectedness with marriage gender roles they were enquired about their perception. Regarding the question, their agreement and disagreement with the statement were analysed.

Table: 3. Women's Education and Employment and interconnectedness with marriage gender roles

		Gender		
Educated and Employed women		**Male**	**Female**	**Total**
	Agree	37 (37%)	42 (42%)	79 (79%)
Preferred today for marriage	Disagree	12 (12%)	9 (9%)	21 (21%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**
Their roles and responsibilities are still unchanged	Agree	39 (39%)	35 (35%)	74 (74%)
	Disagree	10 (10%)	16 (16%)	26 (26%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**
Husband sharing household responsibilities	Agree	2 (2%)	6 (6%)	8 (8%)
	Disagree	47 (47%)	45 (45%)	92 (92%)
	Total	**49 (49%)**	**51 (51%)**	**100 (100%)**

Educated and employed women are preferred today for marriage, 79% agreed and 21% disagreed. Marrying educated and employed women though preferred, their roles and responsibilities are still unchanged, 74 % agreed, and 26% disagreed with this statement.

Women's responsibilities in the family and household are to be shared by the husband when the wife is employed and educated, 8% of respondents agreed 92% disagreed with this statement. The data suggests that 2% of males and 6% of females agree that the husband should share women's responsibilities in the family and household when the wife is employed and educated. On the other hand, a majority of males (47%) and females (45%) disagree with this statement.

Discussion

Cultural and societal influences play a significant role in shaping gender roles in marriage (John Gray, 1992). Table: 2 show that the man has to secure a decent job before getting into marriage. As per the results, a decent job indicates strong support for the idea that economic stability is a crucial factor in marriage. The majority of those who agreed with this statement likely believe that having a stable job is essential to provide for the financial well-being of a family. Economic stability can ensure that the couple can meet their basic needs, plan for the future, and handle unforeseen financial challenges. A stable job can provide a sense of security, allowing couples to focus on building a stronger emotional connection without the burden of financial worries. This high agreement rate also raises questions about traditional gender roles and societal expectations. Some may argue that this perspective reinforces the notion that men should be the primary breadwinners in a family. While societal roles have evolved, these traditional ideas about gender roles can still influence people's beliefs about marriage.

Women should know cooking and have proficiency in household work before marriage, the high disagreement rate with the statement suggests a shift towards more progressive and egalitarian attitudes regarding gender roles and domestic responsibilities, particularly among college-going adults. The notion that women must possess these skills before marriage is seen as outdated and inconsistent with the evolving dynamics of modern relationships. It reflects a broader trend towards more equitable partnerships where both partners contribute to and share responsibilities in the household. Younger generations believe that skills related to cooking and household work should not be tied to one's gender.

Husband has to take care of their in-laws, the results reflect traditional gender roles and expectations are still there, where husbands are assigned the responsibility of providing for their families, which includes not only their immediate family but also their in-laws. The agreement with this statement signifies the importance of

maintaining family cohesion. Reflecting the influence of the older generation's values and expectations on the younger adults surveyed.

Education has been a key driver in expanding women's employment opportunities. Education equips women with the skills and knowledge needed to participate in the workforce. According to the World Bank, investing in girls' education can have a positive impact on women's labor force participation and income potential (World Bank, "World Development Report 2012: Gender Equality and Development"). Table 3, shows that Educated and Employed women are preferred today for marriage, this indicates a significant shift in societal attitudes regarding the importance of education and employment for women in the context of marriage. It reflects the recognition of women's education and employment as valuable attributes that contribute to more equitable, balanced, and harmonious partnerships. This evolving perspective aligns with the principles of gender equality and may continue to influence the dynamics of marriages in the future.

Women's responsibilities in the family and household are to be shared by the husband when the wife is employed and educated, the strong disagreement with this statement may indicate that traditional gender roles, where women are primarily responsible for household and family duties, are still deeply ingrained in the culture of the surveyed group. This highlights a gap between societal expectations and the reality of women's education and employment.

The reluctance to share household responsibilities with an educated and employed wife may be linked to patriarchal beliefs and the perception that the husband's role as a provider is separate from household duties. In societies with deeply entrenched gender roles, there can be resistance to change, even among younger generations. Despite the educational and employment status of women, economic and social realities might still prioritize traditional gender roles.

Conclusion

Youths are a significant section of the population who have the ability to decide the future of the nation. Marriage is a primary institution into which youngsters are supposed to enter after their education and settle with employment. Youngsters' view on societal change is to be assessed for a better understanding of the transition. This study is an attempt to analyse the perception of unmarried youths regarding gender roles in marriage. The study reveals a complex interplay between tradition and modernity. Once marriage was an institution that was primarily decided by the family, particularly parents, and the rules of marriages specifically, endogamy were strictly followed. These views are gradually changing and youngsters feel that they have a significant role in deciding their counterparts this is mainly because of the transformation that is happening like industrialization, urbanization, globalization, etc.

The traditional gender roles related to marriage are in an oscillation where some still have relevance whereas some are waning. The gender roles related to education and employment are changing drastically where the gender division of labour of males being a breadwinner is shared by females and accepted by the larger society too. While economic stability remains crucial for marriage, there's a notable shift towards more egalitarian views, particularly regarding women's roles. Education and employment are seen as desirable attributes for women in marriage, yet traditional gender roles in household responsibilities persist. Domestic household chores are considered female-oriented in the familial setup still continue with some expectations from spouses to support in terms of household work as well as familial duties and responsibilities. The hold for performing the gender roles is gradually changing with the transition happening in the society yet the perception of the youth is also having a lean on the traditional roles.

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THE STUDY OF INTERSTATE MIGRATION IN INDIA: AN OVERVIEW

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Abstract

Migration has been a historical process occurring for a variety of reasons. Numerous studies have shown the benefits of migration across countries and states. But in recent times, especially during COVID-19, the vulnerable situation of inter-state migrants in India has come to light and raised the question of whether there is a need for migration to such distant places. This study sought to estimate migration in states and the reasons for migration. In view of the above, this study has tried to explain the interstate migration across the states through various push factors. As the result of the study, it has been determined that male interstate migration is primarily driven by work or employment and female interstate migration is primarily driven by marriage.

Keywords: Interstate migrations, percentage, pull factor, percentage, and graph

Introduction

In the history of human civilization, migration has been a mechanism for reducing regional disparities. Migration including refugee flows, asylum seekers, internal displacement and development induced displacement has increased considerably in volume and political significance since the end of the cold war. There are various pull and push factors affecting the migration across the world. Most of the theories have shown the importance of pull factors of migration but in case of India it has been seen that the push factor is more significant. People are still migrating for survival in India and this was witnessed clearly in recent years affected by pandemic. Recent events like COVID-19 induced lockdown led to raise certain question on the issue of migration majorly focussed on consequences. But these recent events cannot solely determine the overall impact of migration. Various studies have shown the benefits of migration for both host and home country and increasing income for migrant population. The history of migration is the history of people's struggle to survive and to prosper, to escape insecurity and poverty, and to move in response to opportunity. The economist J.K. Galbraith (1979) describes migration as "the oldest action against poverty". Migration happens more due to regional disparity in development. People move from backward underdevelopment regions to developed and prosperous areas in order to improve in their living conditions. This is found to be true both in international as well as in internal migration. In the developing countries in general and India in particular the inter-state migration should be viewed in the above context of regional disparity and inequality in development. Soumi Mukherjee and Kailash C. Das showed that even at that time the major reason for migration in India is job/employment opportunities. The regional variations in the opportunities were the driving force for migration between the states.

Review of Literatures

The studies on migration at micro and macro area level are numerous. A brief review of some of these studies is attempted. Bose (1965) tried to find out the explanations for continually swelling stream of rural - urban migration in India whether the cause is push of rural misery or pull of urban living. Saxena (1966) attempted to find out the causes of migration in western Uttara Pradesh, on the basis of four sample villages situated in Etowah and other two in Agra district. It was hypothesized that lack of employment opportunities due to the small size of landholding, large number of landless people, seasonality of agriculture, poor cash income of big

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farmers and rapid increase of population result in the migration of number of villagers. The rural 'push' one was another factor that added to their negative situation. Saxena (1971) dealt with volume and flow of inter-state movements in India on the basis of 1961 data. He discussed inter-state flows firstly and other concerns were on analysis of outflow; a synoptic view of major streams of inter-state migration; a brief discussion of interstate stream by rural-urban migration; and proposition of a model which permit the measurement of force of migration. Kumar and Sidhu (2005) investigated the push and pull factors of interstate migration of workers by collecting primary data from 200 migrant workers in the brick kiln industry of Punjab. Factor analysis is applied to analyse the perceptions of migrant workers on the statement regarding the determining factors of migration. The study observed that better employment opportunities in Punjab state are the key factor which dragged the workers to the state and the lack of sufficient job opportunities in the home state is the chief factor which pushed workers from their state. The development of industries, availability of higher wages and employment, and better living conditions in Punjab are other pull factors and the lack of development, social tensions and inadequate agricultural land, etc. in the home state are the major push factors behind migration to Punjab. Sethi etal (2010) conducted a socio economic study on the migrant workers in Punjab by collecting primary data from 100 migrant workers from 10 occupations in the Patiala district of Punjab. Their study observed that the migrant workers in the districts are mostly from the rural areas of Bihar and Uttar Pradesh. They left their state primarily due to the poverty and unemployment in their home state and chose urban Punjab primarily due to the better wage and the fascination with the city life. Malhotra (2015) attempted to find out the major push and pull factors behind the large scale migration of workers to the textile and brick kiln industries in Punjab from other states. He identified that among several reasons, better employment and living conditions in Punjab and the satisfaction of self-desires are the major attracting factors and the lack of development, social pressures and inadequate land holdings in the origin states as the major drive factors.

Methodology

The study is based 2011 census data for migration within state and across states in India. The migration data is estimated using current and last place of residence. The last place of residence for migration data has its own limitations. The data is collected from the census of India 2011 and NSSO.

Objectives

- To analysis the causes of interstate migration in India.

Hypothesis

$H_{0:}$ There is a work or employment motive behind the most vital determinant of male migration.

$H_{1:}$ There is no work or employment motive behind the male migration.

Data Analysis and Interpretation

The following tables are explained the interstate migration and reasons of migration.

Table 1.Interstate Migration

	Persons	**Male**	**Female**
Interstate Migration	**26069340 (12%)**	**12361366 (15%)**	**13707974 (11%)**

Source: Census of India, 2011.

According to 2011 census, about 21 crore persons migrated in the preceding decade within India. The table 1 shows that the share of inter-state migration was about 12%. The males are major migrant population in inter-state migration.

Table 2.Reasons for Interstate Migration

Reasons	**Persons (%)**	**Males (%)**	**Females (%)**

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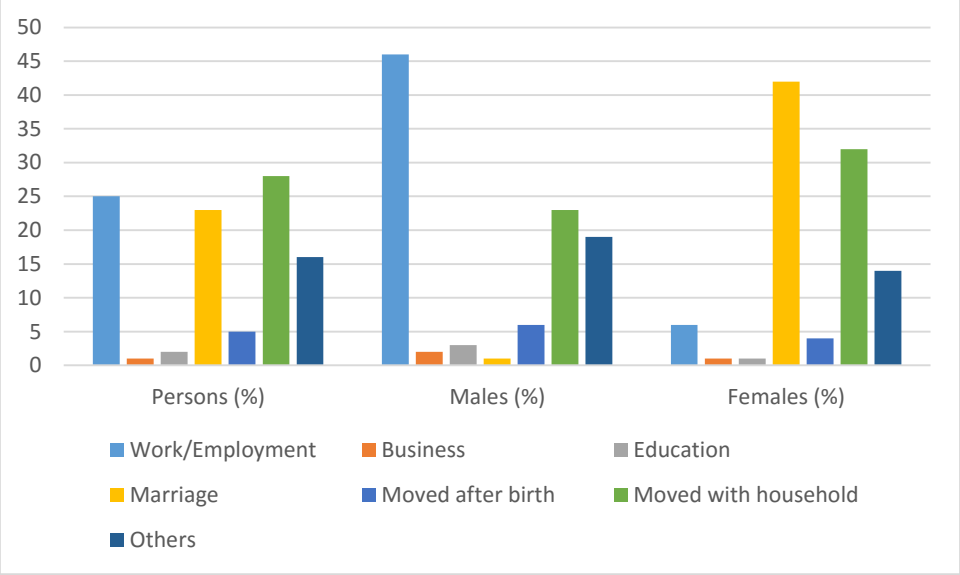
Work/Employment	**25**	**46**	**6**
Business	**1**	**2**	**1**
Education	**2**	**3**	**1**
Marriage	**23**	**1**	**42**
Moved after birth	**5**	**6**	**4**
Moved with household	**28**	**23**	**32**
Others	**16**	**19**	**14**

Source: Census of India, 2011.

Table 2 explains inter-state migration for the work/employment is one of the biggest factor with 25% share. The 46% of inter-state male migrants have stated work/employment as the reason for migration.



Graph 1.Reasons of Interstate Migration

Graph 1 displays the reasons of interstate migration in India. Among all the reasons, work /employment is the main reason for interstate migration. Particularly, majority of male migration is for work/employment and majority of female migration is for marriage. The hypothesis of the study is satisfied.

Conclusion

This study has tried to explain the various push factors which influences the inter-state migration in India. The interstate migration to the state has been increasing over the years. It shows a shift in the sources of in-migration recently. In the earlier period, they were mostly from neighbouring states like Tamil Nadu, Karnataka and Andhra Pradesh. But recently, the majority of them are from far off states like West Bengal, Orissa, Bihar, Assam and Jharkhand etc. It has observed several reasons behind the migration of these workers to the district. This study can be concluded from the above discussion that the reasons of interstate migration are concerned work/employment among males and marriage among female migration in the country. Further, the hypothesis of

the study is satisfied and there is a work/employment motive behind the most vital determinant of male migration. In nut shell, this labour force acts as the backbone of the economy of the district and the state. Therefore this is important for authorities to frame proactive policies and also technology related schemes which can be helped for migrants.

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A HISTORICAL ANALYSIS OF THE EVOLUTION AND PROGRESS OF WOMEN'S EMPOWERMENT IN TRAVANCORE

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Abstract

In India, women comprise approximately half of the population; however, they do not enjoy equal freedom and status in many social development indicators as men in the society. No society can be developed without empowering the women folk economically and socially. The planning commission initiated various programmes and different approaches to address the gender obstacle in India. However, unlike any other state, Kerala is known as a model of development in terms of literacy, health, and human development index. Kerala's economy is growing more rapidly than the rest of India and women are significantly more educated than males. Kerala defied national trends and offered a more accessible and inclusive model of development for women. Contrary, the state shows the lowest female work participation and the highest unemployment rates, especially among educated people. Many women leaders have contributed to the national development with many challenges and they are isolated from the social and cultural realm of the society. The scenario was not even different in the pre-modern Kerala. In this context, this paper analyses the historical context of women's empowerment in the Travancore princely state. It investigates major social evil practices and socio economic situations, highlighting the effects of missionaries and the governing dynasty's policies. It also focuses on the position of women in Travancore from the early 18th century to the present.

Keywords:Travancore,Sexuality,BreastTax,Sambandham,Smarthavicharam,Pulapedi,Mannanpedi,Devadasi, Antharjanam,Marumakkathayam.etc.

Introduction

Men and women have different biological and physical characteristics. Some of the disparities in qualities are also impacted by society on a social and cultural level. In society, they are expected to behave differently. In general, society has created certain conventions regarding what women should do and how they should act; specifically, women are expected to care for the home, cook, and raise the children, whilst men are expected to work hard outside the home.

During the Rig Vedic period, believed that the position of wife and women were honoured and acknowledged, especially in the performance of religious ceremonies. The education of young girls was considered an important qualification for marriage. The average lifespan of women in the Later Vedic culture was significantly lower than in the Rig Vedic era. Women were unable to obtain higher positions themselves throughout the Later Vedic period. Attempts by women to join in politics and participate in religious gatherings were prohibited. Additionally, the wedding rules discriminated the bride. Women were fully engaging in family life and lacked basic equality rights also and received terrible treatment and little privileges.

Indian women's social mobility was hampered by the presence of Muslims in India. They were not permitted to engage in religious activities or attend public gatherings. Female infanticide, Sati, child marriage, the Purdah system, or zenana (women's seclusion), Jauhar, and child marriage were among the many social issues brought. Child marriage was highly illegal at the time. Girls were forced to marry before puberty. Women were exploited in some ways.

Western education was widely available to Indians throughout the colonial era. These intelligent people underlined the equality of women and men. The caste system remained questioned. Male reformers, who set restrictions on women's freedom and advancement, were the main forces behind the bulk of reform efforts. These reformers only addressed extreme harshness or overt violence in practices. They seldom ever questioned

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the familial institutions that upheld inequality, such as the caste system, the sanctity of marriage and the family, and the division of labour based on sex. Major steps were taken by the British government to change India's caste-based social structure.

While tracing the history of Kerala or Travancore, it was a part and parcel of ancient Tamilakam. The status of women in Travancore has been subjected to many changes over the past centuries. In fact, the condition of Travancore, the southernmost native state of British India, was more than pathetic. It was a land of superstitions, untouchability, unseeability, and unapproachability. Pragmatism and atheism were given the least importance at that time. It was a caste-ridden society with Brahmanical dominance. Naturally, the condition of people belonging to the backward castes was highly deplorable. Kerala, also known as God's own Country, is India's 13th largest economy. Kerala has had a unique development story and the revolution.

Status of Women in Pre-Modern Kerala

Sangam literature gave substantial details regarding the status of women at the time. Women were granted a lot of freedom and were revered in comparison to everyone else. Child marriage was not common during the Sangam period. The purdah system and dowry were unknown. During this time, women worked in a variety of occupations. At the same time, Sangam society was patriarchal, with males in positions of power. Despite their wish for a son, they did not consider the birth of a daughter to be a sin. There were also references to Sati, notably among the nobility. Female virginity or morality was likewise highly regarded.

Status of Women in Travancore

Women have historically been the most downtrodden group in practically every society. Travancore was one of the Princely states of India and its traditional civilization was likewise similar to other societies. They used every method at their disposal to subjugate women. They were forbidden access to all public spaces. Women began to be seen as second-class citizens without access to basic rights.

Social Evils and Practices in Travancore

Child marriage was common among South Travancore's Brahmins, Vellalas, and Chettis. Early marriage frequently affected the young mother's health. Early births led to the mother's early death, and infant girls wedded to elderly men were thrust into life-long widowhood. The Brahmins gave their daughters in marriage at the age of eight or nine years, for if they pass their tenth year unmarried, they lose caste and are not allowed to marry. It was one of the most prominent factors which acted as a barrier to the education of girls in Travancore.

In Travancore, the practice of sati, or the death of a widow on the funeral pyre of her husband. However, widow remarriage was not permitted. More pitiful than Sati devotees' conditions were those of widows. They were compelled to live their entire lives in their homes, unhappy. They were forbidden from participating in religious ceremonies and social events, donning decorations and wearing colorful clothing. They had to shave their heads and trim their hair. They are said to be a negative omen. The widow's life was one of the toughest, especially among the higher caste.

Caste was an important factor in deciding the right to wear in Travancore. Certain types of dress and decorations were prohibited in some classes. Because lower caste women and slaves were not permitted to wear cloth above the waist and below the knee, most ladies wore their bodies naked from the waist. Only Brahmins and Nairs are permitted to cover their upper bodies. Females from all groups, even Nairs, were compelled to reveal their chests in front of a respectable or higher position man. There were also certain taxes on women alone. One of the most notorious taxes was the Mulakkaram or breast tax which was collected from women just because they had breasts.

Another significant societal illness that affected Travancore's upper castes, mainly Brahmins, was Smarthavicharam. Actually, it's to expel the filthy Nambuthiri woman from her caste and family on the pretext of adultery. If any of her family members or anyone accused her of having an unlawful relationship with another man, she had to face trials. If adultery is proven, she will be excommunicated from her community and thereby become a slave.

Mannappedi, Parappedi, and *Pulappedi* were the unreasonable customs prevalent among the higher castes. On certain days, Mannans, Parayas, Pulayas, and other lower castes can make contact with upper caste ladies by touching, throwing stones, or using sticks. The direct or remote contact might even

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pollute upper-caste women, making them outcasts. The man who contacted her has the right to claim her. These rituals might be viewed as higher caste techniques to repress females within their own caste.

Devadasi system was yet another example of abuse.' Devadasi' is a word used to refer to a servant of God. It can alternatively be translated as the harlot of the Gods, the temple courtesan, the holy slave girl, the handmaiden of God, the temple girl, and the temple dancer. It was also called "religious prostitution". The advent of the Devadasi, which predominated in Hindu temples, further degraded the position of women in south Travancore.

The circumstances of the lowest castes were dreadful, and women were subjected to all of these caste-related ills. They, like their male counterparts, were not authorized to utilize public roads, wells, and so on. Even carrying pots on their hips was forbidden. At the same time, the upper classes utilized them for sexual exploitation. Expensive wedding ceremonies and puberty rites, notably Thalikett Kalyanam, Terandukuli, and Pulikudi, made their lives even more miserable. As a result, the caste system played an important part in the worsening of women's situation in Travancore.

The women of Travancore, known to the Brahmin community as Akathammas or Antherjanams, live somewhat alone in their homes. They were not permitted to enter or exit their home alone, let alone sit in the Pumukhams or doorway. They are required to carry an umbrella or marakkuda when they are outside. To keep the lower castes out of the way and to announce the arrival of Antharjanam, Nairs will be there. Nairs and other women from lower castes, in contrast, had more freedom of movement. In Travancore, the condition for Christian and Muslim women was not much better.

Role of Missionaries and Royal Dynasty

The Christian missionaries, notably the protestant missionaries, pioneered modern education in Travancore. Their educational system gave Travancore's women a new orientation. The goal of missionaries in establishing female schools was to elevate the social position of women and free them from the grips of caste discrimination, which was a major impediment to the spread of Christianity in Travancore. During the early nineteenth century, a Prussian missionary called Ringletaube was active in the Trivandrum and Nagercoil districts.

Female education was only available to the royal family and a few wealthy households during this time period, and its importance was unknown to the rest of the population. Rev Mead, who arrived as a missionary, took the lead in establishing educational institutions throughout the state. He thought that the only viable weapon for transforming youngsters into self-respecting and adventurous persons was the correct sort of education. In 1820, he attempted to establish a Girl's School in Nagercoil. The school started with 14 girls and served to usher in a new age of school education for girls in Travancore.

A few changes were made by Maharani for the benefit of women. The Maharani gave female students the chance to study law in 1927. Sethu Lakshmi Bai started teaching lessons in mathematics, history, natural science, and languages at the Women's College in Trivandrum in 1927, raising it from second to first grade. She also obtained affiliation with the University of Madras. From the first half of the 19th century, women started to feel the effects of colonial modernity. The effects of colonial modernity were seen in the public realm at various eras and to varying degrees. One of the most important impacts was felt in the social realm, in the form of efforts at reforming customs and democratizing social relationships. The Christian missionaries took pioneering steps in promoting social reforms. They actively engaged in spreading the message of reform by imparting modern education to the untouchables. It resulted in the emergence of a new social order in Travancore, which was actually the outcome of the assimilation of traditional and colonial ideas. Actually, these factors paved the way for the formation of a civil society which watered the growth of women empowerment in Travancore.

Women Empowerment Movement

Shanar, also known as Nadars, was instrumental in raising social consciousness among Travancore residents. They had been fighting for the right to cover the top half of their women's bodies even before European missionaries arrived since they found this limitation intolerable and uncivilized. The missionaries supported the Nadars' protest. Nadars' replication of caste Hindu clothing style sparked envy among caste Hindus. The government issued an edict allowing low-caste women who converted to Christianity to wear jackets similar to those worn by Mappilas in 1814. However, the limitations on low-caste women persisted. This is generally used to distinguish caste Hindu women from low-caste women who appear in public. The upper castes made an attempt to insult the Shanar women in many places. The upper castes argued that wearing upper clothes was

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against the traditional custom that they were following. The agitation of the Shanars finally led to the Royal Proclamation on 26 July 1859 which removed all the restrictions regarding the use of upper cloth by the Shanar women.

During the early twentieth century, there were rising clashes between higher castes and Pulayas about public space, form of dress, and ornamentation use. There were various disrespectful statements made towards Dalits in Travancore. The most significant was that women had to wear a type of bead known as Kallayum Malayum. This specific Pulaya women's necklace was recognized as a symbol of enslavement. They even wore kunukku, an iron earring, as well as beads and bangles.

Kallumala Agitation was one of the multifaceted reforms introduced by Ayyankali. Ayyankali considered wearing of bead necklaces as a sign of slavery and he persuaded the Pulaya women to cast off these ornaments. He was personally involved in its implementation in South Travancore and Pulayas of South Travancore took his advice very seriously. His efforts became fruitful in 1914 Pulaya women stopped wearing Kallumala their traditional cheap necklaces of beads. Ayyankali exhorted all the Pulaya women to cut off their ornaments in a meeting held at Neyyattinkara. The symbolic act of cutting off the beads was followed and thus endorsed by the thousands of Pulaya women who were gathered there. This also paved the way for the confrontation between them and the Pulayas. The Upper castes set fire to the huts of the Pulayas. As a result of the violence, many were wounded. The Pulayas organized themselves and set fire to the houses of upper castes. In relation to this, they also demolished the huts of Pulayas at Mangad, Kilikollur, and Perinad. At the encouragement of Changanasseri, Pulaya women threw away their bead necklaces. At the end of these riots, they succeeded in getting permission to wear ornaments of their choice. This rebellion was known as Kallumala Agitation.

Present Scenario

Women's empowerment through income-generating activities is a new dogma in development discourse, representing a paradigm change from "women in development" to "gender and development," and then to "gender empowerment. “Education and health are two crucial drivers of women's economic engagement and, as a result, have a significant impact on their capacity to govern their surroundings and their lives. At the same time, education and health are two significant areas where gender disparity persists. , Kerala has been an exception to the general trend in terms of women's development. As per the 2010 Economic Review, Kerala’s female literacy is 92 percent while the corresponding figure at the national level is only 65 percent. The female life expectancy in Kerala as per the latest available secondary source is 76.3 years while the same for women at the national level is only 64.2 years. The total Thiruvananthapuram district population living in rural areas is 1,529,831 of which males and females are 724,864 and 804,967 respectively. In rural areas of Thiruvananthapuram district, the sex ratio is 1111 females per 1000 males. The sex ratio of Thiruvananthapuram city is 1054 per 1000 males. The child sex ratio of girls is 967 per 1000 boys. In the education section, the total literates in Thiruvananthapuram city are 645,863 of which 317,665 are males while 328,198 are females. The average literacy rate of Thiruvananthapuram city is 95.10 percent of which male and female literacy was 96.51 and 93.78 percent. According to these figures, women's empowerment was given top emphasis in Kerala, especially in the Thiruvananthapuram district. An important part of the empowerment movement was performed by Kudumbasree. It made space for economic development in the countryside. The MGNREG Act gives women financial independence.

Conclusion

Empowering women is critical to achieving the 2030 Sustainable Development Goals. SDG goal five focuses on gender equality and women's empowerment as necessary conditions for creating an equitable society and achieving sustainable development. SDG 2030 aims to achieve gender equality by addressing all root causes of women's rights violations in all spheres of life. In several developing and developed countries Empowering women is critical to achieving the 2030 Sustainable Development Goals. SDG goal five focuses on gender equality and women's empowerment as necessary conditions for creating an equitable society and achieving sustainable development. SDG 2030 aims to achieve gender equality by addressing all root causes of women's rights violations in all spheres of life. In several developing and developed countries.

Women's empowerment is crucial to meeting the 2030 Sustainable Development Goals. Goal 5 of the Sustainable Development Goals focuses on gender equality and women's empowerment as fundamental

prerequisites for developing an equitable society and attaining sustainable development. SDG 2030 seeks to achieve gender equality by addressing the underlying causes of human rights abuses in all aspects of life. Travancore women had a lot of freedom in the early days when Travancore was a part of ancient Tamilakam. According to the ancient Tamil anthologies, even though there was a patriarchal culture, women held valuable social rank. However, it began to decline about the 8th century as a result of the Aryanization process. As a result, several taboos entered into Travancore culture, most notably child marriage, sati, the devadasi system, the sambandham system, and Smarthavicharam. In general, women's virginity was given priority, and a form of counterfeit modesty governed the culture, particularly among the upper classes. The Women's Empowerment Movement served as the foundation for Kerala's gender progress. These Historical movements helped to strengthen and modify policies.

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FINTECH - HOW DO INCREASED CASH FLOW TECHNOLOGIES IMPACT THE FOLLOWING GENERATION?

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Abstract

In the recent years technology has grown remarkably in the financial industry. In the banking sector Fintech has emerged as a disruptive force which transformed the customers to manage their finances and access financial services. This research study will shed light on several critical factors by analysing consumers' awareness and adoption of fintech. The researchers also analyzed individuals' capabilities and potential benefits in fintech solutions'. The analysis revealed varying levels of awareness and confidence among participants concerning different FinTech domains.

Introduction

Fintech, or financial technology, applies technology to provide financial services to customers and companies. It includes many applications, including mobile payments, online banking, blockchain, and robo-advisors. Fintech has emerged as a disruptive force in the banking sector, transforming how customers manage their finances and access financial services.

Fintech's Rise in Recent Years

Technology has grown and entered the financial industry remarkably in recent years. Fintech firms are reshaping traditional banking services by offering innovative solutions that are frequently faster, cheaper, and more accessible than conventional financial services. Fintech has also achieved global adoption and awareness, with many people adopting technology to manage their finances worldwide.

Traditional financial systems were significantly affected by the rise of fintech. Fintech firms are steadily attacking established banks, causing a shift in the industry's dynamics. As a result, there has been more innovation, improved client experiences, and increased pressure on traditional banks to adapt to changing consumer demands.

Types of Fintech

Fintech is a broad term that encompasses various categories of financial technology applications. Three common types of fintech are:

- PayTech: Technology-driven payment systems and solutions, such as mobile wallets, payment gateways, and peer-to-peer payment apps. PayTech solutions have revolutionized how people make payments, making it faster, cheaper, and more convenient.
- InsurTech: Technological advancements in the insurance industry, such as online insurance platforms, digital underwriting, and claims processing. InsurTech has enabled insurance companies to streamline operations, reduce costs, and provide better customer experiences.
- WealthTech: Application of technology to wealth management and investment services, such as robo-advisors, online trading platforms, and digital wealth management tools. WealthTech has made investment and wealth management services more accessible to a broader range of people, particularly those previously underserved by traditional financial institutions.

Statement of the problem

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The rapid evolution of financial technology, commonly referred to as fintech, has revolutionized how individuals and businesses manage their finances. This final-year university project aims to delve into the awareness and adoption of fintech among modern consumers and businesses, focusing on three domains: PayTech, WealthTech, and InsurTech. The project seeks to address two primary questions: the level of awareness regarding these fintech innovations and the willingness of individuals to switch from traditional methods to more advanced technology within these specific domains.

Understanding the awareness and adoption of fintech in various domains is crucial to gauge how individuals embrace technological advancements in their financial practices. This project will investigate whether consumers know the benefits and functionalities of PayTech, WealthTech, and InsurTech solutions. Additionally, it will explore their willingness to transition from conventional methods to these innovative technological platforms.

To ensure a comprehensive analysis, this research will encompass a wide range of individuals across different age groups, employment statuses, levels of income, and other relevant demographic factors. By examining diverse demographics, the project will discern patterns and preferences among specific groups of people. The objective is to identify which population segments are more inclined toward technological advancements and who are less receptive to such changes.

This project will shed light on several critical factors by studying consumers' awareness and adoption of fintech. It will analyze individuals' awareness and knowledge about fintech solutions' capabilities and potential benefits. Furthermore, the project aims to understand the factors influencing consumers' decisions to adopt or resist technological advancements in PayTech, WealthTech, and InsurTech. These factors may include perceived security concerns, lack of familiarity, resistance to change, or preference for traditional methods.

The outcomes of this research will provide valuable insights to both the financial industry and fintech providers. Financial institutions can tailor their strategies to better educate and engage consumers by understanding the awareness and adoption gaps. On the other hand, Fintech providers can refine their products and services to meet different consumer segments' specific needs and preferences. Ultimately, this project aims to bridge the gap between fintech innovation and consumer adoption, contributing to advancing and successfully integrating technology within the finance industry.

The special recognition goes to India, which has witnessed significant growth and innovation in the fintech sector. The project will examine the Indian context and assess the awareness and adoption of fintech solutions among Indian consumers and businesses. India's efforts in promoting digital financial inclusion, such as the Jan Dhan Yojana and the Aadhaar biometric identification system, have accelerated fintech adoption in the country. By focusing on the Indian market, this project aims to provide insights specific to the Indian context and contribute to understanding fintech's impact on the Indian financial landscape.

By investigating the awareness and adoption of fintech in the PayTech, WealthTech, and InsurTech domains, this project strives to shed light on the barriers and opportunities in the market. The insights will help shape future strategies, policies, and initiatives to accelerate the transition toward a more technologically advanced financial ecosystem. Furthermore, the project's special recognition of India will provide valuable insights into the Indian fintech landscape, contributing to the ongoing growth and development of fintech in the country.

Need for the study

1. Rise of Fintech Usage: The study aims to explore the rise of fintech usage among people worldwide. Fintech has experienced significant growth in recent years, transforming the financial landscape. Understanding the factors driving this rise and the extent of its adoption is crucial for both researchers and industry stakeholders.
2. Awareness and Embrace of Financial Technology: The study assesses people's awareness and embrace of financial technology. By examining individuals' knowledge and understanding of fintech, the research will provide insights into the effectiveness of awareness campaigns and educational initiatives in promoting fintech adoption.
3. Consumer Perspectives: The study will focus on obtaining responses from consumers, including everyday users of online payment services, students, professionals, and others. This will provide a comprehensive view of how different consumer segments perceive and interact with fintech solutions, allowing for a deeper understanding of their preferences, needs, and challenges.

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4. Adoption in Business Sectors: The research will also investigate how small and large businesses have adopted fintech solutions. By examining the integration of fintech in various business sectors, the study will shed light on the impact of technology on operational efficiency, customer experience, and overall business performance.
5. Domains of Fintech: The study will cover three domains of fintech: PayTech, InsurTech, and WealthTech. The research aims to analyze how individuals and businesses have embraced fintech innovations in payment systems, insurance services, and wealth management by focusing on these areas.
6. Assessment of Public Reception: The study is designed to assess how the general public has received and adopted the latest advances in financial technology. By evaluating the level of adoption and identifying potential barriers or challenges, the research will contribute to the ongoing development and improvement of fintech solutions.
7. Implications and Reception in India: The project's focus on understanding the implications and reception of fintech in India recognizes the country's significant growth in the fintech sector. By exploring the Indian context, the study aims to provide insights specific to the Indian market, contributing to understanding fintech's impact on the Indian financial landscape.
8. Curiosity and Motivation: The group's motivation to undertake this project stems from their curiosity about the rise of fintech in India and the desire to understand its implications and reception by people from diverse backgrounds. This genuine interest will drive the researchers to conduct a thorough investigation and generate valuable insights.

In conclusion, the need for this study arises from the rapid rise of fintech usage globally and the importance of understanding people's awareness and embrace of financial technology. By focusing on consumer perspectives, business sectors, specific fintech domains, and the Indian context, the study aims to provide comprehensive insights into fintech adoption and its implications. This research will contribute to the ongoing development and improvement of fintech solutions, facilitating a more informed decision-making process for industry stakeholders and promoting the effective integration of technology in the financial landscape.

Review of Literature

Johnathan Smith (April 2023) This research paper investigates the transformative influence of artificial intelligence (AI) on the field of financial technology (fintech). As AI continues to gain momentum, it has become an integral component in various aspects of the financial industry, shaping the landscape of financial services, decision-making processes, and customer experiences. Drawing upon an extensive review of existing literature and empirical data, this study presents a comparative analysis of the applications and implications of AI in fintech. The research highlights the disruptive potential of AI technologies such as machine learning, natural language processing, and robotic process automation in enhancing operational efficiency, risk management, fraud detection, and personalized customer services within the financial sector. Moreover, it examines the challenges and ethical considerations associated with adopting AI in fintech, including data privacy, algorithmic bias, and regulatory frameworks. By assessing the experiences of leading financial institutions and emerging fintech startups, this paper offers valuable insights into the evolving relationship between AI and fintech, paving the way for future research and strategic decision-making in the financial industry.

Sarah Thompson (September 2022) This research paper presents a comprehensive analysis of the evolving landscape of payment technology (Paytech) and its impact on the financial industry. As digital transactions continue to reshape our financial transactions, Paytech has emerged as a pivotal driver of innovation in the payments space. Drawing upon a systematic review of academic literature, industry reports, and empirical data, this study explores the key trends, challenges, and opportunities associated with Paytech. It examines the adoption and growth of emerging payment technologies such as mobile payments, digital wallets, contactless payments, and blockchain-based solutions. Furthermore, the paper delves into the transformative potential of Playtech in improving transactional efficiency, enhancing security measures, and promoting financial inclusion. Analyzing prominent Paytech companies' case studies provides insights into their business models, value propositions, and the strategies employed to overcome obstacles in the highly competitive payment industry. The research also addresses the regulatory and compliance issues related to Paytech, including data privacy, cybersecurity, and the role of regulatory bodies in fostering innovation while ensuring

consumer protection. Ultimately, this study contributes to understanding the evolving Paytech landscape and offers valuable implications for financial institutions, policymakers, and industry stakeholders seeking to navigate the rapidly changing payments ecosystem.

Michael Johnson (December 2022) This research paper examines the transformative impact of wealth tech on the wealth management industry. As digital technologies continue to reshape traditional financial services, wealth tech has become a significant disruptor, revolutionizing how individuals and institutions manage their wealth. Drawing upon an extensive review of scholarly articles, industry reports, and empirical data, this study explores the critical technological innovations driving the evolution of wealth tech. It investigates using artificial intelligence, machine learning, data analytics, and automation in various wealth management functions such as portfolio management, financial planning, risk assessment, and client engagement. Moreover, the paper highlights the advantages of wealth tech in terms of increased efficiency, cost reduction, enhanced investment decision-making, and personalized client experiences. By examining case studies of prominent wealth tech companies, it provides:

- Insights into their business models.
- Strategies for customer acquisition and retention.
- The challenges they face in a highly regulated financial landscape.

Additionally, the research explores the implications of wealth tech in promoting financial inclusion, democratizing access to wealth management services, and addressing the needs of underserved segments. It also discusses the ethical considerations surrounding data privacy, algorithmic biases, and the responsibility of wealth tech providers to ensure fair and transparent outcomes for clients. By presenting a comprehensive analysis of wealth tech, this paper contributes to understanding the opportunities and challenges associated with integrating technology in wealth management, providing valuable insights for financial professionals, regulators, and investors in navigating the changing landscape of wealth tech.

Research Methodology

The research design for this study on fintech awareness and adoption among consumers and businesses will employ a mixed-methods approach, combining qualitative and quantitative research methods. This approach will comprehensively analyze the research problem, incorporating multiple perspectives and data sources. The study will adopt a concurrent triangulation design, collecting and analyzing qualitative and quantitative data.Quantitative data will be collected through surveys administered to a larger sample size. Qualitative data will be analyzed using thematic analysis techniques. Themes and patterns will be identified from interview transcripts and focus group discussions, providing valuable insights into consumer perceptions and experiences.Data for this study will be collected through questionnaires and personal interviews. Both methods have been chosen to gather comprehensive insights into fintech awareness and adoption among consumers and businesses. The sample size in this project is 70, representing the number of participants included in the study. This study will employ stratified sampling to ensure representation from different consumer segments and businesses. The suitable source of data for this project would be primary data. Primary data refers to information collected directly from the target respondents through surveys, interviews, or observations. In this case, the project involves collecting data through questionnaires and personal interviews with participants representing various consumer segments and businesses.

Objectives of the Study

1. To assess the level of awareness among individuals regarding financial technology (fintech) and its various domains, including PayTech, InsurTech, and WealthTech.
2. To examine the extent to which individuals have embraced fintech solutions and their willingness to switch from traditional methods to more advanced technology within the specific domains of PayTech, InsurTech, and WealthTech.
3. To understand the perceptions and usage patterns of different consumer segments regarding fintech solutions, such as students, professionals, and everyday users of online payment services.
4. To explore how small businesses and large enterprises have adopted fintech solutions and the impact of technology integration on operational efficiency, customer experience, and overall business performance.

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Overall, the objectives of this study encompass exploring awareness, adoption, and reception of fintech among individuals and businesses, with a specific focus on PayTech, InsurTech, and
WealthTech domains. By addressing these objectives, the research aims to provide valuable insights that can inform decision-making, foster innovation, and promote the effective integration of technology in the finance industry.

Based on the analysis of the collected data, it was evident that most participants displayed awareness of FinTech. Many respondents expressed high comfort and security in using Pay Tech services, as they found them more convenient than traditional cash transactions. However, the level of knowledge and confidence declined notably regarding Wealth Tech and Insur Tech services. Participants needed to gain more familiarity with these domains and required to perceive a different sense of security than with Pay Tech.

Despite this disparity, most respondents agreed that FinTech would continue to thrive and shape the finance industry's future. They recognized the potential and impact of technological advancements in financial services. Additionally, many participants expressed the desire for the government to introduce initiatives promoting early-stage FinTech education. This highlighted the need for enhanced knowledge and understanding of FinTech concepts from an early age.

Overall, the analysis revealed varying levels of awareness and confidence among participants concerning different FinTech domains. While PayTech demonstrated widespread acceptance and adoption, WealthTech and InsurTech lagged. These findings emphasize the importance of raising awareness and improving education in these areas to foster a more comprehensive understanding and utilization of FinTech services in the future.

Suggestions

Based on the data analysis and findings, several suggestions can be made to enhance the usage of WealthTech and InsurTech among people, with a focus on the role of the government and the need to improve fintech knowledge among youth:

1. **Government Initiatives:** The government should actively promote and support the adoption of WealthTech and InsurTech. This can be achieved by introducing policies and regulations encouraging innovation, collaboration, and investment in these domains. The government can also provide financial incentives or tax benefits to individuals and businesses that adopt and utilize these technologies.
2. **Awareness Campaigns:** Launching targeted awareness campaigns can help educate the general public about the benefits and functionalities of WealthTech and InsurTech. These campaigns should emphasize these technologies' convenience, security, and efficiency and their potential for wealth management and insurance coverage.
3. **Industry Collaboration:** Collaboration between fintech companies, traditional financial institutions, and insurance providers is crucial for driving the adoption of WealthTech and InsurTech. By working together, they can develop user-friendly platforms, innovative products, and customized solutions that cater to the specific needs of individuals and businesses.
4. **Financial Literacy Programs:** Incorporating fintech education and financial literacy programs into school curricula can significantly enhance fintech knowledge among youth. By introducing fundamental concepts of fintech, such as digital payments, online banking, and investment platforms, at an early age, students can develop a solid foundation of financial literacy and an understanding of the benefits of fintech solutions.
5. **Skill Development:** Offering training programs and workshops focused on WealthTech and InsurTech can help professionals in the finance and insurance sectors upgrade their skills and stay up-to-date with the latest technological advancements. This will enable them to serve their clients better and leverage fintech tools.
6. **Collaboration with Fintech Startups:** Encouraging cooperation between educational institutions and startups can provide students hands-on experience and exposure to real-world fintech applications. Internship opportunities, joint research projects, and mentorship programs can bridge the gap between academia and industry, fostering innovation and encouraging the development of new fintech solutions.

By implementing these suggestions, it is possible to enhance the usage of WealthTech and InsurTech among people. The involvement of the government, combined with awareness campaigns, collaboration, financial

literacy programs, skill development, and partnerships with fintech startups, will contribute to a more informed and empowered society in embracing these technologies for wealth management and insurance needs.

Conclusion

In conclusion, this research project aimed to understand the rise, awareness, and adoption of financial technology (FinTech) among individuals and businesses, focusing on PayTech, InsurTech, and WealthTech. Through data analysis and findings, several key insights have emerged.

Firstly, it was evident that many participants were aware of FinTech, particularly in the context of PayTech. The convenience and security offered by online payment services have led to the widespread adoption of these technologies, replacing traditional cash transactions. However, the knowledge and sense of security associated with InsurTech and WealthTech were considerably lower. This suggests a need to raise awareness and educate individuals about the benefits and potential of these domains.

Despite the variations in awareness, there was a consensus among respondents that FinTech will continue to shape the future of the finance industry. The transformative potential of technological advancements in financial services was widely recognized. Moreover, participants expressed the desire for the government to promote FinTech and foster its adoption actively. This includes the introduction of supportive policies, collaboration with industry stakeholders, and investment in innovative initiatives.

Several recommendations were put forth to enhance the usage of WealthTech and InsurTech. These include implementing government initiatives to incentivize adoption, conducting awareness campaigns to educate the public about the benefits, promoting collaboration between fintech companies and traditional institutions, integrating fintech education into school curricula, and providing professional skill development opportunities.

Overall, this project highlights the importance of continuous efforts to enhance fintech knowledge and adoption, particularly in the domains of WealthTech and InsurTech. By embracing these technologies, individuals and businesses can benefit from improved financial decision-making, increased access to services, and enhanced employability in the digital economy. Through a collaborative approach involving stakeholders from government, industry, and academia, the full potential of FinTech can be realized, creating a more inclusive and digitally-driven financial future for all.

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EMOTIONAL INTELLIGENCE AND PROBLEM SOLVING ABILITY AMONG ACADEMIC LEADERS

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Abstract

Leaders in educational sector create leaders. Their contribution to the society is splendid, but they undergo a lot of turbulence in their delegating and handling emotions. The present study was an effort to identify the relationship between emotional intelligence and problem-solving style of academic leaders. A sample of 65 academic leaders who work as principals, vice principals, department head, center heads were chosen in Chennai city colleges and schools based on the consent. Wong and Law Emotional Intelligence Scale (WLEIS, 2002) and Problem-solving Style Questionnaire (Cassidy &Long, 1996) were administered and the data was statistically analyzed.

Keywords: Emotional Intelligence, Problem solving ability, Academic leaders

Introduction

"A leader is one who knows the way, goes the way, and shows the way." – John C. Maxwell

In today's world, working in an academic institution is a huge challenge which involves a lot of responsibilities and pressures from students, parents and the society. Especially for the heads of departments, principals, vice principals, or center heads because they are responsible for the students, staff members and are accountable to the parents and the higher ups. The emotional challenges that they face, both in their personal lives and professional career becomes very tiresome and sometimes may lead to inaccurate judgment of situation. Thereby such reasons could lead to the inability of the individuals to understand and solve the problems faced by them in their day-to-day lives.

Emotional Intelligence

Emotional Intelligence is the ability to recognize and control one's own emotions and harness it in appropriate levels to produce optimum reactions in the particular dictating situations faced. Emotional intelligence has been defined, by Peter Salovey and John Mayer (1990), as "the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior". This definition was later broken down and refined into four proposed abilities: perceiving, using, understanding, and managing emotions. It also refers to the awareness and sensitivity to others emotions in any organization.

Later emotional intelligence (EI) was popularized by Daniel Goleman (1998), an American psychologist. He said that emotional intelligence is highly important in leadership roles stating "The most effective leaders are all alike in one crucial way: They all have a high degree of what has come to be known as Emotional Intelligence. It's not that IQ and technical skills are irrelevant. They do matter, at the entry-level requirements for executive positions. But the idea that emotional intelligence is sufficient to surpass as an efficient leader is irreverent.

Another efficacy well noted in leaders is their ability to solve problems. The crucial part in problem solving is focusing primarily on managing their people and simultaneously finding the solution to the originated problem. Problem solving ability is defined as the ability to solve problems in an effective and timely manner

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without any impediments. Firstly identifying the cause followed with the diagnosis of the situation, succeeding with developing a strategy to solve such situation cued with the crucial analysis of the result required is the pattern set as the Problem Solving Coping Style (Cassidy and Long,1996). That in short can be said as problems have a goal which has to be achieved systematically.

Problem Solving Style

Problem -solving style has been related to perceived stress, stress at work, affect and mood. It is conceptualized contributing to an individual's ability to cope(Cassidy and Burnside, 1996).The problem-solving style's concept originated in the coping styles(Billings & Moos,1981) literature and was further developed through Heppner and Petersen(1982) work and more recently by Nezu (1987;Nezu,Nezu &Perri,1989). A multidimensional model of problem style, involving six factors was developed by Cassidy-Long(1996).

Formal and informal, theoretical and anecdotal are numerous other approaches to problem-solving,whereas the Kepner-Tregoe method, stands out as a widely accepted theory, also the theory of constraints "thinking process" approaches, and the theory of inventive problem solving (Triz) which is currently very popular.

NASA personnel credited the Kepner-Tregoe approach with allowing them to uncover the cause of the problem and to find answers when there was not any room for mistakes and second chances.

The Kepner-Tregoe approach comprises of five stages in problem-solving process. The components of the Kepner-Tregoe approach are: situation appraisal, problem analysis, potential problem analysis/potential opportunity analysis and decision analysis.

Problem analysis is used to identify, describe, analyze, and resolve cause where faults have occurred without any reason was what Charles Kepner said .The process can be said as cause-and-effect thinking to find the problem from a mass of situations.

Leadership

The importance of cognitive and emotional styles in leaders would seem to be high on the list for leadership candidates in their personal effectiveness in crises situations. Leaders are individuals known to arise from one among the group who proves to be capable of meeting everyone's expectations and is able to relate with those around them. By engaging themselves in various situations, they tend to comply other's to follow their requests, gaining a greater responsibility of being an inspiration, providing guidance and mentoring those around them. The concept of leaders being approachable also involves various factors like being aware of others emotions in a group. Feelings of empathy are very essential for leaders.

Need for the Study

The educational sector significantly functions as a hub for the development of future leaders. Leaders are often vulnerable to stress which may cause the imbalance in their emotional state leading to a decline of mental health. Such imbalance may cause a setback in maintaining their interpersonal relationships and their cognition to make appropriate decisions. There seems an empty space in determining the gradual development of a leader's dynamics in work. Various discussions have favored the value of IQ over the value of EQ. Thus, the researcher formulated a study to identify the level of emotional intelligence and problem solving style among leaders.

Review of Literature

Baba, Mubashir & Makhdoomi, Ursil & Siddiqi, Mushtaq. (2019) conducted a study focusing the emotional intelligence in the development of academic leader's attention to ensure their transformational leadership and effective decision-making in their institution. They found direct and significant association between emotional intelligence and transformational leadership as perceived. The demographic variables were found to significantly influence the variables. These findings could help service designers construct strategies to ensure increased performance of academic leaders.

Hoon Lee, Richards, Washburn (2019) suggested that the well-being of educational leaders is beneficial for both the leaders as well as the students. Emotional intelligence has several indications on the mental, physical and social well-being of the leaders like administrators, athletic-directors who influence students who aspire great in life. The study was conducted with 394 U.S. high school athletic directors who finished the questionnaires. The results highlights that emotional intelligence is associated to subjective well-

being and that job satisfaction and emotional exhaustion could affect their relations with the students. Thus this study concluded that athletic directors had to take measures to their emotional intelligence through professional educating opportunities which would in turn help the students.

Cabello R, Berrocal P.,(2019), did a comparative study on the emotional intelligence ability in head teachers to that of school teachers in other positions. It is a well known fact that head teachers deal with a lot of stress and are exposed to high levels of emotions and they require certain professional competencies to battle these daily challenges. The study evaluated the ability between head teachers and school teachers of other positions for which 393 participants, aged between 24 and 62 years completed the MSCEIT .the results revealed that the head teachers had significantly higher total EI than teachers along with the understanding branch of MSCEIT.

Knight JR, & et.al (2015) conducted a research in governmental public health centers on trust and emotional intelligence in management staff. The purpose of the study was to try to bridge an understanding in order to discover and seek EI scales and trust conditions associated with stress at the Kentucky Department for Public Health (KDPH).the study was cross-sectional non-randomized study with electronic surveys using Pearson correlation between the staff members and the supervisors. Significant positive correlations were observed between supervisors' stress management and the staff members' trust or perception of supervisors' loyalty. This research was considered to have laid foundation to EI and trust along leadership training in public healthcare organizations.

Souba W(2017) stated in order to be a master one most acquire the skills and ability to vision causes as solvable and termed the concept of hittability as to whether or not a leadership challenges are resolved by those who take up responsibility, wherein the ability to solve problems was considered as critical factor for efficient leadership. Hittability is a framing done of the present with the beliefs, values and world-views one sees that will help him live into the future where the unhittable can be solved with the newly acquired knowledge. The study proved that the ability of leaders to be able to handle critical situations is vital quality for sustaining in the future.

Albanese J, Patura J(2018) provides that disastrous situations remain to static but they evolve with plans made for such emergency situations. Disaster management managers have to make decisive thoughts to implement better strategies best suited to the situations. The article proposes the outline of developing critical thinking and its importance in making profound decisions as the leader in such chaotic situations.the thoughts involved in solving the ruins caused includes identifying, defining, evaluate arguments, reasoning and bringing conclusions from existing information. The results depicts the value of critical thinking associated with problem solving would thereby increase leadership confidence, trust and enhance their authority.

Hoffmann,L.R. ,Burke,Maier(1965) designed an experiment in such a way that the response of the subordinates to the positive or negative comments of the leader were recorded to test the formulated hypothesis that in discussions whether the disagreements made progress in attitude or hurt feelings. And secondly it also tested the factor on which the acceptance of discussion depended upon. The test adopted a role-play pattern in which the foreman i.e. leader induces disagreed changes to which the acceptance was obtained in frequency of positive vs. Negative effects of disagreement. The results showed that the leader felt having problematic subordinates and the innovations and acceptance was low. Whereas when leaders saw the assistance to be idea men, he felt innovations and acceptance to improve. The inference is to say that satisfaction causes an important influence on the quality of situation held.

Thus, there was clear route way to precede further in to an in-depth study of emotional intelligence and problem-solving style among leaders in this study.

Research Methodology

Objective of the Study

To identify the relationship between emotional intelligence and problem solving style among leaders in educational sector

Hypothesis

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1. There will be no significant relationship between overall emotional intelligence and Sensing problem solving style among academic leaders

2. There will be no significant relationship between overall emotional intelligence and Intuitive problem-solving style among academic leaders

3. There will be no significant relationship between overall emotional intelligence and Feeling problem solving style among academic leaders

4. There will be no significant relationship between overall emotional intelligence and Thinking problem solving style among academic leaders

5. There will be no significant difference in Emotional intelligence for academic leaders between 1-20 years of experience and 20 & above years of experience.

6. There will be no significant difference in Sensing problem-solving style for academic leaders between 1-20 years of experience and 20 & above years of experience.

7. There will be no significant difference in Intuitive problem-solving style for academic leaders between 1-20 years of experience and 20 & above years of experience.

8. There will be no significant difference in Feeling problem-solving style for academic leaders between 1-20 years of experience and 20 & above years of experience.

9. There will be no significant difference in thinking problem-solving style for academic leaders between 1-20 years of experience and 20 & above years of experience.

Research Design

The study had adopted ex-post facto research design, which is also referred as descriptive study design. It is the research design in which the study is done after the fact has occurred without the interference of the researcher.

Description of Tools

1. **Wong and Law Emotional Intelligence Scale (WLEIS, 2002)**

A 16-item measure of emotional intelligence, developed for use in management research and studies. The items on the Wong and Law Emotional Intelligence Scale (WLEIS) (2002) is based on the ability model of emotional intelligence. A 7-point Likert-type scale (1 = totally disagree, 7 = totally agree) is chosen as the response format. There are four sub-scales: Self Emotion Appraisals, Others' Emotion Appraisals, Regulation of Emotion and Use of Emotion. The concurrent validity for WLEIS is ($r = .79$, $p < .01$) and also related to the four dimensions of WLEIS respectively.

2. **Problem-solving style questionnaire (Cassidy & Long, 1996)**

A 20 item problem-solving style questionnaire (Cassidy and Long, 1996) consisted of 20 items based on four subscales including Sensing (Item no. 4, 5, 10, 16, & 19), Intuitive (item no. 3, 8, 11, 13, & 18), Feeling (item no. 2, 6, 9, 14, and 17) and Thinking (item no. 1, 7, 12, 15, and 20) problem solving styles of individuals. The Problem-Solving Styles Questionnaire showed adequate reliability and strong internal consistencies ranging from .83 to .96 (Stead, Shanahan, & Neufeld, 2010).

Sampling

The sampling design used for this study was convenient sampling technique. The age limit set for the study was above 21 and all the participants work in academic sector in leadership position.

Procedure

The questionnaires were chosen to fit the variables. A letter to obtain formal consent from participants was produced before the data collection. The questionnaires were distributed as handouts and as online google forms to various college and school heads in Chennai city. The participants of the study were asked to fill the

questionnaire when they find time. The questionnaires was collected from the academic leaders and scored for interpretation.

Statistical Analysis

Pearson correlation coefficient and independent sample t-test was done to analyze and determine the significance of the variables in the study.

Results and Discussions

Table: 1. Problem Style among Academic Leaders

Problem Solving Styles among Academic Leaders	**High in %)**	**Moderate (in%)**	**Low (in %)**
Sensing problem solving style	18	**46.1**	35.38
Intuitive problem solving style	**46.1**	40	13.8
Feeling problem solving style	12.3	**61.5**	26.1
Thinking problem solving style	33.8	**52.3**	12.3

The Table- 1 indicates that problem solving ability dimensions vary among the academic leaders. It was found that majority of the academic leaders use moderate level of feeling and thinking problem style, compared to moderate level l of sensing problem solving style. It was also found that 46 percent of academic leaders use high level of intuitive problem solving style. Being intuitive, the academic leader can decide wisely, and appropriate to the situation. Feeling and thinking styles also were used moderately by academic leaders indicates that they solve problems based on the feelings and emotions of a person or a situation. Thinking styles indicates the academic leaders profoundly use cognition and logical analysis to solve the problems.

Table :2

Shows the Pearson Product moment Correlation co- efficient of emotional intelligence and all the dimensions of problem solving style of academic leaders

N-65		Emotional Intelligence	Sensing problem solving style
Emotional intelligence	Pearson correlation Sig(2-tailed)	1	0.04NS
Sensing problem solving style	Pearson correlation Sig(2-tailed)	0.04	1
	N	65	65
		Emotional intelligence	Intuitive problem solving style
Emotional intelligence	Pearson correlation Sig(2-tailed)	1	0.12NS
Intuitive problem solving style	Pearson correlation Sig(2-tailed)	0.12	1
	N	65	65
		Emotional intelligence	Feeling problem solving style

Emotional intelligence	Pearson's correlation Sig(2-tailed)	1	0.22NS
Feeling problem solving style	Pearson's correlation Sig(2-tailed)	0.22	1
	N	65	65
		Emotional intelligence	Thinking problem solving style
Emotional intelligence	Pearson's correlation Sig(2-tailed)	1	0.12NS
	N	65	65
Thinking problem solving style	Pearson's correlation Sig(2-tailed)	0.12NS	1
	N	65	65

Table -2 shows the Pearson correlation coefficient test results which shows that there is no significant relationship between Emotional Intelligence and all dimensions of problem solving among academic leaders.

It was found that there was no significant relationship between EI and the Sensing problem solving style (r (65) = 0.04, p = .75), hence fails to reject the null hypothesis 1.

It was found that there is no significant relationship between EI and intuitive problem-solving style (r (65) = 0.12, p = .34), hence, fails to reject the null hypothesis 2.

It was found that there is no significant relationship between EI and Feeling problem solving style (r (65) = -0.22, p = .078), therefore, fails to reject the null hypothesis 3.

It was found that there is no significant relationship between EI and Thinking problem solving style (r (65) = 0.12, p = .34) therefore, fails to reject the null hypothesis 4.

The research studies sheds light on this area of research that high EI academic leaders would be are good problem solvers, but this study indicates no significant relationship.

Summary

The present study aimed to identify the relationship between the Emotional intelligence and problem-solving style among leaders working in educational sectors such as schools and colleges. A sample of 65 academic leaders answered the Wong and Law Emotional Intelligence Scale (WLEIS,2002) and Problem-solving Style Questionnaire (Cassidy &Long,1996) . Pearson product moment correlation co efficient was calculated to prove the hypothesis. The academic leaders were found to using high level of feeling problem solving style than compared to other styles. Also they combine their styles of problem solving when the situation demands. The results indicated that there exists no significant relationship between emotional intelligence and the four sub-scales in problem-solving styles which are namely sensing, intuitive, feeling, thinking among academic leaders. A leader can have low emotional intelligence but he can easily handle problems logically and analytically. Again, a leader with high levels of emotional intelligence may not be good problem solver. The study results may be a reflection of some limitations such as low sample size, and the participants answered on their own pace. Also leaders are appointed based on the years of experience they serve in an institution rather than

identifying them as high EI and good problem solving ability. Problems solving ability also develops based on the situation.

Limitations

1. The total sample size was less and male participants were very less compared to female participants in the study.

2. The study was conducted within the city of Chennai so it cannot be generalized.

Future Research Suggestions

The studies can focus with large sample size and can give a thought to identify the difference of emotional intelligence among different sector leaders. Future research work can focus on specific interventions like problem solving training, logical analysis etc.

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CONCEPT OF 'DISABILITY' – FROM THE HISTORICAL TRAJECTORY

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Abstract

Disability has been a part of human existence for as long as humanity has existed, and people with disabilities have been present in every society throughout history. The concept of disability has evolved from various cultures in different historical periods. Determining the starting point for the concept of disability is a challenging task. This paper tries to shed light through a historical perspective on the evolution of concepts related to disability. The concept of disability currently reached the level of 'disability studies' where a review of the concept is a need of the hour. The present paper adopts a historical approach to understanding the concepts related to disability by examining the conditions, events, and systems that have led to the current state of affairs. The objective of the paper is to get a better understanding of how the concept of disability has developed and how it has influenced the lives of individuals with disabilities and has started working for their welfare. The growth of this concept can be categorized into phases, tracing its journey from ancient societies to the contemporary era, marked by an increasing recognition of the diversity within the disabled community. Over time, the concept of disability has shifted away from one of moral judgment and medicalization to a more inclusive and rights-based perspective. The ongoing struggle for equal rights, accessibility, and social inclusion for persons with disabilities is central to this evolving concept. The concept is in the process of mainstreaming from the periphery towards more sustainability.

Keywords: Disability Concepts, Impairment, Terminology, Handicap, Model

Concept of 'Disability' – From the Historical Trajectory

Disability is a broad term that refers to a condition or impairment that affects a person's physical, sensory, cognitive, or intellectual abilities. Disabilities can be congenital (present at birth) or acquired (developed due to injury, illness, or other factors). The English word disability has its roots in Latin, although there is not a direct Latin counterpart; however, in Latin, there exists a related noun, debilitas, signifying concepts like weakness, feebleness, or debility (Penrose, 2015). However, the modern understanding and usage of the term began to take shape during the 19th and early 20th centuries. Before the 1970s there was no such thing as disability studies (Barton & Oliver, 1997).

Despite the concept being relatively new, individuals with disabilities have been present in every society throughout history. These experiences have varied across eras and cultures, reflecting diverse attitudes and responses. From ancient civilizations to today, every period has influenced our understanding of disability, reflecting societal views, cultural norms, and human rights that have evolved. This reveals the complex interplay between society, culture, and changing ideas of inclusion. It sheds light on the adaptability and resilience of individuals with disabilities in the face of support and discrimination. Examining the past helps us understand how cultural norms, medical knowledge, and social structures have influenced the lives of people with disabilities, offering insights into progress and challenges.

Over time, society's perception of disability has evolved. Previously, it often viewed disability medically, resulting in stigma, isolation, and institutionalization. However, over the years, a significant shift has occurred in how disability is conceptualized.

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Methods

This study utilizes a historical analysis approach to explore how the understanding of disability has evolved as a concept and as a study area. It takes a broad perspective that includes the structures and systems that have influenced these perceptions from the ancient period onwards. To gain a comprehensive view of the concept of disability and its historical development, this study adopts an interdisciplinary approach. It places particular emphasis on contextual analysis, aiming to understand disability-related ideas within the wider social, cultural, political, and philosophical contexts chronologically. This involves examining the prevailing ideologies and norms of the time to gain insight into how disability was perceived and treated.

Disability Then and Now

Throughout history, disability has faced unjust treatment in various societies, from ancient Greece's abandonment of disabled infants in the wilderness to the Roman Empire's use of them as jesters and the Renaissance's infanticide. In different eras, they suffered drowning, burning, and confinement for public amusement in colonial America.

The 19th century saw their dehumanization in European orphanages and asylums, while early U.S. history often involved isolating them at home rather than allowing community participation. Institutions like the "Institution for Idiots" in Massachusetts, USA, and shackling due to staff shortages in U.S. institutions were not uncommon.

The 20th century brought forced sterilization, eugenics, and atrocities in Nazi Germany. Worldwide, they faced institutionalization, exclusion from neighbourhood schools, aversion techniques, and abuse, leading to stigma, inappropriate labels, and services. These injustices underscore the ongoing need for advocacy and change in society's treatment of disabled individuals.

There is a paradigm shift in the perception of disability today, with a focus on the needs and welfare of disabled people as well as addressing societal barriers and negative attitudes. Many legal frameworks and the UN Convention on the Rights of Persons with Disabilities mandate accessibility, accommodations, and equal opportunities. The disability rights movement empowers disabled individuals, giving them a stronger voice in shaping policies. Advances in technology improve accessibility, and there's a growing emphasis on inclusive workplaces and education. While substantial progress has been made from then to now, still there are many challenges persist. The improvements in their standing have been the result of various social events that happened over time.

Timeline of Major Social Events

15th Century – 18th Century

During the medieval and Renaissance periods in court societies, individuals known as jesters or clowns held important positions, and it's noteworthy that many of these jesters had disabilities (Welsford, 1961). This suggests acceptance of diversity, on the other hand, their inability and disability are viewed as an aspect for enjoyment and were exploited for entertainment.

In the book "Malleus Maleficarum" (1487), disabilities in children were falsely linked to Satan, leading to calls for their immediate death. Martin Luther similarly associated disabilities with the Devil, and he even promoted the idea that individuals with disabilities should be put to death if they managed to survive, reflecting the harmful superstitions of the time. In a religious context, disabilities were often seen as a negative aspect, and individuals with disabilities were blamed for their sins as the cause of their condition.

The Elizabethan Poor Laws (16th - 17th Century) categorized the poor, including those with disabilities, as "helpless poor." These laws aimed to address poverty, representing early efforts to support individuals with disabilities.

These historical examples illustrate both acceptance and discrimination towards people with disabilities.

19th Century

Thomas Hopkins Gallaudet, a young American educator, traveled to Europe to learn about methods for educating deaf students. He founded a school for the deaf in April 1817. Initially, it was known as the "Connecticut Asylum for the Education and Instruction of Deaf and Dumb Persons." This institution marked the beginning of formal education for deaf individuals in the United States.

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In 1829 Louis Braille invented a system of raised-dot writing known as Braille, which is widely used today by individuals who are blind or visually impaired.

In 1840, P.T. Barnum did indeed purchase the American Museum in New York City. He exhibited a wide variety of attractions at the American Museum, including freak shows. These shows included individuals with physical deformities or unique attributes, which were showcased as forms of entertainment. These exhibitions were a form of entertainment that often dehumanized and objectified people with disabilities, turning them into objects of entertainment for profit (Stringer, 2013).

Dorothea Dix, a 19th-century reformer, advocated for fair treatment of individuals with mental illness and disabilities. Her work led to the creation of state-run mental hospitals, including Trenton State Hospital in 1848.

20th Century

Clifford Beers' autobiography, "A Mind that Found Itself," (1908) marked the beginning of the U.S. mental health movement and contributed to ongoing efforts to improve mental health care. In 1909, he founded the National Committee for Mental Hygiene to advance these efforts. The Eugenics Record Office (ERO) established in 1910 was a pivotal part of the U.S. eugenics movement, leading to practices such as sterilization, institutionalization, immigration restrictions, and marriage laws targeting people with disabilities. The Nazi euthanasia program, spanning from 1939 to 1941, sought to eliminate individuals with disabilities deemed "life unworthy of life." In 1940, the National Federation of the Blind was established in the USA to advocate for the rights and quality of life of blind individuals. The Architectural Barriers Act of 1968 was a groundbreaking piece of legislation in the U.S. that initiated accessibility measures. Chicago's abolition of the "Ugly Law" in 1974, which permitted detaining individuals based on appearance or disability, was a significant milestone. The United Nations Declaration on the Rights of Disabled Persons (1975) serves as a global framework for safeguarding disability rights. The Social Model of Disability gained prominence in the 1970s, complementing the Medical Model for a more comprehensive approach to disability. Finally, the Americans with Disabilities Act of 1990 is a monumental global achievement in preventing discrimination and promoting equal participation for individuals with disabilities.

21st Century

In the 21st century, accessible technology like screen readers, voice recognition, and assistive devices have significantly enhanced digital inclusivity for people with disabilities. The adoption of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) in 2006 was a landmark moment in advancing global disability rights. This framework provides clear guidelines for promoting and safeguarding these rights. In education, countries are actively promoting inclusivity by integrating students with disabilities into mainstream classrooms. The Paralympic Games, particularly the 2012 London Paralympics, have played a crucial role in increasing the visibility and acceptance of disabled athletes on a global scale.

The Sustainable Development Goals (SDGs), were adopted by all United Nations Member States in September 2015 and officially came into effect on January 1, 2016. Within the SDGs, there is a specific emphasis on addressing the needs of individuals with disabilities, which includes ensuring access to education and employment, establishing accessible schools, promoting empowerment and inclusion, improving accessible transportation, making public spaces and green areas accessible, and enhancing countries' capabilities to collect and analyze data on disability (Dineshan & Geetha, 2023).

Moreover, disaster response plans now consider the unique needs of individuals with disabilities, emphasizing comprehensive inclusion. Accessible transportation, including wheelchair-accessible public transit and ride-sharing services, has significantly enhanced mobility for those with disabilities. The autism acceptance movement challenges stereotypes and raises understanding of autism as a form of neurodiversity. Mental health is now recognized as integral to disability, with ongoing efforts to reduce stigma and improve access to services. Social media and online platforms empower disabled individuals and advocacy groups to raise awareness and advocate for their rights. Innovations in assistive robotics and exoskeleton technology are opening up exciting possibilities for enhancing mobility and independence among those with mobility impairments. The push for more authentic and positive media representation is actively challenging harmful stereotypes and promoting diverse narratives. Additionally, the travel industry is making strides in improving accessibility for tourists with disabilities, recognizing both the economic potential and the importance of inclusivity. Furthermore, there is an increased focus on the intersectionality of disability with other social factors, such as race, gender, and

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LGBTQ+ identity, acknowledging the existence of multiple forms of discrimination and the need for comprehensive solutions.

Terminology of Disability

In the past, various terms were used to address individuals with disabilities, but many of these terms have been considered outdated and offensive due to their stigmatizing or derogatory connotations. Some of these terms include:

Impaired: This term has been used to describe individuals with physical or cognitive limitations. It has been in use for centuries and is still used today, often as part of the broader terminology surrounding disabilities.

Handicapped: This term became popular in the mid-20th century and was used to describe individuals with disabilities, especially in the context of physical accessibility. It has since fallen out of favour because of its stigmatizing connotations.

Cripple: This term has a long history and was used to describe people with physical disabilities. It has been considered insulting for several decades and is no longer used in polite or medical discourse.

Mentally Deficient: This phrase was used in the early 20th century to describe individuals with intellectual disabilities. It is now considered outdated and offensive.

Feeble-Minded: This term was commonly used in the late 19th and early 20th centuries to describe individuals with intellectual disabilities. It is now considered derogatory.

Deaf and Dumb: This phrase was used to describe individuals who were both deaf and unable to speak. It was used as a description but is now considered offensive and inaccurate.

Mongoloid/Mongolian idiots: This term was used in the mid-20th century to describe individuals with Down syndrome. It was based on outdated and incorrect racial theories and is now considered highly offensive and inappropriate.

Retarded: This term gained popularity in the mid-20th century as a medical and psychological description for individuals with intellectual disabilities. However, it later became a derogatory slang term and is widely considered offensive.

Using respectful and inclusive language when addressing or referring to disabled individuals is important. It's important to note that these terms were used at different times and in various cultural contexts. While some of them were once considered acceptable, societal attitudes and awareness about the importance of respectful language have evolved, leading to a shift towards more inclusive and person-first language (person with disability, Person with a mental illness) to describe individuals with disabilities.

Conclusion

The evolution of our understanding of disability has undergone significant transformations over time. The treatment of people with disabilities has changed a lot from ancient civilizations to today, reflecting the prevailing norms and attitudes of the time. This historical perspective sheds light on the adaptability and resilience of disabled individuals in the face of both support and prejudice. In ancient civilizations, individuals with disabilities were frequently marginalized and encountered substantial challenges. In today's world, societal perceptions and attitudes keep evolving and promoting a more inclusive and equitable approach toward people with disabilities. Laws like the Americans with Disabilities Act and the UN Convention on the Rights of Persons with Disabilities require accessibility, accommodations, and equal opportunities. The disability rights movement empowers individuals in policy-shaping, and technology advancements enhance life's accessibility.

Moreover, the shift towards using respectful and inclusive language when addressing or referring to disabled individuals underscores our growing awareness of the importance of treating every person with dignity and respect, regardless of their abilities. As we move forward, it is our collective responsibility to build a world where disability is not a barrier but an aspect of human diversity to be celebrated and embraced. The journey towards a more inclusive society continues, guided by the lessons of history and the vision of a more equitable future for all.

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SUSTAINABLE AGRICULTURE AND FOOD SECURITY

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Abstract

Sustainable agriculture and food security represent essential foundations for the well-being of our planet and its inhabitants. Sustainable agriculture encompasses techniques designed to cultivate land while preserving its ecological equilibrium, encouraging biodiversity, and minimizing the use of harmful inputs. Methods such as organic farming, agroforestry, and precision agriculture ensure the long-term health of soil, water, and air. In the context of food security, sustainable agriculture plays a vital role by meeting immediate nourishment needs and sustaining the ecosystem's food-producing capacity for the future. Diversifying crops, implementing efficient water management, and integrating technology responsibly enhance resilience against climate change and other threats to food production. Additionally, sustainable agriculture fosters social and economic equity by supporting local communities, small-scale farmers, and fair labor practices. It establishes a link between consumers and the origins of their food, nurturing a sense of responsibility and environmental appreciation. This synergy between sustainable agriculture and food security serves as a linchpin for constructing a resilient, equitable, and environmentally conscious food system. Given the challenges of a growing global population and environmental uncertainties, embracing sustainable practices becomes not just a choice but a necessity for the sustenance of our planet and future generations. It aligns with the Sustainable Development Goals (SDGs), focusing on targets to eradicate hunger, achieve food security, and enhance nutrition.
This research paper delves into the intricate relationship between sustainable agriculture and food security, exploring the vital role played by eco-friendly farming practices in ensuring a resilient and equitable food system for our planet's future.

Keywords: Environment, Sustainability, Equity, Past, Present and Possible Future

Introduction

Sustainable agriculture, a cornerstone of modern farming, balances agricultural productivity with ecosystem preservation. Rooted in environmental stewardship, economic viability, and social responsibility, it integrates these principles into farming systems. Emphasizing the conservation of vital resources like soil, water, and air, sustainable agriculture employs techniques such as crop rotation and precision irrigation, mitigating erosion and pollution. By promoting practices like organic matter addition and reduced tillage, it enhances soil health while reducing reliance on synthetic inputs. Biodiversity conservation is central, advocating for native species and supporting beneficial organisms. This interconnected approach ensures agricultural viability while preserving the broader environment.

Historical Perspective: Sustainable Agriculture and Food Security

In tracing the historical evolution of sustainable agriculture, ancient civilizations like Mesopotamia and Egypt laid the foundation for modern practices, emphasizing soil fertility and crop diversity. The Green Revolution marked a significant shift with high-yield varieties but raised concerns about environmental degradation, leading to the rise of sustainable farming movements in the 1960s and 1970s. The resurgence of organic farming in the 1980s and 1990s offered a sustainable alternative, aligning with international initiatives like the United Nations Sustainable Development Goals.

Indigenous wisdom played a vital role, contributing to biodiversity conservation. Technological advancements such as precision farming and genetic modification addressed contemporary challenges but raised ethical dilemmas. Overcoming these challenges required global collaboration, education, and informed policy-making. Looking forward, the path to a sustainable and food-secure world hinges on addressing climate change and navigating ethical considerations in emerging technologies. Collaboration, informed decision-making, and a delicate balance between humanity and the environment remain essential.

Sustainable farming yields numerous benefits, fostering a healthier environment, improving public health, and ensuring economic viability for farmers:

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1. Environmental Conservation: Sustainable agriculture replenishes natural resources like land, water, and air, conserving these vital elements for future generations amidst rising global demands.
2. Public Health Safety: By avoiding hazardous chemicals, sustainable farming produces safer crops, safeguarding consumers, workers, and local communities. Efficient livestock waste management further shields humans from harmful pollutants.
3. Pollution Prevention: Waste remains within the farm's ecosystem, preventing external pollution and minimizing the environmental impact associated with agricultural waste.
4. Soil Erosion Prevention: Sustainable practices like reduced tillage and efficient irrigation preserve soil integrity, crucial for agriculture, addressing soil erosion effectively.
5. Cost Reduction: Sustainable methods streamline agricultural practices, reducing overall farming costs and enhancing economic sustainability for farmers.
6. Biodiversity: Sustainable farms support diverse plant and animal life, enhancing ecosystem resilience and strengthening agricultural systems against challenges.

Sustainable Farming Methods:
1. Renewable Energy: Farmers use solar, hydro, or wind energy, reducing reliance on fossil fuels and minimizing the carbon footprint of farming operations.
2. Integrated Pest Management (IPM): A holistic approach identifies pests early and coexists sensibly with non-harmful pests, conserving resources.
3. Hydroponics and Aquaponics: Soil-free cultivation methods nourish plants, integrating aquatic animal rearing, fostering a symbiotic relationship between fish and plants.
4. Crop Rotation: Ancient practice maintains soil health, strategically replenishing nutrients between crop cycles, ensuring balanced nutrient utilization.
5. Polyculture Farming: Multiple crop species maximize resource use, promoting biodiversity, balanced diets, and natural soil fertility preservation.
6. Permaculture: An intentional food production system mimics natural ecosystems, optimizing output while reducing resource wastage.

These sustainable methods offer a path toward a more eco-friendly, healthy, and economically viable agricultural future.

Preventing Soil Erosion
Healthy soil is fundamental for strong crops, and traditional methods like tilling, plowing, and the use of manure and cover crops maintain soil quality. Crop rotations also bolster soil health by preventing disease outbreaks.
In regions prone to desertification, agroforestry integrates trees and shrubs with crops or grazing lands, promoting sustainable and diverse land use. Additionally, natural pest eliminators such as bats, birds, and insects are encouraged through farmer-created shelters. These beneficial organisms, including ladybugs, beetles, and green lacewing larvae, naturally control pests like aphids, fostering ecological balance without the need for chemical interventions.

Sustainable agriculture embraces key features to promote environmental resilience and social well-being:
1. Efficient Water Usage: Sustainable agriculture adopts practices like drip irrigation and rainwater collection, minimizing water waste and ensuring a stable supply for growing population needs.
2. Energy Conservation: By reducing reliance on non-renewable sources, sustainable agriculture advocates solar-powered systems and bioenergy from agricultural waste, emphasizing energy efficiency in machinery and transportation.
3. Social Responsibility: Ensuring fair treatment for farmers, workers, and local communities, sustainable agriculture supports equitable resource access and education, empowering farmers with sustainable skills.
4. Climate Change Resilience: Sustainable agriculture responds to climate challenges with resilient crops, agroforestry, and conservation techniques, safeguarding food security in changing climates.
5. Circular Economy Approaches: Integrating circular economy principles, sustainable agriculture minimizes waste through composting and recycling, promoting self-sufficiency and reducing external resource dependency.
6. Ongoing Research and Innovation: Continuous collaboration between farmers, scientists, and policymakers drives research and innovation, enabling the evolution of sustainable practices and policies for improved agricultural systems.

Sustainable Agriculture: Indian Methods

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Sustainable Agriculture in India: Diverse Approaches for Resilient Farming

1. Organic Farming: Increasingly popular, India embraces organic practices like crop rotation, composting, and biological pest management. Certification bodies like NPOP ensure compliance with organic standards.
2. Conservation Agriculture: Techniques such as minimal tillage, residue management, and crop rotation reduce erosion, enhance soil health, and conserve water, promoting sustainable farming practices.
3. Agroforestry: Combining trees with crops, methods like alley cropping and windbreaks enrich soil fertility, biodiversity, and provide additional income sources for farmers.
4. System of Rice Intensification (SRI): SRI emphasizes reduced water usage, optimal plant spacing, and organic nutrient management in paddy fields, leading to higher yields with lower water consumption.
5. Precision Farming Tools: Utilizing remote sensing and GPS-based technologies optimizes resource use, improving crop management efficiency and minimizing environmental impact.
6. Integrated Pest Management (IPM): IPM emphasizes biological control, cultural practices, and resistant crop varieties, reducing chemical pesticide usage. Farmer Field Schools and extension services provide essential training.
7. Community Seed Banks and Conservation: Initiatives like NBPGR promote seed conservation, ensuring access to diverse, high-quality seeds and preserving agrobiodiversity.

Addressing Climate Change and Food Security:

India's agricultural sector faces climate challenges. Efficient water management, climate-resilient crops, crop diversification, and urban agriculture enhance food security. Reforms such as zero tillage and incentives for climate-resilient farming practices are crucial steps toward a sustainable and secure food future.

Challenges to Sustainable Farming in India: A Complex Landscape

1. Food Insecurity: Despite efforts, over 190 million Indians face daily hunger, highlighting persistent food security issues, a challenge that sustainable farming seeks to address.
2. Economic Impacts: Policies promoting environmental sustainability might raise costs for farmers, potentially leading to higher consumer prices. This particularly affects marginal and poor farmers, constituting a large portion of the population, limiting their adoption of sustainable practices.
3. Limited Access to Technology: Small-scale farmers lack access to modern farming technology due to financial constraints, limiting their ability to adopt sustainable practices, hindering widespread implementation.
4. Infrastructure Challenges: Inadequate rural transport systems impede the efficient distribution of agricultural resources and products, hampering the growth of sustainable farming networks.
5. Climate Dependence: Indian agriculture heavily relies on monsoons, making farmers vulnerable to irregular weather patterns. Climate change exacerbates these uncertainties, threatening the stability of farming practices.
6. Urbanization Pressures: Rapid urbanization leads to the shrinkage of agricultural lands, reducing the available space for farming, intensifying the need for sustainable farming practices in limited areas.

Conclusion: Cultivating a Sustainable Future for India

In the vast expanse of India's agricultural landscape, sustainable practices emerge as the unifying thread binding environmental preservation, food security, and economic prosperity. Despite the challenges, the path toward sustainable agriculture in India holds immense promise and potential.

This journey necessitates a collective effort. Farmers, policymakers, scientists, and communities must collaborate, employing innovation, education, and awareness to craft a future where agriculture is resilient, eco-conscious, and productive. Sustainable farming methods are not merely an option; they are a responsibility to our planet and the generations yet to come.

In the heartlands of India, where the soil echoes tales of generations, let us sow the seeds of sustainability. Let us nurture them with knowledge, water them with awareness, and safeguard them with thoughtful policies. Through these united efforts, the challenges of today can transform into the sustainable harvests of tomorrow.

The yield of sustainable agriculture surpasses the crops in the fields; it encompasses the preservation of our environment, the empowerment of our farmers, and the nourishment of our communities. Together, let us cultivate not just food, but a future that is bountiful, equitable, and enduring.

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Summary

Languages, Social Sciences, and Culture play pivotal roles in shaping our world and understanding the complexities of human existence. The two-day International Conference on Social Sciences, Languages, and Culture (ICSSLC'23) focuses on addressing global challenges, promoting inclusivity, and embracing diversity. The papers received for the conference enhance cross-cultural understanding by facilitating discussions on language, literature, social dynamics, cultural practices, and their interconnectedness in a globalized world.

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