



# ROOTS

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**Aim & Objectives**

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

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# **AN ANALYSIS OF THE GANDER PAY GAP AMONG WORKING EMPLOYEES AT HCL AND INFOSYS: A COMPARATIVE STUDY OF GANDER PAY GAP AMONG WORKING EMPLOYEES IN CHENNAI CITY**

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## **Introduction**

Wages and salary are derived from human labour. A wage is a monetary compensation paid by an employee in exchange for the work done and it is calculated on the number of hours worked, whereas salary is paid as a fixed amount for a period. This earnings of wage or salary not only changes according to the hours of work but also differ based on their gender. There is gender discrimination which is mostly against the women and in favour of men. Where the average difference between the remuneration for men and women is different. It is based on their gender and that is termed as "gender pay gap". Differences is also due to the occupational segregation where very few women are in the senior better paid position. Gender inequality in wages and earnings is in part attributable to gender job segregation. There are several reports which confronts on this issue and brings out the factors. There is a gender pay gap and glass ceiling set up for the women which will hinder them from the promotions. Segregation of job may be the result of explicit job description by employers or it may be a function of gendered norms that shapes the education and job decision of men and women.

Despite the continued efforts of activists and policymakers, in many ways, gender inequality is still a pipe dream. According to the latest world economic forums (WEF) global gender gap report 2018, India ranked 108<sup>th</sup> out of 149 countries on the gender gap index. The global list was topped by Iceland for the

10<sup>th</sup> consecutive year, having closed more than 85.8% of its overall gender gap report. While India fared better in terms of wage equality for similar work indicators, in which it held the 72<sup>nd</sup> position, it ranked 142<sup>nd</sup> in the economic opportunity and participation sub index. This dichotomy can be explained by the difference between equal pay and the gender pay gap.

Workplace gender equality can be achieved when people are able to access and enjoy the same rewards, resources and opportunities regardless of their gender. This gender gap is prevalent not only in India but all over the world, where women continue to earn lesser than men, and are less likely to advance their careers as far as men, accumulate less retirement or superannuation savings. Gender diversity also in turn helps in achieving the gender equality, because when there is equitable ratio of men and women that will lead to higher reward and recognition's. When they are hired equally and paid equally there is no need for any kind of diversified work of inequality that will exist.

The major reasons or factors responsible for the gender pay gap is discrimination where they prefer more of men than women for the male dominated jobs. Motherhood is also an reason for the gender pay gap. The phenomenon of lower wage due to childbearing has been termed as motherhood penalty.

There are several policies and laws that enacts on this situation all over the world. India passed the

equal remuneration Act in 1976 which prohibits discrimination in remuneration on the ground of sex. US equal pay Act 1963 prohibits employers from paying employees differently based on their sex for performing equal work in the same establishment under the same or similar working conditions.

This gender pay gap is prevailing both in the organised and the unorganised sector, but this paper mainly deals with the inequality prevailing in the IT sector in India. In this study only two Indian originated IT firms are considered, they are HCL and Infosys. This pay gap is not only based on their educational attainment but also based on their gender. Gender is nothing else but a “social construct”, where it is a cognitive patterning of cultural construct on the basis of actual or perceived differences between the male and female. There is also glass ceiling, which hinders the women workers to enter the highest position in their firm. A glass ceiling is a metaphor used to represent an invisible barrier that keeps a given demographic from rising beyond a certain level in hierarchy. Even in the HCL and Infosys this glass ceiling exist where they restrict them in their promotion after a certain point such as after the child birth or marriage. These factors stand out to be a hindrance and they put in the glass ceiling based on this context.

### **Importance of the Study**

This study focuses on the IT sector to find out the the income differences. The main reason for considering this sector is its recognition in the world, because this sector has the largest share of employees and this sector was considered to be a male dominant sector and it has been revolving around for several decades and its only recently they have included women in this field of work. This study will in turn help to find out the relation between the two gender and their contribution to this sector and find out if there is gender diversity or inequality prevailing in this sector. India is the leading sourcing of the IT sector, it is one

of the top two industries in the country. According to the National Association of software and services company report the growth of the IT sector has always been increasing where the growth of this sector is 14 percent during the period 2016 -2017. Information Technology is the top private sector company where all the employees are educated with certain levels of educational attainment. This is mainly conducted with the employees of two major Indian IT companies HCL and Infosys. It aims to find out if there exist any kind of glass ceiling that stops the employees from entering into the new status by promotion based on their gender.

### **Objectives of the Study**

This study aims at finding out the gender pay gap mainly in the Infosys and HCL. The main objectives of this study is classified as under :

- i. To study the income distribution of male and female in the HCL and Infosys
- ii. To analyse the factors that are responsible for the differences in income distribution of male and female in HCL and Infosys
- iii. To find out if the differences in the promotional status is based on the educational attainment or their gender role

### **Methodology**

The study has been carried out in two IT companies HCL and Infosys, to find out their differences in the income pattern and also to find out the factors that are responsible for the income differences between the two gender. This study has adopted both the primary and the secondary data collection method. A sample of 100 respondents are interviewed using the questionnaire and telephone interview method and it was strictly used for 50 male and 50 female only. Convenience sampling technique was adopted to undertake this study. Several articles and research papers from the journals and magazines are taken into account for the secondary source. Pie charts and

bar diagram are used to interpret the respondents work experience and their educational qualification. Different statistical tools were adopted such as, independent T test and regression using the dummy variable technique using the SPSS software to find out the differences in income in the two companies and gender and to find out the relationship between income and the other variables. This study is a mix of both qualitative and quantitative analysis.

The study is conducted in the month of February in Chennai among the employees working in the IT sector (Infosys and HCL).

### Scope

This paper investigates into the wage gap difference among the individual working in the IT sector. In this paper it mainly considers two IT firms, they are Infosys and HCL. The study aims to find out the wage difference between male and female workers working in the same sector and also to find out the reasons for this difference in pay. It studies the differences in pay in these two firms to make a comparison on their pay gap.

### Review of Literature

Bhattacharyya, Rica (2019) the gender pay difference is widening mostly with the higher skill level, where there is no pay gap in the semi-skilled work, the gap increases as their skill level increases. From the study it shows that 60percent of women feel that there is discrimination at work and one third of women feel that they are not considered for top management roles. Singh, Sumanjeet (2017) explains on how even after having a high growth rate and plentiful government measures to encourage gender equality there still exist the gender gap in India. Acker, Joan (2009) explains on "From glass ceiling to inequality regimes" about the reality and factual things which says that women are extremely underrepresented in the top management and the professional positions in all the countries. Cotter A,

David and Vanneman, Reeve(2001) "The glass ceiling effect" explains the popular notion of glass ceiling effect that implies that the gender disadvantages are stronger at the hierarchy than at lower levels. Verniers, Catherine and Vala, Jorge (2018) "Justifying gender discrimination in the workplace: The mediating role of motherhood myths" explains that the issue of gender equality in employment has given rise to numerous policies in advanced industrial countries, all aimed at tackling the gender discrimination regarding the recruitment, salary and promotion. The purpose of this study is to document the psychological process involved in the persistence of gender discrimination against the working women. Overall the findings shed light on how motherhood myths justify the gender structure in countries promoting gender equality. Stamarski, S Caili and, S Leanne in their article "Gender inequalities in the workplace: The effects of organizational structures, processes, practices and decision makers sexism" explains that gender inequality in organizations is a complex phenomenon that can be seen in organizations structures, processes and practices. Exueyu, Cheng and Ruohan, Wu (2016) "Gender equality in the workplace: The effect of gender equality on productivity growth among the Chilean manufacturers explains the correlation between gender equality, productivity and employment. Thus the growth of a firm can be promoted with different gender equality policies such as balancing welfare treatment between males and females. Betray Can Ata, Dordevic Ljubica and Sever Can(2018) "Gender inequality and economic growth: evidence from industry level data" studies whether higher gender equality facilitates economic growth by enabling better allocation of a valuable resource to female labor. By allocating female labor to its more productive use, they hypothesize that reducing gender inequality should disproportionately benefit the industries that are typically more female-dominated. Kabeer, Naila and

Natali, Luisa (2013) there is no guarantee that growth on its own will address critical dimensions of gender equality. Either growth strategies would need to be reformulated to be more inclusive in their impacts or re distributive measures would need to be put in place to ensure that men and women benefit more equally from growth. Mohammadreza, Ahang (2014) surveyed gender inequality at two levels on health and education, where women have a sheer volume of human capital which is considered as a suitable potential for increasing economic growth but women do not have enough experience in the field of economic participation and political empowerment, therefore in the lack of experience and practical information, females cannot trust environmental factors. Inadequacy in the amount of female social capital can result in Inconformity among males, hence gender gaps at certain level will remain. Amutha in her paper "The roots of gender inequality in India" explains that both man and woman are equal and play a paramount role in the creation and development of their family and the society. In India women were considered as an oppressed section of the society and they were neglected for centuries and the overall well-being is hampered because women are blocked from participating in the social, political and economic activities which will adversely affect the entire economy. Permanyer, Inaki (2013) inclusion of the indicators that compare the relative performance of women and men, together with absolute women specific indicators, obscures even more the interpretation of an already complicated index and penalizes the performance of the low income countries. Ahuja MK (2002) in her research paper "Women in the information technology profession" examines on the gender differences in IT careers and explains on the leakage in the IT career paths of women and also the model barriers faced by women in the field of information technology. Hogendoorn, Sander and Praag Van, Mirjam(2013) analyse" the impact of gender diversity on the

performance of business teams" insists more on gender diversity and its importance on the performance of the company. Bailey, Kasee (2020) in her paper highlights on the state of women In the Tech 2020. This study brings into picture all the possible roles in which women have outvoted men and brings in the historical background of women in the workforce and the role bias played in the tech industry. From 1980 to 2010, 88 percent of all the information technology patents were by male -only inventions teams, while 2 percent were by female -only inventions teams. There are bias which is pervasive. The study also reveals that women led companies make four times higher profits than male led companies. These all are proven to be true and shows the amplifying power of women. Lewis Johnson Jone (2019) in her study emphasized on the glass ceiling which is placed on the women and how it hinders one's dreams and goals, because glass ceiling is a metaphor for the hard to see informal barriers that keep women from getting promotions, pay raises and further opportunities. The term glass ceiling was invented to apply to major economic organizations, like corporations, but later began to be applied to invisible limits above which women had not risen in other fields. Because there is always a lag in reward paid to both men and women. The study also enlists that the ceiling exist in political. Vigo, Julian (2019) in the article "Women in Tech: inconvenient truths and changing perspectives" explains that there are only 13 percent of women were executive peers in the male dominated jobs (IT) which includes all the senior levels which is comparatively very less. Women are creating Smart phones, website software and a variety of programming languages and are still representing a far smaller percentage of those working in the IT than their male counterparts. Beekhuyzen Jenine and Nielsen Hilary Sue indicates the polarized views of gender in the IT workforce and how it is being undermined, and also that a IT personnel have difficulty reconciling their personal

and work lives and coping with the rapid rate of change in the industry. Turban, Stephen and Zhang Letian (2019) gender diversity in turn leads to more innovative thinking and signals to investors that a company is completely run. The study was conducted across 35 countries with 1069 leading firms and it found out that gender diversity relates to more productive companies, as measured by market values and revenue, only in contexts where gender diversity is viewed as “Normatively” accepted.

The above studies have reviewed and appraised literature based on the wage gap generally, but the present study provides an immense idea on the wage gap differences prevailing in the HCL and Infosys company and brings in the factors that are mainly held responsible for the differences in the income pattern.

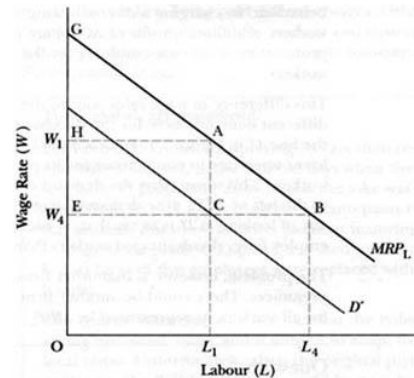
### Theoretical Background

Several studies from different countries shows that women are paid less in the labour market than men with the same education, experience and age. This difference in pay is because women have different jobs to men and these are lower paid. To pay a lower wage to women than to men for the same job is ruled out by anti-discrimination laws.

### Gary Becker's Discrimination Model

According to this theory wage discrimination is where the discriminated Women's wage is lower than their actual productivity. It is well established result in economic theory that the wage for a group of workers is set equal to the marginal productivity of the last hired worker. A nondiscriminatory worker would therefore employ  $L_1$  workers and pay the corresponding wage at B or employ  $L_4$  workers and pay the corresponding wage at E. the actual marginal product is negatively sloped demand curve for ABG. So a discriminating employer will employ women only to the point where their marginal product equals the employers subjective value.

Figure 1 Gary Beckers Model



Source: From model

Gary Becker's model of discrimination in pay explains that both are equally productive but women are paid lesser than men. When they are employing, they employ them based on their gender by employing them to a job where they can be paid lesser wage. Sometimes they employ lesser number of female just to cut the cost of paying them. This situation does exist in the HCL and Infosys where the study is undertaken. This kind of discrimination exist in all the sectors.

### Asa Rosens Model

Asa Rosen, in her theory of discrimination has shown the women being discriminated over wages and differentiation in her salary. In 1993 she developed a model of discrimination, in which the match between jobs and people is essential. Rosens model starts just like Becker's model of discrimination by assuming that employers discriminate. However the mechanism is that women get fewer job compared to men in contrast to Becker's model in which women are paid less.

In Rosen's model, starting salaries are the same for all women in period one whereas in the second period, average negotiation between the worker and the employer is based on the productivity of the job match. The crucial mechanism of Rosen's model is that different matches between workers and jobs

produce at different Productivity. Thus this model is called the matching model.

This same aspect has been followed in the HCL and Infosys as well. Initially when they start hiring employees wage is same for men and women, with the same job position. But later wages starts to differ, where the wages are higher for men than for women. when it comes to the promotional status once again women are being discriminated. As explained by Rosen they do not perfectly match their qualification, thus there is mismatch in their job.

Both the models of discrimination have shown its relevance in these two companies, where they are shown differences both in job and in pay based on their gender.

### **Profile of Chennai City**

Chennai formerly known as Madras city is the capital of Tamil Nadu State, Southern India on the Coromandel coast of the Bay of Bengal and is known as the gateway to South India. Chennai is the major administrative and cultural centre. The government of Tamil Nadu officially changed the name of the city to Chennai in the year 1996. It is well connected by Road, Rail, Air and Sea. It also has international seaport and airport. Chennai is the 36<sup>th</sup> largest urban area by population in the world and has a population of around 71 Lakh and it is called the greater Chennai corporation. It is among the most visited Indian cities by foreign Tourists and it was ranked the 43<sup>rd</sup> most visited city in the world for the year 2015. Chennai is also known for its rich musical tradition by UNESCO in 2017. It attracts 45 percent of health tourists visiting India, and 30 to 40 percent of domestic health tourists. As such Chennai is termed as the "India's health capital". Chennai has the third largest expatriate population in India, at 35,000 in 2009, 82,790 in 2011 and estimated at over 1,00,000 by 2016. Chennai is ranked as a beta level city in the global cities index and was ranked as the best city in India.

Since the late 1990s, software development and electronics manufacturing have made up the bulk of Chennai's economy. Numerous technology parks, where many foreign companies have offices, are found throughout the city. As of 2012, Chennai is India's second largest Exporter of Information Technology (IT) and BPO services. A major part of India's automobile industry is located in and around the city thus earning the nickname "Detroit of India". Other major industries include the manufacture of automobiles, rubber, fertilizer, leather, iron ore, cotton textiles, wheat, machinery, iron and steel and raw cotton are imported.

### **Profile of the IT Companies**

The service sector also called the tertiary sector is the third of the three economic sectors. IT companies also come into the tertiary sector, in India IT service industry was born in Mumbai in 1967 with the establishments of the Tata group in partnership with Burroughs. It was under the administration of Atal Bihari Vajpayee the development of the Information technology was placed among its top five priorities and formed the Indian national task force on the information technology and software development. As of 2012 Chennai is India's second largest exporter of information technology and business process outsourcing services. Tidal park in Chennai was billed as Asia's largest IT park when it was built. Major software companies have their offices setup here, with some of them making Chennai their largest base.

A information technology company often called as "Tech company" is a type of business entity that mainly focuses on the development and manufacturing of technology products or providing technology as a service. Many large tech companies have a reputation for innovation spending large sum of money annually on research and development.

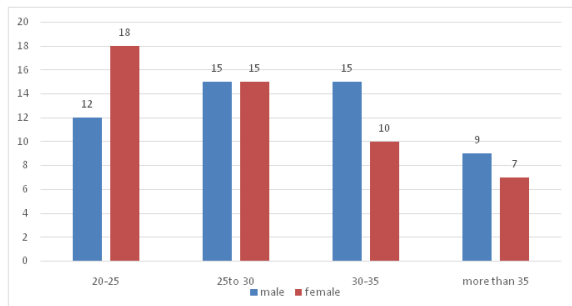
This study is conducted in Chennai among the employees working in the IT sector, Infosys and HCL.

To conduct this study Indian set up IT companies are considered. These two companies stands out to be well established IT companies in India. Infosys stands out to be in the Top 5 companies in India and HCL in the Top 20 well established companies.

### Analysis and Interpretation of the Study

This part presents data analysis and interpretation using the bar diagrams and pie charts for descriptive analysis and statistical tools like multiple regression using the dummy variable technique and Independent T test to calculate the differences in income level within and between (HCL and Infosys) the company. In this study 50 respondents each were taken from Infosys (25 male and 25 female) and 50 respondents from HCL (25 male and 25 female) to find out their economic status in the company with respect to their income earning capabilities and their hierarchy towards the promotion. Responses are collected in equal proportion from both the companies to make a comparison on the facilities that are available to them and the discrimination that prevail in that organization based on their wages.

**Figure 2 Classification of Age of the Respondents**

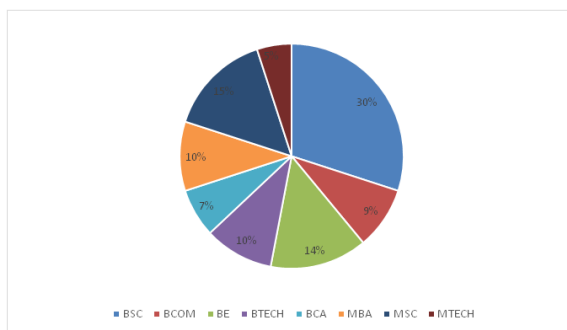


Source: computed from primary data

From the above bar diagram, it is found that male and female participation at the age of 25- 30 is 15, which shows equal level of participation by both of them during that period. In the initial period there are more women employees than men, but in the second period it starts to increase and there is equal participation by both the gender, whereas in the third

period the participation by the women starts to decline where they start quitting their job due to various reasons. In the last period the situation continues to lead to a decline in the number of both the employees when they are more than 35 years old. After that age the number of employees starts to reduce. This shows that both genders leave the IT firm after a certain age for several reasons. For women they leave the firm mainly after getting married whereas men leave the firm on looking for other opportunities outside the firm for higher paid jobs and promotions.

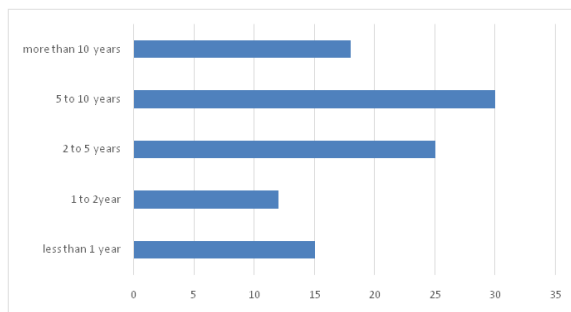
**Figure 3 Classification of Respondents based on their Educational Qualification**



Source: Computed from Primary data

From this above chart it shows that the maximum respondents are from BSC and the minimum respondents are from M Tech, where 70 percent of the respondents are undergraduates and the rest are post graduates. Their educational qualification really doesn't matter, because there are only 30 percent of employees who have attained a higher qualification (post-graduation) but more than 30 percent of them earn the higher pay scale (more than Rs.30000). This shows that Education is one of the criteria and not the only deciding factor of income.

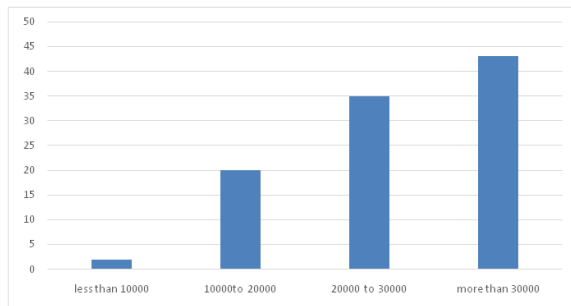
**Figure 4 Classification of the Experience of the Respondents**



Source: computed from primary data

The above bar graph shows the respondents work experience. There are only very few respondents who have been working in the same company for a very long period, the rest of them have changed their company with the idea of moving to a better position, better pay and other prospects.

**Figure 5 Classification of Income of the Respondents**



Source: Computed from primary data

The above bar diagram shows that the majority of women lie in the lower income category, because they do not get the promotions and increments as men get. There is evidence that women are in high profiled jobs, but the top positions are always reserved for men. There is a glass ceiling highly prevailing in these companies for women. There are hindrances for women to enter the higher position in the job by setting up a limit for women. This kind of glass ceiling is not prevalent for male employees. At

one point, when they reach saturation they quit the job from the IT companies. Only when there is gender diversity will it lead the company to higher return and profits in sales.

In Infosys, there are 15 board members and 6 executive members but the number of positions occupied by women are 1/15 and 1/14 women holding the position on board and executive management position. On the contrary, HCL has 9 board members, 2 of whom are the executives. The number of women holding the position on board are 1/9 and 0/18 women holding the position in the executive management position. This clearly shows the prevalence of glass ceilings in both HCL and Infosys.

**Table 1 Multiple Regression using Dummy Variable**

	coefficient	significance
Income	30598.692	0.00
Gender(D2)	-16695.502	0.00
Work experience(D3)	19617.578	0.00
Company(D4)	2353.243	0.358

Source: computed from primary data

In this Income is taken as the dependent variable whereas gender, work experience, and company (HCL and Infosys) is taken as the independent variables. Dummy variables are used to find out the relationship between the income and the factors that affect income. It is taken as 1 if female and 0 if others (male). Experience with more than 5 years is taken as 1 and others with less than five years of experience is considered as 0. In the same way from the two companies if it is HCL it is taken as 1 and others are considered to be 0. Since there is more than one qualitative variable, dummy variables are used.

Results from the table shows that there is increase in income by Rs.19617 if they have a work experience of more than 5 years and increase in income by Rs.2353 if they are working in HCL, but



the income falls by Rs.16695 if they are a female employee working in HCL with work experience of more than 5 years. Even after having the work experience for more than 5 years women get to earn less than men. Gender and work experience are statistically significant at 5 percent level but the company (HCL) is insignificant at 5 percent level because the significance level is higher than the 5 percent level.

### Independent T-test to Find Out the Differences in Income Between Male and Female

**Table 2 Group Statistics Table**

variables	N	Mean	Standard Deviation
female	50	23178	7471.20
male	50	42510	21203.69

Source: Computed from primary data

**Table 3 Results from the Levene's Test for Equality of Variances**

	f	Significance	t	DF	Significance (2 tailed)	Mean difference
Equal variance assumed	39.856	0.000	-6.08	98	0.00	-19332
Not assumed			-6.080	60.982	0.00	-19332

Source: Computed from primary data

From the test for equality of variances it shows that the significance value is less than 0.05. This shows that there is a statistically significant difference between the income of the male and female working in the IT company. So the null hypothesis will be rejected and the alternative hypothesis will be accepted. This test found out that the male working in the IT company tends to receive a higher income than the female working in the IT company. The mean difference between the income is Rs.19332, where men receive Rs.19332 more than what women receive from doing the same work. This difference in the income level is due to the hierarchy in the job levels, where men are placed in the superior positions. This in turn leads them to earn an income which is higher than the income earned by women in the same company.

This test is conducted to find out if there is any significant difference in the income category of male and female employees working in the IT company. In the group statistics table it is shown that the mean income of the female is 23178 and the mean income for male is 42510. The number of participants for both male and female are taken to be 50.

### Hypothesis

Null hypothesis: There is no statistically significant difference between the income of the male and female working in the IT company

Alternative hypothesis: There is statistically significant difference between the income of the male and female working in the IT company

### Independent T-test to Find Out the Income Differences in HCL and Infosys

**Table 4 Group Statistics Table**

variables	N	Mean	Standard deviation
HCL	50	31758	16665.12
Infosys	50	33930	20395.08

Source: computed from primary data

This is conducted to find out if there is any significant difference in the income of the respondents working in the HCL and Infosys.

In the group statistics table it shows that the mean income of the respondents working in HCL is 31758 and Infosys is 33930. The number of participants for both the companies is 50

## Hypothesis

Null hypothesis: There is no statistical significant difference between the income earned in HCL and Infosys

Alternative hypothesis: There is statistical significant difference between the income earned in HCL and Infosys

**Table 5 Results from the Levene's Test for Equality of Variances**

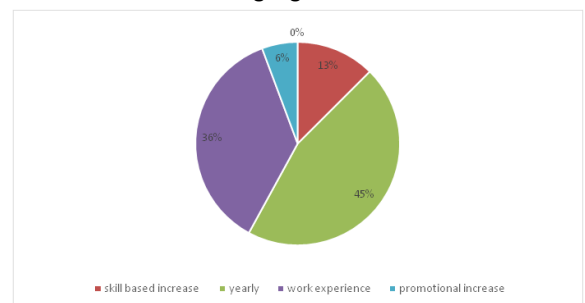
	f	significance	t	DF	Significance (2 tailed)	Mean difference
Equal variance assumed	0.553	0.459	-0.583	98	0.561	-2172
Equal variance not assumed			-0.583	94.257	0.561	-2172

Source: computed from primary data

From the Levene's test for equality of variances it shows that the significance value is less than 0.05, which indicates that the variability in the two conditions is significantly different. It is also found that there is a statistically significant difference between the income earned by the employees in HCL and Infosys. So the null hypothesis will be rejected and the alternative hypothesis will be accepted. Employees who work in Infosys tend to receive Rs.2172 more than those working in HCL. Infosys has already established a top level in the IT companies and it is known as the second largest IT company, whereas HCL is still battling to get into that top 5 companies. The terms and conditions of both the companies are also not the same, it is different based on their annual turnover. These all can also be a reason for higher payment in Infosys than HCL. But in both the companies women's compensation remains to be the same.

From the statistical test conducted, the results fulfill the requirements of the first objective of the study and proves it with empirical evidence. From this objective it is also seen that parenthood is also a cause for the decline in the women employees after a certain age.

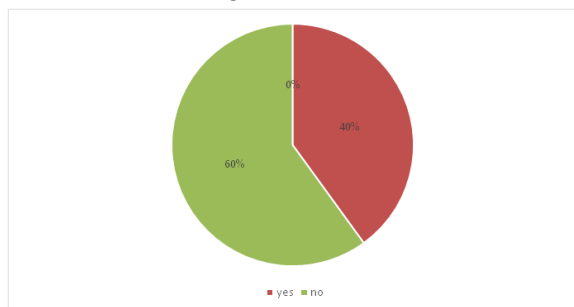
**Figure 6 Classification based on the Income Changing Factors**



Source: computed from primary data

The above pie chart shows the different income changing factors that are responsible for the shift in the income over a period of time. From their experiences there are four main reasons which are highlighted in this study by the respondents, they are skill based increase, increase based on experiences, promotional increase and yearly increase. Majority of the respondents receive yearly increases of a certain percentage only, which is common for both the genders. That increase also depends on their income. So if they lie in the lower income category, their income increase will also be lower than those in the higher category. This imbalance will always be followed even after a hike in the income.

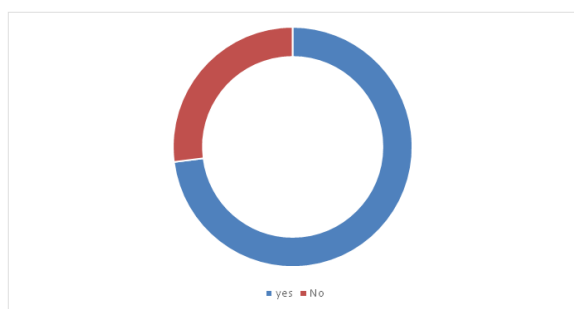
**Figure 7 Classification of Respondents on their Change of Workplace**



Source : computed from primary data

From the chart it shows that only 40 percent of them do not change their workplace over a period of time, the rest (60 percent) of them change the workplace due to different reasons. The major reason for changing the firm is low income. Income always acts as an incentive which boosts the employee to work more efficiently and effectively. The reduction in the participation of employees in the IT company after the age of 35 is mainly due to low income. This in turn leads them to look in for other better prospects which yields them a higher return.

**Figure 8 Classification of Respondents based on their Work Shifts**

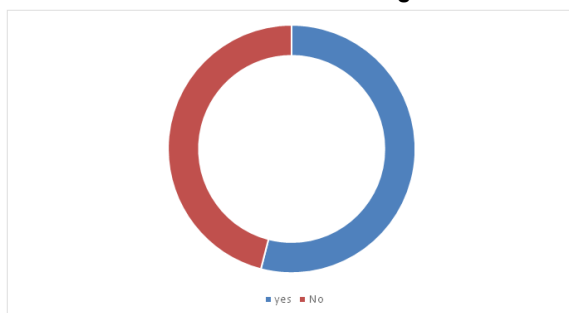


Source: computed from primary data

The above pie chart highlights the work shift programming in HCL and Infosys. It shows that 73 percent of the respondents have shift programming and it is mandatory for them to take up the different shifts in the company like day shift, afternoon shift and night shift. Until they get a promotion, it is

necessary for them to take up all the three shifts. Most women are restricted from working in the night shifts due to several reasons (family, safety issues, health issues etc.). This stands out to be a major hindrance for women working in the IT companies. Though they have the same educational qualification they are not able to overcome certain myths.

**Figure 9 Classification of Respondents on their Involvement to Shift Program**



Source: computed from primary data

The above pie chart shows the respondents' involvement in night shifts. It shows that 54 percent of respondents take up night shifts are majority men, because it comes with higher income than those who take rotational shifts. Women mainly do not take up this shifts because of family reasons(if they are married, they need to look after the children and parents). Even after having all the qualities of earning the equal income (equal to men) the circumstances do not allow them to receive it. The 46 percent of the respondents who do not take up the night shifts consist majority of women and less of men.

### **Other Factors that are Responsible for the Differences in the Income Level**

- Differences in income patterns are majority parenthood and marriage.
- When it comes to promotion, companies are recruiting more of male than women because of the flexibility of work time.

- When women return to work after 3-6 months of maternity leave, their clients are being given to others so that they have to start it from the base which affects their promotion and lesser payment for women even after greater work experience.
- These two companies (HCL and Infosys) have come up with some innovative measures to balance and stand ahead of other companies that offer trips to its employees as an incentive to work.
- At the most a woman has work experience from 6- 8 years only because most of the time they are not allowed to decide what they want.
- Promotions are based on their work experience and their educational qualification for the next level positions including the company's contract and terms and conditions.
- There are some kinds of inequality in the promotion criteria like, for a male it requires 10 years of work experience for a certain level of promotion, but for the same post it expects much more from the female employees which is often not fulfilled.
- Respondents have different educational backgrounds which shows that more than education it is their skills and work experience which plays a major role in the job status.
- There is no gender diversity in the population of the employees working in the IT companies. If there are 64 percent of male employees there are only 34 percent of female employees working in these companies. They are not equally distributed, when they are recruiting they recruit more of male than female.

The above study has fulfilled all its three objectives. From the first objective it shows that there is income difference between male and female employees, where the female employees receive lower income than men. Respondents working in the Infosys earn more than those working in HCL. The second objective is to find out the other factors which

are responsible for the income difference between the male and the female employees. There were both internal and external factors. The internal factor being lesser work experience than men, followed by lesser compensation than men and promotions leading to income differences. The external factors are family background and flexibility. A married woman is not treated the same way a married man is treated in the company. These all will lead to income differences between the employees within the IT company. Even after globalization there is unequal distribution to them based on their gender. The third objective is to find out the basis of promotion in the sector. From the study it shows that certain promotions are based on educational qualifications and other promotions based on gender.

### Suggestions

Women are paid lower than men due to several reasons. So they are some measures to bring in some equality between both male and female, They are:

**Gender Diversity:** If there is an equal number of employees, then it will lead to gender diversity and will in turn widen the talent pool and improve the company's profits and rewards. The equal proportion by the gender will also lead to increase in productivity, and tripling of financial returns.

**Social Cohesion:** when the jobs become more gender inclusive, it will redefine women's role in society, creating a sense of social cohesion by shaping people's values and behaviour towards work and women.

**Skill Based Recruitment:** Instead of recruiting them on the basis of gender they can recruit them based on some skills so that the right person is not left behind the screen.

**Equitable Promotions and Pay Scale:** If there is transparency to promotion, pay and reward process it will be easier for both the employee and the employer, since it reduces pay inequalities.

Women are less likely to negotiate their pay, because they are out if they are not sure about what a reasonable offer is so they can encourage the salary negotiation by showing salary ranges.

### Conclusion

The finding from the study shows that there are differences in the income between male and female employees, where women receive an income lower than what a man receives. The study shows that those who are working in Infosys earn an income higher than what is received by an employee in HCL. In both these companies the promotions and other extra incentives are higher for men than women. Married women are not treated the same as married men due to organizational traits. External factors also influence their income pattern, women's family circumstances and safety issues do not allow them to be flexible compared to men. They are not flexible to take up overtime, extra shifts and nights easily where a man can do it easily. Women led technology companies deliver a 35 percent higher return on investment than men. So in the future, the IT sector will be coming up with new measures to recruit more women into technology. Several studies have found out that lack of women in technology will lead to a decrease in performance and profits. Women can handle the situation more efficiently where they have the special power in collaborating team roles and leadership roles. When gender diversity is achieved it will lead to a better return, because together they can achieve success easily. It is with great difficulty that a woman stands out to be a successful person and it takes more time to establish them than what man takes, because there is always a time lag in empowerment between men and women.

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## AN INDIAN WIDOW'S PREFERENCE FOR ALIEN LAND IN CHITRA BANERJEE DIVAKARUNI'S *CLOTHES*

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### Abstract

*Indian culture is generally regarded with reverence and its fame has extended all over the world. The men of India may take immense pride in belonging to the prestigious country and be in favour of upholding its cultural values that are defined by the patriarchal society, since they are the actual beneficiaries of the prevailing system. But it always remains a mystery that how the other sex, the Indian woman, feels about the culture and tradition of India. Because it is quite obvious that they are heavily hampered by the futile traditions and blind beliefs which are imposed on them by the male-dominated society. This research article is intended to analyse the short story *Clothes*, written by Chitra Banerjee Divakaruni, in order to showcase how Indian customs and conventions, in the name of culture and tradition, restrain a woman, leading her to take a decision to live in the foreign land instead of in her native soil, despite the alien environment is dangerous and unfriendly.*

**Keywords:** Indian Culture, Women in Shackles, Preference for Foreign Country

### Introduction

Indian culture is generally regarded with reverence and its fame has extended all over the world. The men of India may take immense pride in belonging to the prestigious country and be in favour of upholding its cultural values that are defined by the patriarchal society, since they are the actual beneficiaries of the prevailing system. But it always remains a mystery that how the other sex, the Indian woman, feels about the culture and tradition of India. Because it is quite obvious that they are heavily hampered by the futile traditions and blind beliefs which are imposed on them by the male-dominated society. This research article is intended to analyse the short story *Clothes*, written by Chitra Banerjee Divakaruni, in order to showcase how Indian customs and conventions, in the name of culture and tradition, restrain a woman, leading her to take a decision to live in the foreign land instead of in her native soil, despite the alien environment is dangerous and unfriendly.

### About the Writer

Chitra Banerjee Divakaruni is a diasporic writer that she was born in India and lives currently in the United States of America. She is a well known versatile writer who has penned a number of poems, novels, and short stories. Two of her novels and one of her short stories have been adapted into films. Her works focus mainly on the experiences of South Asian immigrants.

### Arranged Marriage

Her famous book *Arrange Marriage* is a collection of short stories that deals with the subject of traditional arranged marriage which is a crucial aspect of Indian societal system and discusses different issues of arranged marriages. For this work, Divakaruni received some awards such as American Book Award, PEN Josephine Miles Literary Award, and Bay Area Book Reviewer' Award.

## Clothes

*Clothes* is a short story from the collection *Arranged Marriage* that tells about an Indian village girl Sumita. This story is aptly named as *Clothes* that throughout the story, various clothes of women, donned on various occasions, are portrayed. Clothes as well as colors play a major role in this story and also serve as symbolic representations of Indian beliefs.

Sundari puts it: "Chitra Banerjee Divakaruni had deftly used colour symbolism to express the emotional changes that Sumita is going through and how she uses colours to portray the Indian beliefs during her transition from girl to bride-to-be -to an Indian-American widow." (697)

## Sumita, Before Marriage

When the story opens, the protagonist Sumita is getting ready for bride-viewing ceremony. The writer depicts her as a typical Indian village girl who has anxieties about her future in marital life. She has to leave her parents, that too to live in California, a foreign land. Even though she is unwilling to go far away from her place, she does not express it to her parents; because, being a dutiful daughter, she feels that it would be ungrateful to defy the decision of parents. Further, she acknowledges that this is the fate of all women despite unfairness: "Wasn't it every woman's destiny, as Mother was always telling me, to leave the known to the unknown?" (18)

## Sari for Bride-Viewing

The moment Sumita sees the sari bought by her father for bride-viewing, she is so certain that she will be chosen as bride. Because she feels:

It is the most expensive sari I had ever seen, and surely the most beautiful. Its body was a pale pink, like the dawn sky over the women's lake. The colour of transition. Embroidered all over it were tiny stars made out of real gold *zari* thread. ... A sari that could change one's life. ... I knew that when I wore it, it would hang in perfect

pleats to my feet and shimmer in the light of the evening lamps. It would dazzle Somesh and his parents and they would choose me to be his bride. (19-20).

It is yet another drawback for woman in the arranged marriage system of Indian culture that she is given no right to choose her life partner, but merely to remain to be chosen. There exists only bride-viewing, not bridegroom-viewing. The boy can either choose or reject based on the looks of the girl. But girl should not expect the boy to be handsome, for it is considered as unbecoming for a girl to have such wish.

Ravi Jaiswal writes about Sumita's wearing of pink sari for bride-viewing: "Due to the fact that Sumita maintained the legacy and heritage of donning the pink sari, she had made it clear that she respects and holds faith in that same legacy and heritage that she is taking part in." (21)

## Sumita, After Marriage

Sumita, just as an archetypal Indian woman, braces herself for the sexual relationship with her husband in order to perform the duty of a wife. Similar to most of the women, she does not look forward to having intercourse for receiving pleasure, but prepares her body and mind to undergo something unpleasant. She narrates her first night experience: "... Now his fingers were stroking my cheeks, my throat, moving downward. I closed my eyes and tried not to jerk away because after all it was my wifely duty." (21)

She starts thinking about something else at that time, as per the guidance of her friend Madhavi who is already in marital life. "'Bite hard on your tongue,'" Madhavi had advised. "The pain will keep your mind off what's going on down there"'(22). This is the way many women in India cope with the sexual relationship so as to fulfill the carnal desires of men.

Sumita does not like her change of name. "I whisper my new name to myself, Mrs. Sumita Sen, but the syllable rustle uneasily in my mouth like a stiff



satin that's never been worn" (20). Changing name of woman after marriage is another custom followed not only in India but also in other countries which is disliked, but accepted grudgingly by many women just like Sumita, since they have no other choice. Losing one's own name is similar to losing one's past identity.

### **Considerate Husband**

Her husband Somesh proves himself to be a gentleman from the beginning. Unlike many other men, he does not demand sex authoritatively from Sumita. He says, "It's OK, we'll wait until you feel like it". Sumita, within a week after their marriage, recognises her husband as a good, kind, patient man. She has even admiration for his handsomeness. She observes, "Father had been right, he was a good man, my husband, a kind, patient man." (22)

### **Sari for Journey**

While Sumita is going to start a new life in America, for the journey, sari is decided in accordance with Indian beliefs. She wears a sari with the combination of blue, the color of possibility, and red, the color of luck for married woman.

We had some arguments about this sari. I wanted a blue one for the journey, because blue is the colour of possibility, the color of the sky through which I would be travelling. But Mother said there must red in it because red is the color of luck for married woman. Finally, Father found one to satisfy us both: midnight-blue with a thin red border the same color as the marriage mark I'm wearing on my forehead. (20)

Indians have so many superstitious beliefs, and one of them is, adding certain qualities to colors. In this story, it is proved wrong that though Sumita puts on a sari with red which is the color of luck for married woman, her marital life comes to a sorrowful end within a few months.

### **Sari as Talisman**

During journey to the USA, as she is going alone to an unfamiliar country, suddenly she feels nervous and is filled with panic. She needs something from her old life to get a hold. Instantly she remembers her saris that travel with her as well. "I grope for something beautiful and talismanic from my old life. ... Thick Kanjeevaram silks in solid purples and golden yellows, the thin hand-woven cottons of the Bengal countryside, green as a young banana plant, gray as the women's lake on a monsoon morning." (24).

Only after recalling the presence of saris that contain the memories of her past life, she feels safe and comfortable. Sari, more than being a clothing, serves as a talisman also for the Indian woman, owing to the importance bestowed on it in India.

### **Modern Outfits**

After entering the advanced country America, Sumita's transition begins. Sumita is exposed to modern dresses. Her husband Somesh buys her fashionable outfits like jeans and T-shirts, blouse and skirt, and glamorous lacy nighties. Despite she wears them inside their bedroom, it fills her with pleasure to see her beautiful figure in ultramodern attires and she marvels at the shape of her body. "Late at night I stand in front of our bedroom mirror trying on the clothes Somesh has bought for me and smuggled in past his parents. I model each one for him, walking back and forth, clasping my hands behind my head, lips pouted, left hip thrust out just like the models on TV, while he whispers applause" (24). As a matter of fact, she started enjoying life in America, contrary to her apprehension about it before marriage.

### **Plans for Future**

The newly-weds Sumita and Somesh desire for privacy since the parents of Somesh also stay with them. When they are together inside their bedroom,

they are forced to suppress laughter for not to be heard, and to stuff a towel at the bottom of the door for blocking light. Sumita does not like to cover her head with sari and serve tea to the old women who come to visit her mother-in-law. After having such thoughts, she feels ashamed of her change of character: "Mita, I tell myself, you're growing westernized. Back home you never felt this way." (26)

Sumita and Somesh plan to move to a separate house away from his parents. To fulfill their dream, they are in need of money and so Somesh starts saving. Besides, he wishes Sumita to get a degree and become a teacher. But Sumita has a different wish. "What I really wanted is to work in the store. I want to stand behind the counter in the cream-and-brown skirt set (color of earth, color of seeds) and ring up purchases." (27)

### **Sari for Widowhood**

When the readers too find happiness on seeing the delightful life of Sumita, suddenly the writer shocks them with the lines "I hold in my hands the plain white sari I'm supposed to wear. ... White. Widow's color, color of endings" (29). Somesh, when he was on his night duty at his store, which he had mentioned once as 'Graveyard Shift' irritably, was shot by a burglar, and lost his life at once. This unexpected tragic death turned Sumita's life upside down.

### **Kind-Hearted In-Laws**

Her in-laws are good people that they do not hurt Sumita saying that her bad luck brought death to their son soon after his marriage. They did not ask Sumita's hair to be cut off which is done to the widows as a custom in some Indian families. Also they are willing to take Sumita to their home in India and keep with them forever. Fortunately this old couple differ from many others Indian people who would definitely put the blame on daughter-in-law for the untimely death of their son.

### **Indianness in America**

Although Indians choose to live in the western countries, they carry Indian essence along with them such as cultural conventions, and conserve them by observing in their lives. Similar to Indian milieu, the daughter-in-law does not wear modern clothes before in-laws due to respect. And she is supposed to cover head in front of elderly visitors and not to say husband's name. Further, after the demise of Somesh, Sumita undergoes the Indian rituals that are performed on Indian widows. Bangle-breaking ceremony takes place in which her glass bangles are broken and red mark is rubbed off her forehead by another widow.

Indian culture is so cruel to widows that by performing such rituals, it symbolically dictates that a woman, after the death of her husband, is not supposed to look attractive. It is undoubtedly a patriarchal perspective that a woman should beautify herself only to please her man, not for the pleasure of her own.

### **Sumita's Decision**

After being subjected to the terrible rituals, Sumita contemplates her future. The thought about the lace nightie waiting inside suitcase crosses her mind at that time. If she goes back to India with her in-laws, what kind of life awaits her? She knows very well how widows are treated in India. Meera Gopalkrishna comments, "At the tragic change of her marital status, the space of India that she has constantly associated with comfort through the text becomes repulsive and intimidating." (3)

Perturbed by thought of Indian customs, Sumita decides to stay back in America itself, despite the fact that life in America is prone to danger. "That's when I know I cannot go back. I don't know yet how I'll manage, here in this new, dangerous land. I only know I must. Because all over India, at this very moment, widow in white saris are bowing their veiled heads, serving tea to in-laws. Doves with cut-off

wings.” (33). Her decision is so thoughtful because in India, widows not only suffer from lack of liberty, but also undergo exclusion from auspicious ceremonies and avoidance due to the superstitious belief that seeing a widow is ill omen.

### Conclusion

Sumita is prepared to earn a living even by running the store in which her husband was shot, because her fear is more for Indian culture which would never let a woman, especially a widow, live her life as per her wish. She is determined to confront the arguments that are sure to ensue, as she is resolute about her decision. Her preference is for wearing blouse and skirt instead of white sari veiling her head. Thus, by deciding to act on her own will, Sumita, who lived so far in accordance with the conventional directions of others, establishes herself as an

independent woman with self-identity by breaking cultural fetters.

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## THE EXISTENTIAL AUTHENTICITY IN *NEMESIS* (2010)

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### Abstract

*Among the Jewish American writers in the 20<sup>th</sup> century who qualify as existentialist, Philip Roth is the finest one. Roth has produced very compelling work of fiction. His works are strongly influenced by the existential philosophy of Sartre, Albert Camus and Kierkegaard. The significant themes of existentialism are dread, boredom, alienation, absurdity, choice, freedom, commitment, nothingness and death. Roth's journey of fictional works from Goodbye, Columbus and Five Short Stories (1959) to Nemesis (2010) is characterised by themes of the problems in relationship, complexities of marital life, quest for adventurous sexual life and auto-biographical note and existential predicament. The present paper aims at delineating the existential authenticity in Philip Roth's last novel Nemesis (2010). The main characters in it carry with them a sense of anxiety, choice and freedom. The novel depicts the existential dilemma of its characters in chaotic world but this predicament, however, has been replaced by the authentic existence of the individuals.*

**Keywords:** Existentialism, Anxiety, Choice, Freedom, Authenticity

### Introduction

Existential philosophy, also known as Existentialism emerged after World War I and became influential after the World War II. The terribly destructive events of war period led to serious human sufferings like uncertainty about human existence, anxiety, depression, recession and the confusion about the positive role of education to be played for man and society. The two world wars shattered to pieces all hopes and confidence of man in himself and God. Man realized that the omniscient, omnipotent and geomeaning God was no more or, perhaps never was, that his existence in this chaotic world has been left without any dependable philosophical control and that all the up till then existing philosophies of pure thought and reason put together are unable to help him out of this helpless situation; that the earlier

securities, certainties and meaningfulness of life have now been reduced to insecurities, uncertainties and absurdities; and that he has become for himself the biggest and the most mysterious problem for the solving of which he has to solely rely on his own sense of judgement, power of discretion and freedom of choice in all matters of life. Thus man set out to discover new meanings and values in life and come to discover and define the modern philosophy of existentialism.

The term "existentialism" has often been taken to denote the thought of the Danish religious writer Soren Kierkegaard. In its philosophical context, "existentialism" entitles the series of philosophers in the post-Hegelian tradition of European philosophy. Kierkegaard is frequently referred to as the founder of this movement, and the term "existentialism" itself

originates from his uses of the words "existence," "the existential" and their cognates, which he dissimilarities to the abstract or purely theoretical. Other 19<sup>th</sup> century philosophers such as Dostoevsky and Nietzsche are frequently counted as forerunners of the existentialist movement, if not as existentialists in their own right. In the 20<sup>th</sup> century, existentialism was denoted to the German school of phenomenology which was instituted by Edmund Husserl and continued and transformed by Martin Heidegger. Existentialism relished its furthestmost popular phase in the French school whose chief exponents were Albert Camus, Jean-Paul Sartre, Maurice Merleau-Ponty, and Simone de Beauvoir. The significant notions of existentialism are dread, boredom, alienation, absurdity, choice, freedom, commitment, nothingness and death.

Anxiety is one of the moods occasioned in man by his feelings and understanding. It is a state of mind that illuminates the human condition. It is a combination of pain and anger. Existential anxiety is highly subjective, personal and individualistic. When man is anxious, everything of this world become worthless for him. Existentialists view anxiety as a moment of truth, an authentic experience and maintain that it cannot be eliminated inspite of hard efforts made by man. One cannot escape anxiety. Man has the continual pain of anxiety that he has to live a bogus life which he cannot and does not want to live. Kierkegaard said that anxiety makes man detached from the day to day routine of life and leads him to solitude. According to the existentialists, choices of the individual make what he or she is. Existentialists say that through choices an individual defines himself or herself to the world. Man is always in the process of choice making throughout his life. Original choices lead an individual to live an authentic life. Freedom is the core of existential philosophy. Existential freedom says that individual is 'condemned to be free' and thus responsible for their own actions. The individuals decide on their own.

They live their life and not letting others to live for them.

Among the Jewish American writers in the 20<sup>th</sup> century who qualify as existentialist, Philip Roth is the finest one. Roth has produced very compelling work of fiction. His works are strongly influenced by the existential philosophy of Sartre, Albert Camus and Kierkegaard. All of Roth's later novels prove him the best. Though he himself is aging, his power in writing does not diminish. *Nemesis*, published in 2010, is Roth's final book. Set in Newark during the summer of 1944, it tells the story of twenty-three-year-old Bucky Cantor, an athletic young man declared unfit for military service due to his poor eyesight. Cantor agonizes over the appalling fate that awaits the victims of a wartime polio epidemic that affects a closely knit, family-oriented Newark community. However, unable to do nothing to prevent the spread of the disease, he leaves the city. Few days later, Newark begins to shut down playgrounds and Cantor is stricken with remorse and shame for running away. His conscience savagely haunts him. Things get even bad physically and spiritually for Cantor when his girlfriend abandons him in his darkest moments. At the end, he decides that the only way to save a remnant of his honor is in denying everything he had ever wanted for himself.

Existentialism examines with recurring problems of finding meanings within existence. Fleeing away from reality, leads to bad faith. An individual must not flee away from the reality. An individual must face his or her anxious situations. Anxiety is the preceding factor of freedom says the existentialists. Choices are made out of anxiety. Hence anxiety leads to choice and choice leads to realization of freedom and finally these factors makes a person to be authentic. Roth presents a thorough study of a human being in all aspects like anxiety, choices, freedom and responsibilities. The main characters in *Nemesis* carry with them a sense of anxiety, choice and freedom. The novel depicts the existential dilemma of

its characters in chaotic world but this predicament, however, has been replaced by the authentic existence of the individuals.

### **The Existential Authenticity**

*Nemesis* is the novel that delineates the story of young gymnastics teacher Bucky Cantor. Cantor is known for high values that he has set for himself. Cantor faces anxiety when he is denied of the opportunity of participating in war due to his poor vision but he overcomes it by becoming a gymnastics teacher. Later he faces anxiety when his students have been struck with polio germs. He takes minute precautions to prevent his students from getting polio. This is how he overcomes his anxiety. But finally he is struck with polio and thus the amount of anxiety is very high but he overcomes that also by going for original choices. In spite of his fiancé Marcia's plead to marry her he decides not to marry her out of his deformity. He overcomes his anxiety of not marrying Marcia. He remains single thereafter.

The novel starts with the threat of spreading of polio or infantile paralysis in the early of 1920's. It speaks about the unique choices of Bucky Cantor, the protagonist of the book. Cantor has defined himself to the world through his unique choices. Cantor proves his ability to go for subjective choices though he has some deviations from his beloved ones while making a choice process. He perfectly fits himself in the existential choice. As a young man of 23 years of old, he is an industrious playground director who coaches the young men, is very much disappointed when he has been denied the opportunity of participating in the war, due to his poor vision. Though he is partially blind, he excels in the art of gymnastics and has inspired the spark in all of his students and has been celebrated as a hero by his students.

Cantor creates his own meaning in his life through subjective choices in which he realizes that he is going to be responsible for what he chooses.

This is the exact state of freedom says the existentialist. Cantor in the first chapter of the novel comes to the state of anxiety and out of which he realizes how far he is free to go for the choices and also fully aware that he is going to be responsible for that. Responsibility is the result of one's choices. Mr. Cantor is an orphan who was raised by his grandparents. His grandfather gave him the nickname of Bucky because of his confidence and determination in the face of negative circumstances. He is a fine athlete despite his short height and poor eyesight (which have kept him out of the military).

Mr. Cantor recently graduated from college with a degree in physical education and has been hired as a coach at a local school. He sees his occupation not only merely coaching boys at games but also safe guarding them. Existential freedom insists on the chosen projects of the individual and there after the individual's responsibility over it. Cantor has the capacity to shape his life through his chosen projects. His chosen project is to be the gymnastics teacher and he becomes one. He thus strives hard towards his goal. He becomes a gymnastic teacher who knows well that it is a job which calls for huge responsibilities. As a playground teacher he must give training to the young boys during day time which is terrible in Newark because of the hottest summer.

This reality is known to him and he is ready to face it up. He starts to coach the young boys during day time but at the same time he takes much pain about their welfare of health. He teaches them about cleanliness and at a point he himself cleans the toilet as a safety measure. He encourages the boys in a positive way when they start to fear about polio.

### **Conclusion**

The study concludes that existential anxiety, freedom and choice is found in the main protagonist of the novel *Nemesis*. Anxiety is leading to choice. Anxiety gives the realization that the individual is free to make his or her choices. Bucky Cantor in the novel fits

himself into this existential anxiety by acting with the realization that he is responsible for whatever happens. Cantor is making his life through his choices. No one is forcing him or her to go for that choice. But he knows that it is his living and so he should live it through subjective choices. Whether it leads to good or bad it does not matter but before choosing he must realize that he is going to be responsible for his choices. Existential freedom says that individual is 'condemned to be free' and thus responsible for their own actions. Mr. Cantor is rightly fit into the existential freedom because he knows what he does and also he is responsible for that. Whether the decision is trivial or serious, the freedom must be utilized and that is what has happened in the novel.

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## EVOLUTION OF RESERVATION SYSTEM IN INDIA

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### Introduction

The battle for independence in India, which was headed by M.K. Gandhi, made equality one of the primary focuses of the struggle for independence in India. However, after 69 years of India independence, the extent to which equality is being practised in society is a significant cause for worry. Because of the dogged efforts of Dr. B.R. Ambedkar, M.K. Gandhi, and other great leaders, the practise of reservation has been a part of society for even more than 2,000 years. However, after independence, reservation took on a new, more controversial status as a result of this transformation. Constitution of India, which was adopted in 1950, defines the country as a "Democratic Republic," which makes sure that all citizens are equal before the law, free from discrimination on the grounds of caste, creed, religion, sex, and place of birth, and equality of opportunity in education and public appointments.

Additionally, the practise of untouchability is explicitly prohibited by the Constitution. The Constitution included "special provisions" for the reservation of seats in educational establishments, government service, public sector undertakings (PSUs), Parliament, and state legislatures for members of scheduled castes (SCs) and scheduled tribes (STs). In the same section, the term "backward classes" is defined; nevertheless, the section does not provide a definition of these classes that is sufficient, nor does it set out any particular rules in their favour. The explicit goal of the reservation policy was and still is to promote social, economic, and political equality for Scheduled caste, tribal peoples, and other lower castes peoples (i.e., OBCs [Other Backward Communities]) by means of positive or

compensatory discrimination. This goal has remained the same since the policy was first implemented.

### Research Questions

- What was the need to introduce Reservation System in India?
- How Reservation System evolution happened through years?

### Research Objectives

- To analyse need for introduction of Reservation System in India.
- To understand the evolution of Reservation System in India

### Research Methodology

The present study has been carried out with the help of systematic research and by using varied secondary data availed from the secondary data sources. I have relied on secondary data including a variety of websites, and articles.

### Findings

The most contentious topic that we have seen throughout the course of your time in India is the practice of caste reservation. In order to fully understand the complexities of caste reservation in India, it is necessary to first get an understanding of caste prejudice there.

People who live in urban areas could have the misconception that it is only found in books and that it is no longer being practiced in this day and age. However, there are still a significant number of households in India that adhere to the untouchability system in the modern day. This percentage is more



than fifty percent in several districts across the states of Uttar Pradesh, Bihar, and Madhya Pradesh. Those who feel that caste prejudice is still practiced in India and so advocate for the maintenance of caste reservations do so because they want caste reservations to remain in place. Those who are opposed to the practise of caste reservation in India have argued that positions in the government and elsewhere should be awarded only on the basis of one's level of merit, rather than on the basis of one's caste.

There are several different schools of thought about the caste system. If we are to discuss the idea that can be found in the Rigveda, then we should know that this concept proposes that Brahma, the first person to ever live on earth, sacrificed himself so that he might create us. As a result of the dismemberment of various components of his body, several classifications of human beings, known as the various Varnas, came into being.

- From the head "Brahmins" were originated.
- From his arms, "Kshatriyas" were originated and they possessed high amount of physical strength.
- From his thighs, "Vaishyas" were originated, who were often regarded as "traders" or "businessman" of our society.
- From his feet, "Shudras" were originated, that do small or unskilled jobs in our society.

However, during this whole procedure, you will notice that Dalits are absent. Because of this, we are also referred to as our Avarna, and they have been charged with the responsibility of purifying the community.

The second theory is referred to as the theory of "Karma" and "Reincarnation", which states that, "caste" of a person depends on the deeds of his or her past life. According to this belief, if you were a good person in a past life and carried out virtuous actions, you would be reborn as a Brahman in the current incarnation. You will be reincarnated as a

Dalit in this life if, in a former incarnation, you were responsible for a wrongdoing that led to a negative consequence.

This theory also states that a person must do good deeds in their current life in order to ensure that their future rebirth would be in a better caste than their current one. But if we speak about the perspectives of the people, they believe that our career is what determines our caste, rather than our caste determining our profession. Because

Brahmins were seen as having a greater level of intelligence than other people, they were placed in a higher caste and became teachers so that they could pass on their knowledge to other people. However, it is not true that only members of the Brahmin caste may become teachers; rather, anybody from a lower caste can elevate them selves to the status of Brahmin by learning more.

This caste system evolved over the course of time to become stricter and more hierarchical. And eventually, the day arrived when we started classifying people based on their occupation rather than their caste. Even though he was a member of the Kshatriya caste, Gautam Buddha opposed the caste system. He assisted a great number of individuals of lower castes in elevating their Varna status by turning to Buddhism.

### Evolution Through Years

Year 1882 saw the establishment of the Hunter Commission. In addition to seeking equitable representation in government posts, Mahatma Jyoti Rao Phule pushed for the Smrti community to have access to free and mandatory education. In the year 1891, there was a call for the reservation of government posts alongside an uprising (in the princely State of Travancore) against the recruitment of non-natives into public service, which was seen as an overlook of capable local people. Shahu Maharaj initiated the system of reservations in the state of Maharashtra (specifically in the Princely

State of Kolhapur) in the year 1901. As early as 1902, the Maharaja of Kolhapur in the state of Maharashtra, Chhatrapati Sahuji Maharaj, established a reservation system for the benefit of non-Brahmin and other backward groups. He made it possible for everyone to obtain an education by making it free of charge and establishing a number of hostels in the city of Kolhapur so that people may live there

while they studied. In addition to this, he ensured that people of all different socioeconomic classes were given work opportunities that were appropriate for them. He also pleaded for the elimination of social stratification and untouchability in India. The notice that was issued in 1902 established a reservation of fifty percent in services for backward castes and communities in the state of Kolhapur. This is the very first formal instance (a Government Order) that provides reservation for India's downtrodden sections.

During the 20th century, B.R. Ambedkar was the person who made the most significant strides in abolishing the caste system in India. 'Annihilation of Caste' and 'Liberation of the Untouchables' are the titles of the two works that he has authored on the topic of the caste system. They used to refer to members of the caste in a derogatory manner, portraying them as a subjugated or exploited class. They demanded distinct representation for these groups throughout the 20th century.

The productive effect of these demands occurred in August of 1932 when BR Ambedkar's requests were approved by the British Prime Minister Ramsay MacDonald. He came to the conclusion that the Depressed Classes should have their own distinct electorate.

Gandhi began his "Fast till Death" after he learned that the British had decided to create separate electoral districts for Dalits. He did this in response to the decision. Gandhi was under the impression that this approach was driving a wedge between the

Harijans and the rest of the Hindu population. But B.R. Ambedkar never wavered from his position because he was adamant in his belief that separate representation was the one and only option to raise the status of the oppressed classes. However, the reasons why Gandhi started the campaign in the first place were against the decision. Because BR Ambedkar had no other choice, he was forced to negotiate with him, and the resulting agreement is known as the "Poona Pact." Gandhi gave his assurances to these individuals in the Poona Pact, stating that instead of having separate electorates, additional quota might be offered for the Depressed Classes within the combined electorates.

In 1978, the Mandal Commission was established to determine the criteria for defining India's "socially and educationally backward classes" and to recommend steps to be taken for the advancement of those classes. In addition, the commission was tasked with determining the criteria for defining India's "economically backward classes."

The findings of the Mandal Commission indicated that around 52 percent of India's population is comprised of OBCs; hence, the commission recommended that 27 percent of positions in government be kept for OBCs. Eleven indices of social, educational, and economic backwardness were produced by the commission. These indicators were developed by the commission. The Commission has not only defined backward classes within the Hindu population, but it has also identified backward groups among the non-Hindu population. Both an all-India list of "other backward classes" (OBC) with 3,743 castes and a more disadvantaged list of "depressed backward classes" with 2,108 castes have been produced as a result.

In the Indra Sawhney Case from 1992, the Supreme Court, while upholding the 27 percent quota for backward classes, did strike down the government notification that reserved 10 percent of government jobs for economically backward classes among the higher castes. This decision was made in light of the fact that the Indra Sawhney Case had been brought before the court. In the same case, the

Supreme Court of India affirmed the notion that the total number of people who are eligible for reservations should not be more than fifty percent of India's population. Through this verdict and the requirement that reserve for backward classes should be restricted to initial appointments alone and not extend to promotions, the idea of the "creamy layer" gained popularity. The Constitutional (103rd Amendment) Act of 2019 was passed not too long ago, and it recently established a 10% reservation in government positions and educational institutions for those who are considered to be "economically backward" in the unreserved category. Articles 15 and 16 of the Constitution are modified as a result of this Act by the addition of articles that provide the government the authority to create reservations on the basis of economic backwardness. The limit on reservations of any kind, which is now set at 50 percent, is exceeded by this 10 percent economic reserve.

## Conclusion

The advantages of the quota should be distributed to the large majority of disadvantaged children who are members of poor castes, not to a few fortunate youngsters who have a caste tag. Families of high-ranking officials, high earners in the professional world, and those with incomes over a specific threshold shouldn't be eligible for reservation benefits, particularly in government positions. It is both conceivable and vital to find just and practical solutions to assist needy people from each community via the use of reservations. The system of reservations ought to weed out those who aren't simply pretending to be economically disadvantaged and should bring everyone involved to justice. The current situation calls for sweeping reforms to be implemented into the educational system on a fundamental basis. In addition, there is a need for awareness to be generated because, at the same time that the unreserved segments continue to oppose the provision, the neediest sections from within the reserved segments are hardly aware of

how to benefit from the provision or even whether such provisions exist. This makes it necessary to generate awareness. The drastic remedies, such as eliminating the whole creamy layer from quota among all castes and developing their capacities rather than providing them reservation for entrance to higher education or employment on a platter, are examples of these types of solutions. Insofar as it offers the oppressed and economically disadvantaged segments of society the opportunity to benefit from acceptable forms of positive discrimination, reservation may be considered just and equitable. However, when it has the potential to damage society and guarantees advantages to some at the expense of others for the sake of limited political aims, it ought to be eradicated as soon as it is practicable to do so.

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## A STUDY ON FACTORS INFLUENCING EMPLOYEE RETENTION OF IT PROFESSIONALS

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### Abstract

*Employee Retention is one of the key challenges faced by IT Organizations in India. It has been observed that there is a great demand for skilled IT professionals within India and abroad, which has resulted in technocrats leaving the Organization in search of greener pastures. The IT Organizations in today's context cannot afford to lose their critical workforce due to uncertainty of changing economy, increasing competition and scarcity of skilled workforce as this would in turn affect their bottom lines drastically. This created the need for designing effective retention strategies. A holistic approach is essential to understand the factors controlling employee turnover in Indian IT and Multinational Companies by the HR Managers. The present study therefore not only aims at examining the reasons for employees leaving the Organization, staying back factors, their attitude towards work, work relationships and their prioritised basic expectations from the Organization but also aims at finding out if there is any significant difference in the response among IT professionals of Indian IT and Multinational Companies with respect to the above factors. Based on the analysis of responses of 30 IT professionals carried out, it was found that there was no significant difference among these companies. However with respect to certain demographic factors considered like total experience, position and sponsored certification programs, it was found that there was significant difference between these companies. The outcome of the study is expected to help the HR Managers of these Organizations in minimizing the attrition rate by developing effective retention strategies specific to their Organization.*

### Introduction

In the early 50's and 60s more Government Organizations/semi-government Organizations and very few private players existed. People preferred working in government or semi-government Organizations, as it provided job security and quality of work life. People who entered the job market remained with one employer for a very long time, sometimes for the duration of their working life. If they change jobs it was usually a major career and life

decision and someone who made many and frequent job changes was looked at as an incompetent person not able to survive anywhere, struggling to make both ends meet. In the 70's and later, external mobility increased dramatically posing a great threat to the Organizations

Before the economic liberalization policy of the Congress Government (1991) in India, the scenario in Organizations were completely different from that which exists now in terms of stability of workforce as

opportunities were very few at that time comparatively.

The Personnel/HR Managers of the Organizations found themselves with a new phenomenon to consider, the employee turnover. Moreover voluntary turnover has now increased drastically, as the Indian market is opened to foreign players as well. Besides this, the government is also encouraging entrepreneurship, so there are many domestic players also entering the Indian market. This situation has resulted in stiff competition for competent workforce.

### **IT Industry in India**

IT industry in India witnessed a dramatic change since its inception. Though some IT firms like TCS was established way back in late 60's in India, India did not see development in IT industry during mid 70's and this period was not so effective due to restricting imports of computer peripherals, high import tax, strict Foreign Exchange and Regulation Act limiting its allocation. A notable turning point in the Indian software and IT industries policy environment was when Shri Rajiv Gandhi became PM in 1984.

The major policy reforms were to recognize software as an industry to invest and make it eligible for incentives as other domestic industries, reducing import tariffs and announcement of CSDT policy which liberalizes exposure to the latest technologies to compete globally and to capture a share of global software exports.

The liberalization policy of the Indian Government in 1991, further gave a boost to the IT industry in India. In the recent decades, the Indian IT industry has gained visibility globally, as it has attracted substantial attention from the international media and business interest for its high potential, high quality and cost effective manpower resources, proactive policy framework, specialized

Organizations and facilities; state-of-art infrastructure and quality of service.

The Indian IT professionals are the most sought after by IT Companies all over the globe. In India also the IT professionals are well paid and are offered world-class benefits. Therefore job in IT sector is a dream come true for many young educated professionals in India and they strive towards this goal. They also get an opportunity to live and work abroad in addition to attractive pay package and benefits. The rise of IT industry in India brought in drastic changes in life style, sociality, family structure, self-identity and attitude of the urban middle class in India. IT professionals were looked upon with respect as they enjoyed better social status and were envied lot.

In India IT companies are concentrated in certain places like Bangalore, Bhubaneswar, Cochin, Coimbatore, Chandigarh, Chennai, Delhi, Gurgaon, Hyderabad, Calcutta, Mysore, Madurai, Maneshwar, Mumbai, Noida, Pune and Trivandrum. Out of these Bangalore is considered to be the Silicon Valley of India as it houses many domestic as well as Multinational IT Companies and some the companies have its headquarters here. The Organizations are competing with one another in terms of their employee friendly policies and practices aimed at attracting and retaining potential workforce as there is acute shortage of skilled IT professionals. The study aims at having a holistic understanding of the factors influencing employee retention in both Indian and Multinational IT Companies to enable the HR Managers of IT industry to design effective employee retention strategies to control attrition.

### **Literature Review**

Numerous studies have been conducted on employee retention so far. The exponential growth of IT sector in India in the last few decades have prompted the Organization to focus on employee centered employment relationship to hold back the

employees. A considerable amount of literature has been published on retention so far. Review of literature of the related studies gave an insight about the subject matter and also helped in analyzing the existing gap that could be taken up for further research.

**Get Les Mckeown** stated that employee retention is a systematic effort by employers to create and foster an environment that encourages current employees to remain employed by having policies and practices in place that address their diverse needs. Earlier studies on employee turnover focussed mainly on understanding causal mechanisms.

Despite several studies carried out on employee retention, the strategic human resource researchers are still investigating the causal mechanisms between HR practices and firm's performance (**Collins and Clark, 2003; Hatch and Dyer, 2004**) mostly related to voluntary turnover as a critical component (Shaw, Gupta and Delery, 2005) as employee retention plays a vital role in bridging the gap between the macro strategies and micro behaviour in Organizations. This is because it ensures stability and connects the experiences of individuals in Organizations on a continuous basis to the critical measures of success factors in the Organization.

The decision of leaving the Organization is not easy for an individual employee as well as significant energy is spent on finding new jobs, adjusting to new situations, giving up known routines and interpersonal connection and is so stressful (**Boswell, Boudreau and Tichy, 2005**). Therefore if timely and proper measures are taken by the Organizations, some of the voluntary turnover in the Organization can be prevented.

The reasons for employee turnover may vary from external environmental factors such as economy that influence the business that in turn affects the employment levels (**Pettman 1975; Mobley, 1982, Schervish, 1983; Terborg and Lee,**

**1984**) to Organizational variables such as type of industry, occupational category, Organization size, payment, supervisory level, location, selection process, work environment, work assignments, benefits, promotions and (**Mobley, 1982; Arthur, 2001**).

The other factors that influence employee turnover in Organizations include the individual work variables like demographic variables, integrative variables like job satisfaction, pay, promotion and working condition (**Pettman, 1975; Mobley 1982; Arthur 2001**) and the individual nonworking variables such as family related variables (**Pettman, 1975; Mobley, 1982;**).

Any of the above factors could be the reasons, but the decision process to leave or stay in the Organization is to be periodically examined to understand the specific reasons that prompted them to take such a step and the Organizations should be mainly concerned about voluntary turnover and not involuntary turnover as it is within their control. Also it is found that employees who perform better and are intelligent enough have more external employment opportunities available compared to average or poor performance employees and thus they are more likely to leave (**Trevor, 2001**).

High rates of voluntary turnover of such employees are often found to be harmful or disruptive to firm's performance (**Glebbeck & Bax, 2004**). When poor performers, choose to leave the Organization, it is good for the Organization (**Abelson & Baysinger, 1984**), thus it is important to differentiate between functional and dysfunctional turnover and accordingly encourage or discourage employee turnover. Further voluntary turnover of critical work force is to be differentiated into avoidable and unavoidable turnover (**Barrick & Zimmerman, 2005**). Estimates of the losses for each employee vary from a few thousand dollars to more than two times the person's salary depending on the industry, the

content of the job, the availability of replacements and other factors (**Hinkin & Tracey, 2000**).

In some industries chronic shortage of qualified employees has driven up the costs of turnover. Therefore the acquisition, development and retention of talent form the basis for developing competitive advantage in many industries and countries (**Pfeffer, 1994, 2005**). Organizations failing to retain high performers will be left with an understaffed, less qualified workforce that ultimately hinders their ability to remain competitive (**Rappaport, Bancroft, & Okum, 2003**).

Later studies on employee retention focused on the broad array of factors that influence a person's staying in a job termed as job-embeddedness construct by Mitchell et al in 2001. The dimensions considered show linked the employee has to other people, how she or he fits in the Organization and what the employee would sacrifice on leaving the Organization. He reported that job embeddedness was negatively correlated with intention to leave and predicted subsequent voluntary turnover.

A subsequent study (**Lee, Mitchell, Sablinski, Burton, & Holtom, 2004**) on job embeddedness revealed that off-the-job embeddedness was significantly predictive of subsequent voluntary employee turnover and volitional absences, whereas on-the-job embeddedness was non-significant.

Job embeddedness theory was further examined (**Mallol, Holtom & Lee, 2007**) and the findings suggest that while job embeddedness may vary in strength across different demographic groups, it is nonetheless a robust predictor of employee retention. Recently, **Allen (2006)** found that an organization's socialization tactics enable the organization to actively embed new employees.

The last decade has seen the initiation of a variety of interesting and rigorous studies that account for some of the complex and dynamic nature of the turnover process. Three studies incorporated attitudinal and/or behavioural changes over time to

better predict turnover. **Sturman and Trevor (2001)** found that quitters' performance over time did not significantly change while stayers' performance slope was positive.

### Need of the Study

Employee turnover is very high in IT Organizations in India as skilled workforce has umpteen numbers of opportunities to choose from, prompting each organization to compete with the other in continuously developing attractive and innovative retention strategies to hold back their critical workforce and also to attract prospects.

A clear understanding of consequences of employee turnover enables us to understand the importance of this study.

### Statement of the Problem

Indian IT industry is characterized by acute shortage of skilled IT professionals. Further, the Liberalization policy and encouragement of entrepreneurs by the Indian Government paved way for large number of domestic as well as Multinational Companies to setup their development centers in India creating ample number of job opportunities. The Indian IT professionals are more sought after all over the globe. In this context poaching and job-hopping has become the order of the day resulting in high level of attrition among Organizations. Retaining critical workforce in the Organization is therefore a challenge posed by HR Managers of IT Organizations. The study aims at providing relevant information required by HR Managers to devise Retention strategies specific to the type of Organization.

### Objectives of the Study

The main Objective of the study is to examine the factors influencing the retention of IT professionals in Indian IT and Multinational Companies, as it forms the basis for designing employee retention strategies meant for controlling attrition rate in Indian IT Sector.

For realizing the above objective, personal and professional details of IT professionals of Indian IT and Multinational Companies were studied to understand whether significant differences existed in background of employees among these two groups.

A multilevel analysis of factors that led the employees of Indian IT and Multinational Companies to leave their previous Organization;

- The factors that were responsible for them to stay back in the current Organization;
- Their attitude towards work and work relationship and also their basic expectations from the Organization they were associated with on priority basis were carried out to identify the difference in response if any between these two groups, as it helps us to view retention factors from an holistic perspective.

This is very important as it helps the HR Managers of these IT companies to design specific retention strategies to control employee attrition effectively.

### Hypothesis

- $H_0$  = The response is same for IT professionals in Indian IT Companies & Multinational IT Companies.
- $H_1$  = The response is not same for IT professionals in Indian IT Companies & Multinational IT Companies.

### Methodology

A study on Employee Retention factors influencing IT Professionals of Indian IT Companies and

Multinational Companies in India is empirical in nature. The purposive sampling technique was adopted to conduct the study. 30 IT professionals were considered for the study. Out of these, 12 respondents were from Indian IT Organizations and 18 respondents were from Multinational IT Organizations. Structured Questionnaire was used to elicit the data required for the study.

The questionnaire comprised of 164 survey items framed on the basis of the previous related studies relevant for the study. The items given were measured using Likert 4 point scale and 5-point scale. The questionnaire was segregated into various parts-Company reasons influencing decision to leave previous Organization Personal reasons for leaving an Organization; Organizational factors that influenced the employee to stay back in the current Organization; Personal factors that influenced the employee to stay back in the current Organization; Attitude of the employees towards work and work relationships; Expectation of IT professionals from the Organization based on their preference.

The data collected were organized and subjected to descriptive (number, percentage, mean & standard deviation) and inferential statistical analysis (Chi-square test for homogeneity).

### Data Analysis

Personal & Professional Profile of IT Professionals in Indian IT Companies and Multinational IT companies in India influencing Employee Retention:

**Table 1 Demographic Details**

Variables	Category	Classification of respondents						$\chi^2$ Value
		Indian (n=12)		MNC (n=18)		Combined (n=30)		
		N	%	N	%	N	%	
Personal Background:								
Age	20-30 years	4	33.3	8	44.4	12	40	0.34NS
	30-40 years	8	66.7	10	55.6	18	60	



Gender	Male	7	58.3	16	88.9	23	76.7	3.76 NS
	Female	5	41.7	2	11.1	7	23.3	
Educational Qualification	Non Engineering Grads	0	0.0	3	16.7	3	10	2.5 NS
	Engineering Graduates	6	50	9	50	15	50	
	Post Grad (MBA&MCA)	6	50	6	33.3	12	40	
Self-Income per annum	Up to 5 Lakhs	5	41.6	2	11.1	7	23.3	4.16 NS
	5-12 Lakhs	5	41.6	9	50	14	46.6	
	12-17 Lakhs	2	16.6	7	38.9	9	30	
Other Source of Income	Yes	1	8.3	1	5.6	2	6.7	0.09 NS
	No	1	91.7	17	94.4	28	93.3	
Financial Commitment	Yes	1	91.7	15	83.3	26	86.6	0.43 NS
	No	1	8.3	3	16.7	4	13.3	
Type of Commitment	Loan	8	66.6	11	61.1	19	63.3	1.67NS
	More Dependents	2	16.7	6	22.2	8	26.7	
	More Responsibility	2	16.7	1	5.5	3	10	
Residential Status	Own House	6	50	5	27.8	11	36.7	1.53 NS
	Rented	6	50	13	72.2	19	63.3	
Type of family	Nuclear	1	91.7	15	83.3	26	86.7	0.43 NS
	Joint	1	8.3	3	16.7	4	13.3	
Total members in the family	2-3	3	25	6	33.3	9	30	0.34 NS
	4-5	7	58.3	10	55.6	17	56.7	
	6 and above	2	16.7	2	11.1	4	13.3	
Number of earning members	One	3	25	6	33.3	9	30	0.39 NS
	Two	6	50	7	38.9	13	43.3	
	Three	3	25	5	27.8	8	26.7	
	Two	7	58.3	5	27.7	12	40	

### Interpretation

The overall response of IT professionals indicates that 60% of them were of age group 30-40 years. Majority of the respondents from both Indian IT companies and MNC's were of age group 30-40 years. The respondents of age group 30-40 from Indian IT companies (66.7%) were slightly more than that of the MNC's (55.6%), however there is no significant difference in age group between these two groups ( $\chi^2 = 0.37$  NS).

With respect to the gender-wise profile, overall there were 76.7% male respondents. There were slightly more male respondents from MNC (88.9%)

compared to that of Indian IT Companies (58.3%), however there is no significant difference in gender between the two groups ( $\chi^2 = 3.76$  NS). Overall 50% of the respondents were Engineering graduates, 40% of them were Post Graduates (MBA, MCA) and 10% non-Engineering graduates. In Indian IT companies considered, majority of the respondents (50% each) were Engineering graduates and 50% were Post Graduates (MCA & MBA).

Majority of the respondents (50%) from MNC's were Engineering graduates. Though there is slight difference in educational background of Indian IT companies and MNC respondents, there is no

significant difference in this respect ( $\chi^2 = 2.5^{NS}$ ). With respect to self-income per annum, overall response of IT professionals indicated that more percentage of respondents fall in range 5-12 lakhs.

Majority of the respondents from MNC's (50%) have salary in the range 5-12 lakhs per annum, slightly more than respondents from Indian IT companies (41.6% each) who were in the salary range upto 5 lakhs and 5-12 lakhs per annum. Overall 93% of the IT professionals in India have no other source of income other than their self-income.

Majority of the respondents of MNC's (94.4%) do not have any other source of income other than their self-income, slightly more than the respondents of Indian IT Companies (91.7%) when compared. However there is no significant difference in their response in this respect ( $\chi^2 = 0.09^{NS}$ ). With respect to the financial commitments, overall 86.6 % of the IT professionals had some or the other kind of financial commitments.

91.7% of the respondents from Indian IT companies have financial commitment that is, slightly more than the respondents of MNC's (83.3%). However there is no significant difference in response between the two groups with respect to financial commitments ( $\chi^2 = 0.43^{NS}$ ). With respect to the type of financial commitment the IT professionals have, from the overall response it is found that 63.3% have loan, 26.7% have more dependents and 10% have more responsibilities. More percentage of the Indian IT Company professionals (66.6%) have loan, slightly more than the respondents of MNC's (61.1%). With respect to residential status, the overall response of

IT professionals in India indicated that (63.3%) stay in rented house.

Majority of the respondents from MNC's (72.2%) are staying in rented house as compared to the respondents from Indian IT companies (50%). However there is no significant difference in residential status between the Indian and MNC IT professionals ( $\chi^2 = 1.53^{NS}$ ). From the overall response of IT Professionals, it is understood that most of the respondents (86.7%) belong to nuclear families. The respondents of Indian IT Companies (91.7%) indicate that they are from nuclear families, slightly more than that of MNC's (83.3%) when compared. However there is no significant difference in response with respect to the family type between the respondents of Indian IT Companies and MNC's ( $\chi^2 = 0.43^{NS}$ ).

The overall response of IT professionals indicate that majority of them (56.7%) have 4-5 members in their family. 58.3% of respondents from MNC have, slightly more than that of MNC respondents indicated as 55.6%. However there is no significant difference with respect to number of members in the family between the Indian IT company professionals and MNC's ( $\chi^2 = 0.34^{NS}$ ). With respect to number of earning members in the family, the overall response of the IT professionals indicated that 43.3% of them had 2 earning members in their family. (50%) respondents from Indian IT companies had 2 earning members, slightly more than that of MNC (38.9%). However there was no significant difference in response between the two group with respect to the number of earning members ( $\chi^2 = 0.39^{NS}$ ).

**Table 2 Professional Background**

Professional Background							
Total Experience	1-5 Years	3	25	7	38.9	10	33.3
	6-10 Years	4	33.3	4	22.2	8	26.7
	11-15 Years	5	41.7	7	38.9	12	40
0.6 NS							

Variables	Category	Classification of respondents						X² Value
		Indian (n=12)		MNC (n=18)		Combined (n=30)		
		N	%	N	%	N	%	
Type of Management in the Current Organization	Private	7	58.3	15	83.3	22	73.3	2.30 NS
	Public Limited Co.	5	41.7	3	16.7	8	26.7	
Experience in the current Organization	1-4 years	5	41.6	15	83.3	20	66.7	5.63* S
	5 Years and above	7	58.3	3	16.7	10	33.3	
Experience in current position	1-2 Years	7	58.3	9	50	16	53.3	6.56*S
	3-4 Years	1	8.3	8	44.4	9	30	
	5+ Years	4	33.3	1	5.5	5	16.6	
Working Hours	6-8 Hours	2	16.6	6	33.3	8	26.6	1.02 NS
	8-10 Hours	10	83.3	12	66.6	22	73.3	
Distance from Residence to Company in Kms.	1-5 Kms	1	8.33	7	38.8	8	26.6	3.63 NS
	6-10 Kms	5	41.6	4	22.2	9	30	
	10+ Kms	6	50	7	38.8	13	43.3	
Mode of transportation	Public transport	3	25	3	16.6	6	20	5.94 NS
	Private transport	0	0	6	33.3	6	20	
	Own	4	33.3	6	33.3	10	33.3	
	Company vehicle	5	41.6	3	16.6	8	26.6	
Co. Sponsored Certification	Yes	3	25	3	16.7	6	20	
	No	9	75	15	83.3	24	80	
Training Programmes Undergone	Yes	9	75	6	33.3	15	50	5.00* S
	No	3	25	12	66.6	15	50	
Average Experience in the previous Organizations	No	1	8.3	4	22.2	5	16.6	1.18 NS
	1-3 Years	7	58.3	10	55.5	17	56.6	
	4+ Years	4	33.3	4	22.2	8	26.6	
No. of Jobs Changed so far	No	1	8.33	4	22.2	5	16.6	2.98 NS
	One	4	33.3	9	50	13	43.3	

### Interpretation

From the overall response of IT professionals it is understood that majority (40%) of them have total experience ranging from 11-15 years. Majority of the respondents (41.7%) from Indian IT companies have total experience ranging from 11-15 years while the respondents in MNC's have total experience ranging from 1-5 years and 11-15 years according to 38.9% respondents each.

The Chi-square test indicates there is no significant difference in the response with respect to total experience between the IT professionals of Indian Companies and MNC's ( $\chi^2 = 0.6^{NS}$ ). The overall response of IT professionals with respect to the type of Management in the current Organization indicates that 73.3% of them work in Private Ltd companies. 83.3% of the respondents from MNC's work in

Private Ltd companies as compared to 58.3% respondents who work of Indian IT Companies.

However there is no significant difference in the type of Management between Indian Companies & MNC's ( $\chi^2 = 2.30^{NS}$ ). The overall response of IT professionals with respect to the experience in the current Organization indicates that majority of them (66.7%) have experience ranging from 1-4 Years. 83.3% of the respondents from MNC have experience of 1-4 Years while majority of the Indian IT Company professionals (58.3%) have experience of 5 Years and above.

The Chi-square test indicates that there is significant difference in response with respect to experience in the current Organization ( $\chi^2 = 5.63^{*S}$ ). With respect to experience in current position, the overall response of IT professionals indicate that 53.3% of them are in the same position from 1-2 years. Slightly more number of respondents from Indian IT Companies (58.3%) has 1-2 years experience as compared to MNC's (50%).

However there is significant difference in response with respect to experience in the current position between the respondents of Indian IT Companies and MNC's ( $\chi^2 = 6.56^{*S}$ ). The overall response of IT professionals indicates that most of them (73.3%) work for 8-10 hours in a day. 83.3% of the MNC respondents work for 8-10 hours as compared to 66.6% of the respondents in Indian IT Company. However there is no significant difference between the two groups with respect to working

hours ( $\chi^2 = 1.02^{NS}$ ). With respect to the distance from the place of work to the residence, the overall response of IT Professionals indicated that majority of them travel more than 10 Kms. to reach their workplace. 50% of the Indian IT respondents travel more than 10 Kms from their residence to the workplace, while 38.8% each of the respondents from MNC's stay 1-5 Kms and 10+ Kms. respectively.

However there no significant difference in response between the two groups with respect to distance from residence to place of work ( $\chi^2 = 3.63^{NS}$ ). From the overall response of IT professionals, it is understood that majority of the respondents travel by their own vehicle to their place of work. 41.6% of the respondents of Indian IT companies travel by the Company vehicle while 33.3% each from MNC's are travelling by private transport and own vehicle respectively. However there is no significant difference in response between the two groups with respect to mode of transport to commute to and from residence to workplace.

With respect to Company sponsored certifications, from the overall response of IT professionals it is understood that 80% have not received any kind of certifications sponsored by the Company. 83.3% of the respondents from MNC had no such privilege in MNC compared to Indian IT Companies respondents (75%) for the same. However there is no significant difference in response in this aspect between the IT professionals of Indian Companies and MNC's ( $\chi^2 = 0.31^{NS}$ ).

**Table 3 Mean Response on Factors in the Current Organizations Influencing the Stay of Employees Individual Factors**

Company	Sample (n)	Statements	Max. Score	Response on Factors influencing Stay of employees in the Organization				't' Value
				Mean	SD	Mean(%)	SD(%)	
Indian	12	17	85	61.3	15.0	72.1	17.6	1.11
MNC's	18	17	85	67.8	16.6	79.7	19.5	NS
Combined	30	17	85	65.17	16.0	76.7	18.9	

NS:Non-Significant,  $t(0.05, 28df) = 2.04$ ,  $t(0.05, 28df) = 2.048$

The overall mean response of IT professionals with respect to individual reasons for staying back in the current Organization shows 76.7%. The mean response of IT professionals in the MNC's (79.7%) was found to be more than that of the mean response of Indian IT companies (72.1%).

However the test results showed that there is no significant difference in the response provided by

professionals of Indian IT companies and MNC's with respect to individual reasons for staying back in the Organization ( $t=0.53$  <sup>NS</sup>)

Attitude towards work, work relationships, stability and other factors: Several statements were framed to understand the attitude of IT professionals towards work, work relationships and other related factors influencing Employee turnover.

**Table 4 Aspect wise Mean Response on Attitude towards work, work relationships, Stability and other general factors**

No.	Aspects	Score	Attitude Response (%)						' t ' Value
			Indian (n= 12)		MNC's (n=18)		Combined (n=30)		
			Mean	SD	Mean	SD	Mean	SD	
I	Attitude towards work	1	51.7	21.7	51.1	24.0	51.3	22.7	0.07 <sup>NS</sup>
II	Work Relationship								
a	General attitude towards superior	29	56.6	12.3	53.6	13.6	54.8	12.9	0.63 <sup>NS</sup>
b	Career Development	3	56.7	16.5	65.2	14.4	61.8	15.6	1.45 <sup>NS</sup>
c	Performance & Recognition	4	66.3	14.9	70.6	13.7	68.8	14.1	0.80 <sup>NS</sup>
d	Communication	3	61.1	19.5	63.3	15.4	62.4	16.8	0.33 <sup>NS</sup>
III	Stability	6	60.3 (3)	15.9	50.7 (5)	17.1	54.6 (5)	17.0	1.57 NS
IV	Other Reasons	7	59.0	14.2	56.2	14.0	57.3	13.9	0.53 <sup>NS</sup>
V	General Information	7	74.0	15.0	72.9	13.2	73.3	13.7	0.21 <sup>NS</sup>

NS: Non-Significant,  $t(0.05, 28df) = 2.048$   $t(0.05, 28df) = 2.048$

### Interpretation

The overall mean response of IT professionals with respect to attitude towards work is 51.3%. The mean response with respect to attitude towards work among Indian IT Professionals is slightly more (51.7%) than that of MNC (51.1%). However there is no significant difference between Indian IT company professionals and MNC respondents in this respect ( $t=0.07$  <sup>NS</sup>).

With respect to attitude towards work relationship, the combined mean value of IT professionals indicates that the general attitude towards the superior is very low (54.8%) followed by that is Career Development (61.8%), Communication

(62.2%) and Performance and Recognition (68.8%) in the ascending order.

When the Indian IT Companies and MNC's professionals were considered separately, the mean value of Indian IT companies towards work relationships for the given parameters was found to be low in case of general attitude towards superior (56.6%) followed by Career Development (56.7%), Communication (61.1%) and Performance and Recognition (66.3%) in the ascending order; The mean value of MNC professionals with respect to the same were found to be low in case of general attitude towards the superior (53.6%) followed by Communication (63.3%), Career development (65.2%) and Performance and Recognition (70.6%) in the ascending order. However with respect to the

parameters considered separately for Indian IT Companies and MNC's there is no significant difference with respect to General attitude towards

superior ( $t = 0.63^{NS}$ ); Career Development ( $t = 1.45^{NS}$ ); Performance and Recognition ( $t = 0.80^{NS}$ ) and Communication ( $t = 0.33^{NS}$ ) in response.

**Table 5 Aspect wise Mean Response on Preferential Ranking with respect to Expectation of employees from Organization**

No.	Aspects	Score	Attitude Response						't' Value
			Indian (n=12)	MNC's (n=18)		Combined (n=30)			
			Mean	SD	Mean	SD	Mean	SD	
I	Good work Environment	7	3.50	2.4	2.33	1.6	2.80	2.0	1.48 <sup>NS</sup>
II	Exposure to latest technology	7	4.25	2.3	4.72	1.8	4.53	2.0	0.60 <sup>NS</sup>
III	Job security	7	2.75	1.7	3.50	2.0	3.20	1.9	1.10 <sup>NS</sup>
IV	Attractive compensation	7	3.83	2.1	4.11	2.6	4.00	2.4	0.32 <sup>NS</sup>
V	New learning	7	4.17	1.2	4.39	1.5	4.30	1.4	0.44 <sup>NS</sup>
VI	Growth Prospects	7	4.00	1.9	3.67	1.4	3.80	1.6	0.52 <sup>NS</sup>
VII	Open to address to concerns of employees	7	5.50	1.6	5.28	1.7	5.37	1.7	0.36 <sup>NS</sup>

NS:Non-Significant,  $t(0.05, 28df) = 2.048$

### Interpretation

The least mean response in each group of population among different aspects indicates the most preferential ranking and the other aspects follows in ascending order in the order of the ranking based on their mean value.

Accordingly the overall preferential ranking among IT professionals is in the order of preference- Good Work Environment (2.80), Job Security (3.20), Growth Prospect (3.80), attractive Compensation (4.00), New Learning (4.30), Exposure to latest technology (4.53), Open to address to concerns of employees (5.37).

In case of Indian Company IT professionals, the preferential ranking is in the order Job Security (2.75), Good work environment (3.50), attractive Compensation (3.83), Growth Prospects (4.00), New learning (4.17), Exposure to latest technology (4.25), Open to address to concerns of employees (5.50). Whereas the preferential ranking in case of MNC IT professionals are Good work environment (2.33), Job security (3.50), Growth Prospects (3.67), Attractive compensation (4.11), exposure to latest technology (4.72), Open to address to the concerns of employees (5.28).

**Table 6 Aspect wise mean Response on Preferential Ranking with Respect to Expectation of Employees from the Organization in Percentage**

No.	Aspects	Attitude Response (%)						' t ' Value
		Indian (n=12)		MNC's (n=18)		Combined (n=30)		
		Mean	SD	Mean	SD	Mean	SD	
II	Good work Environment	50.0	33.6	33.3	23.5	40.0	28.7	1.50 <sup>NS</sup>
II	Exposure to latest technology	60.7	32.3	57.5	25.8	64.8	28.3	0.29 <sup>NS</sup>
III	Job security	39.3	24.5	50.0	29.1	45.7	27.4	1.09 <sup>NS</sup>
IV	Attractive compensation	54.8	30.4	58.7	36.6	57.1	33.8	0.49 <sup>NS</sup>

V	New learning	59.5	17.0	62.7	21.4	61.4	19.5	0.45 <sup>NS</sup>
VI	Growth Prospectus	57.1	27.9	52.4	20.2	54.3	23.2	0.50 <sup>NS</sup>
VI	Open to address to concerns of employees	78.6	23.2	75.4	24.4	76.7	23.6	0.36 <sup>NS</sup>

NS:Non-Significant,  $t(0.05, 28df) = 2.048$

### Interpretation

Each parameters when considered separately, the mean response with respect to Good work environment was high (50%) in case Indian Company IT professionals as compared to MNC which is (33.3%); With respect to exposure to latest technology the mean response of Indian IT company professional is high (60.7%) as compared to MNC respondents (57.5%); With respect to Job security the mean response of MNC respondents is higher (50%) as compared to Indian IT company professionals which is 39.3%.

With respect to attractive compensation the mean response of multinational company professionals (58.7%) are high compared to the Indian company IT professionals (54.8%); With respect to New learning, the mean response of MNC respondents are high (62.7%) compared to the Indian IT Company respondents (59.5%); With respect to growth prospectus the mean response of Indian IT professionals is more (57.1%) compared to MNC respondents which is 52.4%; With respect to Open to address to concern of employees, the mean response of Indian IT company professionals are 78.6% as compared to MNC respondents which is 75.4%. However there is no significant difference in response between Indian IT professionals and MNC IT professionals in the various aspects given above like Good work Environment, Exposure to latest technology, Job Security, Attractive compensation, New Learning, Growth Prospects, Open to address to concern of employees as indicated in the student  $t$  test result indicated as 1.50<sup>NS</sup>, 0.29<sup>NS</sup>, 1.09<sup>NS</sup>, 0.49<sup>NS</sup>, 0.45<sup>NS</sup>, 0.50<sup>NS</sup>, 0.36<sup>NS</sup> respectively

### Findings

From the above analysis,

- It is understood that there is no significant differences in responses between IT professionals of Indian and Multinational Companies in India,
- With respect to most of the demographic variables like age, gender, educational qualification, income from various sources, certifications, financial commitments, family status, working hours, distance from the place of work, conveyance facility, total experience in previous organization and number of jobs changed.
- However, there was significant difference in responses between the two groups with respect to experience in the current Organization, current position in the Organization and training programs undergone.
- With reference to the reasons for leaving previous Organizations; staying factors; attitude towards work and work relationship and expectation of employees based on their preference,
- it was found that there is no significant difference in response among Indian IT Professionals and MNCs poaching of employees.

### Suggestions

- Top Management should view attrition as a serious problem and take measures to control it by involving HR Managers and Business Leaders.
- An online system or a forum should be created wherein the IT professionals can voice out

feedback openly and fearlessly on various issues like their expectations from the Organization, shortfalls in the Organization that hamper their performance that influences Organization's performance.

- This would help in forming the basis for developing retention strategies. Organizations should periodically conduct exit, engagement and culture surveys to understand the changing expectations of the critical workforce from time to time and take all these inputs to have a holistic understanding of the factors influencing retention of employees.
- It helps in developing employee specific retention strategies to control attrition. One of the retention strategies could be providing Flexible benefits where employees have options to choose benefits, which are more beneficial for them.
- It should therefore be entrusted to the HR department who should be solely responsible and accountable for implementing a robust retention process, starting from conducting research to implementing specific employee friendly strategies.
- The demographic details of the IT professionals should also be considered while designing the retention strategies as some of these variables have proved to have influence on retention.
- Also based on the changing economic scenario and supply-demand of human resource, Organizations should adopt new initiatives and review existing retention strategies.

Constantly monitoring and bench marking the retention strategies of the competitors and taking a proactive step towards implementing novel and attractive strategies better than them to a large extent prevents poaching of employees.

- Participating in employer surveys and maintaining top ranking also increases the

employees' commitment towards the Organization and would be most sought after by prospects.

## Conclusion

The study showed that there is no significant difference in response among IT Professionals of Indian IT and Multinational Companies in India with respect to most of the items considered in the survey.

We can therefore conclude that the Indian IT Companies are in par with Multinational Companies in various aspects. Having a robust retention strategy will help Organizations in attracting and retaining top talent.

If the above recommendations can be considered as attrition can be controlled to a large extent.

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# TRAUMATIC MEMORY OF PARTITION AND DECODING THE STIMULI OF CATAclysmic NARRATION IN THE SELECT SHORT STORIES OF SAADAT HASSAN MANTO

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## Abstract

*“Stop making fool of yourself”, said Aurora.*

*Everybody here shocked by Hindu-Muslim killings.”*

*The Moor's Last Singh (Salman Rushdie)*

*The quote hypothesizes the subjective impression of traumatic narration. Often the mini-narratives of personal memories intersect with the major narratives with a complex reflection of the social fabrics of a nation. The traumatic memories of the phenomenon like partition are historically depicted as wounded victims with a shadow existence. The depictions of partition as traumatic expressions do inhabit and modify the narration as psychic stimuli. The complex shades of memory induce the narrative strategy through recalling the reverberations rippling within the victims that heeds deliberation. The paper embarks on the traumatic memory of Manto in his short stories rendered as symbols of the divide between two nations by highlighting the brutal episodes realistically as the consequence of political chaos. Those memories become imperative to decipher at this moment as the social dimension of India and Pakistan.*

**Keywords:** Trauma, Partition, Memory, Manto, Lunacy

Trauma etymologically refers to a 'wound' – physical injury from external cause also, in recent times, it refers to emotional or psychological injury due to frightening or shocking revelation which may cause trauma to be observed as a pathological condition that requires medical support. Partition and trauma are entwined as deeply catastrophic experiences that expose people into interminable problems when they are facing to deal with it emotionally and psychologically. According to Cathy Caruth, memory and the discourse of narratives take their onset from the point of awareness of the indefinite limbo of trauma, and the traumatic events overwhelmingly engages the consciousness, at times unable to comprehend it at the moment of its occurrence. The traumatic experience would endlessly come back to the person's consciousness as a repository memory or past incorporated into an individual or as a

collective history of a community. Since traumatic experience becomes symbolic of a cultural condition it necessitates the narratives in literary representations. Trauma is the emotional echo of distressing historical events that overwhelms the victims' ability to cope up with, and it causes their helplessness and demeans their self of identity. According to the American sociologist, Kai Erikson's trauma is a “stress or blow that may produce disordered feelings or behaviour to a state or condition produced by such a stress or blow” (1991, p.456).

The narrative process shares important features with the traumatic processes of a character taken for depiction by creating a special connection between words and wounds. Trauma is an emotional response to terrible events like partition, Nazi holocaust, wars, personal losses, accidents, and natural disasters like

earthquakes, tsunamis, contagious pandemic like covid19 etc., and their immediate impact like shock, denial and survival are dreadful. Their lingering reactions include unpredictable emotions, flashbacks and strained relationships resulting in distorted attitude, dementia, schizophrenia, bipolar disorder and Post Traumatic Stress Disorder. With the advent of twenty-first-century technology, memories of trauma are represented and transformed into digital data. The study does textual analysis on the select few short stories of Saadat Hassan Manto and his subjective understanding of the tragic historical episode as a survived victim. The theoretical framework adopted for this study is the Collective Trauma Theory of Kai T. Erikson, Sigmund Freud's psychoanalytical impression on Manto, gender perspectives and postcolonial lingering moments as references, to discuss on how do people as a collective entity were presented in the narrative to face the trauma of partition and its aporia that left indelible stain on their psyche, altering their identities forever suggesting that trauma is socially constructed phenomenon.

### **Saadat Hassan Manto's Life and Works**

Here lies Manto, who is still wondering whether he is the greater storyteller of the past and retriever of memories than the historian. (Jalal, 2013, p.210 ).

Paul Valéry commented that human memory repeats itself for better exposition. The epitaph of Manto also reiterates that his memory became the historical memory and symbol of partition eventually its aporia makes this discussion channelised into trauma, history, memory, and partition especially during our momentous celebration of the seventy-fifth anniversary of Independence. Now the following questions/objectives necessitate the analysis further. What is the need now to seek to Manto and his work of art at this moment? Does art always dare to reveal the naked truth? Does art have been utilized

conveniently as a mode of expression to reflect the political jingoism, while the naked truth is an inexorable intolerance based on religion, caste, gender and other forms of discrimination? To all these questions- Manto's celebrated progressive works representing his anxieties would fix him has a source of mirroring of all the horrific social spectrums of the subcontinent which constitute him as the fitting subject to study and unravel the truth by revisiting the bleak history of India and Pakistan. How far the religious, communal and gender differences are grown out of the Indian essentialism perturbs the vision of a nation that seeks back to Manto's penetrative voice against such divisiveness. His subjectivity and victimized memory is the parallel historical memory of the masses archived as a partitioned memory of the collective traumatic representation. While retrieving upon the carnage he grieved "their memory lies heavy on my heart" (Jalal, 2013, p. 85). Partition is not a static event of the past of India or Pakistan but expands the moment of history, trauma and marginalization that continue to happen and persistently been represented only in literary mode as a post-traumatic, nostalgic, refugee and diasporic quest to explore the lost home-routes emerges as psychological and physical memorials, but are not the narrative be like Manto's - bolder, realistic, subjective and objective reflections, more empathetic, and complete though controversial for its reasons. His unique position as a citizen of two nations particularly enabled him to discern dually as a victim and critic of the postcolonial moments.

The remembrance of partition and its trauma fixes its vortex within the politics of memory rather than healing, nevertheless, its study insists upon corroborative stance particularly through artistic expressions. For instance, the differences that were pervading among different factions of people appear to reflect and repeat the social history of contemporary India. Religious differences of 'the other' ceremoniously practised among varied

communities would be the largest espousing factor to Partition. The other issues like jobs, livelihoods, property, homelands were at stake and had cutthroat competitions among them on religious lines. Since much has to be learnt from the past mistake this study foreshadows history in an approximation to rectify them preferably for peace, harmony and growth of the nations. An extensive amount of ethnic violence followed after the announcement of Independence and Partition, trailed by people exchanging subsequently their homes and countries. Within few months after the declaration many millions of people of all communities moved between the newly separated countries. India and Pakistan were truly unprepared for the paroxysm. The leaders on both sides did not anticipate the chaos, perturbing violence, uncertainty, gender abuses and dehumanisation attitudes. Manto's words disclose the tenor: "The tumult wrought by the partition of the country made a rebel out of me for a long time, and I remain one" (Jalal, 2013, p.133).

Manto's childhood had bitter experiences especially his controversial relationship with his father Ghulam Hussain. The fault developed due to childhood abuse and lack of love that had blunted the young mind with a severe psychological and traumatic childhood and anguished for love. Manto's bad and depressing environment exposed him to alcoholism and drugs addiction at a very young age permeating into a perverted outlook about life and sarcastic undertones in perceptions. His iconoclastic personality is tied with his antisocial personality and psychosexual disorder (Ali M. Hashmi ). Manto's life in Bombay and his acquaintance with the film industry had escalated his alcoholism and became worst when he moved to Pakistan in 1947. His life in Pakistan made him jobless and he faced many trials for his outrageous behaviour. His depressing penury and his haunted memory about his life in two countries intensified his mental illness.

Manto was greatly influenced by iconic writers like Anton Chekhov, Guy de Maupassant, Victor Hugo, Oscar Wilde and Maxim Gorky. He employed styles that were explicitly realistic in the representation of the human condition and the Freudian influence made him write openly about human sexuality. Manto stormed the literary world with his collection of 127 short stories. "Thanda Gosht", "Khol Du," and "Toba Tek Singh," were written during his days in mental asylum being a dipsomaniac and tagged as inebriated lunatic. For him, the madness of splitting the nation into two countries was worse than the real insanity depicted in "Toba Tek Singh". The postcolonial drama was never missed out his roving eyes, fearless mind and vibrant pen in capturing and exposing the gory evil mistakes of both sides. He could afford to be iconoclastic while preferred to be a pacifist and fundamentally a humanist; he bemoaned the religious hypocrisy of states and the ethics of possessing weapons of mass destruction when the lives of millions were precarious due to poverty of the state. His essay "Zaroorat Hae" (Wanted) exposed the poverty of the newly formed state and on the prevailing nepotism in getting employment in the new government. Manto became disillusioned due to lack of opportunities as a literary and movie artist in his newly adopted country Pakistan, Manto was already drowning in sorrows and the mounting financial crunch led him to excessive drinking. He could continue his acquaintance with some of the literary personalities in India especially with Bombay friends and film industry people, perhaps their comments which he invited and received for his works gave little comfort to him. Most of his admirers and supporters in India followed him by acknowledging his creative genius while he was prosecuted in Pakistan on the charge of obscenity. The imperial power squarely sabotaged him as a pornographic writer- the reward for revolting against the power. Such postcolonial ordeal as a

repercussion is the grim reminder of the suffocating persistence of colonial laws in Pakistan.

The border issues between India and Pakistan had been the subject for several of Manto's stories like "Toba Tek Singh," "Titwal ka Kutta" (The Dog of Titwal), and "Aakhri Salute" (The Last Salute). In the last short story "Yazid" Manto narrated the intensity of Indo-Pakistan enmity. He captured and interpreted all the moments of partition which had been reverberating and creating ripples and echoes of painful life of men and women. The memory that shackled the people of both sides into their narrow paradigm to comprehend the opponent would never have been to what Amartya Sen termed 'transpositional understanding' (Jalal, 2013, p.207). Manto's works are an inevitable strain that never lost its relevance indicating the pity that was partition- the bloatware, the word preferred by Manto for partition, and that partition continues to be in the corridors of modern politics.

Water Pater observed that Manto's works are available to readers as quite clean after casting off all the debris and leaving behind the heat of imagination being fused and transformed. Behind the coarseness of demeanour, brutal honesty and controversial sexuality of Manto remains an illness of personal shattering due to historical and political dislocation from Bombay, the city that he had been emotionally belonged to. A parallel lens is provided to understand the self of Manto through his quest to associate himself with Indian / Pakistan identity, his madness, memory, and the repercussion of partition are reflected in the protagonist Bishen Singh. The famous line from the poem "Among School Children" by W.B. Yeats "How can we know the dancer from the dance?" gestures toward the integration of individuality of the dancer with her/his dance/art. Such integration of art is proliferated by Manto especially in "Toba Tek Singh". The events of Partition had wounded his mind by the gruesome murders, loathsome rapes, and molestations. His

family among others were uprooted and displaced, and the intolerable violence had demoted him as insane to become addicted to alcohol. He expressed his depression in "Yazid" (1951) I was disconsolate after leaving Bombay. My good friends were there. I had gotten married there. My first child was born there, as was my second. There I had gone from earning a Couple of rupees a day to thousands... hundreds of thousands ... and there I had spent it all. I loved it and I still do! (Ravikant, Introduction xviii) Being the finest short story of Manto "Toba Tek Singh" denotes a place keeping its partition legacy. The title of the short story is eponymous after a district in Pakistan. 'Toba' means a small pond and the 'Tek Singh' is the name of a Sikh monk. Though the place was populated by the Sikhs of India, it was annexed with Pakistan after partition. The story set off a few months after the partition in Lahore. The protagonist Bishen Singh, a lunatic, known to all as Toba Tek Singh, wished to be in his town Toba Tek Singh. Being a Hindu his family had no option but to succumb to enforcement of the political law by shifting to India. The lunatics were confused with the partition of the country and the politics of dislocation based on religious differences. A Muslim lunatic among the lunatics raised the question "what is this Pakistan? ". The other lunatic replied that "an area in India where razor blades are manufactured" (Manto, 2012, p.1). The imperatives like geographical division and dislocation did not exist in these lunatics' linguistic and cognitive realms. A Muslim lunatic in the course of the story hailed, "Long live Pakistan" and he got slipped and fell on the floor unconscious but was left unattended by people around. Another lunatic became mad by contemplating on the imbroglia chaos that was prevailing. The people of both countries were in a grave dilemma and could not decide where to go. Another lunatic tried to make peace between the countries by climbing up a tree and he wished to stay there ignoring the guards' warning. The lunatics detested the outside world

which was smeared with much bloodshed and slaughters and they were frightened of leaving the asylum.

Bishen Singh asked every lunatic 'where is Toba Tek Singh?'. He thought that his visitors who brought fruits, sweets, and clothes were from Toba Tek Singh. He could not sleep or laid down anywhere but took a rest by leaning on the wall. He wanted to lie down to sleep peacefully only in his homeland. To his query to a mad person who proclaims himself to be a god said that "It is neither in India nor in Pakistan. For the simple reason that I haven't given the order yet" (Manto, 2012, p.7). He deferred his reply by telling him that he was very busy and he could not be forced to reply. Bishen Singh suddenly replied, "you are a Muslim god, for if you are a Sikh god, you would surely hear my appeal" (Manto, 2012, p.7). To his stock question "where is Toba Tek Singh?", Fazal Din his Muslim friend replied that "Where is it? Why, it's where it's always been, of course" (Manto, 2012, p.8) - the lines perpetuated a non- negotiating memory about post-partition. Sigmund Freud described on trauma as "any excitations from the outside which are powerful enough to break through the protective shield" (Manto, 2012, p.7) of a personal 'self'. The personal feeling of a person psychologically hampers the mental state. Thus a troubled mental state is flooded with many stimuli which break in and bind into a tangled mass of hyperbolic condition. This is evident in the final woeful cry of Bishen Singh when he fell as a dead person on the borderlines of two nations reflect the imaginary lines that separated not only India from Pakistan but individuals from their memories which resulted in lunacy. This forces my memory to Derek Walcott's poetry "A Far Cry from Africa" which led the readers to the postcolonial moments of undecidability constituted by the ambivalence of identity. Ambivalence state of the indeterminacy of identity was exemplified by Bishen Singh and other lunatics.

Manto being a victim, his traumatic memory got objectified in this work by showcasing the most inhumane nature of the macabre event. He worried about the political instability of the two nations and their borders. Manto was apprehensive if any war broke out between the two countries that might wipe off them from the earth. He pungently struck at the political turn of the day by whipping at the political figures, for instance, lunatic calls himself Muhammad Ali Jinnah, and eventually one Sikh lunatic claimed himself as Master Tara Singh, like this many indulged in role-playing to mimic the political leaders to rebuke their unpretentious lunacy by reversing the discourse of sanity. The unbinding fervency of Manto in remembering the tarnishing episode would spell out the admonition on such political errors encrusted within religious bigotry.

The unpardonable phenomenon had unquestionably and savagely executed women of all communities. Women who belonged to the rival community were paraded naked and thousands of women were raped and abducted exhibiting the beastly nightmare of partition. Women's sexual exploitation and sexual subversion had been outrageously addressed by Manto in many of his stories. The afflictions were revealed painstakingly with his deep human insights. He woefully wrote on the inflictions exuded onto women "I think only of their bloated bellies—what will happen to those bellies? Would the children of their misery belong to Pakistan or Hindustan? And who would compensate these women for their nine-month burden, Pakistan or Hindustan?" (Jalal, 2013, p.95). He thought it would be imperative on his part to make representation of their physical and cognitive injuries that could become fatal if unattended. The honour of a nation is embodied within the body of women in all communities. To understand why the enormous numbers of women were abducted and exposed to sexual violence, it becomes necessary to discuss the concepts of purity and honour, and their relevance to



Hindu, Muslim and Sikh's communities which varies considerably among themselves. Since the purity exists symbolically in the sexuality of women's body that needs to be protected. Tarnishing such symbolic representation by raping amounts to calumniate such purity and the women would thus be polluted and dishonoured. The pollution of this sort cannot be accepted particularly in Hindu families than in other communities. Such deeply embedded patriarchal madness exudes such targeted sexual violence onto women as a symbol of disgrace. The attack on women tantamount to ignominy to the honour of manhood, the family and the nation altogether; such gender subversion and the pride of masculinity had a colossal role in the partition.

Manto's "Thanda Gosht" ("Colder than Ice") sets against the violent backdrop of partition in Punjab. The hypersexed Sikh Ishwar Singh had been an active participant in the partition violence and brutally savaged a teenage Muslim girl to display his aversion and bigotry. He kidnapped the innocent girl after killing savagely all the family members. He took the girl nearby railway track; the girl was traumatized by the horror of his sexual assault and died before his sexual advance. Ishwar Singh was in an acute emotional agony not because he killed the innocent people but because he could not molest the girl's cold flesh. (Jalal, 2013, p.152). Manto included his "Thanda Gosht" in the short stories collection entitled *Nimrood ki Khudai* (Nimrod's Godliness) after being banned twice before printing. "Thanda Gosht" was a serious story saturated with melancholy, of course, far from even remotely been obscene. The story would pinch the humans' consciousness by nailing at their atrociousness and drive home the message that men should not be separated from humanity. The ills like sexual harassment and prostitution, other criminal deeds exercised against women are thought as a product of external violence and attributed along the line of religious fanaticism but such discourse do

have a perennial relevance for the representation of oppression on women's body and self.

"Khol Do" is the pathetic story of an old Muslim Sirajuddin who was looking for his missing daughter Sakina kidnapped by some miscreants while he was escaping from looters. A gang of young Muslims who were enlisted as volunteers in the partition refugee camps, especially in the rehabilitation committee, offered their help to locate the girl. The double jeopardy of women was that on finding Sakina and her helplessness, the so-called volunteers, who promised her father for her rescue, had gang-raped her and left her unconscious near the railway track. Those volunteers forced the girl to go along with them by giving her false assurance that they were taking to her father. The tricking of Sakina by the volunteers undermined their integrity. The tragic event petrifies the readers and vehemently mocks at the sadist nationalism and arrogance of the mob exercised on women. Manto's solid attack through his gripping narration on the patriarchal sexual beuplaisir decimated on women reprimanded such sexual exploitation and cautioned us that such a nation could never be entitled as a welfare nation. The plight recalls the verse of Indian poetess Kamala Das in her "An Introduction"

For, he drew a youth of sixteen into the  
Bedroom and closed the door, He did not beat me  
But my sad woman-body felt so beaten. ( 27-29)

The traumatic existence of 'being' is discussed which explores the complex emotions and the oppressive forces on the sufferings of women. "Khol Do" was published in August 1948 and it was greatly appreciated by literary connoisseurs, but it generated commotion in the sphere of government eventually it went for measures to prevent any raising uproar and satirical undertones upon such reckless young men. Such appalling events are common occurrences during partition, even today, but the sorry state of affairs is that we continue to witness such horrendous episodes regularly happening against women of

modern India irrespective of their age. In both “Khol Do” and “Toba Tek Singh” Manto genuinely gripped on the human pains due to partition, and explored it with a remarkable combination of anger, sarcasm and tenderness while authentically representing the effect of the violence and dislocation.

In his next story “Bismillah”, the eponymous girl was commodified by Zaheer who enjoyed much fame in society. Saeed, his friend visited Bismillah daily as a customer who enjoyed voyeuristic pleasure. Manto made a deep connection between him and the persona of Saeed by featuring him in the characteristic traits of Manto. Saeed had compassion and deep feelings for the poor girl. He was depicted as identifying pain and sadness in Bismillah's sadness and he found pain in her eyes. In the absence of Zaheer during his visit, he learned about her sexual exploitations and sympathized with her. The absence of a detailed description of how Zaheer and Bismillah are related creates an environment of suspense in the story that keeps the readers in suspense till the end of the story. The climax quickly takes the readers to the truth that Bismillah was a Hindu girl who got left behind during Partition. Zaheer initially behaved nicely with the girl and won her trust later confined her in his house and forced her into prostitution. Manto's scathing attack at the flouting of trust for the commodification of women is evident. With great gumption, Manto wrote on the theme of prostitution since the society of his times was seeped with it. He infused his stories with characters from the immediate society often blurring the lines between facts and fiction.

In “The Hundred Candle Power Bulb”, the theme of prostitution takes another twist when readers found a husband forcing his wife into the dark pit of prostitution. The tragedy reached its saturation when the man sold his wife due to the economic downfall of the nation. Partition badly shook the economic condition of the nation. Men found women's bodies as their possession like a commodity to be sold at the

moment of crisis for their livelihood. Since the economic depression was in great magnitude it compelled refugees, both Hindus and Muslims, to indulge in such immoral deeds showcasing the death of humanity. Manto's portrayal of women characters as subalterns is not only limited to their sexuality but instilled with his sympathy for them.

Manto expressed his apprehension in many of his works on the plight of the abducted and oppressed women whom the society named as runaways. Manto criticised such targeted sexual assaults on women to demean their respect and identity. All the victims of Manto exhibited the substance of polarity and disparity that existed between perpetrators and victims which could be decoded as traumatic discourse. In this sense, the discursive act of molestation, prostitution and body shaming amounts to the dichotomy between perpetrators and the victims percolates into power structure that operates in the subcontinent. Manto's exceptional concern for women of all societies, particularly the fallen and tortured women was discussed in detail in most of his iconic works to highlight his impartial depictions of the sufferings of women. Thus, Manto established himself as the spokesperson for the cause of women and other common citizens who were victimised during Partition. Kai Erikson defined collective traumatic experience as “By collective trauma . . . I mean a blow to the basic tissues of social life that damages the bonds people attach and impairs the prevailing sense of commonality” (1991, p.460). Thus the Collective traumatic experiences of the two nations have proven to be the cataclysmic event that shattered the basic fabric of society by impairing and affecting the ethical responsibility of the human society to behave madly without responsibility.

## Conclusion

Manto's particular denial to become an instrument in Pakistani's official propaganda to war with India was

characteristic of his individualistic ideology. His adaptation of Pakistan as his home country never made him to reject India, a country where he had his childhood life and spent the most happiest and memorable years of life; his father, mother, and first child were also buried here. Internationally Manto's fame is accorded beyond bigotry and preferences. The fact that his writings strike at the insular stance between the rivals as "human beings in both countries were slaves, slaves of bigotry . . . slaves of religious passions, slaves of animal instincts and barbarity" (Jalal, 2013, p.137 ) needs to be discerned politically taking into account the welfare and future of the nations and their people. This purview of concern compels us to reach out to his translated works particularly his partition stories which are being read with ever increasing interest for their overtones of the memory of eternal suffering embedded in the psyche of victims of a historical mistake. The study thus traced the sequences of partition in the selected works of Manto as vividly as possible by reconstructing the memory lane of the trauma preoccupied with the images of it. The study analysed Manto's literary iconoclasm, Not with standing his unprejudiced out look toward all communities especially on the cause of women, and his multi-ethnic humanism. His writings have certainly enhanced their catalytic effect for reassessing nationalist narratives by conducting a re-evaluation of human moral values on a transnational scale.

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## BRINGING INNOVATION TO ELT CLASSES

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### Abstract

*English language teachers have ample opportunities to display their teaching skills differently. Innovative teaching in modern classrooms calls for intelligent lesson plans involving student interaction, bringing in a variety of activities, utilising audio-visuals, and creating creative lesson plans. Efficient teachers with content mastery will relate the content in a social context and pique students' interest to make it more student-centric. The teacher's primary job is to create interest in students to encourage strong involvement. The teacher has to be good at formative assessment to understand students' knowledge and their recurrent learning through the teaching hour. Students come from different social and cultural backgrounds, and their intelligence and ways of learning are very different. As a result, it becomes harder for teachers to use their skills in modern classrooms. An English teacher will keep all four skills in mind during teaching to give equal weight to each and plan his lessons accordingly. The teacher can accomplish this by having some students read a few lines, having students write a few sentences, and having students interact, ensuring that students are not lost and stuck in monotonous learning. Often, teachers have to be humorous in a reasonable way that can bring back a smile on the faces of students. By being a conglomerate of multiple talents, the teacher makes students learn not only English but also critical thinking skills that extend beyond the English classroom. This paper provides a good insight into how English teaching can be made more innovative by exploring students in a pre-university college.*

**Keywords:** student-centric, four skills, formative assessment, audiovisuals, humour

### Introduction

Teaching and learning have developed in leaps and bounds over the decades. Teaching in today's classroom is very different from teaching two decades ago due to the influence of technology in modern classrooms. Besides, modern-day classrooms are filled with students from a variety of backgrounds, and their learning patterns, general outlooks, and behaviours vary. As a result, one size does not fit all. A good English teacher is expected to know student psychology and how students learn, besides being a good motivator and having expertise in making intelligent lesson plans for an inclusive classroom. For all students to be engaged productively, there must be something for everyone in the classroom. A teacher with good communication

skills, classroom management skills, the ability to assess students' learning and plan, making teaching interactive and student-centric, making use of technology in the classroom and outside the classroom through mobile applications, etc., are some of the skills needed to make a successful stride in the profession (Miller, 2012). According to Patricia Miller, a good teacher has to have enormous enthusiasm for teaching, be creative in their approach, have a good sense of humour, be able to challenge the students, take an interest in every student, and not give up.

### Materials and Methods

Necessity is the mother of invention. This saying rightly fits in a classroom where students struggle to

learn a subject and the teacher is trying to ponder and find ways to make learning happen. Exactly, this is what happened in English classes, which comprised 25 students belonging to the science stream of the second-year pre-university college. The teacher attempted to teach reported speech to these students in the grammar class. The teacher involved the students practically to learn this exercise. For example, one of the students was asked to say something to another student, and the other student was asked to respond to the first student. The third student was asked to report what transferred between the first two students. Rules of grammar cannot be taught in isolation, and hence, when the students were trying to report the sentences or questions, the teacher wrote the answer on the board and was highlighting the verbs that changed while reporting. The teacher was providing assistance whenever needed so that the students realised their mistakes and had an opportunity to learn. This went on for an hour on three different days of the week, and the students could come across a variety of sentences to report on. When it comes to overall learning and taking a small slip test at the end of the three sessions, three students were able to answer most of the questions correctly. Whenever the students learned a particular rule, they were able to report sentences relevant to that rule, but the problem was that reporting a variety of sentences at once was difficult. Hence, the teacher was employing other ways to make learning effective for every student. Audiovisuals were used, and the students worked in groups with the guidance provided by the teacher. In the next English examination that followed for the entire college, these 25 students fared well and showed their learning skills by securing 5 out of 5 in the reported speech exercise.

### **A Good Lesson Plan is Priceless in the Teaching Profession**

To make language teaching effective, the teacher has to choose suitable material, appropriate activities, and a suitable method. The teacher must be adept at identifying the needs of the students to provide the necessary assistance while learning. The lesson plan has to comply with the above requirements. Legkanawati (2003) suggested a clear-cut lesson design with the help of a strategy involving procedures in the metacognitive, cognitive, and social-affective domains. The teachers could improve upon the design further to make teaching more effective.

Instructional decisions are made before, during, and after. In the case of teaching reported speech by the teacher to the 25 students, the teacher took a practical approach, initially involving every student in uttering sentences and making them report. Simultaneously, the teacher wrote down the rules behind reporting sentences. Even though this was an effective method for students to learn them, many students failed to recall and report a variety of sentences that they had learned earlier. A good amount of practice was helpful to a great extent, but still, learning remained incomplete for many students, who did not correctly answer all the questions.

After figuring out what the students knew, the teacher asked different questions to get them to learn more. For example,

The teacher laid down a sentence as follows and asked a student to report:

Ravi: Achuth wants to work hard.

The response from a student was:

Ravi said that Achuth wanted to work hard.

Then the teacher asked the students to change the verb in the same direct speech to past tense, present perfect, past perfect, etc., and then try reporting the sentences. The teacher went around the classroom auditing the students and assisting them one-on-one. Then he addressed the whole

class, making it clear that the reported verb changed from present to past tense, from past tense to past perfect tense, from past perfect to past perfect, etc.

The teacher was adept at using formative assessment to monitor the students' learning and modify his ongoing lesson plan to meet their needs. Besides, he supported the students with better explanations and provided cues, followed by assistance. Altogether, he kept the students active while learning. Since the teacher had several years of experience, he could handle the situation well, answering questions asked by students and identifying lapses in students' basic grammar. The teacher had a good understanding of his students' learning because he adheres to John Dewey's reflection in action and reflection on action and is always looking for new ways to bridge the knowledge gap in students (Rodgers, 2022).

The next three hours of learning over a week's grammar class continued in this fashion, and there seemed to be considerable learning. But after a week, the teacher asked the students to take a small test on reported speech. The performance was better than the test scores after the first week of learning reported speech, but the below-average students had difficulty reporting nearly 50 percent of the sentences. The teacher tried motivating students and asking them to do periodic reviews until they consolidated their learning. This effort has only helped to some extent, but the students could not display a flawless performance to say that their learning was perfect. The teacher now planned audiovisuals for the students, which could improve their learning skills.

### **A Classroom without Audiovisuals is Archaic**

Audio-visual aids have given a new dimension to the teaching of the English language in classrooms (Mamun, 2014). Visual and auditory learning is part of Howard Gardner's theory of multiple intelligences. The teacher used audiovisuals to help all 25 students get a better hang of the reported speech. There are

many videos available on the internet for students to watch, but the teacher's job is crucial in guiding the students through the video and ensuring that the objective is met.

The teacher projected the YouTube video "He Said He Had a Car Accident" by Easy English (Nasution, 2019). In this video, two characters, Peter and Ivy, are in conversation. Later in the video, Ivy reports this conversation to one of her friends. In this conversation, Peter talks about his new car and driving. In the second part of the conversation, Peter talks to Ivy over the phone, describing how he was injured in a car accident and admitted to a hospital. Ivy reports this same conversation to her friend later. The video's content piques students' interest, causing them to watch it. The teacher played the video twice so that students could watch and listen more intently. The teacher then paused the video for students to write down every bit of the conversation that appeared in script form. Once the students wrote the sentences in their notebooks, the teacher asked them to report, and the teacher provided all the assistance going around the classroom (Klingelhofer & Schleppegrell, 2016). This time, learning was much better, and many students reached the learning objective. Students were self-motivated and eager to watch the second part of the video in the next session. This time, almost all students responded enthusiastically, and their answers were correct. Had it not been for the audiovisual sessions, the teachers' objective of making all students learn would not have happened.

Likewise, different audiovisuals can be chosen and used in a classroom to meet the classroom objectives (Mamun, 2014). The teacher has a style for preparing PowerPoint slides, pulling pictures, playing some songs, and so on, which can help him teach and students learn. The digital content chosen should be authentic and useful for the purpose. Sometimes, the content in the form of video could be multi-sensory and touch all the senses of students; there may be no

better option to deliver this content than through audiovisuals. The teacher is assured of making learning more visible in the classroom with these aids and his expertise. According to McKeon and Roberts (Miller, 2012), teachers, with the help of audiovisual aids, could explain the concept clearly and lucidly and interpret it with better appreciation. Without audiovisuals, modern classrooms are void of life, and teachers who fail to utilise technology in classrooms will make teaching and learning laborious and incomprehensible.

### **Gamification Facilitates Students' Learning in ELT Classes**

Yet another method that rules the roost in teaching grammar is gamification. Inventing and transforming grammar lessons into games that could make learning more effective is a good approach (Redjeki & Muhajir, 2021). Games are used in modern classrooms to influence learning in both children and adults. Numerous games are available to students in international schools to facilitate learning. Appropriate games are to be selected by the teacher to create interest in the students. For the 25 students, the teacher chose a game where each student was given a card with a direct speech sentence on it. Many cards with answers matching the questions were spread out on a table, along with cards with wrong answers. The students will have to choose their right card and hand it over to the teacher to get confirmation from the teacher that the student chose the right card with the correct answer. It was a wonderful experience when the students searched their cards with eagerness. With the help of games used in the classroom, learning becomes ingrained in the students' memories.

### **ELT Classes could go above and beyond...**

The goal of teaching and learning does not end with students learning the above-mentioned reported speech. It goes further and beyond in improving

higher-order thinking skills, provided the teacher takes on the onus of choosing the correct content, choosing the right ways, and making them challenging for students (Beckett & Slater, 2005). Teachers with a positive attitude and a research bent can help students develop higher-order thinking skills. Strengthening assessment skills and adhering to Bloom's taxonomy are the watchwords of a skilled teacher. Forming rubrics will guide you toward achieving the objectives. A "can-do" positive approach is expected of teachers.

### **A Tinge of Humour keeps the Classroom Alive and Kicking**

In other words, an experienced teacher will leave no stone unturned in diligently anchoring the classroom to meet the learning requirements. The learning requirements of the classroom could even be the simple reading of a story with a moral, a text that could be insightful, could touch the senses for a delightful experience, could be entertaining with wit and humour, could even expose students to simple language structure and vocabulary, etc. Humour is an integral part of human life, and a classroom full of students is not immune to a sense of humour that could promote learning in them. An English teacher trying to be a little humorous at times will help students overcome anxiety and boredom (Abdulmajeed & Hameed, 2017). Humour has to be handled in such a way that it does not hurt any students or disturb the classroom environment.

### **Conclusion**

To make English language teaching innovative, the teacher needs to understand how the learners learn in the first place and then make lesson plans to suit their needs. Selecting the correct content, an appropriate activity, the best audiovisual tools, intelligent formative assessment skills, the correct motivation, and a tinge of humour while delivering lessons in the right proportion can be all the more



innovative. The English teacher must have a research bent of mind to make students think critically, which can help them beyond the English classes.

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## SUPERNATURAL ELEMENTS IN THE SELECTED WORKS OF S.T. COLERIDGE

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### Abstract

*According to general assumption supernaturalism means presence of mysteries, horror elements, witches, fairies and monsters. But Coleridge completely changed such horror and crude description in his works. He gave much importance to the inward quality to the conception of supernaturalism. He treated the supernatural as a subordinate element in a wider way of human experience. He is known to be the greatest poet of the supernatural in the entire range of English poetry. The Ancient Mariner, Christabel and Kubla Khan are the three important poems in which Coleridge has made use of the supernatural elements. The remoteness of scene in all the three poems is quite deliberate; mediaeval times are traditionally associated with magic and witchcraft.*

**Key Words:** *supernaturalism, mediaeval ages & inward quality*

Samuel Taylor Coleridge was born on 21st October, 1772 in Ottery St. Mary, Devonshire. His father initiated him towards astronomy & reading. After the death of his father he was sent to Christ hospital. There he met Charles Lamb and became friends. In 1791, he left the Jesus College at Cambridge without taking a degree because of his communistic views. This was the time he met Robert Southey at Oxford and became involved in Pantisocracy with the aim of changing the human race. Coleridge is more enthusiastic to learn literature and philosophy because of its direct or indirect connection with religion.

"To the cause of Religion I solemnly devote all my best faculties\_ and if I wish to acquire knowledge as a philosopher and as a poet, I pray for grace that I may continue to feel what I now feel, that my greatest reason for wishing the one and the other, is that I may be enabled by my knowledge to defend Religion ably, and by my reputation to draw attention to the defense of it."

Coleridge's friendship with William Wordsworth influenced him and his best work which was his own belonged to this period. He along with Wordsworth published Lyrical Ballads in 1798, which was said to

be the beginning of English Romantic Poetry. Till his death in 1834, he never had lost the poetic passion of his eye.

### Major Works of Coleridge

The Ancient Mariner, Christabel, Kubla Khan, Dejection: An Ode, Love and Hope, The Fall of Robespierre, Zepolya, Shakespeare's Winter's Tale and Biographia Literaria.

### Supernaturalism

Supernaturalism means the presence of mysteries, horror elements, witches, fairies and monsters. Before Coleridge, the supernatural elements entered into English literature through the works of Horace Walpole, Mrs. Ann Radcliffe, Mark Lewis, and Clara Reeve. They had tried to create terror, mystery in the minds of the readers but Coleridge completely changed such horror and crude description in his works. He gave much importance to the inward quality to the conception of the supernatural. He treated the supernatural as a subordinate element in a wider way of human experience. The most important works in which Coleridge had used the

supernatural elements were The Ancient Mariner, Christabel, and Kubla Khan.

Coleridge showed the supernatural elements without any abruptness to his readers. Before going to introduce supernatural elements in his works he tried to win the reader's faith and had tried to narrate every detail of the scene. Later the whole scene had put on a supernatural look with this acceptance of the scenes whatever he showed to the reader is made easy. This technique is built up in The Ancient Mariner and Christabel.

Another important quality of Coleridge is the mixing of natural and supernatural elements. To the reader it is very hard to identify where the supernatural elements exactly started. In Kubla Khan, the fountain is shown with supernatural elements but to the reader it appears natural.

A mighty fountain momentarily was forced:

Amid whose swift half-intermitted burst  
Huge fragments vaulted like rebounding hail,  
Or chaffy grain beneath the thresher's flail:  
And 'mid these dancing rocks at once and ever  
It flung up the sacred river.

A powerful fountain of water gushed forth from this gorge at momentary intervals making an incessant roaring sound. Huge pieces of rock were thrown up and they followed a semi-circular movement towards down-wards.

Basically he creates mystery around his scenes. Some scenes in "The Ancient Mariner" have a sense of mystery but they never look unreal. Cazamian stated

"The very centre of Coleridge's art lies in his faculty of evoking the mystery of things, and making it actual, widespread, and obsessing."

Coleridge has shown his readers the feeling of wonder by portraying the supernatural and the mysterious. The pervading sense of mystery is the main element to Coleridge's supernaturalism. In "The Ancient Mariner" he takes his reader to the busy

haunts of men to the distant seas, where the mariner is left alone.

Alone, alone, all, all alone,  
Alone on a wide sea!  
And never a saint took pity on  
My soul is in agony.

The Mariner then resumed his story. He said that the rest of the crew being dead, he was the only living person left on board in the vast ocean. He was overcome by a feeling of utter desolation. His soul was in great agony but no saint took pity on him.

Polar spirit is the first supernatural element in 'The Ancient Mariner' it chased the ship from land of mist and snow to avenge the killing of the albatross.

And some in dreams assured were  
Of the spirit that plagued us so  
Nine fathom deep he had followed us  
From the land of mist and snow.

Some of the sailors have dreamt that they are being avenged by a spirit that has been following their ship from the land of mist and snow. It has been moving all the while nine fathoms deep in the water. It is the polar spirit, seeking vengeance, makes ships move without wind and carries it as far as the equator. The supernatural phase is broken when the angelic spirits exit the sailor's dead bodies.

Suggestiveness is a significant feature of his supernatural descriptions. He intentionally presents his descriptions ambiguous and indefinite. If mystery is explained in definite terms, it fails to be a mystery. So Coleridge leaves these necessary details to the readers.

Christabel is a tale of terror. It steeps in both medievalism and supernaturalism. Coleridge has set the background of the mediaeval ages to show the supernatural beliefs of those days. And also makes his readers experience the terror by showing the castle clock striking the midnight hour, hooting of the owls and the crowing of the cock with that hooting sound. The supernatural element is introduced by saying

Is the night chilly and dark?

The night is chilly, but not dark.

The thin grey cloud is spread on high,

It covers but not hides the sky.

The night is cold but not dark. The sky is overcast with thin grey clouds which cover it but do not hide it. It produces a sense of enchantment effect on the mind of readers and he is ready to accept the slight distortion in the nature of the different objects. These types of lines will create the perfect atmosphere to follow the supernatural events.

In Christabel, Geraldine is an evil spirit, unable to cross the threshold of the castle because it is sprinkled with holy water. With the help of Christabel she has entered the castle. The real nature of the evil spirit is shown with the unnatural behavior of the fire brands.

The brands were flat, the brands were dying,

Amid their own white ashes lying:

But when the lady passed, there came

A tongue of light, a fit of flame;

And Christabel saw the lady's eye

And nothing else saw her thereby.

The fire brands in the palace are almost quenched, instead of fire there are white ashes. Christabel is able to see the lady's eye that, later it comes to know, is a serpent's eye. When the evil spirit Geraldine comes the dying brands flash out tongues of flame towards her. In this way the supernatural evil element enters into the castle.

Gillman says, the story of Christabel is partly founded on the notion that the virtuous of this world save the wicked. The pious and good Christabel suffers and prays for 'the weal of her lover that is for away' exposed to various temptations in a foreign land, and she thus defeats the power of evil represented in the person Geraldine. This is the main object of the tale.

To make supernatural acceptable, Coleridge fastens an informative tag that gives it a logical base. Suggestiveness is a significant feature of his supernatural descriptions. He doesn't explain the supernaturalism but suggests and leaves some questions to the reader's mind to furnish essential details. It evokes more interest in readers. Thus we find that Coleridge makes his readers accept the supernatural mainly through a faithful adherence to the dramatic truth of human experience.

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# MULTICULTURALISM IN CANADIAN LITERATURE, THE EMPHASIS ON STUDIES REFER TO 'RIVALRIES, CULTURE, AND EXISTENTIALISM' IN MARGARET ATWOOD'S *LADY ORACLE*

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## Abstract

*The paper is an effect of my interdisciplinary method to Canadian multicultural literature and its internal voice of dealing cultural assortment. It settings how cultural diversity is fictionalized in the inventive writing of Canadian multicultural writer Margaret Atwood's novel Lady Oracle. It proves how Canadian multicultural literature envisions a deep cultural diversity in the Canadian society. It reveals how Canadian multicultural literature is a glorification of cultural diversity. It opens the horizons of intercultural empathetic foremost to a world view of cosmopolitanism. It expressions at the world through a multicultural prism. It shows how multicultural literature can be a great instructor reflecting global thinking. It explores how Canadian multicultural writers stimulate bonding, bridging and linking, the very ethics of cultural diversity. Canadian multicultural literature with its discrete pluralistic revelation has a greater role to attain unity in diversity among deviating ethnic groups irrespective of their origin such as race, nation, gender, and identity.*

**Keywords:** *Multicultural literature, multicultural awareness, cultural diversity, multicultural education, social cohesion.*

Canadian Literature and Multiculturalism are the expressions that appear almost alike and like two verges of the similar coin. Measuring any of them is convinced to consent streams of others to a person who reads. As Canadian Literature is primarily known as Literature with multiculturalism, a section of different view point can be seen. Though expert multiculturalism in Canada has permitted more than forty years a deficiency of exploration be actual. Deceptively, a blankness can be handled in the proposition enquiry area, however, sights of research can be found here and there when it will be inspected in an opposite custom. Least had been investigated in Indo Canadian Literature and practically all of them have the similar and much-used viewpoint Diaspora

apprehension. Abundant about the Multiculturalism is deliberated in contemporary researches as it has been emphasized by many of the present writers in their writing under the inspiration of globalization, industrial development and the propensity to immigration. This co-occurrence of philosophies leads human beings from diverse backgrounds to live composed. Living together with on one occasion own culture in a new philosophy might come with a smash felt by the settler in a new country. Numerous have well-defined it as a number of cultures or array of ethos within the similar province.

Canada is a multiethnic nation with an endorsed multicultural procedure. The country is also formally bilingual. The dialects of the two formation nations

are the official dialects of Canada. French and English are the same. Various other non-official dialects are articulated in Canada and this is a consequence of the multicultural strategy. The government needs people to retain their own principles. Prime Minister Trudeau professed Canada multicultural in 1971. In 1988, the Canadian Multiculturalism Act was approved. Did you know that it is exclusive? No other country has such a law. It gives all Canadians the accurate to preserve, add to, and stake their cultures. It perceives all of us as occupied and equivalent partners. In 1988, an official central administration constituent part of multiculturalism was conventional. This complete multiculturalism even more significant.

Immigrants have to decide whether to keep their philosophies. Culture is a method of life that a people of other values and the languages they express Cultural heritage is portion of culture. Cultural heritage is what gives a people a sagacity of its links a publics' past with its current and forthcoming. From their honorable early development in the massive lands of Africa, Blacks have numerous ancient cultural hostages. The imposing Kush civilization and the realms of ancient Nubia were built by Blacks. Their splendid past is a significant part of the national birth right of today's Black Canadians.

The Multiculturalism Act makes Black Canadians full and equivalent partners in Canada's future creates for itself above its history. A people's values is how its associates think and act and the opinions and morals they clench. It is also in what way they performance. Other facades of cultural heritage have been foremost trained by Black Canadians. These comprise Lang food, melody, and religious conviction With Canada's optimistic method to immigration and to multiculturalism nowadays, Blacks are extra contentedly able to assent their own cultural standards within the Canadian communal.

They settled in Upper Canada and the Many times The Underground Rail road assisted more

Blacks emission from oppression in the USA They came to freedom in Canada. Many Blacks also established in western Canada in the late 1800s. Many derived from California to British Columbia in the mid of 1800s. They were irritating to escape perception. Certain of these settlers looked for gold. Older Blacks established on the pralines proximate the end of the 1800s Most of them came from Oklahoma. Many of them homesteaded. They were grassland pioneers. More in recent times, numerous Blacks who have emanate to Canada are from Africa and the Caribbean. No substance where they established. African and Caribbean Canadians have brought creep cultural tradition with them for example. Carnivals in Canada have develop very prevalent for Blacks and non-Blacks similar. Caribbean Carnivals in Canada. Block musical group players, similar the late Bob Marley, are communal gores who represent and encourage their culture.

People derive to Canada for numerous causes. Some collections faced refinement as the Black Americans did in the initial years of expenditure in North America. When the scraps happened between the Proponents and the Rebels, Black Americans were probable to join armed forces with the Loyalists because the British assured Blacks liberty. Blacks have derive to Canada to discover work Canada has seriously wanted people to come in and form the country's cities, ranch house, and manufacturing. There were precise times when many immigrants came in commonalities to Canada. Numerous Black Loyalists came subsequently the American Revolution in the 1700s.

Caribbean carnivals were in progress by West Indian settlers who sensed the essential to precise their culture and to segment it with others. But then again whatever creates a carnival prevalent? Maybe, it is the statement that Canadians and entire actually delight in the festivities whether listening to the harden band melody, observing or connection in the pretense.

The term culture was an expression used in its particular culture sense until the 18<sup>th</sup> century, and nowadays, culture discourses differentiation in physical appearance such as faith, linguistic, rivalry, ethnical source, class, sexual category, or existence. In accumulation to that, the anthropologist Franz Boas describes culture as the designs of confidence, assessment, custom, and performance that people use in adaptable their worlds and interactions with each other and are relocated from compeers to age band. Accordingly, multiculturalism means the cohabitation of different ethos in the social order. Furthermore, multiculturalism means people having different religious conviction, dialects, races, and customs existing together. To discover an exploration cavity, this inscribe up has been separated into Three Divisions. Each partition has been separated into further subdivisions where in the first division research propositions have been occupied and in the second division research courses.

Study on the refrain of Cultural Mosaic in the Indo-Canadian Fiction, Research in the arena of multiculturalism has been complete, the however national mosaic is the innovative tenure secondhand for this exploration. It is certainly predictable that the contemporaneous research work will take along out and formal the statement that the values, religion belief, communal, food, devotion, trust, conviction, assortment, relations are the most important multicultural viewpoints of the fictional everything designated for the Thesis. Thus, the contemporary study is a substantial accumulation towards the empathetic of Rohinton Mistry and Kiran Desai's novels to the teachers, academics, pupils and as well as the person who reads of the collected works, in penetration. Multiculturalism was thus assessed in Rohinton Mistry and Kiran Desai's effort. How multiculturalism has been interlaced in their workings has been determined.

'Novelty, Bilingualism, and Multiculturalism in Canadian Literature, Overviewing Romanian and

International Perceptions' observes the voice of settlers in Canadian literature with an appreciation of bilingualism and multiculturalism. Canadian Literature has been coloured with principles of writers' crosswise margins. These travelled decriers came with their specific culture and so the imprints of them could be originate effortlessly. The paper deliberates the Romanian and International viewpoint of multiculturalism in Canadian Literature. The Merriam Webster Dictionary transcripts that a 'mosaic' is an adornment on a superficial made by persistent small pieces of coloured glass or stone into a soft considerable that then reinforces to generate pictures or methods. It is also to some extent wide-ranging up of possessions that cool, calm and collected form a preparation. Cultural collection is thus intended out of the coming together of different cultures and their dialects and ethnicities which gets combines and generates a society where more than two cultures living composed. Melting Pot is also a similar word to Canadian Mosaic, particularly used to for the United States. It is astonishing on the portion of the researcher that, being such an exciting area, how still it is completely unharmed. Vacantness can be felt in the investigation in Cultural Mosaic Indo Canadian work of fiction. Not even odds and ends of research could be originate with the viewpoint of Cultural Mosaic. Nearly all exploration has been complete with the viewpoint of Diasporic apprehension in Indo Canadian Literature.

The enquiries break can be effortlessly and obviously came up and procures our consideration. We would like to intricate on how we strained to fill this gap, we absorbed on the cultural essentials in the connections, dissertation, and discourse in order to see how cultural proclamation takes place in multiculturalism. If this inquiries gap can be associated then the field have a tendency to further and out of research in imminent time. This inadequacy of research must get satisfied with one well clarified and well-organized research theories.

This vacuity raised the consideration of the researcher. The contemporaneous research has a fresh viewpoint to inspect the Indo-Canadian novels as ethnic Mosaic that too particularly novels were engraved.

Journeys be a sign of expedition. They devise from the aloneness and agitation of the single who is reluctant to be surrounded within surroundings. This expedition of self-discovery in turn information to the hunt for social liberation, spiritual clarification and a strong intelligence of individuality. The personality interrogation is as old as human Mother Nature. Always meanwhile man became conscious of his self, he took quick and perceptive paces towards understanding it. Personality is approximately every human missions for. The identity interrogation has been the basic inconsistency of life. The chief features of this demand in the catastrophe of uniqueness suggest the conceited exaggerated ego casing up the self. Individuality is the main problem an individual of the present times involvements expressively. Atwood opinions the human mind as a landscape. As one investigates deeper and deeper into the attention, it seems to extend out in various instructions, all similarly intimidating and eventually enigmatic. Only someone donated with enormous faith in one's own selfhood can presentation on such an intrepid journey and arise unharmed at the end.

Canada is a multicultural society through up of people of different colours, statement of belief, customs and culture. Each principles and traditions is determined hard to maintain its cultural make-up. Thus it is conceivable, on this line, to associate cultures as seen in works of Literature, and examine the conflict and flowing together between cultures. Such a critical undertaking will generate avenues to concept a home of culture, commonalty in creative endeavours, where populates of all countries can reside in peace, agreement and concord.

Canada is a multiethnic country. All Canadians are stimulated to keep increase, and share their

cultures. Culture comprises the way a people thinks and acts, and its philosophies, standards and Lang also comprises the way its members perform other peoples. A portion of culture is cultural heritage. Cultural legacy is what associates a people's past present, and future. Blacks have prepared Canada a restored place for all Canadians Black values is part of the enjoyable mosaic of Canadian life. This tradition has left Blacks with a shared strong point of spirit. This spirit has gen Black Canadians the bravery to increase beyond hard ships Black Canadians have a progressively positive individuality as full associates in a multicultural Canada.

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## J.M. BARRIE'S PETER PAN – REDEFINING CHILDREN'S LITERATURE

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### Abstract

*All children's worlds are an inextricable mixture of fantasy and reality. We all have our own personal memories of our childhood – not to mention stories of ours the imagined world of other childhoods. Such world tends to have a logic and lasting power far greater than most actual children's world. The stories, poems and plays of these vast imaginary spaces are described as 'Juvenilia' childhood writings.*

*Peter Pan became a classic tale known to most adults and children all over the world. Many schools in United States and England still perform Peter Pan in their theatre with creative vigor. The appeal of Peter Pan is not only high among the school children, it also impacts the older children in relating the characters with all its spectacle and fantasy. The goal of Peter Pan is to make them feel forever young and never grow up enough to forget how to play and be able to fly away to Neverland. The paper focusses on the problems of growing up and taking the responsibilities. According to Barrie, the world is chaotic and hence to protect the innocence and goodness of the children from the violence and hatred of war, he takes them to the world of fantasy and imagination and never allows them to grow up.*

**Keywords:** *Growing up, fantasy and imagination, childhood, innocence*

**“I abandoned the idea, not being always certain, despite the best intentions, where memories became fantasies and the fancies memories”**

**- J.M. Barrie, *The Greenwood Hat***

### Introduction

All children's worlds are an inextricable mixture of fantasy and reality. We all have our own personal memories of our childhood – not to mention stories of ours the imagined world of other childhoods. Such world tends to have a logic and lasting power far greater than most actual children's world. The stories, poems and plays of these vast imaginary spaces are described as 'Juvenilia' childhood writings.

In this pandemic time of our collective self-isolation, we are stressed out or rather ran out of children's books to read to our kids. From Grimm's Fairy Tales to the Arabian Nights, from Panchatantra tales to fables and parables, from Asteroid Comics to Alice in Wonderland to Harry Potter series, the range of children's literature varies from generation to

generation. The International Companion Encyclopedia of Children's Literature notes that:

the boundaries of genre ...are not fixed but blurred. Children's literature first became a distinct body of writing and publishing in the eighteenth century. Until then, children were usually considered as smaller versions of adults. The notion of childhood as a distinct part of life emerged, a separate body of literature emerged as well designed both to entertain and edify this new class of readers (3).

Children's literature ranges from picture books to fairy tales, fiction to fantasy and science fiction. Right from Le Morte d' Arthur of the 15<sup>th</sup> century to Harry Potter in the 21<sup>st</sup> century, a variety of children's books were created and were very popular among the children. Folk tales and cartoon characters of different languages of the world have been adopted into radio, television, stage and cinema. Children's literature is perhaps the only genre that has no barriers such as language, nation, gender and

culture. Its reach is huge that the books written for children are also read and enjoyed by adults.

Book series are not unique to children's literature. Sometimes, the success of a book or character prompts the author to continue the story in sequel or to launch a series such as Peter Pan by James Mathew Barrie. It first appeared in 1904 as a short story with the title '**The Little White Bird**' and the character of Peter which first appeared in it was widely acclaimed that he wrote a series of stories with different names such as ***Peter Pan in Scarlet, Peter Pan and his Lost Boys, Peter Pan in Kensington Gardens and Peter and Wendy***.

### Objective

Peter Pan became a classic tale known to most adults and children all over the world. Many schools in United States and England still perform Peter Pan in their theatre with creative vigor. The appeal of Peter Pan is not only high among the school children, it also impacts the older children in relating the characters with all its spectacle and fantasy. The goal of Peter Pan is to make them feel forever young and never grow up enough to forget how to play and be able to fly away to Neverland.

### Problem for the Study

The play was written at the end of the Victorian era and her son Edward VII was in power. The play exposes some of the Victorian traits such as liberalism, pride and a little bit of racism. Peter Pan also contains songs, story, music, fantasy elements and blends urban violence with a tinge of realism. It has strong autobiographical connections with Barrie's life. His brother David's untimely death, his failure of marriage, his longing for mother's love and love for children can be seen in his works. Barrie used to dress like his brother and behave like him to please his mother. For his mother, the son always stayed a young boy and that was the reason for Barrie to give

a sub – title to his play as '***The Boy Who Wouldn't Grow Up***'.

In addition to this, Barrie's marital life too did not consummate as the couple had no children. So the married life came to an end in divorce which caused great agony to him. Barrie's love for children could be seen when he adopted his friend's children after his friend's wife passed away due to illness. He brought them up as his own children in his mansion at Kensington Gardens where he entertained them with many stories and also enacted some of them.

Barrie suggested that the Copyrights of the books of Peter Pan should go to the nation's leading children's hospital called 'Great Ormont Street Hospital' as the character of Peter was one of the boldest and brilliant boy who did not fear even death when he said, 'To die would be an awfully big adventure Why fear death? It is the most beautiful adventure in life'(54). Bernard Shaw opined that Peter Pan is '...ostensibly a holiday entertainment for children but really a play for grown up people' as it suggests deeper social allegories.

### Methodology

The recent ***Harry Potter and the Philosopher's Stone*** can be seen as on one level as a critique of the attractiveness of Peter Pan's external youthfulness. J.K. Rowling's character Professor Dumbledore speaks reflecting Peter Pan's famous comment: 'to die would be an awfully big adventure' to '...to a well-organized mind, death is but the next great adventure'(Rowling:1997, 215). Barrie was very upset with the onslaught of the World War I which killed millions of innocent civilians including women and children. Hence Barrie calls death as an adventure and had to encounter it with determination.

The success of Peter Pan was and is phenomenal. It is a story that is completely open to adaptation and its origins in drama particularly lend it to the medium of film. It brings together three popular

genres in children's fiction: the adventure story for boys, the domestic story and the Fairy tale. Restricting ourselves to four adaptations of the text, the 1911 novelization, 1953 Disney adaptation, Steven Spielberg's *Hook* in 1991 and Disney's Sequel 'Return to Neverland' in 2002 proves that Peter Pan is not just an expression of nostalgia for childhood, rather written at the golden age of children's literature beginning with *Alice in Wonderland* in 1865.

### Core Content

The story of Peter Pan is very popular and the character of Peter has appeared in countless tributes and parodies and has been the subject of several works written in children's literature. The name has been used for various purposes over the years such as race horses, peanut butter, bus lines, record players and even used in Psychological term as Peter Pan Syndrome to describe an adult who is socially immature referring the men as 'who have never grown up' mentally and had problems in taking responsibilities in adult life. "I don't want to go to school and learn solemn things" says Peter in Chapter XVII which perhaps best exemplifies his syndrome of unwillingness to grow up.

The real life example was Michael Jackson, the pop celebrity who said 'I am Peter Pan in my heart' and he named his 1100 acres property in Los Olivos at California as Neverland Ranch, a fantasy island on which Peter Pan lived. Similarly, 'Wendy Dilemma' is a condition when women stop mothering their men. It also referred to women who feel insecure about rejection and who are obsessed with social approval to problematic relationships. Such is the reach of Peter Pan which carries itself into the present day world.

Peter Pan who is a mischievous boy who can fly and magically refuses to grow up and spending his never ending childhood with adventures in the small island of Neverland as a leader to the gang of 'Lost

Boys' interacting with mermaids, fairies, Indians, pirates and from time to time meeting ordinary children from the outside world. He is a blend of realism and fantasy with an archetypal ability to be young forever. This idea came to Barrie after his brother died of a freaky ice skating accident at the age of 14. A dead boy too would never grow up in the mind and heart of the people who pines for him. Barrie had created the character of Peter as a nonchalant, devil-may-care attitude and is fearless. He is very sensitive to the subject of growing up and when confronted with such situation, he escapes to the magical land of Neverland where he can eternally be happy with fairies and his group of Lost boys.

He convinces and brings the children of Mr. & Mrs. Darling John, Michael and Wendy to the Neverland. They happily explore this fantasy world in which they meet Captain Hook and his team of Pirates, the mermaid, Tiger Lily, the Princess of Indian tribe. They also learn to fly and enjoy the adventure games in Neverland. Tinker Bell, the fairy saves him from an imminent death and in turn dies which explains that fairies are naturally short lived creatures. Wendy's love for Peter is never reciprocated and her plans to take him back to London does not get fulfilled. The narrator of the play starts the play with a note: 'All children, except one, grow up' and ends the Epilogue: 'To live would be an awfully big adventure' on a positive note.

### Discussion

The themes of Peter Pan are a conflict between childhood innocence and adulthood responsibility. Peter chose to remain unchanged as a child. According to psychologists, it is a lack of mental capacity for secondary mental representation and refers this condition as amnesic, impulsive and callous attitude to escapism. Peter's refusal to kiss Wendy, conflict with other female characters like Tiger Lily, Tinker Bell Fairy were all possibly the hint at Oedipus Complex which Freud interpreted. The

existential motifs of life and death, freedom to create our own lives, alienation from taking responsibilities and fear of living are concepts that Barrie explores through his plays.

### Conclusion

The final scene of Peter Pan saw many revisions and alterations from Wendy remaining in Neverland to Mrs. Darling's visit to her children in the island by way of a magic carpet. Barrie chose to end the play in its publication as Peter returning to Mrs. Darling's nursery to find Wendy grown and unable to fly; she says: 'I can't come with you, Peter – because I'm no longer young and innocent' (162). The reason why Barrie chose this ending was the death of many people whom he loved in the family as well as the World War which killed 37 million people all over the world.

Barrie suggestively ends the play with the theme of Absurdist philosophy that the world has lost its innocence and goodness. Hence Peter chooses to stay away from this world of chaos and live in the magical world of innocence with the never ending childhood.

Peter pan is far from a child's tale. Barrie actually uses his story to peer deeply in to a child's psyche and comment on its inability to grasp the reality. He never could experience the love and forever finds

pleasure in flying: flying from the real world, flying from love and to be in the shallow joys of childhood. "No one is going to catch me, lady, and make me a man" explains Barrie's own inability to grow up and created Peter who too fails to fulfil the journey of a 'hero' and remains in our collective memory forever.

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## ENVIRONMENT CONSCIOUSNESS THROUGH CHILDREN'S LITERATURE: A STUDY OF AMITAV GHOSH'S JUNGLE NAMA

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### Abstract

Children's Literature has for ions conveyed life lessons to make the world a sustainable one. The stories for children based on legends have driven home the message of goodness overpowering evil and usually the tales were about man's ways of life and his relationship with nature. It brought home the message that humans will survive if they adapt well with the world around. Over a period of time man instead of helping other species on the planet and living in harmony with natural environment began to overpower nature and exploit nature resulting in degradation of environment. Narrations through legends conveying a moral message became a necessity as man turned more anthropocentric instead of ecocentric to revert the grim situation thinkers and writers in order to reflect the self centered nature of man narrated tales to make children and adults environmentally conscious. Amitav Ghosh's Jungle Nama which is an adaptation of an episode from the legend of Bob Bibi in Bengali verse meter known as dwipodi poyar. It evokes the wonders of the Sundarban through the story of a young lad who transforms into a wise individual by realizing the truth that Mahatma Gandhi believed in "Nature has everything for man's need but not for man's greed. Thus the plot, the character and the setting and theme is easily understood and filled with adventure and delight to the children. Moreover it is very relevant to today's young generation as it makes them environmentally responsible.

**Keywords:** Sustainable, Environmental, Degradation, Anthropogenic, Ecocentric, Consciousness, Generation, Responsible.

The most obvious reality that children face today is the change in environment. Children usually are quick at observing changes around them. The air pollution that forced the school children in Delhi to stay indoors in the last couple years when the air quality index was very poor is an example of environmental degradation. Though children gain knowledge about the environment from their direct experience, stories of the continuing environment told in the form of legends and fables in the form of stories will continue to reinforce their sensitivity for their environmental related issues. Stories that have a strong moral message and whose central characters are animals and occasionally humans or

even nature have been part of all cultures across the globe.

Legends play a crucial role in shaping the culture of a society. Myths, legends and fables are stories often retold, adapted and altered to suit the audience. Midas, in Greek and Roman legend, a king of Phrygia, is known for his foolishness and greed. He was granted a wish by God that everything he touches would turn into Gold. His greed made him turn everything into gold until he food turned gold and he almost was on the verge of starvation death when he realized the value of contentment in life. and Aesop, the Greek storyteller, wrote a collection of stories called Aesop's Fables that conveyed strong

messages to make children morally responsible. Aesop's Fables have become popular among children. Some of Aesop's fables like the "Wind and the Sun", "Rivers and Sea" have instilled moral values through nature as their characters. Such stories from literature can be looked at through an Eco critical framework as it creates environmental awareness among children.

Stories in the form of legends and fables are all the more important today than ever before because of the prevalence of extreme weather conditions and the attendant environmental degradation that is happening at accelerated speed. The lines from the poem *Leisure* by W.H.Davies is a portrayal of the present generation, who are moving away from nature and

What is this life if, full of care,  
We have no time to stand and stare  
No time to stand beneath the boughs  
And stare as long as sheep or cows....  
A poor life this is if, full of care,  
We have no time to stand and stare.(Davies)

In such a world where man leads a poor life, what is essential is the need to make the younger generation sensitive to the environment. To save the planet from further destruction is to educate the younger generation not only through our science books but also through our literature that can play a vital role. The study of environment vis-a-vis man is a rapidly emerging field of study and the ways in which literary texts view the environment is considered as ecocriticism. William Rueckert coined the term ecocriticism in his seminal work "Literature and Ecology: An Experiment in Ecocriticism. When literary works are written about the environment it shapes the minds of individuals, the impact is strongly felt when young minds read about being environmentally responsible. In this way children's literature plays a very important role in shaping the minds of young people.

Many writers have written stories for children to drive home the message of care for the environment. These ecological tales or legends or fables are often short narratives passed on orally and when written it is in simple language with illustration for the purpose of easy reading for the children. The literary works on the environment have presented varied perspectives over the years. The ideology of the writers has undergone many changes from preserving and conserving nature to ecofeminism, environmental justice and eco spirituality. The view of writers has emerged according to the changes in the lifestyle of human beings. These writers do make a positive impact on the readers and they make changes which are environment friendly.

The works of the writers do modify the way individuals think when values are represented skillfully in literature. The change is all the more obvious when these ideologies are reflected in children's literature. The fictional representations of events, objects such as nature and characters in children's literature reflect the real happenings on the ground and have a strong impact on the value system of children. Research has shown that, "books can help children gain insight into a character or situation, discover mechanisms of decision making and problem solving, and realize a sense of mastery and self-esteem" (Byrne and Nitzke 2002, p. 2)

The idea of humans feeling superior to nature and manipulating nature for his own needs is a message that the children need to be conscious of. The real narrative of Greta Thunberg, a young environmental activist at the age of 15 standing in front of the Swedish parliament with a sign saying "School strike for climate" came as a clarion call to all the young minds in the world to be aware of the degradation of nature. To keep the children environmentally conscious is a responsibility of the writers.

Literary works have often captured the imagination of young minds through children's

literature. The works addressed to children always entertained and enlightened children. Some of the famous writers for children are by Rudyard Kipling, Mark Twain, Edgar Allen Poe, and Hans Christian Anderson. Ruskin Bond, is one such example of a contemporary Indian writer, whose stories are filled with examples of making children aware of the realities of life and help them become better individuals. His stories "Ghost Trouble", "The Cherry Tree", "Dust on the Mountain" and "Death of the Trees" are some of the stories that have an underlying didactic style. Such stories of Ruskin bond teaches the children about the importance of the environment and living in harmony with nature. Mark Twain in his novel *Huckleberry Finn* creates a world where Huck finds solace in nature. The representation of nature in works by writers develops a great amount of insight and understanding of the world around them. Such an insight is all the more relevant now than ever before as the world is changing environmentally at a rapid pace. Though science can supply facts, it is literature that appeals to the children and adults equally in bringing a change of attitude towards nature.

Contemporary Indian writer Amitav Ghosh in his works "The Hungry Tide" and "The Great Derangement" highlights the ecological issues that our world is facing today. His recent works "The Living Mountain" and "Jungle Nama too bear the major elements of children's literature and the theme is universal. The plot and the story can be easily understood by all age groups. Both stories tend to educate and teach significant life lessons to young minds. Both the works capture the imagination and attention of the reader with its vivid imagery and illustrations that is very typical of children's literature.

The Jungle Nama (2021) is an adaptation of a Bengali folktale, based on a legend of Bon Bibi which can be enjoyed thoroughly both by adults and children. The book has illustrations by artist Rayika Sen which enhances the appeal of the story of a

young poor young lad Dukhey, who is lured and abandoned in the mangrove forest by his greedy uncle, Dhona. In the end Dukhey returns as a hero as a content individual in life.

The story begins with a folk tale of Dokkhin Rai, a "tiger Avatar", Bon Bibi and Shah Jongoli. After a fierce battle for space between Dokkhin Rai and Bon Bibi, Dokkhin Rai was given the jungle of the south that would allow him to live without the disturbance of humans. So the very first moral lesson brought out is that "every creature has a place, every want cannot be met, and all needs have to be balanced, like the lines of a couplet." (6)

The main plot features strong characters and children can easily relate to the characters. The central character, Dukhey is a likable young boy called Dukhey, whose name means "the sad lad". He is a simpleton, who loves his mother immensely. In the eagerness to do well in life, he falls prey to his uncle's machinations. The character of Dhona, Dukhey's uncle, represents a man who is trying to make profit out of the plentiful resources in nature. He is seized by "aching desire". His greed to gain more than what is necessary is very obvious when he says: "I'll go to the mangroves, seven ships I will hire". There's much to be had there, I'll take all I can see: honey, wax timber and all of it for free!" The words of Dhona can be related to the present predicament of man.

Man in pursuit of more is degrading nature at any cost for his benefits. An ideal example would be the recent events in Joshimath. A recent news article headline read "Joshimath: What's the future of India's sinking Himalayan town?" ("Joshimath: What's the future of India's sinking Himalayan town?") and the article sighted that "Experts say the present crisis has been caused by several factors including years of unplanned construction, hydropower projects and the lack of a proper drainage system" Humans over exploiting nature has resulted in the gradual sinking of the Joshimath. With such happenings around

children are made aware of the plight of the present world.

The ambition of Dhona in the *Jungle Nama* stands for man who is overpowering nature and exploitative nature for his own profit. When children read about a character like Dhona, who is highly manipulative they are made aware of man's selfish ways. Dhona convinces his brother to indulge in looting nature by tempting him. "It is springtime and the mangroves are filled with hives. Let's try to collect the richest hordes of our lives. Instead of taking one ship, let's take seven. We should seize all we can and come home brim laden" Thus Dhona symbolizes humans, who are caught in the web of materialism and never content with what they possess.

The greed of Dhona is clear when his brother counters him and tries to persuade him by saying that "Don't we have enough? Why another cargo? What we have got will already last a life and more" The most significant message that is driven home by Amitav Ghosh is that "Life's most splendid gift of all is contentment" The message is very clearly stated in the story in simple words not only for children but for adults too.

When his mother warns him and says "We are not dying of hunger, we have enough to eat. I want you to be safe. Riches I don't need". The universal truth of the importance of contentment in human life is a strong moral lesson that is sent across. This is also an expression of selfless love of a mother which all children would relate to. Dukhey's mother narrates a tale of a legend that captures the imagination of children. "In the mangrove forest many strange things happen" and introduces him to the Goddess. His mother's guidance of Ma Bon Bibi and her brother Shah Jongoli who would protect Dhukhey if he prays to them in "dwipodi poyar" a rhyme song when in danger gives confidence to Dhukey.

Dhukey, who is full of hope with his cheerful attitude, takes up his new venture in life. He along with his greedy uncle explore deep into the forest to

steal the wealth of nature. The story is very adventurous when Dhona takes Dhukey deeper and deeper into the forest as they do not find enough honey. Dokkhin Rai creates a magical spectacle of great riches which appears before Dhona and Dhukey to lure them into the forest. The riches created by Dokkhin Roy, who ruled the archipelago are a sight for children to be swept away by. It keeps the reader engaged with vivid imagery.

The element of suspense occurs when Dukhey is left behind by his Uncle in the forest all alone in bargain for riches in the forest. The imagery of the forest being filled magically with bountifulness is highly appealing to the imagination of children. It also conveys the message of how nature has everything for man's need but not for man's greed.

The bees came swarming to him, they numbered in lakhs:

He ordered them all to yield their honey and wax. Quickly they went to work, filling thousands of hives:

The swarms laboured harder than ever in their lives...

The hives were all brimming, in perfect condition.

The exploitative nature of man is brought to light when the seven ships owned by Dhona are loaded with bountiful nature's gift of honey and wax leaves the mangrove forest. Dhona even abandons and gives Dhukey's life as an exchange of the goods. It is obvious when Dhukey says: "Is it my life that's to be the price of your wealth" And when Dokkhin Rai feasted his eyes on Dhukey there is so much suspense and fear in the heart of the reader. When Dhukey is confronted by the tiger, he thinks of his mother's words "Use the meter of wonder, call Bon Bibi". The fear in Dhukey is illustrated very realistically to engage the readers' attention that is typical of children's literature. "The words of Dhukey at the time of danger "Save me, Ma Bobbi, before I am torn apart" is a dialogue that takes the reader closer to Dhukey. So the price that Dhukey pays for



being part of his uncles venture to steal from nature is a warning to the reader.

The reader begins to feel for Dhukey, the simpleton. Dhukey matures into a wiser man after his bitter experience and betrayal of his greedy and materialistic Uncle. And when Dhokin Rai tells Ma Bon Biboi that “my desires I shall check and repent for my misdeeds” and when Ma Bob Bibio says that “You must make him (Dhukey) rich and even richer than Dhona; your wealth you must share and you must make him raja” easily drives home that lesson that we should apologize for our wrong actions and we always have to pay a price for our misdeeds in this world. Ma Bon Bibi sending Dhukey home with the promise that he has to forgive the wrong doers is another lesson. Though it is a difficult thing to do, it is the most important life lesson that the story conveys.

Thus the *Jungle Nama*, a story of the Sundarbans, is for all ages. It not only drives home the valuable message the idea of limiting human needs but also gives a clear picture of the human life today. This story will considerably fit into the framework of M.H.Abrams definition of a Fable which is “a short narrative, in prose or verse that exemplifies an abstract moral thesis or principle of human behavior. Stories like the *Jungle Nama* makes the children aware of man's attitude towards nature and is a strong example of the anthropogenic nature of man.

Man's evil plan to control and prey on nature is an idea conveyed from the beginning of the story *Jungle Nama*. To lead a healthy and sustainable living man needs to live an environmentally conscious life at every level. If man continues to take more and more from nature then nature will stop being generous. Thus it is imperative to tell tales of nature and man through children's literature to create a future generation that is environment friendly. The message of viewing the world through an ecocentric

perspective if shared with children through stories then the human future is sustainable on this planet. Amitav Ghosh's contribution is immense as stories like *Jungle Nama* make a big difference in the way children look at nature as it consciously strives to environmentally socialize children through its beautiful narrative verses and illustrations.

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## A STUDY ON SOCIAL INJUSTICE AS REFLECTED IN CHARLES DICKENS OLIVER TWIST

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### **Abstract**

*Charles Dickens's prominent novel Oliver Twist is a story that contracts with poor people in England who got badly treated by society and the vicinity. Social injustice is a spectacle that happened a long time ago and it even becomes a social problem nowadays. It is also depicted in numerous literary works, particularly in the 19th-century literary tradition in England. The purpose is to discover that social problems like social inequality, social injustices, discrimination, poverty, social stratification, and child labor are the most typical problems illustrated in Charles Dickens's Oliver Twist. This research aims to hit upon the categories of social injustice characterized along the plot of the story in Charles Dickens's Oliver Twist and to know how the central characters respond and figure out such social injustices they experience in their daily communal life. Moreover, it is also apparent that most of the characters who encounter social injustice are those who come from the lower class. They suffer from poverty and cannot do anything to transform their condition. To stay alive, most of the characters who encounter such kinds of social injustice refer to criminals. This study aims at understanding the social injustices; poverty, social stratification, and child labor depicted in the novel are the articulation of the actual situation at the period the novel was written.*

**Keywords:** Social Injustice, Nineteenth Century, England.

### **Introduction**

Man is a sociable animal and is preordained to live side by side with the people around him. Every individual wishes to be acknowledged in society, and numerous types of people are distinct from others in their perception, thought, and feeling.

Oliver Twist is Dickens's foremost novel to carry out social analysis and depicts a revolutionary change in themes. Dickens analyzes several social themes in Oliver Twist, regardless, three are predominant: the vitriols of the new Poor Law system, the immorality of the illicit world in London, and the mistreatment of the children. The analysis of the law of 1834 and the administration of the workhouse is conferred within the chapters of Oliver Twist. Dickens condemns the Victorian workhouse which was driven according to the regime of prolonged hunger, physical retribution, scandal, and hypocrisy.

Oliver Twist, a novel by Charles Dickens indicates the life of a young boy who had to face

harassment during his life. Oliver had to work to achieve his freedom and joy even though there existed so many hindrances that he faced. Many poor, unfortunate children during the Victorian period were sent to workhouses, were given terrible punishment, and had to face horrible fates during that era.

Social injustice such as social inequality, preconception, and prejudice is essentially a crisis that has been widely known. It addresses the ability of status in society based on the property that people have. The reason for this study is that Oliver Twist conversed about the children's condition in England in the 1830s. Young children like them did not deserve to face the torture. They also didn't deserve to function at the workhouse or mills at their age; they should get great love and a good life. These situations did not happen in England in the 1830s. After the Industrial revolution, children had to face a

tough life and as a result, numerous of them died at a young age.

Furthermore, the attempts to investigate the social injustice in the story Oliver Twist by employing the sociological approach. This study aims to discover the kinds of social injustice portrayed in the plot of the story Charles Dickens's Oliver Twist.

### Methodology

The study is illustrated as a descriptive generic structure. The researcher categorizes the study as qualitative research using a sociological approach. There are two kinds of data, primary data, and secondary data. The primary data used in this paper is the study of the description of events and characterizations, in the novel Oliver Twist through the plot and the setting of the story. And the secondary data used are various books, journals, articles, bibliography, and some sources from the internet.

### Poverty

Poverty is the acronym for wealth. In the novel, Oliver Twist, Poverty is one of the social issues put forth by Charles Dickens. As already described previously, the vision of poverty in this research is merely the situation of having little or no money, goods, no house to stay in, scarcity of food, and not having the means of assistance as well.

Dickens in Oliver Twist depicts the condition of poverty more vividly as a critic of the system at that time. Numerous people who fall into poverty are those who don't have a chance to analyze their capability to develop in their society. During the Nineteenth Century in England, poverty was one of the severe social and economic crises of English society. It was impacted by the Industrial Revolution which led many unskilled people to shift to the big cities to look for wealth or a better life.

*"Oliver walked twenty miles that day; and all that time tasted nothing but the crust of dry bread, and a*

*few draughts of water, which he begged at the cottage-doors by the road-side. When the night came, he turned into a meadow; and, creeping close under a hay-rick, determined to lie there, till morning. He felt frightened at first, for the wind moaned dismally over the empty fields: and he was cold and hungry, and more alone than he had ever felt before. Being very tired with his walk, however, he soon fell asleep and forgot his troubles."*

In the novel Oliver Twist, Oliver flies from Mr. Sowerberry's house. The quotation quoted above deals with the fact that Oliver has no money so that is why he walks twenty miles in a day. All that time Oliver only tastes the dry bread and at times he has almost nothing to consume. Also, he has to beg for water from the cottage doors by the roadside. Furthermore, it is also indicated that due to the fact of bad financial crisis, Oliver had no place to stay so he suffers and makes him spend the night in a field. Thus the situation of Oliver is simple, having no money to support himself makes him suffer so much trouble.

### Social Stratification

Social stratification varies with the member of the society, whether they include in the upper class, or in the middle class, or the lower class.

In the novel Oliver Twist, there are four class divisions by Charles Dickens; upper middle class, lower middle class, lower class, and underclass. The following quotations are some instances of the indication of the existing social injustice in society which is based on social stratification or casteism.

*'He may have worse, I say,' repeated Mr. Grimwig. 'Where does he come from! Who is he? What is he? He has had a fever. What of that? Fevers are not peculiar to good people; are they? Bad people have fevers sometimes; haven't they, eh? I knew a man who was hung in Jamaica for murdering his master. He had had a fever six times;*

*he wasn't recommended to mercy on that account. Pooh! nonsense!*

The quotation above indicates that Mr. Grimwig is not a comfortable man. He does not accept somebody without learning where he comes from, what sort of person he is, and the like. He describes "bad people" with "fever". It means that in Mr. Grimwig's point of view, the wrong thing must come along with the bad people. He is fearful of being contaminated with bad things if he has relations with bad people, so that is why he appears to be particular in having relations with the people.

Mrs. Mann, a superintendent of the juvenile workhouse is where Oliver is brought up. Based on the quotation mentioned above, it can be declared that she is a kind of corrupted character in the novel. She is an insatiable woman, for she just believes in her benefit. She subjects the children to injustice by saving for herself most of the money allocated by the parish for the care of the orphans and neglecting them rather steadily. The narrator reinforces this idea by accentuating that Mrs. Mann misuses the "stipend" which is furnished for the children for her use.

*'Get up!' murmured Sikes, trembling with rage, and drawing the pistol from his pocket; 'Get up, or I'll strew your brains upon the grass.'*

When both Bill Sikes and Oliver Twist are on their task to execute a burglary. Here, when Bill Sikes asks Oliver to wake up, he endangers Oliver with his pistol. It strengthens the notion that Bill Sikes has a rough tone toward Oliver Twist.

### Child Labor

Child Labor is one of the kinds of social injustice illustrated by Dickens in his novels Oliver Twist. The acts such as picking oakum, chimney sweeper, shopkeeper, cabin boy, apprenticeship, and the like. The following quotation is one of the instances of child labor that has been presented in the novel.

*'So you'll begin to pick oakum to-morrow morning at six o'clock,' added the surly one in the white waistcoat."*

When Oliver arrives foremost in the workhouse, one of the workhouse authorities tells Oliver that he will have to begin picking oakum at six o'clock. Being part of the workhouse makes Oliver Twist spend several hours a day picking oakum at a young age. He has to begin to work at six 'clock so that is why he has no chance to attend school. This situation limits Oliver's chance to grow and develop better than he could

Another instance of child labor problems can be noticed in terms of apprenticeship, which can be seen through the following quotation.

*'Well,' said Mr. Sowerberry, taking up his hat. 'the sooner this job is done, the better.'*

Noah, look after the shop. Oliver put on your cap, and come with me.' Oliver obeyed and followed his master on his professional mission.

The quotation above deals with the fact it can be seen that with Mr. Sowerberry, Oliver usually observes his master on his professional mission. As an apprentice, young Oliver does have an opportunity to attend school or enjoy his childhood. But yet he has to spend several hours of his days assisting with his master's work he didn't have the opportunity to attend school or enjoy his childhood days.

### Conclusion

By analyzing the novel Oliver Twist we can clearly understand that Charles Dickens has depicted social injustice. This research aims to show the kinds of social injustices depicted in Charles Dickens's Oliver Twist and how the characters react and solve such kinds of social injustice they encounter in their daily communal life. This research examines three kinds of social injustice—poverty, social stratification, and child labor—from so many kinds of social injustice.

As has been referred to previously in this research, the term social injustice refers to the unfair

treatment experienced by people who are considered to be a marginalized group. In this research, the researcher finds that in the novel, the marginalized group refers to the poor.

They suffer poverty and it influences their way of life. To stay alive, instead of entering workhouses which are known as government institution that provides help for the poor, some of the poor turn into criminals, while some others become prostitutes.

Furthermore, through the novel *Oliver Twist*, Dickens portrays four class divisions; the upper middle class, the lower middle class, the working class, and the underclass. This division of class

differs from a society based on the job they do, the money they have, and the society they live in as reflected in the novel.

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## PORTRAYAL OF MARGINALIZED WOMEN IN THE AUTOBIOGRAPHY OF ISMAT CHUGHTAI – LIFE IN WORDS: A CRITICAL STUDY

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### Abstract

Marginalization in a broader sense is deprivation of respectable position and rights to a particular group of people especially the weaker. Though men and women are born equal, true equality does not exist. The society, culture and religion have given dominant role to man over women. From times immemorial, woman is considered the weaker sex. Various doctrines from the different parts of the world provide evidence to the inferior position of the woman when compared to that of man. The gender specific roles assigned to the woman as mother, wife and daughter have coerced her to marginalize away from the center. Marginalization is multifaceted: at home, in society, by culture and by the government. This study focuses on the marginalization of muslim women in pre independent era. Women in general are dropped to the position of the second sex and forcibly preached in spirit and letter to obey and depend on men even to the extent of forgoing their righteous opportunities.

Ismat chughtai was an eminent Indian writer in Urdu. She is the first feminist in the Asian continent to fight against discrimination. In her autobiography *Life in words* she clearly explained how women are oppressed and marginalized in various ways. She herself was forced to the fringes; it is her strong determination and uncompromised struggle that kept her as a shining star in the arena of Urdu literature.

**Keywords:** Marginalization, Muslim women, autobiography

The dictionary meaning of the word marginalized is "to relegate someone to an important position in a society or group". This clearly says whichever group that is deprived of its respectable position in the society can be brought under the umbrella term marginalized. Down the centuries women are always marginalized everywhere. According to Simon de Beauvoir "one is not born but rather becomes a woman. It is civilization as a whole that produces this creature" (Beauvoir 295). Marginalization is multilayered, multifocal, multifaceted, and a historical phenomenon. It cuts down forever the growth, the access, and image of marginalized in the society.

Ismat Chughtai (August 1915 – 24 October 1991) was an eminent Indian writer in Urdu, known for her indomitable spirit and a fierce feminist ideology. She is considered as the grand dame of Urdu fiction.. She explored feminine sexuality, middle-class gentility, marginalization of women and other evolving conflicts in her autobiography *A Life in words*.

Chughtai narrates the women, their plight and how they are marginalized in the society through her short stories, novels and autobiography. There are many instances in her life, right from her childhood where she was thrown from the centre to the fringes. All the women characters in her writings are marginalized in some way or the other way

irrespective of their class, creed, caste, religion, region and social status.

Chughtai's brothers do not treat her equally in their play be it a game of basket ball, bicycle riding or horse riding. Her mother wanted her to learn household chores like cooking, sewing and housekeeping, but Chughtai is not at all interested in the mundane chores. Her Mother horrifies and worries about her future. The main aim of the girls is to become wives. She condemns, "These manly pursuits do not befit a woman." (9).

Chughtai's mother further says, "It was a man's world, she said, made and distorted by man. A woman is the tiny part of this world and man has made her the object of his own love and hatred. Depending on his whims, he worships her or rejects her. To make a place for herself in the world a woman has to resort to feminine wiles. Patience, prudence, wisdom and social graces – these will make a man dependent on a woman..." (25-26). This clearly shows that from childhood girls are trained and taught to become good wives.

After learning the recitation of Holy Quran and Hadees, Chughtai started discussing with her father's friends. The women in the family felt that it is not a girl's job. Chugatai remembers their words,

All the women in our family – Amma, my maternal and paternal aunts, my uncles' wives, - were appalled at my conduct. For a woman, it was not proper to have such a sharp tongue. How would she adjust herself to her in laws? Society has accorded a place for woman, and if a woman sets her foot outside its boundaries, her feet would be cut off. Too much of education was dangerous. In our family there were no restrictions on speech and action; but this was valid only for men, and if I wanted to exercise the same freedom I was reprimanded ( 13)

Chughtai's father worked as magistrate and he wanted his daughters to get education. He is in favour of girls' education. When Ismat Chughtai is very young; he joins Ismat Chughtai's elder sisters in

Karamath boarding school. The entire family stood against him and threatens to banish him. He is warned that his daughters would never be married and has to maintain them throughout their life. Some of his friends advise her father to withdraw them from school saying that "To educate a girl was worse than prostituting her" (72). This scares her Mother and makes her a strong opponent to the education of her daughters. Finally her father also gives up.

The education of the girls is completely neglected in the pre independent Indian society. Chughtai has to fight a silent war to get her parents' permission to do Matriculation at Aligarh Muslim School. Whereas her brothers are forced to study, though, they are not interested.

She laments "It was as though the doomsday had arrived! Shamim didn't want to study and I wasn't allowed to study! Shamim had the right to ruin his life. I didn't have a right to make my life better! Who is the arbitrator of this world? Who is the architect of my life? If it's my parents, why did God give me a brain? What should I do with it?" (60)

Chughtai's mother was not happy with her B.A. degree but she regretted that if Shamim had passed B.A. rather than Ismat, Mamu would have found him a lucrative job in Jodhpur. "Unh! What do women need degrees for? Men need them for jobs otherwise their lives are ruined." (159)

After few years she wants to do teacher training in Britain, and to fulfill the purpose she decides to sell the house which is given to her by her father which invariably proves to be futile. Her brother Naseem Bhai has already sold the house and has spent the money too. Not only does he refuses to repay the money but also ridicules and makes fun of her. Unable to fight for her rightful money, she drops her decision of doing teacher training. Though the house is registered on her name and being a legal owner of the house she could not the claim it. Her brother did not care to repay her because she is a woman.

Chughtai has to endure a life long fight with her brothers who discriminate constantly.

Chughtai has a childhood friend named Mangu, daughter of coach man. She gets married at thirteen or fourteen years of age. She gives birth to three girls. As a result her mother –in-law starts beating her and force her son to beat her and planning for her son's second marriage as Mangu has failed to produce a son, a heir. She sends her to her parents. Mangu's parents feel deep sorrow for the burden of Mangu and her three daughters. Cries of these girls make Chughtai angry on God for the injustice in making her a girl. The three girls have looked like the symbols of insignificance of women hood. For the first time she feels depressed that she is a girl.

Science had proved that the sex of the baby is determined by the father's Y chromosome. But the people like Mangu's mother- in - law blamed their daughter- in - law for giving birth to girls. People must be made aware of this fact. If her husband, the bread winner of the family marries another lady what would be the position of Mangu? How she and her three daughters would lead their life? How and what Mangu would do to make the both ends meet being rejected and illiterate?

Pardah is worn by the women of muslim community through ages. It segregates them from the main stream. Once mother forces Chughtai to wear burqa (veil) on their way to Jodhpur for Nanhe Bhai's (Chughtai's brother) marriage. Chughtai feels suffocated in burqa. Actually she does not want to wear it, but mother forces her to wear it. Her brothers take this as a chance and tease her to no end.

Chughtai expresses her opinion on purdah when the girls in the Aligarh College take the help of boys in the University. She says,

Actually the purdah that stood between the sexes allowed for the imagination to weave romantic dreams that were now destroyed. Now, when the girls saw the boys, they did not feel weak – kneed, but considered them ordinary students like

themselves. That did not mean that all romance came to an end with the lifting of the purdah. Love thrived even now and sometimes culminated in marriage too. (LIW 155)

She gives the advantages of lifting the purdah as follows:

However one thing is certain- once the purdah is lifted, some base emotions that thrive simply on imagination and become the cause of much mental confusion get resolved. One stands face to face with reality. One does not look at another simply as a member of the other sex but as an ordinary human being. The possibility of blind love gets reduced and life can be built on surer foundations.(155)

Durrani writes in her autobiography how her husband scolds her when she forgets to wear veil. Once she visits Khar (Durrani's husband), when he is in the jail. He shakes his head when he sees her coming into the prison yard without veil. He moans, "I had to see this day. My wife is walking into prison, with all these men around, uncovered by a dupatta (veil)". Durrani replies that she has forgotten to wear it. Then he asks sharply, "Is it something you forget? You've forgotten a very basic thing. It represents your sharam (shame) and your haya (feminine modesty) )" (Durrani 300-301).

Chughtai feels, when purdah is removed people see each other as a human being and unwanted feelings get evaporated. Khar scolds Durrani when she comes to visit him as she forgotten, the very basic thing which represents her shame and feminine modesty. In Afghanistan purdah is imposed on women making their life miserable. In all the three cases purdah is imposed to marginalize the women.

The parents feel the girls as burden on them. They try to free themselves by arranging their daughter's marriages as early as possible. If the groom is a nawab, they would not look back. They not even ask for the girls consent. Begum Jaan, the heroine of Lihaaf (the short story by Chughtai for which she faces the court trials) is married to a



nawab who is homosexual. She feels so distressed and later she too becomes homosexual.

Parents do not consult their daughters in selection of the grooms and for the consent of the girls to the marriage. They decide on their own as taken for granted. Girls also do not express their unwillingness to their parents directly just like Chughtai. When her parents decide her marriage with a Deputy collector, she does not express her unwillingness, though she is bold enough. Instead she takes the help of her brother Azim Bhai and her cousin Jugnu to cancel the marriage.

There are a few women in the society who dare to reject the groom, if he is not a suitable person to marry. Baaji (chughtai's elder sister) gets a proposal from the son of a Zamindar who is some Khan. The groom is a whoremonger and has committed a murder or two. He is not an educated man. Baaji states, "I'm not going to marry that dog"(239). Her mother fears on listening to her words and tries to calm down her. One day the groom's mother comes to their house when her mother is not there at home, baaji says to her directly, "I am not going to marry your depraved son for sure. . . Your son is worthless debauchee" ( 240).

Phuphi (paternal aunt of Chughtai) was the only sister of three brothers. She had two daughters. First daughter is married to Zafer Hassan, Maternal uncle of Chughtai. She died of T.B. Zafer wanted to marry Hasmat Khanam, but phuphi Amma did not accept, then he threatened to kill the groom. So no one come forward to marry her though she was the most beautiful young lady in their family. She had requested Abba to arrange her marriage with naseem beg (Ismath's brother). But he couldn't as Amma didn't accept it. It became difficult for Phuphi amma to protect Hasmat Khanam. Later she marries her to a nephew of her Husband who was a chaprasi who was an unworthy fellow. Hasmat couldnot get either divorce or khula. So she thought of converting herself either to Hindu or Christian which automatically

nullifies the marriage. This is the plight of the young women who could get neither get divorce nor khula.

Hasmat khanum was the first girl in their family to complete education, training and took up job. The entire family stood against and threatened to burn down their house. Sometimes when her father was away during nights, only mother and daughter lived in fright. The nawab of Jawrah also wants to Chughtai and her niece to get married to his sons without their consent.

Chughtai feels sad on the plight of married women in Agra.

"In the Name of those married Women . . .  
whose decked-up bodies  
atrophied on loveless,  
deceitful beds"

—Faiz Ahmad Faiz (42)

This poem truly suits to the plight of married women of Agra.

"In the exceedingly restrictive environment of Agra, I observed the utter helplessness of women. Nearly all the women of neighbourhood looked consumptive and depressed, exploited by their husbands and other members of the husbands' family. They somehow maintained a precarious existence on the strength of amulets and charms and backbreaking hard work. I felt even more repelled by the fate of being a woman" ( 11).

Choti Bi is the wife of Sayeed Saheb who works in the school along with Chughtai at girls' high school in Bareilly. Choti Bi has heard that her husband is in love with Chughtai. She fears that she may be divorced. Sayeed sahib invites Chughtai to dinner. She starts preparing for the dinner disheartedly. Chughtai arrives and directly goes into the kitchen and finds that Choti Bi is burning amulets to burn off the love of her husband. Like Choti Bi many women are leading their life in fear and distress, when their husbands are after another woman. Women depend on their husbands for financial aid and for the future of their children. Same opinion was expressed by

Tehmina Durrani in *My Feudal Lord*, when she comes to know the affair between Khar, her husband and Adila, her sister. She feels miserable as she cannot change either her husband or her sister. At the same she could not dare to leave Khar. She expresses her feelings in her autobiography *My Feudal Lord* feels, "I was also unprepared to face the prospects of life on my own. Escape was not an option. He would take the children. He would take the money. He might even take my life" (Durrani 168).

Chughtai opines, "If a girl obeys a man in her family simply because she is economically dependent on them. Then it is not obedience but deception. If a wife stays with her husband simply because he is her provider then she's as helpless as a prostitute. The children born of such a mother will only display helplessness and a slavish mentality. Such people would always be dependent on the munificence of developed nations. As long as the women of our country, continue to suffer oppression without resistance. We will be weighed down by a sense of inferiority in political and economic spheres too" (10 - 11).

In the zoya's story by Zoya, Older women say, "a girl is a guest in the house of her parents – and then leave for her husband's house and rise her children"(Zoya100).

Chughtai narrated her troubles during the court trails that people wrote 'filthy letters' to her. Chughtai was not the only Urdu writer of her generation to write about same-sex desire. Here the question is that why Ismat was targeted as an obscene writer? Because the writer identified as a woman, it was particularly offensive for Chughtai to write such topics. only man can write and a woman who is from a respected family and well-educated should not write about sexuality or alternative sexuality. The following argument clearly depicts this

'And you've used such vulgar words in your *Gunah Ki Ratein*! You've even described the details of the sex act merely for the sake of titillation.' I said.

'My case is different. I'm a man.'

'And I to blame for that?'

What do you mean?' His face was flushed with anger.

'What I mean that God made you a man, and I had no hand in it. You have the freedom to write whatever you want, you don't need my permission. Similarly, I don't feel any need to seek your permission to write the way I want to.'

'You are an educated girl from a decent Muslim family.'

'You are also educated and from a decent Muslim family.'

'Do you want to compete with men?' (29-30)

*Lihaaf* drastically affected the personal life of Chughtai. Her husband Shahid threatened to divorce her "Shahid fought with me the whole night, even threatened to divorce me." (24) After publication of the *Lihaaf* she was labeled as the 'obscene' writer. She observes,

"Since then I have been branded an obscene writer. No one bothered about what I had written before or after *Lihaaf*. I was put down as a purveyor of sex. It is only in the last couple of years that the younger generation has recognized that I am a realist and not an obscene writer." (39-40)

"In my stories I've put down everything with objectivity. Now, if some people find them obscene, let them go to hell. It's my belief that experiences can never be obscene if they are based on authentic realities of life. These people think that there's nothing wrong if they can do things behind the curtains ... All of them are halfwits." (Chand Gul, 3)

A potent voice for the silenced and oppressed voices, she boldly exposed the double standards of society. In the words of M. Asaduddin:

"As the subcontinent's foremost feminist writer, she was instinctively aware of the gendered double standard in the largely feudal and patriarchal structure of society, she lived in and did everything to expose and subvert it." (Preface ix)

Women are oppressed everywhere despite the role she plays or the place she resides. Woman's marginalization is multifaceted throughout her life cycle. In her autobiography Chughtai exposes the suppression and marginalization of women like her sisters, her cousin Hasmat, her mother, her aunt, Mangu, Choti Bee, Mrs. Thacker, Rasheed Jahanat and many more. Women of all religion and regions are deprived of their rights as human beings. Some have struggled hard to prove their existence and others have become the victims of patriarchy, culture, religion and its set rules to suppress women throwing the women to the margins away from the main stream.

Being a feminist, she has taken bold steps to sail against the winds of societal norms. Though the Constitution has given equal rights to both the genders, progress is not up to the mark even today. There is a long journey still ahead and many things need to be accomplished to reach the desired level. The fight for equality should be pursued until the

women are recognized for what they are and not for what they are meant to be.

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## SELF-MOTIVE AS A SIGNIFICANT ASPECT IN ROBERT FROST'S SELECTED POEMS

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### Abstract

*Poetry is the reflection of human life and human emotions. It enlightens and instructs human society for the betterment of life. It is an ancient form of literature. Poetry does not only possess wisdom but also reflects the realism of human life. Robert Lee Frost (1874-1963) was an eminent American poet and penned many poems. His poems are generally treated as the poems of nature and human life. His poems are quite philosophical in their tone and interpretation. He also wrote plays and letters but his contribution in poetry writing is awesome. His poems are the epitome for many modern poets and contemporary poets. Poetry is able to develop humanity in society. Poetry teaches almost all lessons of life. Literature reflects the human and nature of humans and the same as Frost has addressed two matters parallels: beauty of nature and realism of human life. His poems are a representation of the truth of human life. Man is always concerned with nature in every phase of life and how nature becomes the teacher are the major concerns of Robert Frost's poems. He has depicted nature as the medium of telling the truth about human life. His many poems echo a deep philosophical approach to life. This research paper attempts to study self-motive as a significant aspect in Robert Frost's selected poems such as 'Carpe diem', 'Bereft', 'A Late Walk', 'Desert Places', 'The Wood Pile', 'Good Bye, And Keep Cold', 'The Road Not Taken', 'Stopping by Woods on a Snowy Evening' and 'Neither Out Far Nor In Deep'.*

**Keywords:** Self-motive, Human life, Poems, Robert Frost, Nature

### Introduction

Self-motivation is the key tool in everyone's life and it is necessary for everyone's life and without self-motivation, one cannot get progress in life. Self-motivation is the key virtue of human's life. Robert Frost was influenced by many of his predecessors. Generally, his poems consist of some themes such as deep philosophy of human life, intimacy between nature and human, contradictory between nature and human, self-introspection, universal appeal etc. but self-motive is the most important factor because it provides a philosophical vision to see the world from his own perspective. Actually poetry writing is the activity of tranquil mind and in tranquility a poet needs to motivate himself. This same phenomenon can be found in Robert Frost's poems. For him, nature became the companion to express his thoughts and feelings. Frost has delineated human's isolation and self-examination. He has depicted man

as an individual rather than more social. Alienation is a more significant factor for writing a poem and Frost has got advantages more in poems.

### Self-motive as a Significant Aspect in Robert Frost's Poems

Self-motiveness is the encouragement of the self and this factor plays a very significant role. Frost has depicted this factor in his poems. His most famous poem "The Road Not Taken" is one of the symbolic poems which denote the poet's self – encouragement to go further in life without any delay. It is the self-inspiration for him to choose the untaken path of life and to get ready for the struggle of life. He has structured the poem in an artistic manner. He has woven the theme of nature with human emotion. This poem is self-reflexive and self reminding to the poet. The poem starts with the dilemma of the poet's selection about the real path of life and he has self

introspection a lot and decided that he would be able to take an untaken path of life. The untaken path symbolizes the tough path of life and the poet says that he is ready to travel on the tough path whatever the worst situation will occur in life, he is capable of overcoming it. It depicts the element of self-motive in life. He ensures about life that a tough path makes the people more strong and capable to solve problems of life. He says,

"I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I ---  
I took the one less travelled by,  
And that has made all the differences."  
(Collected Poems: 131)

Frost himself was motivated soul and he proclaimed that he wanted to select a unique path of life and that is not selected by ordinary people. This poem is the matter of suggestive meaning that every ordinary man can select very soft and easy way to walk further in life journey. His selection of a hard path makes all the difference in his life because he himself became a successful person by selecting something worthy of a full path for life. His life is not remain only limited for his materialistic success but it is more than it is. He has observed positivity in nature and natural aspects. His spirit strengthens him to accept the challenges of life and make himself strong in every situation of life. Actually, one of the duties of poet is to motivate his readers and to delight them but Frost's poems are the matter of self-motivation and self-reflexive.

"The Wood-Pile" is another self inspired poem. Frost asked himself that the walking path is now frozen, he will turn back from here but suddenly he realises about his strength and said, he will turn back and move further. This poem is written in self introspective mode. Human life consists of ups and downs of many circumstances but humans should have courage and self-faith to compete in every situation of life. Frost depicts some natural elements

with a negative perspective such as frozen which denotes problems of human life which do not allow further progress. He denotes self-motive as,

"Our walking in the frozen swamp one gray day,  
I paused and said, 'I will turn back from here.  
No, I will go on farther – and we shall see"  
(Collected Poems: 126)

Actually, in the beginning of the poem, poet asks himself about his further progress. It is a matter of self-reminding that he has to go further for his progress. "Desert Places" is an amazing poem written by Frost. It directs him to self-motivation. The title is itself the matter of negative stuff and the poet portrays the desert place in a poem and he found the way out of all problems and situations. Frost finds positivity in negative circumstances. For Frost, natural scenery is not the expression of aesthetic power but more than it is the revelation of the truth of human's life. The major focus was given by the poet to express his loneliness in the world but he proclaimed and warned to have his own way of making him scared, he did not want help from others. The speaker does not ask for any help from other people. He says,

"They cannot scare me with their empty spaces  
Between stars-on stars where no human race is.  
I have it in me so much nearer home  
To scare myself with my own desert places."  
(Collected Poems: 386)

"Good-Bye, And Keep Cold" is the poem of positive tone. The entire poem is the description of nature and Frost self motives himself that everything will be alright and no one come on earth with the light of success but one should do work and God will rewarded him with blessings. Frost reminds us to never lose hope, do work, everything will come to you. Frost preaches to reader that no one come on earth with intellectual mind but one should learn from the life and world slowly and gradually and it will created the valuable life for others. He reminds himself that nobody comes with a light in the world

but one should learn many decorums from life. Self-development is the matter of learning and it would be possible when one should have optimistic vision and positive attitude towards life. Frost's depiction about nature is more possessed humanistic attributes rather than real attributes of it. His poems are the philosophically sound but written in very traditional way. Though, his poems are splitted in two dimensions, first simple words about nature and second within the simplistic treatment of words, he derived the philosophical meaning within them. He expresses positive attitude towards life and denotes the importance of God's role in human's life. He says that nobody can born with light(knowledge) but one should learn from the society as the part of personality development. If we are capable to do whatever we wish then actually it is injustice to the creator of world so Frost emphasized to be left many decisions of life to God. He says,

"I wish I could promise to lie in the night  
And think of an orchard's arboreal plight  
When slowly (and nobody comes with a light)  
Its heart sinks lower under the sod.  
But something has to be left to God." (Collected Poems: 281)

"A Late Walk" is a poem of optimism and Frost has reminded himself to remain firm in every circumstance of life. This poem presents one speaker as "I", it denotes Frost himself analyses the problems of life and self-counseling. This poem is the imagination of Frost's idea about nature in the autumn season but he has interpreted nature's language with a different perspective. He described a bare tree lingered with leaves. Nevertheless, nature may disturbed but the poet says that he has no doubt for the coming up of spring in the forest. It describes a poet's attitude to look at life with a positive approach. He says,

"A tree beside the wall stands bare  
But a leaf that lingered brown,  
Disturbed, I doubt not, by my thought,

Comes softly rattling down."  
(CollectedPoems:11)

After the description of it, he promised to nature that spring will come after the all gloomy of the season. He says that he would not end his journey but wants to go further in life and depicts Frost's self-motive towards himself. He denotes,

"I end not far from my going forth  
By picking the faded blue  
Of the last remaining aster flower  
To carry again to you." (Collected Poems: 11)

In the above mentioned stanza, he firms that not go back but further and he has picked the faded blue colour flower. He promised to nature and himself that he will come back in blossom season and again carry that flower and it also denotes that not today but on tomorrow, he will definitely achieve his goals.

"Bereft" is another poem that depicts his loneliness in life but he describes himself as a very strong person and relies upon the words (creativity). This poem describes his pride for being a poet because he says that nothing was left with him except words but he did not feel despair for his loneliness. His temperament to accept the reality of life which drove him to self-motivation. It conveys to the reader that in any weird situation, one should remain firm without losing hope and courage. He says,

"Something sinister in the tone  
Told me my secret must be known:  
Word I was in the house alone  
Somehow must have gotten abroad,  
Word I was in my life alone,  
Word I had no one left but God." (Collected Poems:317)

To have a positive attitude is a significant factor of a human's life. Frost believes in this doctrine that one should remain present in the present moment rather than to bother about past and future. This poem presents the truth of human life that nothing in a human's hand only keeps faith in God and time so

the poet advises that be happy and seize the day of pleasure. He says that the present is the matter to imagine. It inspires him to live in the present rather than to think about the future and the past. He says in his poem "Carpe Diem",

"Be happy, happy, happy,  
And seize the duly of pleasure.

- - -

It lives less in the present  
Than in the future always,  
And less in both together  
Is too much for the senses,  
Too crowding, too confusing-  
Too present to imagine." (Collected Poems: 448)

Wisdom is the inborn quality and it can be acquired by man by his understanding. Human life is the sum of many kinds of virtues but wisdom is more significant because it is acquired by man within the self. "Neither Out Far Nor In Deep" denotes Frost's deep understanding power to solve many problems and get the result in his favour. The title of this poem is itself suggestive that to select a neutral path of life neither out far nor in deep. Shrestha says about Frost's poem, "He expresses deep love and sympathy towards Nature and utilises it to express his viewpoint and to make his verse fascinating. He thinks Nature is not only a source of pleasure, but also an inspiration for human wisdom." (37) Robert Frost says,

"The land may vary more;  
But wherever the truth may be—  
The water comes ashore,  
And the people look at the sea. " (Collected Poems: 394)

Self-esteem and self-affirmation are the key elements for self inspiration. It can be observed by Frost in life. He has exemplified this matter with the depiction of nature. Self-proclamation is the existential quality of human beings and it reflects the firmness of humans. Frost proclaims this matter in "Stopping by Woods on a Snowy Evening". He was

firm to go further in life without stopping in one place. Continuous progress in life is a necessary matter for humans. Frost says that the woods are lovely, dark and deep, but he has promised to keep going further before his death. Some words metaphorically used by him which denotes his understanding power to think something beyond the world. He affirms that he would not stop his journey of life but keeps moving further. This quality always motivates him. He says,

"The woods are lovely, dark and deep,  
But I have Promises to keep  
And miles to go before I sleep  
And miles to go before I sleep" (Collected Poems: 275)

Robert Frost was an eminent American poet. He has composed many poems in an artistic manner. His poems are the matter of deep philosophical understanding though these are composed in simple language. Bellarmen aptly says, "The greatness of nature poetry of Frost lies in his ability to focus always on the survival of man against the bleakness and harshness of nature and explores man's attitude and reaction when he encounters unexpected incidents and situations in the natural world." (95) His poems are the epitome for many poets of the world. His poems are the matter of reading between the lines, one can interpret his poems with many dimensions.

## Conclusion

In a nutshell, Self-motiveness is a significant aspect in Robert Frost's poems. His poems consist of two approaches: subjective and objective. This is a unique quality of his poems and which are necessary for every creative artist. Kinship with nature is the essential metaphor of his poems.

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## ROLE OF LITERATURE AS AN INTERFACE IN CULTIVATION OF WRITING AND INTERPRETING LEGAL TEXTS

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### Abstract

*The relationship between the law and (fictional) literature is still startling. The purpose of this article is to summarize some of the core tenets of the "Law and Literature" movement and to offer some potential entry points for further discussion. The linguistic idea of law, legal narratology, or the connections between law and culture are a few examples of these starting places. The article provides a summary of the traditional ways linking law and literature and explains the factors that have led to this relationship, such as the development of the law and attorneys, the improvement of court rulings, or the advancement of legal argument. Some of the conclusions drawn from the combination of law and literature go beyond "mere" theory and can be used in practice.*

*Most laws are expressed verbally. The most frequent task in law is word play. Written law serves as the foundation of every modern, law-based state in Europe. Therefore, it is absolutely essential for a lawyer to be able to comprehend a document, relate it to reality, and, in some situations, put it into action. He should be able to effectively use a text. A text conveys the fundamental legal concepts. The journey from words, or the mentioned social magic, to narration is actually quite brief. Law is in fact more than just a text; it also has a real-world application.*

**Keywords:** Attorneys, comprehend, fundamental, narration, Potential.

*"Words are artless, like notes in music; it is their organization that creates unique intricacy; a melody; a work of literature; and constitutes a verdict" (Sikri, 2020).*

The relationship between the law and (fictional) literature is still startling. The purpose of this article is to summarize some of the core tenets of the "Law and Literature" movement and to offer some potential entry points for further discussion. The linguistic idea of law, legal narratology, or the connections between law and culture are a few examples of these starting places. The article provides a summary of the traditional ways linking law and literature and explains the factors that have led to this relationship, such as the development of the law and attorneys, the improvement of court rulings, or the advancement

of legal argument. Some of the conclusions drawn from the combination of law and literature go beyond "mere" theory and can be used in practise.

Most laws are expressed verbally. The most frequent task in law is word play. Written law serves as the foundation of every modern, law-based state in Europe. Therefore, it is absolutely essential for a lawyer to be able to comprehend a document, relate it to reality, and, in some situations, put it into action. He should be able to effectively use a text. A text conveys the fundamental legal concepts. The journey from words, or the mentioned social magic, to narration is actually quite brief. Law is in fact more than just a text; it also has a real-world application.

On the point where many planes intersect, law can be found. The normative plane (or dimension) is

the most important of them. The law falls under the category of norms, or guidelines for appropriate behaviour. The dimension of ethics is another distinct dimension that, in the end, shapes the creation of legislation. Legal regulations encompass a wide range of socially accepted ideals, values, and concepts. Without values, laws would not make sense. But aesthetics also have an impact on the law. Law must inevitably be influenced by emotions. Argumentation in law inevitably involves reasoning. Law represents a force with a symbolic component, and as such, its ultimate character should be shaped in accordance with it. The aesthetic component is the main focus of the current text.

In fact, this aspect suggests a connection between law and literature. Therefore, it will be investigated how law and literature are related to one another. How literature can be useful in the job of lawyers How information generated from fiction can be used in legal proceedings. Of course, we won't assert that law cannot exist without literature; instead, we'll attempt to demonstrate how literature can support or at the very least encourage the development of law.

### **Law's Potential Application of Literature**

The assumption that law can be viewed as a sort of language provides the background against which the relationship between law and literary approach will be set. Law can be thought of as a language, as was already said. It is necessary to mention its interpretation as a result. Words conceal the social reality of law, which must be "reconstructed" from them. It matters how legal requirements are expressed, how the recipients interpret them, and what is implied by these words. It's all the law. It is a linguistic phenomenon that reflects both cultural contents and power relationships.

### **Literature and Legal Interpretation**

As a result, it is not surprising that law can be interpreted just like any other writing. However, consideration must be given to the framework of power in which law exists as well as the expectation that a legal document would be put into practise. It is not a text meant to be read in private. The lives of certain people reflect a unique system of indications known as law. Despite having an abstract form, it is a tool that hinders society's ability to function. It accomplishes it in a unique fashion that calls for persuasion; the addressees must be convinced of the legitimacy of the legal regulation and legal processes.

The public is shown a presentation of law. In the process of interpretation, the audience becomes an important factor. It is required to translate a legal norm's expression in words into operational social connections when law is being interpreted. It is essential to turn it into a behavioural guideline and allow this guideline to truly affect how people behave.

Law is a culture that values debate and interpretation. Because of this, it is only possible to comprehend the law in light of the culture in which it is applied and through which it derives its meaning. This is not just about the text that is being discussed, but also about the meaning that the text takes on in light of society.

Let's review the foregoing: The ways in which the aesthetic aspect of law manifests itself most frequently involve interpretation, performativity, and arguments—more especially, persuasion. Law must be interpreted, so it's important to figure out how to read a legal text correctly. Additionally, this text must be executed in a way that meets the expectations of the audience or community it is intended for. This is referred to as "performativity." Additionally, it is vital to argue. to convince, which means to engage in the meanings war mentioned above.

The capacity to work with the abstract mental models that underpin law is known as legal imagination. Understanding the legal imagination can

help one better comprehend what the law is, where it fits in society, and how it operates. It is possible to look at the law in a wider context if one has enough legal imagination.

This helps us partially address the issue why connect law and literature that is inherently woven into this text. Reading literature can help you improve your performance and your ability to make an effective argument. A lawyer must analyze a text critically, much like, say, literary critics would. Additionally, he must exercise strategic judgment, ascertain the motivations.

This brings up some purposes literature can fulfill in respect to the law. Literature has the power to foster a legal system and attorneys. Improved writing and interpretation skills are part of this literary growth process. Literature provides numerous tools for improving the perception of narration and persuasion in storytelling. It also improves a person's capacity for reading and comprehending stories and texts.

### **Using Literature to Foster a Legal Culture**

Let's now concentrate on how literature can influence law and the legal system more generally. I do think that we shouldn't overlook this literary component that cultivates readers, though, given the significant importance of law for society. There can be no question that fiction has a nurturing effect, making this thesis seem petty in retrospect. But in a world where legal specialization is the norm and more lawyers are inclined to view the law in technical terms, it might be time to return to a comprehensive understanding of law as it relates to culture.

### **Law as Narrative**

A judge must construct a particular reality in order to make his decision. It is obvious that if both significant and insignificant components are given the same place, the image cannot be fully understood. A judge must have the power to decide. It is not his responsibility to gather or provide an entirely accurate

picture of reality. He needs to pay attention to factors that will affect his choice. Literature demonstrates to judges how to paint a complete image made up of tangible components. A picture that won't be an exact replica of reality or even hyper realistic, but that will effectively convey the key aspects of the specific situation without excluding or including any.

A lawyer can gain an overview of the law and how it functions in society, notably through literature, without losing sight of the values that are reflected in both law and society. Law cannot be replaced by literature. That would be absurd, just as if you thought that a legislation and law were the same thing (or the law in narrower sense). The study of literature ought to be made a fundamental component of legal education as well as the field of law itself. Boyd, meanwhile, concentrated mostly on interpretation. He believed that a similar approach to interpretation connected law and literature. Whether a certain text is fiction or law is unimportant.

We can see that there are many connections between the two complex and fascinating fields of law and literature when we take into account their relationship. Literature and legislation both have a duty to elevate the status of individuals and the community. Their main responsibility is to change and move humanity's world. We can learn, express ourselves, find purpose in our life, and mend our wounds via literature. People's brains are stimulated by literature. It encourages us to envision a glorious future with flawless civilizations and human justice. In contrast, the role of the law is to control how people behave and to hold those who break the law accountable. People will remember the punishment and follow the rules.

It strives to preserve society's security as a result. Even though the law originates from the social science field and is intended to end human conflict, understanding human thought is the first step in actually addressing the problem. The methods of explanation, description, readings, and expression

show how closely law and literature are related. The fact that they both use words and rhetoric makes this connection very clear. Both of them compile human experiences and stories. The same method of explanation is used in both law and literature; however literature expresses ideas using literary language. Two requirements must be met by the legal justifications. It must be first and foremost useful. When explained, the value and uniqueness of literature and law are made evident.

Law as literature aims to achieve two seemingly incompatible objectives. It attempts to express verbally the significance of our continued existence as a living force. It also aims to intellectualize legal research. Both broadening and deepening are objectives. In other words, in order to better understand what a book means, instructors and students alike need be aware of the many literary theory "isms," such as structuralism and post-structuralism as well as deconstructionism.

Literature does not enjoy the law being imposed on it. Authors frequently describe illegal behaviour and the injustice of the law in their writings. Conflicts between emotion and logic, as well as those between positive and natural law, are particularly common. In literature, emotion is more valued. The law is not as significant as human behaviour and society. The first is foggy and ambiguous. The latter needs to be distinct and reliable. They frequently dispute with one another as a result.

Laws may impose restrictions on literature. Despite the idea that literature is just a work of art, authors and characters in novels are subject to legal restrictions on their conduct. Human law gives authors and the fictional people they create authority and responsibility. Authors have a responsibility to avoid hurting real people when they write.

The relationship between law and literature is still an important topic to research in today's culture. In his discourse on English law, Euonymus, Edward Wynne, a legal author of the eighteenth century,

observed the rise of disciplinary isolation and urged in favor of collaboration.

*"I am certain that all arts and sciences are interconnected in some way, and that 'Law,' as one of them, is not abandoned in a desert culture. However, there is a steady exchange of information and support between the law and other sciences" (Wynne, 2011, P.103).*

Law and literature are said to have a legitimate and respectable educational purpose. Furthermore, if law professors truly appreciate the objective of educating attorneys to be more than just lawyers, they should refrain from attempting to contradict it. Last but not least, while being two separate disciplines, law and literature intersect heavily.

## Conclusion

Literature can improve readers' comprehension, which in turn enhances the writing and interpretation of legal materials. Topics like the function of the reader or audience in general, actualism, originalism, and narrative techniques are just a few of the techniques that literary critics analyse in-depth and also find their way into the law. A shield against over interpretation might be offered by literature. Everybody offers their interpretation of a text when it becomes so significant, well-known, or widely used because everyone wants to be interesting in some manner. Every sentence becomes accompanied by multiple interpretations when the obsession with originality is introduced. It is overwhelmed by the hunt for particular details, the analysis of each word—both in and out of context—and the search for particular theories—including absurd ones—that would account for all of its conceivable and implausible elements. Thus, interaction tends to be a technological endeavor, which isn't always ideal.

But literature also provides resources that can be applied to legal argument. Even if it only serves as an ornamental feature, it can strengthen the persuasiveness of legal arguments. The symbolic

meaning of court rulings or, in fact, any other sources of law, can be ensured by appropriate composition. A lawyer's ability to recount the facts and describe them can be improved by reading literary works. As was already said in the opening, we will not make the bold claim that literature and law are inseparable in this essay. Instead, literature helps legislation avoid impulses toward bureaucracy and technocracy. The Law and Literature can improve by going back to culture, which includes cultivation of the writing and interpreting of legal texts.

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## FOSTERING SELF-DIRECTED LANGUAGE LEARNING IN A POST-COVID CONTEXT

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### Abstract

*The Post-Covid situations today demand a student-centric and techno-friendly learning environment and the ESL learners have adapted to the online mode of learning in a short span of time. These learners who are digital natives did not feel the burden of learning responsibilities despite their lack of dependency on teachers. Also, the covid scenario paved the way for the teachers to evolve as facilitators whose sole role was to allow the learners to take charge of their learning. Therefore, the change of roles and responsibilities led the learners to find their own way of learning the second language. Self-directed Language Learning is becoming a relevant approach towards the futuristic goal of English Language Learning. This learning approach gives the entire learning responsibility to the ESL learners who initiate, make progress, evaluate their own learning with the help of peers and teachers. When an ESL learner becomes a self-directed learner, the learner continues to learn lifelong without the aid of teachers, thus becoming a self-determined language learner. Hence, this paper attempts to study the relevance and currency of self-directed language learning in a Post-covid context by analysing the learning process of ESL learners.*

**Keywords :** *Post-Covid contexts, Digital Natives, ESL Learner, Self-directed Language Learning, Self-determined Language Learner*

### Introduction

The covid situations in India forced the educational sector to explore the possibilities of Online Education. The faculty and students shifted suddenly to an entirely learn-from-home atmosphere. Though the situation persisted for a few months, the researchers have stated that this could be the new normal in future. In the course of English Language Learning, researchers have been analysing and inventing different approaches to learn the language. Yet, the teacher-centric language learning or pedagogy is still active today. The reluctance to adapt to the new approach and post-covid context quicken the need to revisit the perspective of language learning. In this regard, there have been new approaches focusing on the learner and the process of language learning. The approaches evolved from different fields of study. One such approach is "Andragogy or Self-directed Learning"

Emerged in the field of education during the 1970s, Self-directed learning, unlike teacher directed learning, led the learners to take initiative towards learning. Self-directed learning enabled the learners to make use of their capability to take control of their learning process. Adapting this theory in English Language Learning has delivered promising outcomes as per the research.

According to Malcolm Knowles (1975), Self-directed Learning changes the perspective and attitude of the learners. The learners will assess their needs, develop appropriate strategies to enhance their learning. In his theory of Andragogy, he spells out the five components of andragogy : Self-concept, experience, readiness to learn, orientation to learning, motivation to learning. When these principles can be adapted to the nuance of language learning, the learners have high chances of improving their language proficiency.

The post-covid context has created this advantage of identifying the learner's potential of self-direction in learning. It established that the existing method of learning a language will not be fruitful in all situations. Therefore, there might be a change in attitudes among the learners towards learning the English Language. Hence, this study analyses the process of language learning in the post-covid context thereby to find if the change makes better results.

### Literature Review

In an article titled, "A Study on Andragogy Heutagogy in Adult Education with Reference to Bloom's Taxonomy" Dr. Umashankar and Charitra identify the changing system of education and term the current model of learning as professional learning.

They provide the results of an experimental study of how learners opt for learner-centric lifelong learning methodologies. The article proves that learners look forward to a futuristic learning without Teachers' instruction. Online courses and social networks reach out to these goals. Moradi.H (2018) highlights the effectiveness of integrating Self-directed Learning in Language learning and teaching. He throws light upon the learner's capability to diagnose their needs through self-assessment and to make decisions on their learning style and process. The Self-directed language learning process enhances the language proficiency of the learners along with the support rendered by the existing learning-teaching method adapted in the institution. Therefore, he does not totally deny the involvement of the system of language learning in a classroom. SDL can help the learners to be involved in activities enhancing their language skills inside and outside the classroom. Thus, SDL is more relevant in the post-covid context.

### Methodology

The subjects of the study were the first year and second year undergraduate students of the following departments : Physics, Chemistry, Electronics and Commerce(Honours). The subjects were asked to fill in a google form with their responses to the statements. The responses were designed in likert scale for the subjects. The survey was aimed at understanding the shift in language learning process during this lockdown. The statements were framed to analyse learners' interest, approach, attitudes and strategies to learn the English Language and if they are more self-directed in nature. 88 students responded to the statements and the data was collected in google forms.

### Research Findings

75 percent of the learners have agreed to the changes that they underwent in their learning process after lockdown and 79.3 percent of the learners have considered the changes as positive and progressive towards English language learning. Some of the learners have acknowledged that the change was due to their exposure to the language during the language especially through OTT platforms.

In terms of the learning process, 70 percent of the learners have claimed that they initiate to learn English. 74 percent of the learners have developed the habit to explore resources to read and improve fluency in the English language. And these learners make use of every chance to practise the language. Surprisingly, 88 percent of the learners motivate themselves to learn English. 80 percent of the learners are aware of their mistakes and focus on the skills they need to improve. Only 77 percent of the learners seek the help of friends and teachers . 78 percent of the learners make use of the internet to improve their English Language proficiency. The most important part of the study is to know if the learners keep track of their learning. 76 percent of the learners have agreed that they are aware of their

progress in language learning. 91 percent of the learners believe that they do better when they take control of their learning.

### Discussion

The findings of the survey throw light upon the level of self-directedness in learners to learn the English language. They are intrinsically motivated to learn the language. Most of the learners are not dependent on the teacher as they consider them as facilitators to get help when they need it. And these learners are also open to seek help from their friends which enhances a healthy learning environment. The study also suggests that the teachers are not necessary to be the one who keeps track of the mistakes of the learners and ensures that they correct them. The learners take responsibility for their learning, are aware of their mistakes and keep track of their learning progress by avoiding the mistakes. As a result of this self-directedness, the learners also explore learning resources with or without the help of teachers and make use of them according to their need. This makes the learners adopt their own learning strategies which will lead them towards proficiency even after their higher education. The learners will find their way to tackle the language demands of the work environment. Thus, the self-directed language learning takes the learners to the futuristic learning process focusing on their current trends in language learning thus making the learners self-determined learners. The context of this approach is language is fluid and expanding and therefore, the people at work are forced to constantly update their language.

### Conclusion

Self-directed language learning can bring visible results if being incorporated in the system of language learning in educational institutions. The

approach can be used in the development of textbooks, collection of materials, interactive teaching methodologies, encouraging peer learning, collaboration with technology especially social media. Therefore, the learners not only find the language learning process interesting but also become prepared for the upcoming era of revolutionary changes in the work sector especially in the use of the English language which seems to be a common factor almost in every corporate and teaching jobs today. Hence, the study has enabled a space to understand the learners are already self-directed and are marching towards self-determined language learning.

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## MARGINALISATION AS AN INTERNAL COLONIZATION IN GITHA HARIHARAN'S THOUSAND FACES OF NIGHT AND SHASHI DESHPANDE'S THAT LONG SILENCE

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### Abstract

*In sociology, Marginalization is the social process of becoming or being made marginal. The androcentric Indian society pushes women to margin and she has to find her place and identity by fighting against the old established prejudices. Though the woman is aware of her identity, her position in society is still secondary. A feministic reading of The Thousand Faces of Night and That Long Silence based on gender as a tool describe the position of women inside patriarchy and the treatment meted out to them as second class citizens. The paper highlights how women are colonized internally in marriage and analyses the position of the female characters like Devi, Sita, Mayamma and Jaya who are entrapped in a typical male power structure. They are all victims of the male domination. Be it literate or illiterate women the treatment is the same. Men take complete control of the mind and body of these characters. As men have the means and resources they deprive women of her rights and forces them to live in oppression and subjugation in a stifling environment in their own homes. Women are debarred from raising their voices and are not supposed to ask questions.*

**Keywords:** Marginality, androcentric society, subjugation internal colonization.

Githa Hariharan occupies an outstanding place in Indian Fiction since 1992. Hariharan was awarded the commonwealth literary prize for her first novel The Thousand Faces of Night (1992). The core issue of the novel is marriage. It presents the effects of patriarchy on women of different social classes and ages and particularly the varied responses to the restricted institution of marriage. Marriage plays a vital role in the life of every woman. The dignity and destiny of a woman is seen in marriage. As Beauvoir observes: "Marriage is a destiny traditionally offered to woman by society" (1997:1444). Marriage confers upon a woman a superior status. This idea is actually a notion perpetuated by patriarchy, which effectively makes women scapegoats. A woman has to submit completely to the husband as he is Pati Parameshwar, an earthly substitute for God, around whom her whole being revolves. In married life women mostly have subordinate positions to their male counterparts.

The Thousand Faces of Night can be considered as the mirror of male domination.

It reflects the plight of wives in India and how they are marginalized and confined to domesticity under male dominance. The paper highlights the theme of marginality, the misery it causes in the lives of the protagonist Devi, her mother Sita, and her care-taker Mayamma in the novel and Jaya of That Long Silence. Devi, Sita and Mayamma belong to different ages, three different generations and three different levels of education but the suffering is almost the same. A feministic reading of the novels based on gender as a tool to describe the position of women inside patriarchy brings out the psychological damage inflicted on them as second class citizens of a repressive social order. "They represent three different generation and more than the thousand faces of women in India who still have no better existence than night" (Maheswari 169).

Devi the protagonist belongs to a traditional South Indian Brahmin family. She is sent abroad for higher education. Back home she is matched by her mother to Mahesh, the regional manager of a multi-national company at Bangalore whose job demands long tours. Migration to a new place, the vast emptiness of her in-law's house, her husband's long spells of absence, the lack of proper companion and her inability to conceive a child drives her to loneliness and frustration. She is lured by Gopal, a musician and feels that she has found an ideal companion. She elopes with him but leaves him and ultimately returns to her mother.

Mahesh, Devi's husband does not consider her as an individual. He does not acknowledge her knowledge and wishes. Educated abroad she does not want to remain idle at home. She wishes to work as a research assistant. She expresses her wish to her husband. He brushes aside her wish rudely and says, "And what will you do when the baby comes?" (65). He cannot accept her wish to work and says that a woman has much work to do at home. He hurts her by admiring his colleague's wife Tara. He wants his wife to join Tara's painting classes. He kills her ambition and thrusts his wishes on her. As Mahesh goes on for business tours most of the time, Devi's conversation with her husband is very brief. So she spends her time talking to her father-in-law and reading his collection of books. As she wishes to expand her knowledge she wants to learn Sanskrit to read Baba's books. She asks her husband's permission to learn Sanskrit to "understand Baba's quotes better" (54). But he discourages her to learn Sanskrit. He says, "Don't be foolish, what will you do with this highbrow knowledge?" (52). Thus Mahesh hints that pursuit of research and learning of classical language is exclusively a male prerogative. Devi is marginalized though she is educated abroad. She is not allowed either to work or to expand her knowledge.

Mahesh's attitude is purely male chauvinistic. Instead of encouraging her to fulfil her dreams and wishes he curbs her growth and wants her to adopt his taste and hobbies and wishes her to fit into his own concept of a woman. He restricts her within the four walls of the home. She feels stifled as she could not share her thoughts and ideas. She feels that her life is of small circles at the center which is the jacaranda-surrounded house. In fact Mahesh seems to be totally insensitive to the possibility of Devi as an individual and possessing a personality that needs to express itself in a role away from that of a wife. Her marital life lacks the colour and excitement that she has expected. Thus she is mentally alienated from her husband. Devi could not define her identity as a wife in her marriage. Her equation and exposure to western culture could not help to define her own identity. Her desire for a career and her intellectual interest in Sanskrit texts are rejected by her husband, she feels that she is just a puppet who is monitored by Mahesh. Devi broods "I am a wooden puppet in his hands. I stand by him a silent wife" (83).

Sita, Devi's mother is married at the age of twenty. After marriage, her talent i.e. playing veena for which she has been accepted as a bride becomes her crime. To prove her sincerity as a wife and daughter-in-law, she had to quit her childhood love for which, "[...] she had poured all her energies into her hours of practice on the veena [...]. She practiced for at least five to six hours every day [...]" (101). Every time she plays veena, she is appreciated by all. But Sita, sacrifices her identity of an artist to save her identity as a wife. She plays the role of a wife, a daughter-in-law and mother with systematic precision. She too faces difficulties as she has to give up her identity as a veena artist as her credibility as a wife and daughter-in-law is questioned by her father-in-law. Sita in fury and frustration pulls the strings of veena and takes a vow never to touch it again in her in-laws' house. This was a call for self-

sacrifice. Carol Gilligan says, "the ethic of self-sacrifice is directly in conflict with the concept of the rights of woman (132). Sita, in frustrating fury burns all her photographs with veena and "builds a wall of reticence around herself"(136). She never touches veena again and chooses to become a dutiful wife and daughter-in-law, the role ordained by centuries of social convention.

Mayamma, the care-taker of Devi's house is a typical Indian female who accepts her fate, curses it but never questions it and lives her life exactly as it is expected of her. Her tale of woe represents the tales of the illiterate women. She bears the brunt of cruelty that society has ordained for a woman as a daughter, a wife, a daughter-in-law, a deserter woman and a mother. She accepts her destiny stoically. She is an eloquent example of how women go on caring, without articulating the degenerative aspects of caring for others and self-sacrificing because caring without caring for one's self constitutes the whole social definition of being good. In spite of the fact that Mayamma could do very little for herself, she encourages and even supports those female folks who had the similar fate with hers. Moreover, she not only accepts Devi's decision of walking out of Mahesh's life, but also she blesses and wishes her. She thus stopped to obey the old traditional values that prevented a woman to achieve her rights.

All the three characters tackle their problems in their own way. Sita, a victim of patriarchy lifts herself up and reaches selfhood without rejecting the community. In order to maintain harmony within her family she has to kill the artist in her and sacrifice her "self" for the traditional duties of a wife, daughter-in-law and mother. She embraces the traditional role model to authenticate her societal membership by shifting her own wishes and transforming into an ideal daughter-in-law and an ideal wife. For the rest of the years she depends on external validation for community membership, but remains

unhappy. Towards the end of the novel, she acknowledges her selfhood and the needs of the "self". Her interaction with the community and her return to music are strong indication of the release of her "self" from the clutches of the past.

The novel is structured around the marital experience of Devi, Sita and Mayamma. Hariharan adopts the strategy to highlight Devi's experience by interspersing it with events related to Sita and Mayamma's lives. The Thousand Faces of Night explores the position of women entrapped in typical male power structures. It portrays women as vulnerable individuals, who are victims of male domination and internally colonized in their marital lives. It also questions the confines of survival strategies of three generations of women.

Shashi Deshpande's Sakitya Academy Award winning novel, *That Long Silence* (1989) depicts the silent suffering of Indian Women trapped in unhealthy marriage. They shelter under 'Silence' as a secure haven to safeguard their marriage. Jaya's married life stifles her growth and freedom of expression as an individual. To conform to the ideals of wife and mother she suppresses all her dreams and wishes. Her family life becomes an unending boredom and does not give her any intellectual happiness or emotional fulfillment. As Beauvoir aptly says marriage subjugates and enslaves woman and it leads her to "aimless day indefinitely repeated life that slips away gently toward death without question its purpose (1500).

Jaya leads a passive traditional and obedient role of a wife which erases her identity. She is predictable to execute according to the pre-determined patterns of behavior. As stated by Simone De Beauvoir in her *The Second Sex* "It has been said that marriage diminishes man which is often true, but almost always it annihilates woman" (496), Jaya in order to be an perfect wife cuts all the bits of her traits which does not fit into the role of Mohan's wife. While doing so she feels her real "Self

is invisible. She says "I was exactly like the other. I was almost invisible. I had felt annihilated. (142) She feels that she is a subordinate however educated or talented she 'is'. Her quest for identity makes her ponder who she is and she confesses "Even a worm has a hole it can crawl into. I had mine [...] as Mohan's wife, as Rahul's and Rati's Mother, Not myself (19). Jaya was a self-willed, self-determining girl before marriage soon after marriage she fits into the Suhasini mould.

Jaya in trying to fit into the roles forced by Mohan her husband also loses her own freedom. When Mohan wants her to have a good appearance, she obliges to his suggestion as a submissive wife. "Don't wear those shabby things at home." "Buy a couple of good saris." (TLS 61). "Why don't you, he had said one day, looking at [her] intently, critically, 'cut your hair, up to her.'.... you know like, Mehra's wife. And so, in a few days, [she] had cut her hair, 'up to here, like Mehra's wife.'" (TLS 96). Mohan decides not only what she ought to wear but also her hair style.

Mohan clearly defines his views about what a wife may or may not do. He wants his wife to be 'Suasini' and not 'Jaya', so she tries to fit herself into 'Suhasini' image. It gives her freedom from guilt. She cuts off those bits of Jaya which does not fit into 'Suhasini'. She makes all efforts however sore to her to alter to the woman Mohan wants her to be. But Mohan is unaware of the trauma she undergoes. The painful alteration is just to please her husband. It is a shock to her to realize suddenly that all her long suffering had been in vain, and her husband fails to count her sacrifices. The clash between tradition and modernity crushes her identity. When she is unable to cope up, she kills Suhasini and she has her own identity. Mohan feels unhappy that Suhasini is no more. When Suhasini is dead Mohan leaves the home.

Jaya as a writer doesn't achieve success due to the restrictions laid down by her husband. Though he

had encouraged her to write and bragged about his wife being a writer, "My wife is a writer. She writes for woman's world." (TLS 119). He makes suggestions to her in choosing her area of writing. When her husband suggests that she should write middles, which are newspaper articles of literary or general rather than topical interest, she shapes her career accordingly to her husband's will and not her will, and so she had begun to write "light, humorous pieces about the travails of a middle class housewife. Nothing serious. Oh no nothing serious." (TLS 148). Though he appreciated her writing when he had blamed her for writing a prize-winning story because it represented partly the actual life of Jaya and Mohan, she stopped writing. When he questioned her "how could you have done it, she stopped writing on subjects which didn't interest her husband. (TLS 143). The author through Jaya tries to portray the sufferings of the married woman and also how women are willing to compromise their desires in order to safeguard their marriages.

Jaya who is dominated by patriarchy plays different roles -- as an obedient daughter, submissive wife, and sacrificing mother — reacts to and copes with such domination. Her first reaction to domination is silence, which is an important theme of the novel. Jaya realizes silence as a weapon against patriarchy. She declares, "It was so much simpler to say nothing, so much less complicated." (TLS 99). Jaya's silence for the past seventeen years is a way of suppression of the tortures endured by her. But during her stay in the Dadar flat, she analyses her life with her husband Mohan and in the process resolves to change in the future.

All the characters Devi, Sita, Mayamma and Jaya are internally colonised in their marital lives. They are not considered as individuals, they have to sacrifice their dreams and ambition, they have to cut the bits of their personality which does not fit into the role of a wife, they have to be more submissive to be a successful wife, they have to fit in to her husband's

concept of a woman and stick to centuries old tradition. Hariharan asks women to shake off the shackles imposed on them. She advocates emancipation of women from male domination. Hariharan gives a call for men to treat their better halves as equal halves and Deshpande raises her strong voice of protest against the male-dominated Indian society and against man-made rules and conventions.

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# EXAMINING DIASPORA: THE NOTION OF DISLOCATION AND STRUGGLE FOR CULTURAL IDENTITY IN CHITRA BANERJEE DIVAKARUNI'S *THE VINE OF DESIRE*

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## Abstract

*The literary theories on diaspora certainly have produced perceptive epistemological theories concerning psychological aspects of nature of diasporic communities which tend to live in tormenting nowhere-ness. The paper focuses such dislocations in diasporic context and there by the struggle for cultural identity, transformation and cultural assimilation. There has been evidently a shift observed, the transition of 'diaspora', from the original rigid migrant identity of the early twentieth century to a more flexible, tolerant, adapted and globally oriented identity. In the present day scenario, a proliferation exists in diaspora from the conceptual homeland in the sense of being lost (pragmatic issues of Jews) to construction of homeland. The literary fiction captures the metamorphosis of putative diasporic identity into assimilated identity. The main objective of the paper is to focus the themes in question, the concept of construction of home in homeless spaces and struggle to build an identity in alien land. The diverse themes reveal, the cracks caused in diasporic and transnational communities and their effort to grasp the shrinking cultural cords. It explores not only significant cultural identity in spatial colossal space but also gradual changes occurring as a result of disarticulation.*

**Keywords:** Immigration, Home, Displacement, Nostalgia, Transformation, Cultural Assimilation.

In present day scenario, a proliferation exists in diaspora from conceptual homeland in the sense of being lost. The pragmatic issues concerning the voluntary dislocation for personal or professional gain has progressed with the advent of globalization. The changing cultural identities and developing a dual identity or sometimes a multicultural identity has become a threat to native cultural identity at large. The literary theories on diaspora has certainly produced insightful formal epistemological theories concerning psychological aspects of nature of diasporic communities which tend to live in tormenting nowhere-ness. Due to which the issues like dislocation and longing for home and perpetual struggle to accustom and to adapt to the alien culture weighs heavily on the psychological minds. In the novel *The Vine Of Desire*, Chitra Banerjee Divakaruni portrays such emotional traumas. The struggle for cultural identity, transformation and cultural assimilation are the outcome of distancing from home

land can be referred to the second type of concept, "the sociological subject" which refers to cultural identity and it is termed as "shifting"(Hall 598). This concept very aptly describes the immigrant community. According to this theory the subjects encounter and the 'other identity' is formed. The subjects still have an inner essence that is termed as the actual person but this is formed and modified in a continuous dialogue with the surrounding outside cultural worlds and the different identities. Hall articulates that, "Identity, in this sociological conception, bridges the gap between the "inside" and the "outside" - between the personal and the public worlds" (597-98). The fiction captures the metamorphosis of presumed diasporic identity into assimilated identity. As Stuart Hall elaborates on identity that,

The subject, previously experienced as having a unified and stable identity, is becoming fragmented; composed, not of a single, but of several, sometimes

contradictory or unresolved, identities. Correspondingly, the identities which composed the social landscapes "out there," and which ensured our subjective conformity with the objective "needs" of the culture, are breaking up as a result of structural and institutional change. The very process of identification, through which we project ourselves into our cultural identities, has become more open-ended, variable, and problematic (598).

It probes the question of identity flux and the fissures caused within the diasporic and transnational communities. The destabilized cultural roots give way to the dominant cosmopolitan cultures. At the dawn of technological development, and advancing globalization, there is extraordinary worldwide changes resulting in widespread migrations, most often to the 'first world' (the Western advanced countries) from the 'third world' nations like Africa and Asia or the developing and colonized countries. The natives of such countries have irresistible urge, with increasing competent desires and disordered situations, enforces them to transcend borders, occasionally voluntary but most often forceful by situations at a personal level. These communities adapt multiple cultures and identities. The modern diaspora is distinction from the old diaspora. The present diaspora represents movement of people from their homelands not essentially compulsory or forced but a voluntary movement. They are desirous to go to the foreign countries as an obsession for the countries of opportunities. Robin Cohen in his *Global Diasporas* (2008) defines diaspora as communities living together in one country who "acknowledge that "the old country"- a notion often buried deep in language, religion, custom or folklore – always has some claim on their loyalty and emotions..." (2001: ix). The theory of Diaspora materialized in the area of history, the social culture and ethnic studies and religion. The term raises questions on issues of indentured labours or the old diaspora experienced by the expatriate writers of that period who have

depicted these notions in their writings. The issues of cross culture multiculturalism, homelessness nostalgia, hybridity, nowhere and national identity and individual identity are prominently reflected in their writings.

The most important issues, themes and theories and problems experienced by the diasporic community are intensively portrayed by the diasporic writers like Edward Said, Homi Bhabha, Stuart Hall, James Clifford, Paul Gilroy, Ashcroft, V.S. Naipaul, Derek Walcott, and Salman Rushdie. Nayar expresses his view that, "Diaspora writings especially in the age of globalization, is a consciousness raising genre where political issue of cultural citizenship cosmopolitan justice and global inequality run alongside themes of nostalgia, imaginative reconstructing the homeland, and identities"(Nayar 191). Nostalgia is experienced by at large all diasporic community. The diasporic community finds itself stick to the past links and migration history. The effect of transfer on diasporic member is harsh where it takes one of traditional environments to transplants into a strange ground where strange customs and culture prevails. Rushdie says that, "Home has become such a scattered, damaged, precarious concept in our present travails, with the old ties snapped, and forceful adjustments with new relationships and new meanings the immigrant is often under harsh and sometimes hostile circumstances" (Rushdie 1994:93).

The notion of cross culture, hybridity and assimilation is quintessence of multiple changes quite apparent in the present day diasporic multicultural environment. The present fiction, *The Vine of Desire* by Chitra Banerjee Divakaruni's is one such example. It is the story in continuation to her novel *Sister of my Heart*. The novel is about a struggle to gather the shattered identity in a foreign land. It is the depiction of modern thinking women striving to get answer to the perpetual dilemmas faced by the immigrants. Anju and Sudha the two sisters, the Chatterjee

cousins who are very closely attached, who re-unite in America in the novel *The Vine of Desire* who are separated after their arranged marriages in the earlier novel, *Sister of my Heart*. The present novel is a representation of shattered lives in traditionally stable arranged marriages. Anju leads a happy life till she meets with a tragedy of miscarriage. She is caught in emotional trauma of the separation of the unborn son, whom she names as 'Prem,' which means 'love'. But unfortunately the love which she showers on son in the womb is very short lived. Anju undergoes miscarriage and thereby experiences pangs of depression. On the other hand Sudha adjusts herself as a traditional Indian daughter- in -law in India. Sudha exemplifies willpower contradicting her family. The two women are trapped between rigid family traditions and contemporary thoughts of 1980's, young women and their sisterly love for each other. Anju migrates to America with her husband Sunil and Sudha resides in India with Ramesh. Divakaruni through her narration brings about the divergent cultures of India and the US. Anju and Sunil are the contemporary migrants who try to acquire the host culture. She demonstrates emotional strength to separate from her husband when she finds that her orthodox family was against the birth of a girl child. She steps out of her gender discrimination family and decides to bring up her daughter herself. In a country where marriages and sufferings are accepted as part of women's life, Sudha withstands on her strength of character to give birth to her daughter going against her husband and mother in law. Anju though in pathetic condition of nervous breakdown, extends her sisterly support, invites her to America to give a change to Sudha's tormenting divorce. She says. Sudha visits America with a hope to make a life for herself and her daughter Dayita. The characters in the novel seem to move between the two worlds. They initially try to adjust with the new culture and society into which they moved. But at the same time they are not willing to follow the new land's culture

completely. Anju and Sunil struggle to reconstruct home in America, but frequently find themselves fixed in musings and nostalgia, they left behind. Anju speaks to her unborn son with nostalgia her memories of India,

"... the old house, that white elephant of a mansion that had been in ....I used to hate that house, how ancient it was, how it stood for everything ancient. I hated being cooped up in it and not allowed to go anywhere except school. But now I miss it!" (12-13).

Anju is tormented from displacement and the manifestation of inner state of mind is expressed in the form of letters to her unknown father who died mysteriously the same time of their birth. The immigrants are sandwiched between the two cultures and longing for home and nostalgia for homeland. Psychological trauma and desperation is in a common occurrence in the novel. Sudha takes up as a home nurse to an old man who, suffers from bouts of depression who is desperate to die in his home country. All through, the story there is sentimental attachments seen displayed by different characters. Sudha plays a Bengali folk song while working as nurse to the old man.

The old man seems touched by homesickness unbearable yearning for home. Sudha represents a woman of substance and confidence, she looks up to America as country for a secured life. Sudha's problem does not culminate in the unsolved emotional predicament of life but now the emphasis is on the passion for building an identity, a life for herself and her daughter. "I can't go back to India, to the way I was. Helpless, dependent-I can't live like that. I can't bring up my daughter to think that is how a women needs to live." (104). Divakaruni portrays women in their new outlook who are capable to surviving in traditionally dominant families and also in the alien country emerge as an example of transformation.



Unlike many other immigrants who struggle a lot to reconcile with the changes in culture. Anju and Sudha seem adaptable to the alien culture with ease and confidence. The multiculturalism adopted by the immigrants undergoes changes through a series of cultures. The displacement may occur due to various reasons, the exile stages give birth to the sense of rootlessness due to uprooting and transplantation in a new locations. The diasporic member is caught amidst shifting images of the self between a 'yesterday' which is always alive within and a 'today' in another country and culture, which is termed as host society. Sudha changes her attire from saree to jeans as she faces criticism for her saree and her Indian dress, "I think I'll scream if one more stranger comes up and tells me how much they love my costume." (91) Every immigrant regardless of gender and nationality passes through transnational stages. Rushdie illustrates his own reflection as an immigrant as many others and passionately empathizes that "...that we will, in short, create fictions not actual cities or villages but invisible ones, imaginary home lands, India of the mind (10). Anju, Sudha Sunil and Lalit are immigrants who negotiate transcending adaptability acquiring the host culture and 'hybridity'. The term hybridity, one of Bhabha most significant concepts creates the space for both host and the exile according to Bhabha, marks the space of ambivalence theory in the context of cultural identity.

Assimilation is undoubtedly an extension, a more bewildering in multiculturalism. Sudha represents transformation in motion, from a traditional wife to modern women to withstand on her own to reject a home to save her pregnancy. She breaks all restraints bound with Indian marriages and security. Single handed she risks about bringing up her a daughter with all these burdens she adventures to America to give emotional support to her sister and a new direction to her life well aware of the fact that her dear sister's husband has a passion for her. Sudha Assimilates to take up a challenging job all alone.

Sudha shows immense determination when she decides to relieve the octogenarian of his homesickness and search of a life for her daughter and herself.

The characters Sunil, Lalit, Trideep and Myra are different assimilated characters. Sunil the first generation immigrant mostly an introvert subdued, finds difficult to express his desire to marry Sudha sympathetic for Anju. Divakaruni vividly depicts multicultural perspectives in the fiction. Lalit, is the second generation immigrant, a doctor by profession. Lalit displays modern youth assimilated to host country. Sudha redefines and re-fashions herself also reorganizes herself back in her own country as a nurse to the nostalgic ridden octogenarian to give all three of them a fresh beginning and independence. "I always owed myself to be on someone else's goodwill was the one always taking the one who was taken care of" (331). Anju displays courage separates from her husband and also withstands his infidelity. Secure herself a career focuses on her writing skills. Successfully flying the glider, Anju shouts, "You won't believe it Sudha," "I've learned to fly" (368).

Cultural assimilation is one sort of budding from chopped off trees, blooming into another with traces of mingled cultures. Divakaruni presents the image of 'suffering women' eventually breaking traditional boundaries and yearning for autonomy. She narrates an emotional story bringing about the diasporic experiences. The women in the novel finally overcome the pangs of depression and nostalgia to attain an individual identity.

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## AN ANALYSIS OF GENDER IN TRANSLATION IN PSALM 48: A PERSPECTIVE STUDY

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### Abstract

*The paper will focus on a chapter from the book of Psalms from the Bible that portrays the City of Zion in the feminine gender, both, in the King James Version and the New International Version. The aim is to analyze the significance of equivalent words in translation through gender. A comparative study is required to understand this gendered metaphor that is brought into the target language through translation. We must always consider both, the Translation as the final product and translation as a process- while studying it along with gender. This paper proposes to examine how gender or gender-related words or metaphors are conveyed in the target language text from the source text. This paper will also focus on some words/phrases that are not translated into their equivalent words in the target language. A detailed study of the Equivalent words found in the target language with the primary concern of gender is necessary. Hence, this paper aims to show that the equivalent words, in terms of gender, found in the target language need not necessarily mean equivalence in meaning and context.*

**Keywords:** Gender, Translation, Equivalent words, feminine, Metaphors

There are many possibilities to study translation along with gender as separate entities and their relationship with one another. Translation and Gender, Translation with gender, Translating Gender and Gender in Translation are some widely considered areas of research. This paper is about one such aspect where gender and its significance in the source language, is translated into the target language. Gender's influence in translation is quite common because, in some languages, for example, French language, the inanimate objects have gender and they have pronouns related to it. While translating those gendered objects or pronouns into a target language that doesn't necessarily have gendered pronouns, it is referred to as 'it.' The cultural relevance of the gendered pronoun in the

source text is not transferred to the target text as the target culture does not have any equivalent.

The process of translation becomes quite easy when there is an equivalent word in the target language for the source language word. While translating, if a word in the source language has an equivalent word in the target language and the meaning is also the same, translators use the same word for a hassle-free translation. However, in some instances, translators have not used the equivalent word, though it is found in the target language. This paper aims to study one such instance that is gender specific, where the translators have used different words in multiple translations of the same text in English, and another language, where an equivalent word is not used even though it exists. This study is

to show that the translation carried out is not merely about identical words.

This paper will study a chapter from The Book of Psalms in the Bible through the concept of gender and explore why the translators chose not to use equivalent words though it exists in the target language because its context becomes irrelevant in the target language. It also views how the gendered metaphor in the source language will be brought into the target language. The paper will attempt a comparative study of two English versions of the same passage of the Bible. The below-given chapter, Psalms 48, is taken up for analysis in New International Version (NIV), first published in 1978, and King James Version (KJV), first published in 1611.

### **Psalm 48 (NIV)**

#### **A Song. A Psalm of the Sons of Korah**

1. Great is the LORD, and most worthy of praise, in the city of our God, his holy mountain.
2. Beautiful in its loftiness, the joy of the whole earth, like the heights of Zaphon is Mount Zion, the city of the Great King.
3. God is in her citadels; he has shown himself to be her fortress.
4. When the kings joined forces, when they advanced together, they saw her and were astounded; they fled in terror.
5. Trembling seized them there, pain like that of a woman in labor.
6. You destroyed them like ships of Tarshish shattered by an east wind.
7. As we have heard, so we have seen in the city of the LORD Almighty, in the city of our God: God makes her secure forever.
8. Within your temple, O God, we meditate on your unfailing love.
9. Like your name, O God, your praise reaches to the ends of the earth; your right hand is filled with righteousness.
10. Mount Zion rejoices, the villages of Judah are glad because of your judgments.
11. Walk about Zion, go around her, count her towers, consider well her ramparts, view her citadels, that you may tell of them to the next generation.
12. For this God is our God for ever and ever; he will be our guide even to the end.

### **Psalm 48 (KJV)**

1. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.
2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.
3. God is known in her palaces for a refuge.
4. For, lo, the kings were assembled, they passed by together.
5. They saw it, and so they marvelled; they were troubled, and hasted away.
6. Fear took hold upon them there, and pain, as of a woman in travail.
7. Thou breakest the ships of Tarshish with an east wind.
8. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.
9. We have thought of thy lovingkindness, O God, in the midst of thy temple.
10. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.
11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
12. Walk about Zion, and go round about her: tell the towers thereof.
13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.
14. For this God is our God for ever and ever: he will be our guide even unto death.

Both versions of the Bible often refer to the city of Zion or Jerusalem in the feminine gender. The expression is only a metaphor, but it is gendered. The city of Jerusalem considered as 'Daughter Zion' in the Bible and represents God as a fatherly figure. In the original Bible in the Hebrew language, Daughter Zion is called "*Bat Tzion*," which makes this gendered expression in the source language more evident. This gendered pronoun is brought into the target language, the English, through translation. However, English rarely uses gender expressions for inanimate objects, or common nouns. Certain items that have feminine gender in English language include cities, countries, ships or things that have personal attachments, which is subjective. Although these are commonly used, they are not subjected to any grammatical rules. In the above-mentioned two versions of the Bible, we can learn that the city of Jerusalem, referred to as Zion, is feminine because of the usage of the pronouns 'she' and 'her.' The KJV was published very much before the NIV, which shows many changes and differences in the vocabulary of the verses. However, this paper is dealing only with the translation of the portrayal of the feminine gender in both versions of Psalms 48.

The gendered expressions, as pronouns, 'she' and 'her' are found in the verses 3, 5, 8, 11, 12, and 13. The chapter begins by praising God in the first verse, and introduces the city of Zion in the second verse. Only from the third verse onwards, the city of Zion is being mentioned by the pronoun 'her.' The KJV of the third verse is translated into a single sentence and the pronoun 'her' is being used only once, whereas the NIV is translated and expressed in two lines and 'her' is used twice. Nevertheless, in both versions, the expression 'her' remains the same. Verse 5, in the KJV, is translated as "They saw *it*" and in NIV as "they saw *her*." This pattern can also be seen in verse 8 where the KJV is "...God will establish *it* forever" and NIV is "...God makes *her* secure forever". Both versions have accepted the city

of Zion in the feminine gender; however, in certain places like the above-mentioned verses, the KJV refers to the city as 'it' and not 'her.' This does not necessarily change the meaning of the verses, but it does alter how one perceives while reading them. The NIV has used 'her' in all the verses of the chapter, yet KJV has used 'it' in several places. While one reads the chapter, the NIV has made sure that Zion is always being placed in a daughter figure but the KJV has interfered with this flow by suggesting that Zion is a city. In verse 11, the KJV says, "...let the daughters of Judah be glad..." and the NIV says, "...the villages of Judah are glad..." The phrase in KJV, "daughters of Judah" could refer to the city of Zion, meaning 'The daughter of God.' However, "villages of Judah" might refer to the community of the people living in Zion. The meaning has not been significantly varied, but the expression has changed for some reason. In verse 13, both versions have used 'her' twice; in spite of that, there is a difference in the usage of the pronouns at the end of the verse. The NIV, "...you may tell of them..." has not replaced 'her' with 'it', but has mentioned her as 'them.' The KJV, "...ye may tell it..." continues the pattern where it replaces 'her' with 'it.'

The comparative study of the KJV and the NIV of psalms chapter 48, shows how translation varies through the different periods. The gendered metaphor is being brought into the target language, but it has not been used in all the places in KJV. The NIV follows a consistent pattern by using 'her' in all the verses in the chapter. There are several places in the Bible, like Proverbs, Song of Solomon and other books, most likely in the Old Testament, that have these types of differences when they translate gender-related pronouns and metaphors.

This study is made to show that translation isn't necessarily based only on the equivalent words in the target language; rather, it is about creating equivalence. The Bible translations were not done by a single person; hence analyzing why they chose not

to use the identical words in KJV and have used equivalent words in NIV cannot be known. However, there have always been certain new words, changes in vocabulary, and new meanings been added to English over the years. Also, English, being a heterogeneous language, has always welcomed and accommodated words from other languages with open arms. This can probably be one of the reasons why NIV has preserved the gendered pronoun throughout the chapter and why KJV has altered it in a few places. Gender in translation has often been an unresolved issue in translation. The translators have found such problems arising in both the process of translation and Translation as an end product. These problems continue to show up even in recent texts. Hence we have to analyze the context in which the gender/gendered pronoun is used in the source language and how it has been transferred or conveyed in the target language. This study is done to create further scope for resolving gender-related issues in translation and also to show that translation is not merely done with equivalent words, but is done to create equivalence between the source language text and target language text in terms of gender. Equivalence is very significant when it comes to translation, because it adds meaning and value to the whole process of translation. Hence a complete understanding of the context of the word and its implication in the source language is required, and

thus, bringing it into the target language through translation is what equivalence is all about. This idea is expressed aptly by the Scottish Linguist J C Catford in his book *A Linguistic Theory of Translation*, "The central problem of translation-practice is that of finding TL equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence."

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## TOURS DE FORCE IMBUE THE PARAGON OF VALUES

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### Abstract

*It has been rightly said that 'Literature is life and life is literature. Thus the literature—any piece of creative and literary language reflects the important aspects of life. They preach and present The human values to be imbibed and practised by all. The pedagogic purpose of literature starts with the nursery rhymes. It is followed by the precepts learnt from the folk tales, myths, legends and short stories narrated by the grand parents or the parents. The English literature is a treasure house of all such values that are essential to be an integral part mankind. Right from the works of the classical Greek literature to the Renaissance, Victorian age and the modern age—we have tours de force that reflect values. The writings of Aristotle, Homer, Shakespeare, Addison, Goldsmith from the west and Tagore, Amrita Pritam, Nissim Ezekiel from the east and with the famous epics—all enrich those who take in their messages. One of the famous novels by Amrita Pritam entitled Pinjar was adapted into a film with the same title. The lust for power, land or honor can only bring destruction of the virtuous state of man. The novelist teaches the lesson of humanity, of brotherhood and compassion that should be within all the inhabitants of this world. It has been rightly said that , "If you feel pain, you are alive, if you feel..other's pain, you are a human being".*

**Keywords:** *Literature, values, precept, humanity, virtuous*

"Johnny Johnny Yes Papa"..., "Humpty Dumpty"...plant the seeds of values in an innocent child, who understands its meaning much later. The behavior, mannerisms, speech and actions of his first school—his home, from his first teacher—the mother is observed and developed in his personality as he grows. Then follows the short stories and folk tales, the legends and mythological stories from the grand ma or the parents.... that lay the foundation of the essential nutrients for a righteous life to be led ahead.

The pedagogic aim of literature in its variety of forms, medium or genres does leave an impact on the readers and the audience. These tours de force imbue the paragon of values in human beings.

The history of English literature that dates back to the ancient classical masterpieces: *The Iliad*, *Oedipus Rex* and *The Odyssey* also convey some human values. Aristotle's concept of 'hamartia', the cause of the downfall of the great heroes—preaches to uphold the human values in life. The plays of the world famous dramatist, William Shakespeare, exhibit

the necessity of adherence to the values and self control for a happy and contended life. The renowned Greek writer and philosopher, Aristotle stated in his *Poetics* that the aim of tragedy is to arouse pity and fear. He considered tragedy to be the higher form of literature. These emotions taught a lesson to people to be careful for themselves, be God fearing and also have pity and sympathy for fellow human beings.

The tragic heroes of Shakespeare face catastrophic and fatal end due to the tragic flaw or weakness in them—greed for power and ambition in Macbeth and Lady Macbeth, Othello's jealousy, the bitter feud between the two families in *Romeo and Juliet*—all these give a message to stick to the basic human values that are the core of life.

The essay 'Mischiefs of Party Spirit' by Joseph Addison promulgates that we require honest men to take the lead for the welfare of any state.

"For my own part, I could heartily wish that all honest men would enter into an association for the support of one another against the endeavours of

those whom they ought to look upon as their common enemies, whatsoever side they may belong to.”

Oliver Goldsmith's famous comedy *She Stoops to Conquer* asserts simplicity in life with honesty and humility against the hypocrisy and outward show off.

William Wordsworth, the famous nature poet, has also taught us the value of humbleness, honesty and grace taught by nature. He felt that Lucy would learn these essential qualities to lead a happy and virtuous life. This is what he conveys through his poem “Education of Nature.” The futility of war and the patriotic fervor has been discussed by W H Auden in his poems.

Truth, love, peace, non-violence and the right conduct—are the basic human values that the highest creation of God—man, must imbibe, follow and reflect in his life.

These have been instructed by most of the works of literature be it English or Indian writing in English. The epics of Indian literature: *The Ramayana* and *The Mahabharata* are epitomes of lessons of humanity to mankind. The victory of good over evil, the poetic justice, the triumph of the virtuous has set a unique example on man.

If we know about the Indian English Poetry, and the height that it has attained in the literary world today, it is because of a renowned literary artist named Nissim Ezekiel. Many writers have acknowledged his contribution to such an extent that he is hailed as ‘the father of modern Indian poetry’ in the present. Concerned for the humanity at large, Nissim Ezekiel, feels his responsibility to remind man what he is doing, what actually is he supposed to do and how is he loosening the string of values and allowing the beads to fall. His poems reflect these ideas—as he showcases the selfish and deteriorating attitude of man who has to strengthen the string of values again that binds all the human beings too. The poem “Woman and Child” reflects the harsh treatment and indifferent attitude towards these two sensitive and weak representatives of mankind—the

woman and the child. It is said that these two should be dealt with softness, delicacy, care and respect. The indifference towards these is pitiable and man has to realize now that they have to rise above their cruel treatment and attitude towards them.

A crawling child is stamped over by a man on the bridge—who instead of lifting the crying baby – ignores his pain and walks away as if he has nothing to do with the poor child.

The woman—the child's mother---runs to lift him from the pavement and tries to pacify the sobbing child.

“A change of scene: the child  
is almost stepped on,  
flat on the pavement, crying,  
The man who did it clicks his tongue,  
moves on as the mother  
lifts the child, swings  
And plonks it near..”

Amrita Pritam's (August 31, 1919 – October 31, 2005) *Pinjar* (1950) has taught us what it means to be associated to complement each other. The lust for power, land or honor can only bring destruction of the virtuous state of man. The novelist teaches the lesson of humanity, of brotherhood and compassion that should be within all the inhabitants of this world. The differences based on caste and religion that leads to the destruction of the human beings, leads to violence and bloodshed of the innocent. Puro has to pay the price for what her ancestors had done in the past. It is said, “He who plots to hurt others often hurts himself.” Rashid is also not very happy after doing what he did. He has the guilt of doing something which he himself regrets later. There is a tinge of goodness in him that overpowers him to realize what had he done to ruin the life of Puro. His love and concern for her, makes him help her to save her sister-in-law.

There are other incidents in the novel that directly or indirectly appeal to revive the humanistic values. The need for translating Valmiki's *Ramayana*



into Urdu by *Ramchand* asserts that such Holy Scriptures are important to be read and the humanistic values in it to be imbibed.

Child is the gift of God. And a newly born child has no barrier of caste, creed and religion. But when Puro decides to bring up the baby of the victim who has died, the baby is cruelly taken from her because the elders (here, of a Hindu-majority village) do not want the child to be raised by a "Muslim."

The novel portrays the integration of Hindu and Sikh communities in pre-Partition or the pre-1980s Punjab. Many characters have to suffer as they had to leave their homeland.

One of the messages of this film based on the novel is as said by Lisa Morfitt, "Don't take revenge. Let *karma* do all the work."

Thus we see that these tours de force are the illuminants of humanities and imbue the paragon of values.

It has been rightly said that "Literature is the safe and traditional vehicle through which we learn about the world and pass on values from one generation to the next. Books save lives." By Lausie Arderim.

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## JAISHREE MISRA'S PORTRAYAL OF MARGINALIZATION OF WOMEN IN A SCANDALOUS SECRET

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### Abstract

*Family integrity is nurtured and highly valued in Indian culture, and as a result, an individual's life goals may include exceeding the bounds of conventional values. Westernization of culture so becomes frowned upon in India. Married women's lives start to include walls of restriction, and the preservation of culture breaks the obsession with one's own dreams and the decisions that go along with them.*

*The pressure and internal tension that the protagonist Neha experiences as a result of traditional culture are depicted in JaishreeMisra's book A Scandalous Secret. Neha gives in to her professor's lust since she is infatuated with him. Due to the former's early pregnancy and her terrible condition, she abandons her newborn daughter with an English couple. She must give up her child and marry an Indian in accordance with the demands of her parents because of the society in which premarital sex and pregnancy are viewed as sins. She is forced to choose between the truth and pain because of their secret relationship, and she is also marginalised in terms of cultural ethics. In-depth discussion of "Women and Marginalization" as it appears in JaishreeMisra's literary works will be covered in this paper.*

**Keywords:** Society, Cultural ethics, Westernisation, Marginalization, Conventional culture, Premarital sex, Mental conflict, Distress

### Introduction

A Malayali family welcomed JaishreeMisra into the world in New Delhi in 1961. She began her literary career in 2000. Her books raise people's consciousness, especially women. She tells the tale of a woman who gave birth to a child when still in her teen years in her book *A Scandalous Secret*. She entered the field of special education in 1990 as a result of her daughter's special needs. At that point, she travelled to England to pursue a postgraduate degree at the London Institute of Education. Misra, who began her writing career in 2000, distinguishes herself from the other modern authors by thinking beyond the box. According to JaishreeMisra, "I started writing around 1999. I was essentially a radio journalist for the BBC, but they assigned me to the early morning shift. She (my daughter) needed me because she was young. I resigned from my position and began to write a memoir.

### Discussion

Misra's novels focus on the plight of women, including not just their hardships but also the effects they have on their offspring. She makes an effort to provide answers to numerous issues that are described in her works. She hopes to impart lessons to her readers through her books. Misra has tirelessly advocated for women to let go of their inferiority complexes and to embrace their unique gender identities. She encourages women to let go of their docile attitudes and life strategies in order to grow into strong, independent women who can handle any challenge that comes their way in daily life.

The scenarios that JaishreeMisra presents are from real life, and her characters have souls like real people. Naturally, their road to salvation is not a smooth one to travel on, but rather a rocky one littered with obstacles, mental breakdowns, and devastation. The women of JaishreeMisra can only

gain true independence by conquering obstacles. She doesn't want to serve as the male writers' willing mouthpiece. Despite the fact that Jaishree Misra does not offer any solutions to the issues encountered by Indian women, the novel's conclusion gives readers some cause for optimism. Through her book, Misra hopes to raise women's awareness and help them break free of the society that views them as property. She is renowned for exposing the issues encountered by affluent metropolitan women in Kerala, Delhi, and London in a genuine manner.

A *Scandalous Secret*, the third book in Jaishree Misra's "Secret" series, is her seventh literary creation. The protagonist of this book, Neha Chaturvedi, appears to lead a fairytale-like existence. Neha is a blissfully content woman and the envy of many in her family and friends because she is married to the wealthy, powerful, and extremely dignified Sharat Chaturvedi. She enrolled in Oxford as a young student at the age of eighteen to pursue a degree but abruptly quit after a year. She has entirely put her past in the past and is now fully devoted to the new life she and Sharat have made. Her husband Sharat is "her rock." She possesses wealth, glitz, and grandeur in spades. She also harbours a scandalous secret that dates back eighteen years that she strictly forbids herself from thinking about until an unexpected letter with a British stamp arrives and rips the fabric of her serenity and tranquilly to shreds.

The second main character in the narrative is Sonya, the daughter Neha abandoned and gave up for adoption when she was a college student in Oxford at the age of eighteen. Sonya has had a happy and safe upbringing after being adopted and raised by the devoted Richard and Laura Shaw. She is the pride and joy of her parents. Sonya never "wanted for anything" as a child. Everything that her parents could afford to give her, including ballet and riding lessons, was done. Questions about her exact origin have been "like a missing piece in a jigsaw

puzzle," despite the fact that she is a vital member of this loving English family.

At the age of 18, she is a self-assured young woman who is prepared to launch her career after being accepted to Oxford. However, she also has the legal right to research her ancestry under U.K. law because she is eighteen. Sonya has located her birth mother Neha Chaturvedi in Delhi, India, and is planning to travel there to meet her and get the answers to the unanswered questions that have plagued her since she was a little child. Neha receives a letter from Sonya informing her of her impending arrival. The idyllic world of Neha is destroyed. She's a wreck and racked with conflicts. Can she tell Sharat anything? Sharat never comprehended her, would he? How will this new information affect their relationship? Their marriage, their reputation, and Sharat's political aspirations would all be doomed by Sonya's presence, right?

The owner of the B&B they stay at, the chatty Mrs. Mahajan, introduces them to Keshav, their driver and guide, and Sonya finds herself attracted to him. Sonya travels to Delhi with Estelle, her best friend of thirteen years. Neha visits Ananda to ease the intense emotional turmoil she is experiencing, where she meets Arif, a retired lawyer. He is essential in assisting Neha in reliving the pain of the past and realising that she wasn't fully to blame for everything that had occurred in Oxford 18 years before. Neha is persuaded to battle the odds to keep her marriage to Sharat intact by Ananda's serenity and Arif's wise advice.

## Conclusion

Arif is essential in assisting Sharat in putting things in perspective and helping him cope with the sudden upheaval in his life. The confrontation between Neha and Sonya, their conflict, and its settlement come next. Neha also has a confrontation with Sharat. Depending on one's colour, race, religion, culture, gender, or ethnicity, one may experience different

sorts of marginalisation. Based on their gender, women are devalued from the moment they are born. The hardship and suffering that women experience generally are depicted by JaishreeMisra. She also shows how her female characters succeed in overcoming their obstacles. Misra also discusses the marital connections in Indian families and how these partnerships fail and end due to incompatibility in family life. Some of the causes of the disparity in family ties include the nuclearization of the family and the rise of incompatible marriages. Women are traditionally given priority in Indian culture and customs.

Misra also stresses the need for educating and empowering women so they can support themselves in their future endeavours. In addition, women now have a more positive attitude toward economic and educational circumstances, which makes them feel more respected and satisfied.

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## MULTICULTURALISM IN HUMAN FREEDOM AND DIVERSITY; A CRITICAL STUDY OF "THE WINDOWLESS HOUSE BY NADIA HASHIMI"

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### Abstract

Cultural rights are recognized as the rights of all people to self-determination, including the right to freely determine their political status, pursue their economic, social and cultural goals, and manage and dispose of their own resources. In this multicultural India there is a need for cultural equality and freedom even in diversity and language and languages. It recognizes the negative right of the people not to know their means of subsistence, and imposes on those parties still responsible for the non-self-governing and trust colonies the duty to support and respect their self-determination. The "Oriental Declaration of the Rights of Man" was proposed in 1945, when every person in the world was declared to live according to their wishes. A significant difference between one entity and the other group had negative civil and political versus (vs.) positive economic social and cultural rights. The two treaties contained as many similar provisions as possible and were opened for signature at the same time. Each would include people's rights to self-determination. As far as rights are concerned, it is obvious that their rights are determined by persons who are low in their caste, creed and status, where sometimes their races also determine their rights. All people should have the right to self-determination. Based on this right, they freely determine their political position and must freely pursue their economic wealth, social and cultural development. They should be mutually beneficial. Only when a person has benefited from it, then it is called the right to equality, otherwise it means inequality and causes diversity. The word patriarchy infers a rule, usually attributed to explain the concepts of male hegemony, male intolerance, or simple old fashioned rule of male over female or upper caste over lower caste. Civil society must be strong and have tenacious goals and culturally acceptable and sensitive strategies to address major human rights issues, including harmful cultural practices. I conclude that while the call for cultural rights or human freedom and the need to celebrate and respect the diversity of cultures sounds legitimate, this demand cannot be allowed to override the minimum package of basic human rights that protect human dignity, well-being and integrity in the context of human rights protocols, which the contracting parties have already ratified. However, stronger civil society organizations with solid broad networking capacity and tenacity of purpose are essential to make this happen.

**Keywords:** Cultural rights, Multilingualism, Diversity, Encouragement, Self-determination.

### Introduction

One of the main patriarchal arrangements in the world today is Afghanistan and Nadia Hashimi in her book "The House without Windows" reflects the injustice that women in Afghanistan are subjected to

cultural diversity and struggle for cultural rights, and aims to combine the sociology of culture and cultural studies. approaches to provide an innovative interpretation of their contemporary culture. Hashimi portrays how Afghan men and Afghan women are

jailers in their lives due to the authority of the upper class and the men who hold them. The novel elaborates how patriarchy becomes a burden and limitation for them, while the whole world is constantly replacing itself as the ruler of women. Strong strong feelings and emotions gripping story of murder and their survival, their sisterhood and motherly love that illuminates the plight of women in traditional culture by author Nadia Hashimi. Zeba lived most of her life quietly in an Afghan village, being a loyal wife and loving mother. However, one terrible day her family world is shaken when her husband Kamal is found brutally murdered with an ax in the yard of their house. Covered in Kamal's blood and shocked, Zeba refuses to explain what happened. Barely escaping the vengeful mob, she is sent to Kabul's Chil Mahtab, a women's prison. As Zeba awaits trial, she befriends other women whose own misfortune has led them to these bleak cells: Nafisa, imprisoned to protect her from an honor killing; Latifa, a refugee who remains in prison because it is a safe haven; and Mezghan, pregnant and unmarried, imprisoned for zina, or "crimes of love." The women whisper to each other: Is Zeba really a cold-blooded killer? Did she really inherit her mother's powers of poison, a sorcery that can bend fate to her will? Can he save himself? Zeba's Afghan-born, American-raised lawyer who wished to help his homeland that brought him back. With the fate of this seemingly ordinary housewife in his hands, Yusuf discovers that, like Afghanistan<sup>2</sup> itself, his client may not be what he imagines. A poignant and often surprising look into the lives of modern Afghan women, *House Without Windows* is a stunning, unforgettable and triumphant. It was the heartbreaking fate of women and girls in a strongly patriarchal society.<sup>2</sup>

### Cultural Diversity

There will be no appropriate definition of cultural rights, as if rights could be considered cultural and further define the content of rights, such as civil,

political, economic and social rights, either are important to human rights and tools still exist. Therefore, the intention is not yet a definitive cultural law that could narrow the scope of these rights are obstacles to the evolutionary process, but to carry out this task in an exploratory way that will provide sufficient space for the emergence of new developments and interpretations based on the emergence of New situations require and identify best practices and obstacles in the promotion and protection of cultural rights. Studying the relationship between cultural rights and cultural diversity and incorporating gender and disability perspectives helps and presupposes an understanding of at least a working definition of culture, which looks at culture, tradition, art, architecture and music. Everyone has the right to freely participate in the cultural life of the community. The International Covenant on Civil and Political Rights (ICCPR) grants minorities the right to enjoy their own culture and practice their own religion and use their own language. Third World women have often been portrayed as submissive, illiterate, vulnerable and without identity in Western literature. It further explores how female characters can cope with life's hardships and fearlessly undergo closure despite the difficulties of living within the non-Western codes of patriarchy and culture.

### Equality in Diversity

Making sure our content is representative of the many and not the few since the language is many but they unique in thinking.

Educating ourselves, and being more conscious of the issues in everything we do makes that we still equal in this multicultural India.

Ensuring our editorial boards, authorship and case studies are as diverse as the population and topics they are created for to manifest the role of population and their way of broad thinking even in their multilingual.

- Doing everything we can simplify the work of others that contribute to change all over the world.
- Ensuring all our business activities have a diverse representation.
- We should not support, sponsor or work under in partnership with the organisation which would not uphold these values which will create great impact and the country will feel equality in diversity.

### Objectives

The declaration on the right to development repeatedly stresses the vitality of the interconnectedness and interdependence of all rights. Women's exclusion from both decision-making and benefits of development processes derives directly from women being denied the right to determine their way of life, to access, participate in and contribute to culture life without discrimination and fear. The numerous structural barriers to the rights to development relate not only to the field of economics or politics, the need of health facilities cannot fully benefit women when women's access to such facilities is dependent on obtaining the permission or facilitation of male relatives. Facilities will fail to address the needs of adolescent girls if parents fear that taking their teenage daughters to health facilities will lead to community gossip that in turn will adversely impact their marital prospects. Cultural considerations at the community and family level thus commonly override health priorities and state facilities. Because women are unable to exercise their cultural rights, which includes shaping the values, practices and priorities of their families and communities, women's disadvantaged status – consciously or unconsciously underwrites many development processes as well as unhelpful business practices. Nadia Hashimi, the author of *A House Without Windows*, is an Afghan-American writer who lives in the Washington suburbs. Due to

the environment Hashimi was raised in, and the family members were surrounding her, supported her in obtaining higher education. Her aunts worked in all areas of professional domains, there they faced many cultural barriers and diversity by both upper class and women by their own men. Nadia grew up with the knowledge and awareness of that picture of Afghanistan in her mind, a place where women could accomplish many things. The objective of these rights is to guarantee that the people and the communities have an access to culture and can participate in the cultural activities of their election. Cultural rights are human rights that aim at assuring the enjoyment of culture and its components in conditions of equality, human dignity and non-discrimination.

### Critical Analysis Right to Freedom

Freedom of expression implies the privilege to express one's feelings and sentiments unreservedly by the methods of word of mouth composing and implementing. It includes the liberty to express or propagate one's own views. It also includes the right to propagate or publish the views of other people, otherwise, this freedom could not have included the freedom. It also includes freedom to hold opinions, to seek, receive and impart information and ideas, either orally, by words written or printed matter or by legally operated visual or auditory devices such as radio, cinematography, gramophone, loudspeaker, etc. a right to silence as well freedom not to listen and not to be forced to listen. The right comprehends the freedom to be free from what one desires to be free from. The right to criticize public affairs includes the right to criticize the government, including its defense policy and conduct of armed forces. Everyone in the land should be free to think their own thoughts, to have his own opinions and to give voice to them, in public or private, as long as he does not speak ill of his neighbour and free also to criticize the government or any party or group of people as long as he does not invite anyone to violence. Freedom is

meant to all the people in world when it is given to some and when it is neglected to others is not been valued. The types of violence vary from economic, physical, sexual, verbal, and psychological. Nevertheless, the increasing number of assaults shows that violence against women is not only pervasive but also promoted the growing awareness of women's rights, which led to more instances and cases to be reported. So, it is right to give freedom to all individuals without any discrimination and without any liberty. Cultural rights are a respect for cultural differences and, therefore, calls for sensitivity to cultures other than one's individual. It also draws attention to cultural pluralism, and the need to celebrate and respect this diversity of cultures. In the context of a human rights framework, proponents of cultural relativism argue that local cultures are capable of ensuring human dignity. In addition, cultural rights are a universal human rights are 'intrusive and disruptive' to the deeply-held traditional mechanisms for the protection of lives, liberties, freedoms and security of people.

## Conclusion

The right to privacy was implicit in the right to life and personal liberty to the citizens. Privacy means the right to be let alone. It can be said that privacy and free expression are two sides of the coin where each is essential for the enjoyment of other. This is because, in order to freely from political, religious or other beliefs, an individual requires privacy and safe private space free from the interference of the state and others. There should be right to speak against what is wrong and what is right as it is guaranteed citizens take the full liberty to give out information that is false. Declaration of human rights is now an established part of the architecture of international law, notion of cultural rights, while formally enshrined as international covenant on economic, social and cultural rights is much discussed on going issues in such fields as culture and development about the

protection of culture and the maintaining of the rights to cultural expression. Essentially, universal human rights accommodate, recognize and promote cultural rights; however, the latter ends at a point where its observance is likely to result in the violation of the fundamental human rights of others. It is also worth noting that the overall intent of the practice is positive in the broader context of social and crime control in serving as a deterrent to future offenders that they stand the risk of sacrificing their beloved human. Conversely, the problem, however, is with in the place to achieve this intent that take the form of lifetime imprisonment of innocent human beings who have not committed the crimes for which they have been imprisoned; in any case, they could be held directly responsible for their actions. These innocents should be given the chance to live normal lives; they should not be subject to punishment for crimes that they never committed in person. Finally, in light of the inconsistencies of the estimates further empirical studies are suggested to put the records straight and to offer pragmatic policy prescriptions to help stamp out this practice.

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## DISABILITY AND THE POLICY OF INCLUSION: AN INTROSPECTION AND REFLECTION THROUGH SURVEY

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### Abstract

*The policy of inclusion requires an approach which surpasses the stages of discrimination and allows even the weaker section to get share with equity. In India, we have discrimination based on gender, caste, religion, region etc, the way of practice is either subjugation, putting restrictions, deprival of opportunities or lack of sensitivity towards the other section, the pattern is similarly followed in all.*

*This paper will deal with an area which is conveniently overlooked by most of us and does not have many voices of opposition as such. It will deal with the discrimination which is faced by people with special abilities (Disabilities). It is perhaps interesting to note that, in ancient India, we have references to King Drhitrashtra, who despite his visual impairment ruled and handled the administration of Hastinapur, also of Gandhar Naresh Shakuni who was physically challenged, but still was not deprived of any opportunities, these examples give us insights that how progressive our society was, that the factor of disability was not considered as a base for the discrimination.*

*The approach of this paper is to highlight this issue in our contemporary society and how people with various types of disabilities face various forms of challenges and limitations in growth opportunities. In India, the question on disability was incorporated in our Census for the first time in 1872, and it continued till 1931. It was discontinued for almost four decades and then again in 1981, it featured the classification of three types of disability, in 2001 the number increased to five types and the Census of 2001 it has the classification for eight types of disabilities. We have also passed the "Persons with Disabilities Act, of 1995" and "The National Trust Act, of 1999", which suggests some guidelines for people with disabilities. If we compare the data from 2001 to 2011, we will see that the number of disabled people has increased from 2.19 crs to 2.68 crs, which covers 1.5 crs Males and 1.18 crore Females, in short, there is a rise of 22.4% in the population of disabled people in Ten years.*

*Also in rural areas, the cases of disability are more compared to the urban areas. In Maharashtra, Andhra Pradesh, Odisha, Jammu and Kashmir and Sikkim, the disabled account for 2.5% of the total population, while Tamil Nadu and Assam are among those where the disabled population is less than 1.75% of the total population, says the 2011 Census. The growth rate of the disabled population is more in urban areas and among urban females. The decadal growth in urban areas is 48.2% and 55% among urban females. Among scheduled castes, it is 2.45% Most of the disabled are those with movement disabilities. According to the census, 20.3% of the disabled are movement disabled followed by hearing impaired (18.9%) and visually impaired (18.8%). Nearly 5.6% of the disabled population is mentally challenged, a classification introduced in the 2011 census.*

*This research paper will highlight the primary data on the issues and challenges faced by disabled people. It covers a Survey of Six categories of disability, psychiatric, visually challenged, physically challenged, hearing impaired, speech and language disability and neurological disability, in each category almost 100 case studies were done with a total of 35 institutes visited and patients and cases from 26 institutions are surveyed. The result of the survey highlights some of the major concerns of the people with special abilities and offers some suggestions. All 600 people were surveyed and it was conducted in the span of two months. The finding does reflect upon their emotional, social and governmental lackadaisical attitude and the challenges they face as a marginalised voiceless group in society.*

**Keywords:** Disability, Survey on Policy, Inclusion, Sustainable Development Goals, Specially Abled, Discrimination.

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The composition of a healthy and inclusive world requires many meticulous campaigns and systematic implementation. The policy of inclusion requires acceptance and assurance from all sections of society. This paper will discuss one of the least highlighted areas of discrimination, the issue of disability. It is estimated around One billion people of the world's population, seem to have some form of disability. It is also suggested that the rate of disability is higher in developing countries. 'One-fifth of the estimated global total, or between 110 million and 190 million people, experience significant disabilities'<sup>4</sup>. Disability cannot be studied specified to a particular region or a country because it is a universal phenomenon. 'Everybody is likely to experience disability directly or to have a family member who experiences difficulties in functioning at some point in his or her life, particularly when they grow older. Following the International Classification of Functioning, Disability and Health and its derivative version for children and youth, this action plan uses "disability" as an umbrella term for impairments, activity limitations and participation restrictions, denoting the negative aspects of the interaction between an individual (with a health condition) and that individual's contextual (environmental and personal) factors. Disability is neither simply a biological nor a social phenomenon'<sup>12</sup>. In line with the approach taken in the International Classification of Functioning, Disability and Health (ICF), recognized *"that disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others"*<sup>11</sup>. The 2030 agenda for Sustainable

development, clearly states that disability cannot be a reason or criterion for lack of access to development programming and the realization of human rights. The Sustainable Development Goals (SDGs)<sup>9</sup> framework includes seven targets which explicitly refer to persons with disabilities and six further targets for persons in vulnerable situations, which include persons with disabilities. The SDGs address essential development domains such as education, employment and decent work, social protection, resilience to and mitigation of disasters, sanitation, transport, and non-discrimination – all of which are important areas of work for the World Bank<sup>4</sup>. Many social scientists suggest that the economic conditions of the family also play a pivotal role when dealing with a disability. 'Poverty increases the likelihood of impairments through malnutrition, poor health care, and dangerous living, working and travelling conditions. A disability may lead to a lower standard of living and poverty through lack of access to education and employment and increased expenditure related to disability'<sup>14</sup>. The first attempt to discuss the rights and protection of people with disability was adopted in 1969 in the General Assembly of the United Nations, which eventually led to the adoption of two international instruments on the rights of persons with disabilities. The First was the 'Declaration on the Rights of Mentally Retarded Persons', adopted by the General Assembly in 1971, for raising awareness of the rights of persons with intellectual disabilities. The Second declaration was passed in 1975 the 'Declaration on the Rights of Disabled Persons' promoted the social integration of persons with disabilities, based on their inherent dignity and human rights, setting standards for equal treatment and accessibility to services. Similarly, in 1981 the United Nations declared it the International Year of Disabled Persons (IYDP). It promoted the full integration of persons with disabilities into society, increasing awareness and encouraging the formation of disability organizations worldwide<sup>2</sup>. Following is the

timeline of various international developments towards the cause of disability:

1982: World Programme of Action Concerning Disabled Persons (WPA): It encourages national-level programmes to achieve and enhance rehabilitation, and the equalization of opportunities.<sup>2</sup>

1983 to 1992: Decade for Disabled Persons: Several programmes around the world improve the situation and status of persons with disabilities enhancing education and employment opportunities, and increasing their participation in society.<sup>2</sup>

1993: Standard Rules on the Equalization of Opportunities for Persons with Disabilities: The Standard Rules (1993) encourage States to take action to remove obstacles that would prevent persons with disabilities from exercising their rights.<sup>2</sup>

1995: The World Summit for Social Development in 1995: The Copenhagen Declaration on Social Development notes that economic, social and environmental developments are mutually reinforcing components of sustainable development.<sup>2</sup>

2001: General Assembly establishes an Ad Hoc Committee on a Comprehensive and Integral International Convention on the Protection and Promotion of the Rights and Dignity of Persons with Disabilities: The Ad Hoc committee considers the barriers encountered by persons with disabilities in society and drafts a treaty.<sup>2</sup>

2006: The Convention on the Rights of Persons with Disabilities (CRPD): The CRPD is adopted on 13 December 2006, making it the first international human rights treaty of the new millennium.<sup>2</sup>

2013: UN General Assembly High-Level Meeting on Disability and Development: An action-orientated outcome document is adopted by the Meeting, stressing the need for society to ensure accessibility for and inclusion of persons with disabilities. Disability is seen as a cross-cutting issue in the global development agenda.<sup>2</sup>

2015: 2030 Agenda for Sustainable Development: Disability is incorporated as a cross-

cutting issue and is specifically targeted areas related to education, growth and employment, inequality, accessibility of human settlements and means of implementation (about availability and disaggregation of data).<sup>2</sup>

India became a party to the WHO Constitution on 12 January 1948. The first session of the WHO Regional Committee for South-East Asia was held on 4-5 October 1948 in the office of the Indian Minister of Health. The 2011 census puts India's disabled at 2.21% of the population. However the estimated population of disabled people in India are debated by some scholars and their reports reflect a different story, in terms of the percentage of the disabled population in India<sup>10</sup>. "In India, the disability sector in general estimates that 4-5% of the population is disabled. The Planning Commission recognizes this figure as 5%. A report by the World Bank states that while estimates vary, there is growing evidence that persons with disability... constitute between 4-8% of India's population," said a December 2011 International Labour Organisation report by Meera Shenoy called, "Persons With Disability and the Indian Labour Market: Challenges and Opportunities" in his Article by Sachin.P.Mampatta Live Mint E-Newspaper, 7<sup>th</sup> Sept 2015. In India, we have discrimination based on gender, caste, religion, region etc, the way of practice is either subjugation, putting restrictions, deprivation of opportunities or lack of sensitivity towards the other section, the pattern is similarly followed in all. It was to understand this pattern of discrimination along with my students in the Second year of Arts studying Human rights. We undertook the study of people with different types of disabilities. The paper will highlight the primary data on the issues and challenges faced by disabled people. It covers a Survey of Six categories of disability, psychiatric, visually challenged, physically challenged, hearing impaired, speech and language disability, and neurological disability, in each category almost 100 case studies were done with a total of

institutes visited 35, total institutions surveyed 26. The result of the survey highlights some of the major concerns of the people with special abilities and offers some suggestions. All 600 people were surveyed and it was conducted in the span of two months. The students who were part of this exercise were Gayatri Talaulicar, Shweta Ravi, Trusha Shanbhag, Nihita Shah, Larisa Miranda, Alyssa Rebello, Janvi Thakkar, Leanne Miranda and Vidita. This learning beyond the classroom was thoroughly enjoyed by the students.

The total number of institutions visited was 35 and Surveyed was 26:

### Physical/ Orthopaedic Disability

1. All India Institute of Physical Medicine and Rehabilitation (AIIPMR), Haji Ali
2. Fellowship of Physically Handicapped, FPH, Haji Ali
3. National Society for Equal Opportunities for the Handicapped NASEOH, Chembur.

### Visually Challenged

1. Xavier's Resource Center for the Visually Challenged, XRCVC, St. Xavier's College.
2. AVC, Wilson College

### Hearing Impairment

1. Pragati Vidyalaya-Dadar
2. Sadhana school-Dadar
3. Vikas Vidyalaya-Dadar
4. Utkarsha Vidyalaya- Vile Parle .

### Psychiatric Disorder

1. Thane Mental Hospital-Thane
2. Snehalaya-Thane
3. GT Hospital-C.S.T
4. Anza Special School-Byculla

### Neurological Disorder

1. KEM Hospital-Parel
2. Agripada-Byculla

3. Anza Special School-Byculla
4. Umang Charitable Trust-Kandivali
5. AIIPMR-Haji Ali
6. Dr Dina's physiotherapy Clinic- Vasai
7. Society of Education for the crippled- Bombay Central
8. Language and New Horizons child development centre-Dadar

### Speech and Language Disability

1. St. Xavier's College-C.S.T
2. Mr Monica's Colaco Special Tutor-Vasai
3. Sevadaan Special School, Chembur
4. ADAPT, (Old Spastic Society) –Colaba
5. Reach school-Vile Parle
6. Also Via e-mail to Professionals

The following charts will give you insights into the survey conducted.

Category 1: Psychiatric Disability: Psychiatric disability refers to a spectrum of mental disorders or conditions that influence our emotions, cognitions, and /or behaviours. Psychological disabilities may include depression, anxiety, schizophrenia and bipolar disorder.

### Q:1 Is self-care a challenge for psychiatric patients?

Has joining this institution motivated you or helped you overcome your problems?

Those who have joined institutions can take care of themselves.		
Yes		
	Respondents	Percentage
Yes	37	37%
No	2	2%
Sometimes	2	2%

No		
	Respondents	Percentage
Yes	38	38%
No	7	7%

Sometimes	6	6%
Somewhat		
	Respondents	Percentage
Yes	6	6%
No	0	0%
Sometimes	2	2%

Sometimes	6	6%
Somewhat		
	Respondents	Percentage
Yes	3	3%
No	4	4%
Sometimes	4	4%

Total no. of Respondents=100

The survey shows that 41% (37+2+2) have benefitted by joining institutions, 51% (38+7+6) have not benefitted, and 8% (6+0+2) have somewhat benefitted. In all 3 cases out of 100; 37,38,6 people believe they can take care of themselves. Comparatively, very few people believe that they cannot care for themselves.

## Q.2: Are the workplaces welcoming for people with psychiatric disabilities?

Are there any medical facilities available at the workplaces, in case a patient undergoes trauma/ fits/attacks?

Do Workplaces welcome the Physiologically Disabled?		
	Respondents	Percentage
Yes	14	14%
No	74	74%
Sometimes	12	12%

Views on welcoming workplaces with medical facilities.		
Yes		
	Respondents	Percentage
Yes	0	0%
No	1	1%
Sometimes	4	4%

No		
	Respondents	Percentage
Yes	9	9%
No	69	69%

As we can see the responses to the Question Do workplaces welcome the physiologically disabled? Only 14% say Yes and 74% say No and only 12% say sometimes, which is a clear indication that at the workplace the situation is not conducive for the physiologically disabled person. From all the responses to the previous question about welcoming workplaces, there is a consistent view about workplaces not being efficient for medical emergencies. And yet, a comparatively smaller number thinks that some workplaces are ready for emergencies and medical help.

The specific problem identified is the social stigma attached to psychiatric patients by society.

The measures suggested: Awareness can be created in the minds of the general population through posters, and advertisements to bring about a change in the mindset.

Category 2: Physical Disability: A Physical Disability is a limitation on a person's physical functioning, mobility, dexterity or stamina.

Number of Respondents: 100.

## Q.1: Do you have a disability certificate? Do you think 3%reservations for jobs are utilized properly?

Comparison of 3% reservation of jobs between those who have and don't have certificates.		
Yes (Disability Certificate Acquired)		
	Respondents	Percentage
Yes	9	9%
At times	11	11%
NO	33	33%
Not Sure	1	1%

Comparison of 3% reservation of jobs between who have and don't have Certificates.		
NO (Disability Certificate Acquired)		
	Respondents	Percentage
Yes	4	4%
At Times	20	20%
No	9	9%
Not Sure	2	2%

**X-axis – Disability Certificate Acquired yes or no.**

**Y-axis -- Utilization of 3% for Jobs**

The results show that 33% with a certificate and 19% without one, feel the reservation is not utilised properly. Only 9% with a certificate and 4% without one feel it is utilized properly. Overall, 31% of all respondents feel that the reservation is used only at times.

**Q.2: Are banks and ATMs convenient for your usage with ramps?**

**Are theatres, cafés, and malls accessible with ramps?**

Banks and ATMs with ramps.		
	Respondents	Percentage
Yes	28	28%
No	44	44%
Sometimes	28	28%

To the question of, Do banks and ATMs have ramps? The responses show that 44% i.e. less than half the no. of people feel ATMs are inconvenient. 28% feel they are convenient. 28% of the rest feel they are convenient only sometimes.

Public places with Ramps		
	Respondents	Percentage
Yes	50	50%
No	27	27%
Sometimes	23	23%

The response to the question, Do public places have ramps? The response of 50% i.e. half the

people feel that public places are accessible with ramps while 27% faced a lot of difficulty at theatres, cafes and malls and 23% feel sometimes.

The specific problem identified is during obtaining a disability certificate and inconvenience in the usage of a public place.

The suggested measures: Obtaining disability certificates should be an easier process and there should be more than one day for getting it. The reason is right now the certificates are issued only once a week. Also, public places need to be made more disabled-friendly.

Category 3: The Visually Challenged: It may be said that visual impairment is the functional limitation of the eye or eyes or the vision system.

Number of Respondents: 100

**Q.1: Does public transport like trains or buses provide easily accessible facilities?**

Does Public Transport provide easily accessible facilities?		
	Respondents	Percentage
Yes	27	27%
No	22	22%
At Times	51	51%

The response to the question of, Does public transport like trains or buses provide easily accessible facilities? Out of 100, 27% were comfortable with facilities provided by public transport while 22% disagreed with that. 51% of people said despite facilities in trains and buses, they sometimes still do not get proper benefits which are meant for them due to encroachment by others.

**Q.2: Is there any helpline number that is exclusive for the differently able?**

Is there a Helpline for the Disabled?		
	Respondents	Percentage
Yes	13	13%
No	57	57%
Maybe	30	30%

To the question of the helpline, Out of 100 people, 57% of people are not aware of anyhelpline number, 13% of people were aware of the helpline no. for the disabled and 30% were unsure about it.

The specific problem is accessibility to the ever-changing technology and accessibility to Transportation facilities.

The suggested measures: Subsidisation of Software with configurations that is universally accessible and affordable. Stringent check to prevent others from availing benefits of the 'disabled' compartment in trains.

**Category 4: Hearing Impairment:** It is defined, hearing loss, also known as hearing impairment, as a partial or total inability to hear.

Number of Respondents: 100.

#### **Q.1: Have you ever experienced discrimination in the outside world?**

People facing Discrimination from the outside world		
	Respondents	Percentage
Always	10	10%
No	9	9%
Sometimes	81	81%

To the question, if they have faced discrimination, 10% always, 9% have not faced and 81% feel sometimes they face it.

#### **Q.2: Are interpretation facilities easily available?**

Are interpretation facilities easily available?		
	Respondents	Percentage
At Times	16	16%
No	56	56%
Yes	28	28%

Regarding the question on availability of the interpreters, 16% have faced difficulties at times in availing interpreter facilities. About 56% have faced problems in accessing and availing interpreter facilities and the remaining 28% could easily avail of interpreter facilities.

The specific problem is the discrimination in the concession in transport facilities. Most disabilities get 80% concession while the hearing impaired get only 50% concession.

The suggested measures: To provide equal travelling concessions to all the disabled. The government must understand, that every disabled person faces problems of their kind and should get equal concessions.

**Category 5: Speech and Language Disability:** When a person is unable to produce speech sounds correctly or fluently, or has problems with his or her voice, then he or she has speech disorders and stuttering is an example of a speech disorder.

When a person has trouble understanding others (receptive language) or sharing thoughts, ideas and feelings completely (expressive language) then he or she has a language disorder. A stroke can result in aphasia or a language disorder.

Number of Respondents: 100

#### **Q.1: Have you ever experienced discrimination in the outside world?**

##### **Are speech therapy centres easily accessible?**

Have you ever experienced discrimination in the outside world?		
Comparison of frequency of Discrimination faced and Accessibility to Therapy centres.		
Always		
	Respondents	Percentage
Yes	4	4%
At times	10	10%
Never	8	8%

Have you ever experienced discrimination in the outside world? Never		
	Respondents	Percentage
Yes	16	16%
At times	15	15%
Never	4	4%



Have you ever experienced discrimination in the outside world? Sometimes		
	Respondents	Percentage
Yes	16	16%
At times	15	15%
Never	12	12%

People who face discrimination have responded that they feel it, Always 22%, Never 43%, and Sometimes 35%.

**Q.2: Are speech therapy centres easily accessible? Are speech therapy centres easily accessible?**

Are speech therapy centres easily accessible? Are speech therapy centres easily accessible?		
	Respondents	Percentage
YES	36	36%
NO	24	24%
AT TIMES	40	40%

The question on accessibility to therapy centres, reveals 36% Yes, 24% No and At times 40%.

In all, to the questions of discrimination and accessibility people who face discrimination always sometimes or never have equal proportions of response that they have access to speech therapy centres at times. People who have sometimes or never faced discrimination responded equally and positively to access to therapy centres. Those who always face discrimination don't have a lot of access to such centres.

**Q.3: Do you feel service providers at schools, airports, and restaurants should be well-versed in sign language?**

Service providers in Public places with sign language		
	Respondents	Percentage
Yes	58	58%

Maybe	24	24%
No	18	18%

To the question, Do you feel service providers at schools, airports, and restaurants should be well-versed in sign language? We have 58% Yes, 18% No and 24% Maybe.

The specific problem is the lack of well-versed sign language and legibility for visual access and overcoming the problems of communication.

The suggested measures: Sign boards need to be large in size besides places like airports; restaurants etc, need to be well equipped with sign language also the service sectors should have the provision of sign language.

Category 6: Neurological Disability: Neurological disabilities are caused by damage to the nervous system (including the brain and spinal cord) that results in the loss of some bodily or mental functions.

Number of Respondents: 100

**Q.1: Is there adequate technology and infrastructure in workplaces to help the patients in their day-to-day functioning?**

Adequate technology and infrastructure		
	Respondents	Percentage
Yes	24	24%
Sometimes	22	22%
No	54	54%

To the question, Is there adequate technology and infrastructure in workplaces to help the patients in their day-to-day functioning? The respondents say Yes 24%, whereas the response Sometimes 22% and No 54%.

**Q.2: Is there a provision of 24-hour medical assistance for life support or daily functioning?**

24 Hour Assistance		
	Respondents	Percentage
Yes	22	22%

Sometimes	24	24%
No	54	54%

To the question, Is there a provision of 24-hour medical assistance for life support or daily functioning? We can see that only 22% say Yes, 24% say No and 54% say sometimes.

The specific problem is the lack of medical assistance and lack of infrastructure

The suggested measures: 24-hour Medical assistance needs to be availed and improvised infrastructure in the form of slopes for wheelchairs wherever possible.

## Conclusion

In all, we can conclude that people with disability are not incompetent or inefficient, nor do they need our help or sympathy, what is essential is that we need to treat them with equality and empathy. We need to frame our policies in such a way, that they should also feel integrated into society. The development of a Nation should always be more along the lines of inclusion and not exclusion. In India, we need to have more awareness campaigns and the design of the infrastructure should be in such a way, that no disable should have any hurdle in accessing the facilities used by others. The role of institutions and NGOs working for these causes needs to be financially strengthened and should be given adequate voice while drafting the policies for the citizens. We need to strive to make the world a better place to live in, a world of equity and happiness for all.

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## ROLE OF MGNREGA IN CREATING SOCIAL ASSETS \_ WITH SPECIAL REFERENCE TO NAGALAND

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### Abstract

*Mahatma Gandhi National Rural Employment Act was passed in the year 2005. The primary objective of this program was providing guaranteed employment to at least one member of every landless household up to 100 days in a year and creating durable assets for strengthening infrastructure so as to meet the growing requirements of the rural economy. MNREGA is meant for US & OUR groups. WE are work or creating productive (agricultural) assets for OUR (optimum users of resources) own usage. Among other things eight priorities are mentioned in the Act to create productive agriculture assets only. They include water conservation and harvesting, irrigation canals; land development, rural connectivity etc. This study aims to analyze the extent to which such community assets have been created at the all India level and also with special reference to Nagaland.*

**Keywords:** Social Assets, MNREGA, Development, Rural Population

### Introduction

The creation of social assets was an important objective of this program. The program was responsible for the creation of a wide variety of social assets which could be expected to help raising the levels of the rural population. Central assistance was provided to the states on the basis of proportion of the rural poor in a state to the total rural poor in the country. Of the total allocation at the state level, six percent of the total resources were earmarked for housing under Indira Awaas Yojana which were allotted to the scheduled caste and scheduled tribe and freed bonded labour. In addition 20% were earmarked for Million Wells Scheme. The objective was to provide open wells free of cost to poor scheduled tribe and scheduled caste small and marginal farmers, the amounts are also utilized for other programs like minor irrigation, tank irrigation,

and water harvesting structures and also for development of lands.

### Review of Literature

The primary objective of the Act is increasing wage employment. The secondary objective is strengthening natural resource management through works that address the causes of chronic poverty like drought, deforestation and soil erosion and thus encourage sustainable development.

In Nagaon district of Assam micro and small irrigation development works under MGNREGS result in steady increase in single cropping pattern to double cropping pattern with increase in irrigation and other facilities. Earlier in this district farmers used to sell their products to the local merchants and get minimal prices. Now more farmers are willing to sell their produces in the procurement centers due to

improved rural connectivity under through MGNREG Schemes.

In Chhattisgarh the land belonging to the tribal's in village Jyhalma, gram Panchayat Bordla was of undulating nature. The land development department and MGNREGA have helped in leveling such lands. This has helped in rendering the land fit for agricultural practices, thereby increasing the productivity of land and income of the tribal population. The assets are created mostly by the marginalized sections of the society. Check dams also provided water to wells which had dried to be recharged.

Ratanpur village of Porbander district in Gujarat had defunct mines which have been converted into water tanks through convergence. This has resulted in increase in income of the farmers as the flood waters have been channelized, harvested and used for irrigation purpose during lean season and weak monsoon period.

Land development activities, development of water bodies, forestry and road connectivity were the works carried out in Andhra Pradesh. In Bihar most of the works taken up were construction of roads and water conservation.

Small water bodies are the main water resource in rural areas. The small water bodies have been utilized for various purposes like drinking water, bathing, washing clothes, cattle use and also to irrigate their lands. MNREGA has spent around 45 percent of the allotted amount for desalting and deep digging of small water bodies and got them rejuvenated.

## Methodology of the Study

The study has been conducted based on secondary data. The secondary source of data includes Statistical Handbook of Nagaland, Magazines, Bulletins, Journals and Government portals. Simple statistical tools used to analyze data.

## Objectives

- I. To analyze the nature of social assets created under MNREGA at All India Level.
- II. To study the nature of social assets created under MNREGA in Nagaland.

## Area of Study

The state of Nagaland has been taken as area under study. The functioning of MGNREGA in Nagaland state and the implementation of the scheme in rural areas of the state is analyzed based on official data available.

## Limitations of the Study

The study is limited to the rural areas in which MNREGA has been implemented in the state of Nagaland for which official data is available. This study is based on secondary data from various official sources.

## Study Report

Since the inception of this scheme the performance regarding community asset creation and development programs is mentioned below:

**Table 1 Performance of the Mahatma Gandhi Nrega (National Overview)**

	FY (2014-15)	FY (2015-16)	FY (2016-17)	FY (2017-18)	FY (2018-19)	FY (2019-20)	FY (2020-21)
Total works taken up (in lakhs)	93.11	114.72	153.75	185.01	209.23	208.70	177.50
Works completed	38.06	35.24	66.57	63.55	117.66	75.01	84.78

Works break up							
Water conservation	2.38 (2.5%)	2.43 (2.1%)	5.40 (3.5%)	3.71 (2.1%)	29.14 (13.9%)	3.03 (1.4%)	0.37 (0.2%)
Micro irrigation works	1.23 (1.3%)	1.34 (1.1%)	2.07 (1.3%)	1.33 (0.7%)	1.36 (0.6%)	1.44 (0.6%)	2.19 (1.2%)
Rural connectivity	4.31 (4.6%)	4.27 (3.7%)	5.17 (3.3%)	3.96 (2.1%)	3.84 (1.8%)	3.03 (1.4%)	4.19 (2.3%)
Land development	2.95 (3.1%)	2.90 (2.5%)	5.03 (3.2%)	2.77 (1.4%)	2.89 (1.3%)	2.72 (1.3%)	3.72 (2.1%)
Any other activities	0.50 (0.5%)	0.57 (0.4%)	0.61 (0.3%)	0.58 (0.3)	0.24 (0.1%)	0.10 (0.04%)	0.03 (0.01%)

Source: Ministry of Rural Development, Government of India, New Delhi.

From the above table 1 we understand the nature of activity taken up under this scheme. The number of districts in which this scheme has increased from 2014 and correspondingly the number of works taken up has also increased from 93.11 lakhs to 209.23 lakhs (2014-2019) but it went down to 177.50 lakhs in (2020-21). The above table also indicates that the performance of the scheme in the year 2018-19 has somehow been exceptionally good. If similar steps have been taken by the government administrators in the consecutive years better performance could have been recorded by the scheme.

**Table 2 Social Assets Created in Nagaland under MGNREGA FY 2020-21**

	Taken up	completed
Rural connectivity	1373	953
Flood control and protection	252	196
Water conservation and water harvesting	445	291
Drought proofing	1104	851
Micro irrigation works	124	103
Works on individual land	272	59
Renovation of traditional water bodies	25	15

Land development	417	351
Coastal areas	nil	nil
Rural drinking water	1	nil
fisheries	153	134
Rural sanitation	242	58
Total works taken up	7740	
Total works completed		3106
% of works completed		48.12

Source: Ministry of Rural Development, Government of India, New Delhi.

In the above table 2 latest details (2020-21) regarding performance of MGNREGA in Nagaland are given. The Types of works taken up and completed for development in rural economy and the number of works taken up and completed are also mentioned. Out of the total of 7740 works taken up, 3106 works have been completed so far. From the table we understand that 48.12% of the total works taken up under this scheme has been completed.

**Table 3 Top Six Performing States including Nagaland FY 2020-21**

States	% of works completed
Tripura	99.8
Mizoram	99.78

Karnataka	99.41
Jammu	98.43
Manipur	98.34
Haryana	98.08
Nagaland	95

Source: Ministry of Rural Development, Government of India, New Delhi.

The above table 3 gives information about the top six states including Nagaland at the All India level in terms of performance regarding percentage of work completed. Nagaland is ranked twelve with 95% of work completed. Tripura and Mizoram hold the first and second positions with 99.8% and 99.78% respectively. We also understand from the above table that Nagaland is lacking far behind among the northeast state in top ranking states of All India level regarding percentage of work completed.

### Findings

- Most important activities which constitute 74-80 per cent of the funds are earmarked for creation of assets.
- 50% slippage in the execution of works undertaken has been found.
- Fast performance in the top four states indirectly throw light on the good performance in other states too.
- There has been a decrease in the percentage of works taken up at the All India level.
- Only 48.12% of the total works taken up in Nagaland have been completed.

### Suggestions

- To develop models for creating productive assets to improve agriculture scenario.
- Implementation of the scheme should be done more effectively.
- If small water bodies are maintained properly under this scheme it will help to improve rural development.

- Proper implementation of the scheme will also bring about empowerment of rural women in the near future.

### Conclusion

MGNREGA is an important step towards realizing employment right. Economic and social infrastructure has been developed in rural areas through this law. Due to which people are getting regular employment opportunities. Also it mainly deals with problems like dry forest destruction, land erosion due to which poverty is spreading on a large scale. With the proper implementation of this law, the geographical map of poverty can be changed by employment. Under the MGNREGA, an attempt has been made to make the employment so that people can be saved from the rural of law and do not be exploited.

The purpose of the scheme is social economic inclusion of rural population is the stream of economic development. Special efforts have been taken to empower rural women and conservation of water bodies. Based on available data the success of the scheme is not up to the expectations of the people. So it is the duty of the government administrators to take necessary steps to implement the programme for the overall development of the economy and bring about equality between the rural and urban areas.

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# SCALABLE - VECTOR-BASED SOUNDINGS IN NEURO - DECISIONS

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## Abstract

*Mental events, however, distributed, provide the defining problems of the social sciences. What are our basic cognitive operations? How do we use them in judgment, economic decision, action, reason, choice, persuasion, and expression? Do economic decision-makers know what they need to know? How do economic decision-makers choose? What are the best incentives? When is judgment reliable? Can negotiation work? How do cognitive conceptual resources depend on social and cultural location? How do certain products of cognitive and conceptual systems come to be entrenched as shared knowledge and method?*

**Keywords:** *Brain Waves, Scalable - Vector Based EEG, Alpha Activation, Economic' Algorithmic, Economic Decision, ECG and Behavioural Feedback*

## Introduction

In the fast and globalizing world, businesses and organizations face conditions requiring greater chaos, calamity, catastrophe, curiosity, creativity and complexity (C6) from entrepreneurs than that needed in even the relatively recent past. Rapidly changing technologies and emerging experimental-economic models have also converged in an intriguing digital wave creating yet further challenges and opportunities for entrepreneurs requiring innovative and genuine strategic thinking for success. In the contemporary world of business, conventional experimental-economic paradigms are being superseded by new thinking and approaches based on the understanding of C6. Two new developments have seen contributions from the behavioural and biological sciences that have, in turn, produced fresh theories and concepts, together with unique contributions to experimental methods. The recent expansion of experimental- - decision science has bridged what were previously contrasting fields into a single, unified discipline within which C6 conditions may be resolved. However, choice-making involving C6 conditions cannot be undertaken as a matter of course, namely, the adoption or replication of pattern-based logic: a simple exercise that is repeated over and over. Simple replication logic is inadequate for such rapid and holistic internal organizational and external environmental changes. Consequently, there is a need to understand the chess-board like dynamic conditions matrix to reveal the experimental- - decision mechanisms producing fluid intellect, or the lack thereof: the ability to reason and solve new problems independently of previously acquired knowledge.

Economic decision-making is critical. What typifies the notion of causality in the sciences of mind and brain? Are dissimilar notions a prerequisite for different experimental approaches? Are there variances in notions that are explicitly and implicitly presumed? What counts as causal evidence in -

decision economic decision sciences? What role is played by information and physical mechanisms in identifying causal claims of - decision sciences of mind and brain? The foundation of stimulus has been neuro- - decision economic decision explorations (merger of philosophies from cognitive science and management). Neuro- - decision economic decision-making has arisen as an interdisciplinary determination to bridge this gap. Extension of neuro - decision management sciences counterparts advance of cognitive science. The interface between - decision business and brain sciences is not smooth with misconceptions in potentials on either side with the question of how all the dissimilar magnitudes come collected to offer continual diversity and competitive superiority. Neuro - decision discoveries posture a challenge to the usual management viewpoint. The conventional understanding that - decision preferences in C6 are made through rational or logical thought processes is being questioned experimentally. How choice preferences advance through the brain pathways; how the brain considers sources of data and, what intrinsic processes embody conflicting values are shaped through repeatedly producing 'rational' preferences. Yet the notion that such - decision preferences are always made through rational or logical thought processes is being challenged by these experiments. The convergence of experimental-economics with the broader disciplines of business, in particular those involving choice-making, has evolved in form of dynamic conditions producing a complete framework for the study of such complex issues.

## Problem Statement

Evidence emerging from experimental- - decision economics suggests that sound choice-making using fluid intellect depends on the prior arousal of synaptic processing. In mainstream experimental-economics, it is assumed that individuals are rational and use their experimental-economic intellect to capitalize on

utility. This assumption has served as the very foundation of classical economic models for over 150 years: the foundations of economic theory assumed the brain as being a 'black box'. Consequently, the concepts of utility and preference emerged as the explanation for such 'invisible' reasoning. However, what could be regarded as heretical theories rejecting the idea that individuals always act to maximize utility? Advocates of heretical experimental-economic theories argue that models involving such equilibriums are not only inaccurate but do not reflect real-world choice-making. Few unifying efforts have been undertaken, and those that do focus on the information-gathering function of fluid intellect. Notwithstanding this significant advance, the inquiry of how we make judgments continues to pose a challenge for empirical research: for while the brain is no longer the inaccessible 'black box' some processes remain opaque. What then are the limitations and possibilities in an atmosphere of C6? Does C6 offer new opportunities? Does C6 lead to specific restraints? Does C6 create yet new configurations, arrangements and processes? How do entrepreneurs cope/deal with C6 in the process of organizational growth? Do extant techniques of futures, forecasting and foresight represent and govern C6? What are the potential impacts of the industrial revolution to experimental-economic development? In this domain, what then are the heretical approaches that may be being drawn subconsciously to counter C6?

## Research Issues

The conventional understanding that - decision preferences in FLUID are made through rational or logical thought processes is being questioned experimentally. How decision preferences advance through the brain pathways; how the brain considers sources of data and, what intrinsic processes embody conflicting values are shaped through repeatedly producing 'rational' preferences. Yet the

notion that such - decision preferences are always made through rational or logical thought processes is being challenged by these experiments. The convergence of neuro-economics with the broader disciplines of business, in particular, those involving decision-making, such as neuro-governance have evolved in the form of dynamic conditions sciences producing a more complete framework for the study of such complex issues. Notwithstanding considerable developments, inquiry of how we make economic decisions stays to posture significant trials for methodical explorations. Erecting an economic decision infers that there is an alternate choice to be factored in. And in such a circumstance, we want not only to detect as many of these substitutions as conceivable but select the one that (1) has a peak prospect of efficiency and, (2) best fits with the goal line, needs, routine, and ethics.

The core idea central to experimental-economics is the empirical exploration of brain wave activity (in contrast to the brain being regarded as a 'black box'). This approach represents a step change to the understanding of choice-making, especially under conditions of uncertainty. The human brain's production of Alpha, Beta and Theta waves is known as a pre-conscious activity. In doing so the measurement of these waves has become the fundamental approach of experimental-economics.

1. How entrepreneur chooses experimental - conditions?
2. What do brain waves depict in experimental - conditions?

## Motivation

- How to build interpretable models that aid incentive - based economic decisions?
- How to ensure that interpretable models are stout to adversarial attacks?
- How to detect and correct biases in interpretable models?

- What parts of the brain aid incentive-based economic decisions?
- What brain - waves depict interpretable models-based decisions?

### Rationale

Paper efforts to deliberate landscapes for replicative studies. The present attempt underwrites in direction of providing an outline for steering economic decision investigations, proposition explanation through measurements of stimulus at a stretch of economic decision and designating a typical inter-disciplinary prototype for the neuron-stimulus-based incentive-based economic decision construction.

### Aim and Objective(s)

Through the brain's wiring diagram, the paper highlights the potential cause - effect linkage between biology and management in explaining how Entrepreneurs deal with judgment dynamics. The purpose of this paper is to focus on the role of neuro - dynamics to understand business leadership strategy. The aim is to exhibit empirical mosaics in 'neuro-trajectory feedback tectonic shifts(s)' of 'business' economic decision circuit'. The primary aim is to archetype neuro - decision neuro-feedback by using brain waves (EEG). The objective is to monitor the undercurrents of neurobiological in understanding economic decision behaviour. An effort is to elucidate how neural investigations appreciate 'mental tectonic shifts' in - decision economic decision-making. The primary aim is to model experimental- - decision fluid intellect at an explorative as opposed to complex deductive task level by mapping brain waves using an electroencephalograph (scalable - vector-based EEG). The aim is to first combine experimental- - decision science with a common psycho-experimental-economic modelling approach. And secondly, to seek empirical evidence of the multiple neural systems involved in fluid intellect. The output from this is a contribution at the nexus of

investigative/behavioural research and computational economics to expand the use of computational models and replication to complement and/or explain results for choice makers.

### Design/Methodology/Approach

Two specific research questions are pursued. Firstly, how are incentive-based economic decision choices explored and secondly, what part of the brain aids incentive - based economic decision making? On closer scrutiny, methodological and philosophical issues lead to issues like What is a powerful neuronal explanation? How can behavioural sciences be integrated with management? Are there reliable empirical methods for testing hypotheses recognized across various disciplines? The methodology includes neuro-based opinions to imitate thinking of neurobiology in 'economic' algorithmic research. It is conjectured that to realize economic thoughts and feelings, and to measure those, there is a call for using scalable - vector-based EEG (Electro - Encephalo - Graph) to demonstrate operational models. The methodology includes brain wave examination protocols via scalable - vector-based EEG. Conductors were used to record electrical activity that affords evidence about circumstances and cognitive processes in the brain. A single subject was preferred for experimentation. Physiological neuro-stimulus responses were calibrated to appreciate neural motion and how brain structures respond to sounding. Of brain waves, Alpha and Gamma waves have been factored as a catalyst in guiding towards near-optimal economic decision scenarios.

The study of dynamic conditions fluid intellect making and problem-solving has attracted attention from researchers and academics across a broad range of disciplines. This extension to fluid intellect research required the study of neuro-economic FLUID conditions and the consequential behaviour of 15 entrepreneurs and provides an introductory setting

for future research on how ill-structured problems are and can be, solved. Neuro- - decision behaviour in FLUID conditions offers a solution to the lack of understanding of fluid intellect through the measurement of brain activity. It provides a conceptual and arguably idealistic framework for research at the intersection of physiological brain-based models. Knowledge of neuro- - decision responses to FLUID conditions should shed light on the causes of behaviour (and neuro- - decision anomalies) and help build theories capable of explaining and predicting the application of and outcomes from fluid intellect. Combining the conventional disciplines above gives an interdisciplinary insight into the fundamentals of neuro- - decision fluid intellect that has eluded researchers to date. New imaging technologies have created the opportunity for more complex studies of the mind. The research contributes to the understanding of neurological design and begins to answer the unknown of - decision responses to FLUID conditions. The research concludes with specific propositions and guidance for future studies. An alternative taxonomy opening new vistas for future replication studies is then presented.

This paper advances theoretical models, grounded on an axiomatic groundwork of neurofeedback, to the - decision economic decision. For this, research purposes towards achieving condensed and abstract models of economic decision. This research combines research fields of economic decision science with aid of analysis techniques of big data in new fields of behaviour. As regards methodology, the paper draws to evaluate the influence of the cerebral in shaping economic decisions connected with economic decision strategy. The methodology includes a neurofeedback procedure via ECG (electro-cardiogram). These waves afford evidence about circumstances and cognitive processes in the central nervous system. Scalable-vector-based EEG analysis is

supplemented with the response-evidence and reference run as a part of simulations (by the fourth author). The paper highlights some experiential results from tCDS (by the third author). In light of debating theories and applications in economic decision-making, Alpha Wave responses have been considered to appreciate neural activity and how brains respond to tectonic shifts. The paper advances some economic modelling in a decision scenario. The conceptual framework is a pedestal of 'economics of choice' (by the first author).

The approach adopted in this research is to combine the theoretical and experimental contributions with a specific focus on the individual's capacity to switch between complex left-hemispheric thinking and explorative right-brain thinking. In doing so the research provides an extension to relevant aspects of business theories and applications of experimental- - decision science to fluid intellect (gf). An attempt is made to observe brain waves in action using experimental-based techniques. Physiological responses are measured by observing neural activity through Alpha Waves and Theta Waves, and how brains respond to stimulus presentation. Fluid intellect processes are mapped via a scalable - vector-based EEG, with conductors, used to record the actual electrical activity of the brain. These waves provide evidence about 'Exploratory' and 'Mathematical' task circumstances and cognitive processes used in fluid intellect. The physiology of fluid intellect responses is measured by identifying actual neural activity and how brains respond to appropriate stimuli. Experimental-based psychoeconomic pointers present themselves as being an effective and scientifically based method of exploration. With experimental-based psycho-economic pointer methodology via a scalable - vector-based EEG, electrodes are attached to the heads of entrepreneurs to record electrical activity in their brains via a scalable - vector-based EEG. These wave patterns are observed to alter depending

on the prevailing mental and physical conditions. The method relies on replicating the targeted behaviour that corresponds to the a priori knowledge of the composition of brainwaves. A sample of 15 entrepreneur(s) - respondents contributed to the experimental research. Results are such that patterns

are observed amongst this relatively small sample, suggesting that knowledge has been produced.

### Results

A reference – the run was done to calibrate the soundings. The general data arrived is as under:-

AvgCPL_	AvgCPL_	AvgCPL_	AvgCC_P	AvgCC_M	AvgCC_P	AvgD_PR	AvgD_MI
3.463841	4.871833		8.875936	8.842734		8.581634	8.463399
4.769355	3.778152	4.852743	8.836588	8.869118	8.88689	8.434641	8.582614
3.148295	3.121287	4.121571	8.118872	8.868178	8.855719	8.426471	8.47451
4.52467	4.828789	4.445662	8.853686	8.876621	8.841485	8.462745	8.412418
3.668855	3.877521	3.343224	8.862684	8.871918	8.871531	8.488392	8.462418
4.281289	3.577485	3.861985	8.862916	8.887985	8.873335	8.429412	8.429885
4.188145	4.591466		8.853986	8.834323		8.448366	8.434314
4.167174	4.894812	4.232252	8.853581	8.836671	8.833182	8.299673	8.416813
5.834859	4.545569		8.841125	8.84939		8.372222	8.351387
3.386381	3.414112	3.164286	8.874999	8.887686	8.181688	8.479412	8.421895
4.583577	3.479672	3.186124	8.849258	8.863872	8.87724	8.351387	8.448523

The average reference – the run was done to calibrate the soundings. The average data arrived is as under:-

AvgD_PO	AvgS_PR	AvgS_MI	AvgS_PO	'AvgIS1_	'AvgIS1_	AvgIS1_P	'AvgIS2_	'AvgIS2_
	1.855882	1.148997		8.946184	8.341339		2.219863	8.439756
8.388562	1.175877	1.819244	1.55736	1.729522	2.891591	8.16895	8.569614	2.879496
8.384967	1.298589	1.145863	1.372725	3.58863	8.289885	8.133851	1.533912	8.411811
8.533987	1.814814	1.227468	1.832433	8.175278	8.189968	8.919668	8.42331	8.188867
8.453268	8.985142	8.986822	1.276285	3.879563	3.831742	3.445986	1.581629	5.236466
	1.894816	1.14638		2.252417	8.878346		1.918381	8.123466
8.49885	1.9384	1.4476	1.143578	8.857372	1.139556	8.967875	8.18139	8.882542
	1.217815	1.589186		8.423842	8.278231		8.692186	8.158861
8.421569	1.295472	1.389417	1.37295	4.212591	4.614873	8.881329	3.82978	8.838432
8.488562	1.644995	1.119153	1.196825	8.247267	8.532878	8.888143	8.145718	8.987997

AvgIS2_P	'AvgIS3	'AvgIS3	AvgIS3_P	'AvgIS4	'AvgIS4	AvgIS4_P	'AvgIS5	'AvgIS5
	4.55619	8.843568		8.733173	8.899147		8.858885	8.815814
8.824844	8.845887	1.295717	2.489698	8.272379	4.986819	1.31593	8.87588	8.838349
8.258883	8	1.326823	8.887684	3.784715	8.885619	1.157561	8.889392	8.855578
8.415483	8.117456	8.817243	1.882527	8.262182	1.161887	1.756428	8.223656	8.818398
8.288659	8.499884	2.467285	1.188786	8.297577	3.373951	8.74671	8.894848	1.426867
1.321631	8.786116	8.948836	6.358385	8.488385	8.491283	4.387746	8.812731	8.835775
	8.396336	8.188956		8.898965	8.897118		8.818578	8.279874
8.166564	8.268473	8.218881	8.87484	8.332475	1.884818	1.623485	8.8138	8.888234

	8.268228	8.875784		8.685544	8.142913		8.817719	8.883757
8.879163	2.868867	8.768241	8.877265	5.889827	1.745295	8.37595	8.878425	8.868188
8.72487	8.148684	8.258582	8.195437	8.244181	8.552243	8.368972	8.813818	8.129855
<b>AvgIS5_P</b>	<b>'AvgIS6</b>	<b>'AvgIS6</b>	<b>AvgIS6_P</b>	<b>'AvgIS7</b>	<b>'AvgIS7</b>	<b>AvgIS7_P</b>	<b>'AvgIS8</b>	<b>'AvgIS8</b>
	4.135127	8.881629		1.27182	1.523571		2.965889	1.781887
8.891964	8.833534	8.18784	8.884387	2.548366	8.238527	2.894624	1.839892	1.185689
8.873992	1.845528	8.255432	8.872687	4.733472	1.48265	8.288246	7.749965	2.58811
8.859283	8.842449	8.893132	8.811716	8.281699	4.159422	8.18777	5.673888	5.162522
8.813687	8.384777	8.171978	1.227892	8.138751	2.689285	8.256824	3.716884	1.368264
8.188225	8.882827	8.269331	8.119682	1.838986	3.678727	8.736576	5.374112	7.332586
	8.382279	8.813279		8.112819	2.832883		2.311862	8.849541
8.131935	8.881241	8.835663	8.829212	8.151162	8.832676	1.589698	8.236269	8.819548
	8.882265	8.187137		1.482763	8.885812		8.456436	8.775511
8.885385	8.827786	8	8.827216	8.871529	1.14163	8.122143	3.78352	4.349318
8.187197	8.871276	8.163311	8.519669	1.489885	1.179452	4.785965	8.568568	6.899784
<b>AvgIS8_P</b>	<b>'AvgIS9</b>	<b>'AvgIS9</b>	<b>AvgIS9_P</b>	<b>'AvgIS18</b>	<b>'AvgIS18</b>	<b>AvgIS18_P</b>	<b>'AvgIS11</b>	<b>'AvgIS11</b>
	8.284318	8.61884		8.253388	8.586915		8.841756	8.396525
14.83841	3.584794	2.468864	8.189138	8.299232	2.878889	1.244536	8.834329	8.113848
3.857379	8.894112	8.387818	6.431729	8.4441	5.885778	8.392834	8.884896	8.639238
1.873691	3.539786	3.428833	8.435642	8.136234	1.639966	8.282422	8.862821	8.155188
8.1886	1.22892	3.535694	11.59885	8.458835	1.581526	1.822767	8.124669	8.83999
4.197627	2.571783	8.882515	8.564821	8.163856	8.857211	8.818459	8.811824	8.733873
	1.967399	2.945885		8.876824	4.356392	8.885578	8.183683	
8.816331	8.279812	18.59527	5.272322	12.78883	8.88342	8.187661	8	8.813182
	3.47853	5.538862		8.778934	8.246435	8.983843	8.1541	
8.155338	1.847913	1.396536	1.342549	8.246312	8.834288	8.287473	8.893487	8.818954
7.585269	11.4818	8.549188	2.842333	8.184235	8.464412	8.582261	8	8.185995
<b>AvgIS11</b>	<b>'AvgIS12</b>	<b>'AvgIS12</b>	<b>AvgIS12_P</b>	<b>'AvgIS13</b>	<b>'AvgIS13</b>	<b>AvgIS13_P</b>	<b>'AvgIS14</b>	<b>'AvgIS14</b>
	8.836581	8.81991		3.743242	4.889288		6.42459	9.124795
8.815862	8.415593	8.852136	8.821314	8.979865	4.488289	2.394784	3.345662	4.971652
8.811346	8.433138	8.816311	8.814156	5.287383	2.876254	3.682491	6.813637	9.892486
8.183551	8.837579	8.85837	8.885528	4.399651	2.347746	3.698848	6.591628	6.18894
8.859649	8.898873	8.279721	1.88845	4.918396	1.255619	1.937843	8.627637	8.811581
8.888888	8.815638	8.864539	8.884361	3.565723	6.22964	2.435428	8.87432	7.7893
				2.953998	8.85688		8.382748	1.871755
8.365813	8.833932	8.883883	8.821821	8.724576	8.315259	8.78521	1.31813	8.624311
				1.591277	2.467787		3.126741	5.133838
8.988977	8.884894	8	8.833345	2.153887	5.36957	7.626759	2.867288	7.881517
8.888771	8.882783	8.854566	8.818612	8.536886	4.438984	4.154896	1.958855	9.16176
<b>AvgIS14</b>	<b>'AvgIS15</b>	<b>'AvgIS15</b>	<b>AvgIS15_P</b>	<b>'AvgIS16</b>	<b>'AvgIS16</b>	<b>AvgIS16_P</b>	<b>'AvgIS17</b>	<b>'AvgIS17</b>
	8.825434	8.845153		8.1884	8.185793		8.131997	8.23834
8.623542	8.882944	8.836476	8.828135	8.878827	8.127798	8.812343	8.828821	8.823433
2.432795	8.838289	8.851554	8.818858	8.887916	8.227641	8.864982	8.141581	8.842193
11.48489	8.894818	8.886631	8.823441	8.843829	8.818885	8.139743	8.223894	8.197384
8.887286	8.832655	8.855836	8.851316	8.814881	8.89558	8.218879	8.383684	8.938671
2.591133	8.889287	8.889775	8.849348	8.835646	8.845189	8.818116	8.842595	8.814363
	2.591133	8.889287	8.889775	8.849348	8.835646	8.845189	8.818116	8.842595
1.871592	8.885888	8.824947	8.863137	8.145245	8.887389	8.817149	8.886889	8.816183
	8.888465	8.881316		8.884355	8.812819		8.888246	8.882283
11.9488	8.848819	8.858214	8.818544	8.88216	8.884446	8.885965	8.195856	8.357662
4.991814	8.887881	8.841727	8.879818	8.857462	8.859619	8.137582	8.888555	8.164229
<b>vgIS17</b>	<b>'AvgIS18</b>	<b>'AvgIS18</b>	<b>AvgIS18_P</b>	<b>'AvgOS1</b>	<b>'AvgOS1</b>	<b>AvgOS1_P</b>	<b>'AvgOS2</b>	<b>'AvgOS2</b>
	8.335825	8.888689		1.529216	1.882627		1.523737	1.833873
8.826494	8.886865	8.224295	8.811947	8.775849	1.871946	1.356574	8.854125	1.323529

8.245684	8.286928	8.143883	8.885147	2.842432	1.479359	8.852332	2.817588	2.818459
8.831859	8.279885	8.892446	8.818995	1.43337	1.68932	1.868333	1.429499	1.772982
8.818122	8.836623	8.112782	8.881282	1.131623	8.881941	1.16285	1.235843	1.538481
8.167329	8.811394	8.828352	8.836134	1.886815	1.599873	1.224489	1.275517	1.742913
	8.887188	8.885369		8.983389	8.376293		1.297589	8.66283
8.858285	8.816262	8.856216	1.861183	8.98883	8.846816	8.512349	8.875744	1.847663
	8.885825	8.868356		8.275699	8.856963		8.695499	8.928181
8.618789	8.887821	8.885813	8.888473	1.834881	1.868681	1.578523	1.223432	1.945925
8.128598	8.886915	8.859618	8.487938	1.883738	1.478742	1.251395	1.829871	1.269899
<b>AvgOS2</b>	<b>'AvgOS3</b>	<b>'AvgOS3</b>	<b>AvgOS3</b>	<b>'AvgOS4</b>	<b>'AvgOS4</b>	<b>AvgOS4</b>	<b>'AvgOS5</b>	<b>'AvgOS5</b>
	1.431589	8.661795		1.465314	8.963538		8.988177	1.221734
1.42689	1.862213	1.643827	1.487586	8.74891	1.381446	1.251795	8.465119	1.119533
1.376396	2.165772	1.578239	1.196398	1.934432	1.68856	1.822845	1.713461	8.752186
1.289374	1.455857	1.421345	1.389884	1.299145	1.636988	1.87485	1.281342	8.728834
1.33829	1.453459	1.668292	1.488842	1.237767	8.922844	1.42812	1.38286	8.641228
1.656276	1.144781	1.866861	8.64639	1.888888	1.741823	1.1746	1.118883	1.816347
	1.223932	1.211861		1.832283	8.534659		1.347566	8.623689
1.852168	8.8793	8.957234	8.783471	8.788779	8.939167	8.572392	1.881934	8.477882
	8.963642	8.95833		1.849389	8.859621		8.382343	8.788681
1.739361	1.442312	1.725369	2.838153	1.886558	1.432688	1.847529	1.228712	1.584522
1.18369	1.185737	1.332888	1.881442	1.894616	1.423897	1.486889	8.666935	1.354785
<b>AvgOS5</b>	<b>'AvgOS6</b>	<b>'AvgOS6</b>	<b>AvgOS6</b>	<b>'AvgOS7</b>	<b>'AvgOS7</b>	<b>AvgOS7</b>	<b>'AvgOS8</b>	<b>'AvgOS8</b>
	1.531147	1.364318		2.327542	1.5189		1.792382	1.231881
1.833765	1.883885	2.891837	1.688714	1.879599	2.838912	1.723433	1.176488	2.828597
8.725248	2.486878	2.256855	1.127115	1.945432	1.888491	1.358886	1.852726	1.735199
1.267787	1.358265	2.188125	1.596954	1.441838	1.868493	1.488122	1.833788	1.869482
1.891425	1.719279	2.347845	1.391151	2.88281	2.279339	1.784824	1.899868	2.266262
1.38872	1.754183	2.125562	1.824953	1.522967	1.911191	1.754466	1.338475	1.523414
	1.575153	1.822886		1.676587	1.881721		8.956974	1.212811
8.722788	8.79733	8.929993	8.974883	1.182438	1.88255	1.158616	1.223629	1.821787
	8.78762	8.998489		1.199887	1.225688		1.448782	8.942197
1.186812	2.826712	1.972934	2.252728	1.994153	1.867424	2.234821	1.547179	1.397257
1.849363	1.258186	1.444915	1.935789	1.172267	1.952685	1.867665	1.335294	1.891833
<b>AvgOS8</b>	<b>'AvgOS9</b>	<b>'AvgOS9</b>	<b>AvgOS9</b>	<b>'AvgOS10</b>	<b>'AvgOS10</b>	<b>AvgOS10</b>	<b>'AvgOS11</b>	<b>'AvgOS11</b>
	1.99217	1.472626		2.225657	1.478889		1.544424	1.898656
8.942226	8.574156	2.133888	1.939464	1.39818	1.824289	1.768389	1.217681	1.786567
1.884234	2.488996	1.814536	1.295255	2.369443	1.543242	1.489836	2.853332	1.111886
1.315678	1.265423	1.418895	1.534623	1.189823	1.914745	1.52926	1.324318	8.856928
1.752486	1.767587	2.488139	8.938365	1.566885	2.133417	1.481367	1.351649	1.327221
1.468258	1.585457	2.896173	1.819835	1.768126	2.151786	1.828721	1.851229	1.46855
	1.365941	8.545975		1.454592	1.221398		1.274242	1.884163
1.182124	1.171749	8.465516	8.861867	8.658251	1.84254	1.822248	1.812292	8.98351
	1.228594	8.679719		8.913528	1.128843		8.748818	8.775852
1.628971	2.862631	1.993439	2.868598	1.968764	1.91341	2.21113	1.435131	1.392964
1.885267	8.571774	1.52661	1.917855	1.388121	1.813574	1.785549	1.868182	1.457769
<b>AvgOS11</b>	<b>'AvgOS12</b>	<b>'AvgOS12</b>	<b>AvgOS12</b>	<b>'AvgOS13</b>	<b>'AvgOS13</b>	<b>AvgOS13</b>	<b>'AvgOS14</b>	<b>'AvgOS14</b>
	1.561556	1.152282		1.357493	8.638657		1.835887	1.868962
1.681121	8.848187	1.48813	1.476715	8.643383	1.883492	1.566514	8.683342	1.234272
1.681121	8.848187	1.48813	1.476715	8.643383	1.883492	1.566514	8.683342	1.234272
1.81661	1.278212	1.2671	1.491964	8.981368	8.753297	8.958348	8.938213	1.275186
1.383312	1.728345	1.948398	1.281681	8.993864	1.218124	1.267685	1.164933	1.761257



1.551478	1.445863	1.585595	1.253331	8.883552	1.221255	1.256873	8.646938	1.462452
	1.238864	8.731288		1.233938	8.666442		8.861536	8.838477
8.639187	8.718131	8.891786	1.854813	8.91956	8.669558	8.651833	8.96632	8.857583
	8.852768	8.7945		8.275399	8.545236		8.735839	8.783498
2.869725	1.341429	1.74618	2.114725	1.388835	1.851486	1.663534	1.581816	1.237223
1.653754	1.886338	1.946734	1.649898	8.472726	1.191948	1.422284	1.115857	1.167981
<b>AvgOS14</b>	<b>'AvgOS1 5</b>	<b>'AvgOS1 5</b>	<b>AvgOS15</b>	<b>'AvgOS1 6</b>	<b>'AvgOS16</b>	<b>AvgOS16</b>	<b>'AvgOS1 7</b>	<b>'AvgOS17</b>
	1.252387	1.191943		1.642239	8.744588		1.189294	8.845853
1.723597	8.221225	1.189529	8.569588	8.517142	1.842183	8.963418	8.662881	1.425766
8.995742	1.414785	1.851683	8.55894	2.225743	1.384959	1.168271	1.582931	8.773594
8.445565	1.21185	8.867715	1.852862	1.892934	1.366896	1.288387	1.258871	8.665265
1.78545	1.48783	8.981356	8.988282	1.488576	8.713699	1.115885	1.272859	1.231816
1.442196	1.815193	1.488177	1.37521	1.333149	1.136212	1.455883	1.142258	1.16671
	8.816312	8.581884		8.874659	8.834299		8.772529	8.473918
8.758892	8.772359	8.755853	8.419644	8.947848	8.666424	8.658815	8.814897	8.785614
	8.884885	8.823919		8.874659	8.834299		8.158987	8.661224
1.578119	1.191288	8.918611	1.552545	1.268177	1.87261	1.436856	1.178832	1.872241
1.581417	8.478856	1.895599	8.9858	1.853558	1.371637	1.782812	8.17916	1.867277
<b>AvgOS17</b>	<b>'AvgOS1 8</b>	<b>'AvgOS1 8</b>	<b>AvgOS18 _POST</b>					
	1.144773	8.477756						
1.113786	8.991881	1.589884	1.31533					
8.68394	1.75874	1.43621	1.252259					
1.371311	1.262885	1.532953	1.368372					
1.11226	1.547445	1.26878	1.448515					
1.216923	1.342382	1.373274	1.56214					
	1.169144	1.145747						
8.528827	8.924677	8.813382	8.613116					
	1.242894	8.698851						
1.983489	1.884159	1.658413	2.875525					
1.858969	8.942833	1.816388	1.645185					

The above data were treated for SVG testing. Results, presented below, suggest that neural signatures cannot boil down to a single network or a few brain regions. The study calls into question theories localizable to a specific neural system. The study exhibits key findings and explains how neuro apparatuses explore 'business economic decision - tectonic shifts(s)' through a biological basis. Results exhibit monikers to engage in 'business economic decision - tectonic shifts(s)' thinking using eye tracking techniques that business leadership delineates process information through activation of neuro components.

SVG analysis depicts the following: -

id="g36"><text

id="text44"

style="font-variant:normal;font-weight:bold;font-size:9.96000004px;font-family:TimesNewRomanPS;-inkscape-font-specification:TimesNewRomanPS-BoldMT;writing-mode:lr-tb;fill:#002060;fill-opacity:1;fill-rule:nonzero;stroke:none" transform="matrix(1,0,0,-1,77.424,748.54)"><tspan

id="tspan42"

y="0"

x="0 6.1054802 11.64324 16.65312">Fp1

</tspan></text>

</g></g><path

id="path46"

```

style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,734.86 h 32.4 v 11.52 h -32.4 z"
/><g
id="g48"><g
alpha-path="url(#alphaPath54)"
id="g50"><text
id="text58"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,737.02)"><tspan
id="tspan56"
y="0"
x="0 6.1054802 11.64324 16.65312">Fp2
</tspan></text>
</g></g><path
id="path60"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,723.46 h 32.4 v 11.4 h -32.4 z"
/><g
id="g62"><g
alpha-path="url(#alphaPath68)"
id="g64"><text
id="text72"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,725.62)"><tspan
id="tspan70"
y="0"
x="0 6.1054802 11.13528">F3 </tspan></text>

```

```

</g></g><path
id="path74"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,711.94 h 32.4 v 11.52 h -32.4 z"
/><g
id="g76"><g
alpha-path="url(#alphaPath82)"
id="g78"><text
id="text86"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,714.1)"><tspan
id="tspan84"
y="0"
x="0 6.1054802 11.13528">F4 </tspan></text>
</g></g><path
id="path88"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,700.42 h 32.4 v 11.52 h -32.4 z"
/><g
id="g90"><g
alpha-path="url(#alphaPath96)"
id="g92"><text
id="text100"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,702.58)"><tspan
id="tspan98"
y="0"

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```

x="0 7.1911201 12.23088">C3 </tspan></text>
</g></g><path
id="path102"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,688.9 h 32.4 v 11.52 h -32.4 z"
/><g
id="g104"><g
alpha-path="url(#alphaPath110)"
id="g106"><text
id="text114"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,691.06)"><tspan
id="tspan112"
y="0"
x="0 7.1911201 12.23088">C4 </tspan></text>
</g></g><path
id="path116"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,677.38 h 32.4 v 11.52 h -32.4 z"
/><g
id="g118"><g
alpha-path="url(#alphaPath124)"
id="g120"><text
id="text128"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,679.54)"><tspan
id="tspan126"

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y="0"
x="0 6.1054802 11.13528">P3 </tspan></text>
</g></g><path
id="path130"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,665.86 h 32.4 v 11.52 h -32.4 z"
/><g
id="g132"><g
alpha-path="url(#alphaPath138)"
id="g134"><text
id="text142"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,668.02)"><tspan
id="tspan140"
y="0"
x="0 6.1054802 11.13528">P4 </tspan></text>
</g></g><path
id="path144"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,654.46 h 32.4 v 11.4 h -32.4 z"
/><g
id="g146"><g
alpha-path="url(#alphaPath152)"
id="g148"><text
id="text156"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,656.62)"><tspan

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id="tspan154"
y="0"
x="0 7.7887201 12.81852">O1 </tspan></text>
</g></g><path
id="path158"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,642.94 h 32.4 v 11.52 h -32.4 z"
/><g
id="g160"><g
alpha-path="url(#alphaPath166)"
id="g162"><text
id="text170"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,645.1)"><tspan
id="tspan168"
y="0"
x="0 7.7887201 12.81852">O2 </tspan></text>
</g></g><path
id="path172"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,631.42 h 32.4 v 11.52 h -32.4 z"
/><g
id="g174"><g
alpha-path="url(#alphaPath180)"
id="g176"><text
id="text184"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"

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transform="matrix(1,0,0,-
1,77.424,633.58)"><tspan
id="tspan182"
y="0"
x="0 6.1054802 11.13528">F7 </tspan></text>
</g></g><path
id="path186"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,619.9 h 32.4 v 11.52 h -32.4 z"
/><g
id="g188"><g
alpha-path="url(#alphaPath194)"
id="g190"><text
id="text198"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,622.06)"><tspan
id="tspan196"
y="0"
x="0 6.1054802 11.13528">F8 </tspan></text>
</g></g><path
id="path200"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,608.38 h 32.4 v 11.52 h -32.4 z"
/><g
id="g202"><g
alpha-path="url(#alphaPath208)"
id="g204"><text
id="text212"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-

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BoldMT;writing-mode:lr-tb;fill:#002060;fill-opacity:1;fill-rule:nonzero;stroke:none" transform="matrix(1,0,0,-1,77.424,610.54)"><tspan id="tspan210" y="0" x="0 6.6034799 11.63328">T7 </tspan></text></g></g><path id="path214" style="fill:#ffffff;fill-opacity:1;fill-rule:evenodd;stroke:none" d="m 77.424,596.86 h 32.4 v 11.52 h -32.4 z"/><g id="g216"><g alpha-path="url(#alphaPath222)" id="g218"><text id="text226" style="font-variant:normal;font-weight:bold;font-size:9.96000004px;font-family:TimesNewRomanPS;-inkscape-font-specification:TimesNewRomanPS-BoldMT;writing-mode:lr-tb;fill:#002060;fill-opacity:1;fill-rule:nonzero;stroke:none" transform="matrix(1,0,0,-1,77.424,599.02)"><tspan id="tspan224" y="0" x="0 6.6034799 11.63328">T8 </tspan></text></g></g><path id="path228" style="fill:#ffffff;fill-opacity:1;fill-rule:evenodd;stroke:none" d="m 77.424,585.46 h 32.4 v 11.4 h -32.4 z"/><g id="g230"><g alpha-path="url(#alphaPath236)" id="g232"><text id="text240" style="font-variant:normal;font-weight:bold;font-size:9.96000004px;font-family:TimesNewRomanPS;-inkscape-font-

specification:TimesNewRomanPS-BoldMT;writing-mode:lr-tb;fill:#002060;fill-opacity:1;fill-rule:nonzero;stroke:none" transform="matrix(1,0,0,-1,77.424,587.62)"><tspan id="tspan238" y="0" x="0 6.1054802 11.13528">P7 </tspan></text></g></g><path id="path242" style="fill:#ffffff;fill-opacity:1;fill-rule:evenodd;stroke:none" d="m 77.424,573.91 h 32.4 v 11.544 h -32.4 z"/><g id="g244"><g alpha-path="url(#alphaPath250)" id="g246"><text id="text254" style="font-variant:normal;font-weight:bold;font-size:9.96000004px;font-family:TimesNewRomanPS;-inkscape-font-specification:TimesNewRomanPS-BoldMT;writing-mode:lr-tb;fill:#002060;fill-opacity:1;fill-rule:nonzero;stroke:none" transform="matrix(1,0,0,-1,77.424,576.07)"><tspan id="tspan252" y="0" x="0 6.1054802 11.13528">P8 </tspan></text></g></g><path id="path256" style="fill:#ffffff;fill-opacity:1;fill-rule:evenodd;stroke:none" d="m 77.424,562.39 h 32.4 v 11.52 h -32.4 z"/><g id="g258"><g alpha-path="url(#alphaPath264)" id="g260"><text id="text268" style="font-variant:normal;font-weight:bold;font-size:9.96000004px;font-

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family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,564.55)"><tspan
id="tspan266"
y="0"
x="0 6.1054802 10.52772">Fz </tspan></text>
</g></g><path
id="path270"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,550.87 h 32.4 v 11.52 h -32.4 z"
/><g
id="g272"><g
alpha-path="url(#alphaPath278)"
id="g274"><text
id="text282"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,553.03)"><tspan
id="tspan280"
y="0"
x="0 7.1999998">Cz</tspan></text>
</g></g><g
id="g284"><g
alpha-path="url(#alphaPath290)"
id="g286" /></g><path
id="path292"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,539.35 h 32.4 v 11.52 h -32.4 z"
/><g
id="g294"><g
alpha-path="url(#alphaPath300)"

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id="g296"><text
id="text304"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,541.51)"><tspan
id="tspan302"
y="0"
x="0 6.1054802 10.52772">Pz </tspan></text>
</g></g><path
id="path306"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,527.95 h 32.4 v 11.4 h -32.4 z"
/><g
id="g308"><g
alpha-path="url(#alphaPath314)"
id="g310"><text
id="text318"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,530.11)"><tspan
id="tspan316"
y="0"
x="0 7.7887201 12.21096">Oz </tspan></text>
</g></g><path
id="path320"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,516.43 h 32.4 v 11.52 h -32.4 z"
/><g
id="g322"><g

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alpha-path="url(#alphaPath328)"
id="g324"><text
id="text332"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,518.59)"><tspan
id="tspan330"
y="0"
x="0 6.1054802 13.2966 18.336361">FC1
</tspan></text>
</g></g><path
id="path334"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 77.424,504.91 h 32.4 v 11.52 h -32.4 z"
/><g
id="g336"><g
alpha-path="url(#alphaPath342)"
id="g338"><text
id="text346"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,77.424,507.07)"><tspan
id="tspan344"
id="g2714"><g
alpha-path="url(#alphaPath2720)"
id="g2716"><text
id="text2724"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-

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specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,484.03)"><tspan
id="tspan2722"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">11.515790 </tspan></text>
</g></g><path
id="path2726"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,470.35 h 47.52 v 11.52 h -47.52 z"
/><g
id="g2728"><g
alpha-path="url(#alphaPath2734)"
id="g2730"><text
id="text2738"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,472.51)"><tspan
id="tspan2736"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">16.705368 </tspan></text>
</g></g><path
id="path2740"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,458.95 h 47.52 v 11.4 h -47.52 z"
/><g
id="g2742"><g
alpha-path="url(#alphaPath2748)"

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id="g2744"><text
id="text2752"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,461.11)"><tspan
id="tspan2750"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">38.081085 </tspan></text>
</g></g><path
id="path2754"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,447.43 h 47.52 v 11.52 h -47.52 z"
/><g
id="g2756"><g
alpha-path="url(#alphaPath2762)"
id="g2758"><text
id="text2766"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,449.59)"><tspan
id="tspan2764"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">36.230988 </tspan></text>
</g></g><path
id="path2768"

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style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,435.91 h 47.52 v 11.52 h -47.52 z"
/><g
id="g2770"><g
alpha-path="url(#alphaPath2776)"
id="g2772"><text
id="text2780"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,438.07)"><tspan
id="tspan2778"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">21.156078 </tspan></text>
</g></g><path
id="path2782"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,424.39 h 47.52 v 11.52 h -47.52 z"
/><g
id="g2784"><g
alpha-path="url(#alphaPath2790)"
id="g2786"><text
id="text2794"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,426.55)"><tspan
id="tspan2792"
y="0"

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x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">15.055040 </tspan></text>
</g></g><path
id="path2796"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,412.87 h 47.52 v 11.52 h -47.52 z"
/><g
id="g2798"><g
alpha-path="url(#alphaPath2804)"
id="g2800"><text
id="text2808"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,415.03)"><tspan
id="tspan2806"
y="0"
x="0 5.0297999 10.0596 15.0894 17.599319
22.51956 27.54936 32.579159
37.499401">167.17532</tspan></text>
</g></g><g
id="g2810"><g
alpha-path="url(#alphaPath2816)"
id="g2812"><text
id="text2820"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,396.43,415.03)"><tspan
id="tspan2818"
y="0"

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```

x="0 4.9202399">3 </tspan></text>
</g></g><path
id="path2822"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 353.83,401.33 h 47.52 v 11.544 h -47.52
z" /><g
id="g2824"><g
alpha-path="url(#alphaPath2830)"
id="g2826"><text
id="text2834"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,353.83,403.51)"><tspan
id="tspan2832"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">23.106047 </tspan></text>
</g></g><g
id="g2836"><g
alpha-path="url(#alphaPath2842)"
id="g2838" /></g></g></g><path
id="path2844"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 406.75,401.33 h 58.344 V 769.44 H
406.75 Z" /><g
id="g2846"><g
alpha-path="url(#alphaPath2852)"
id="g2848"><path
id="path2854"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,757.9 h 47.544 v 11.544 H 412.15
Z" /><g

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id="g2856"><g
alpha-path="url(#alphaPath2862)"
id="g2858" /></g><path
id="path2864"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,746.38 h 47.544 V 757.9 H 412.15
Z" /><g
id="g2866"><g
alpha-path="url(#alphaPath2872)"
id="g2868"><text
id="text2876"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,748.54)"><tspan
id="tspan2874"
y="0"
x="0 5.0297999 7.5397201 12.56952 17.599319
22.51956 27.54936 32.579159
37.499401">1.748079 </tspan></text>
</g></g><path
id="path2878"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,734.86 h 47.544 v 11.52 H 412.15
Z" /><g
id="g2880"><g
alpha-path="url(#alphaPath2886)"
id="g2882"><text
id="text2890"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"

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transform="matrix(1,0,0,-
1,412.15,737.02)"><tspan
id="tspan2888"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">34.126396 </tspan></text>
</g></g><path
id="path2892"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,723.46 h 47.544 v 11.4 H 412.15 Z"
/><g
id="g2894"><g
alpha-path="url(#alphaPath2900)"
id="g2896"><text
id="text2904"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,725.62)"><tspan
id="tspan2902"
y="0"
x="0 5.0297999 7.5397201 12.56952 17.599319
22.51956 27.54936 32.579159
37.499401">7.195946 </tspan></text>
</g></g><path
id="path2906"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,711.94 h 47.544 v 11.52 H 412.15
Z" /><g
id="g2908"><g
alpha-path="url(#alphaPath2914)"
id="g2910"><text
id="text2918"

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style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,714.1)"><tspan
id="tspan2916"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">10.259102 </tspan></text>
</g></g><path
id="path2920"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,700.42 h 47.544 v 11.52 H 412.15
Z" /><g
id="g2922"><g
alpha-path="url(#alphaPath2928)"
id="g2924"><text
id="text2932"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,702.58)"><tspan
id="tspan2930"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">10.097607 </tspan></text>
</g></g><path
id="path2934"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"

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d="m 412.15,688.9 h 47.544 v 11.52 H 412.15 Z"
/><g
id="g2936"><g
alpha-path="url(#alphaPath2942)"
id="g2938"><text
id="text2946"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,691.06)"><tspan
id="tspan2944"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">33.564472 </tspan></text>
</g></g><path
id="path2948"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,677.38 h 47.544 V 688.9 H 412.15
Z" /><g
id="g2950"><g
alpha-path="url(#alphaPath2956)"
id="g2952"><text
id="text2960"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,679.54)"><tspan
id="tspan2958"
y="0"

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x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">20.890440 </tspan></text>
</g></g><path
id="path2962"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,665.86 h 47.544 v 11.52 H 412.15
Z" /><g
id="g2964"><g
alpha-path="url(#alphaPath2970)"
id="g2966"><text
id="text2974"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,668.02)"><tspan
id="tspan2972"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">17.174711 </tspan></text>
</g></g><path
id="path2976"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,654.46 h 47.544 v 11.4 H 412.15 Z"
/><g
id="g2978"><g
alpha-path="url(#alphaPath2984)"
id="g2980"><text
id="text2988"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-

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BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,656.62)"><tspan
id="tspan2986"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">23.117146 </tspan></text>
</g></g><path
id="path2990"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,642.94 h 47.544 v 11.52 H 412.15
Z" /><g
id="g2992"><g
alpha-path="url(#alphaPath2998)"
id="g2994"><text
id="text3002"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,645.1)"><tspan
id="tspan3000"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">17.761742 </tspan></text>
</g></g><path
id="path3004"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,631.42 h 47.544 v 11.52 H 412.15
Z" /><g
id="g3006"><g
alpha-path="url(#alphaPath3012)"
id="g3008"><text

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id="text3016"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,633.58)"><tspan
id="tspan3014"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">39.632782 </tspan></text>
</g></g><path
id="path3018"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,619.9 h 47.544 v 11.52 H 412.15 Z"
/><g
id="g3020"><g
alpha-path="url(#alphaPath3026)"
id="g3022"><text
id="text3030"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,622.06)"><tspan
id="tspan3028"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">35.543999 </tspan></text>
</g></g><path
id="path3032"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"

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```

d="m 412.15,608.38 h 47.544 V 619.9 H 412.15
Z" /><g
id="g3034"><g
alpha-path="url(#alphaPath3040)"
id="g3036"><text
id="text3044"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,610.54)"><tspan
id="tspan3042"
y="0"
x="0 5.0297999 7.5397201 12.56952 17.599319
22.51956 27.54936 32.579159
37.499401">6.068541 </tspan></text>
</g></g><path
id="path3046"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,596.86 h 47.544 v 11.52 H 412.15
Z" /><g
id="g3048"><g
alpha-path="url(#alphaPath3054)"
id="g3050"><text
id="text3058"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,599.02)"><tspan
id="tspan3056"
y="0"

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x="0 5.0297999 10.0596 12.56952 17.599319  
22.51956 27.54936 32.579159 37.499401  
42.529202">75.565506 </tspan></text>  
</g></g><path  
id="path3060"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,585.46 h 47.544 v 11.4 H 412.15 Z"  
></g>  
id="g3062"><g  
alpha-path="url(#alphaPath3068)"  
id="g3064"><text  
id="text3072"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-  
BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,587.62)"><tspan  
id="tspan3070"  
y="0"  
x="0 5.0297999 7.5397201 12.56952 17.599319  
22.51956 27.54936 32.579159  
37.499401">8.008397 </tspan></text>  
</g></g><path  
id="path3074"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,573.91 h 47.544 v 11.544 H 412.15  
Z" /><g  
id="g3076"><g  
alpha-path="url(#alphaPath3082)"  
id="g3078"><text  
id="text3086"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-

BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,576.07)"><tspan  
id="tspan3084"  
y="0"  
x="0 5.0297999 10.0596 12.56952 17.599319  
22.51956 27.54936 32.579159 37.499401  
42.529202">55.510323 </tspan></text>  
</g></g><path  
id="path3088"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,562.39 h 47.544 v 11.52 H 412.15  
Z" /><g  
id="g3090"><g  
alpha-path="url(#alphaPath3096)"  
id="g3092"><text  
id="text3100"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-  
BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,564.55)"><tspan  
id="tspan3098"  
y="0"  
x="0 5.0297999 10.0596 12.56952 17.599319  
22.51956 27.54936 32.579159 37.499401  
42.529202">28.401825 </tspan></text>  
</g></g><g  
id="g3102"><g  
alpha-path="url(#alphaPath3108)"  
id="g3104" /></g><path  
id="path3110"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,550.87 h 47.544 v 11.52 H 412.15  
Z" /><g

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id="g3112"><g
alpha-path="url(#alphaPath3118)"
id="g3114"><text
id="text3122"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,553.03)"><tspan
id="tspan3120"
y="0"
x="0 5.0297999 7.5397201 12.56952 17.599319
22.51956      27.54936      32.579159
37.499401">1.213889 </tspan></text>
</g></g><path
id="path3124"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,539.35 h 47.544 v 11.52 H 412.15
Z" /><g
id="g3126"><g
alpha-path="url(#alphaPath3132)"
id="g3128"><text
id="text3136"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,541.51)"><tspan
id="tspan3134"
y="0"
x="0 5.0297999 10.0596 12.56952 17.599319
22.51956 27.54936 32.579159 37.499401
42.529202">28.229292 </tspan></text>
</g></g><path

```

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id="path3138"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,527.95 h 47.544 v 11.4 H 412.15 Z"
/><g
id="g3140"><g
alpha-path="url(#alphaPath3146)"
id="g3142"><text
id="text3150"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,530.11)"><tspan
id="tspan3148"
y="0"
x="0 5.0297999 7.5397201 12.56952 17.599319
22.51956      27.54936      32.579159
37.499401">4.439224 </tspan></text>
</g></g><path
id="path3152"
style="fill:#ffffff;fill-opacity:1;fill-
rule:evenodd;stroke:none"
d="m 412.15,516.43 h 47.544 v 11.52 H 412.15
Z" /><g
id="g3154"><g
alpha-path="url(#alphaPath3160)"
id="g3156"><text
id="text3164"
style="font-variant:normal;font-weight:bold;font-
size:9.96000004px;font-
family:TimesNewRomanPS;-inkscape-font-
specification:TimesNewRomanPS-
BoldMT;writing-mode:lr-tb;fill:#002060;fill-
opacity:1;fill-rule:nonzero;stroke:none"
transform="matrix(1,0,0,-
1,412.15,518.59)"><tspan
id="tspan3162"

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y="0"  
x="0 5.0297999 7.5397201 12.56952 17.599319  
22.51956 27.54936 32.579159  
37.499401">3.076350 </tspan></text>  
</g></g><path  
id="path3166"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,504.91 h 47.544 v 11.52 H 412.15  
Z" /><g  
id="g3168"><g  
alpha-path="url(#alphaPath3174)"  
id="g3170"><text  
id="text3178"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-  
BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,507.07)"><tspan  
id="tspan3176"  
y="0"  
x="0 5.0297999 10.0596 12.56952 17.599319  
22.51956 27.54936 32.579159 37.499401  
42.529202">42.043938 </tspan></text>  
</g></g><path  
id="path3180"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,493.39 h 47.544 v 11.52 H 412.15  
Z" /><g  
id="g3182"><g  
alpha-path="url(#alphaPath3188)"  
id="g3184"><text  
id="text3192"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-

BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,495.55)"><tspan  
id="tspan3190"  
y="0"  
x="0 5.0297999 10.0596 12.56952 17.599319  
22.51956 27.54936 32.579159 37.499401  
42.529202">20.684765 </tspan></text>  
</g></g><path  
id="path3194"  
style="fill:#ffffff;fill-opacity:1;fill-  
rule:evenodd;stroke:none"  
d="m 412.15,481.87 h 47.544 v 11.52 H 412.15  
Z" /><g  
id="g3196"><g  
alpha-path="url(#alphaPath3202)"  
id="g3198"><text  
id="text3206"  
style="font-variant:normal;font-weight:bold;font-  
size:9.96000004px;font-  
family:TimesNewRomanPS;-inkscape-font-  
specification:TimesNewRomanPS-  
BoldMT;writing-mode:lr-tb;fill:#002060;fill-  
opacity:1;fill-rule:nonzero;stroke:none"  
transform="matrix(1,0,0,-  
1,412.15,484.03)"><tspan  
id="tspan3204"  
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## Contributions

The paper raises fascinating neuro- - decision issues, theoretical and practical, based on both normative and descriptive levels of analysis. This research brings about positive impacts by enhancing scientific understanding of biological processes as a significant element in business strategy. Activation of 'business economic decision - tectonic shifts(s)' thinking interprets economic decision-making styles and cerebral response to 'tectonic shifts(s)'. This paper effort to deliberate conclusions in direction of

understanding neuro-design and proposition to riposte topics in - decision preference undercurrents. Research efforts conclude with characteristic schemes and present directions for future research. Research attempts assist in reconsidering the practicalities of - decision preference dynamic forces by providing an alternate arrangement for rational preference complications. This research would open new panoramas for future replicative scholarships.

The study of dynamic conditions fluid intellect making and problem-solving has attracted attention from researchers and academics across a broad range of disciplines. This extension to fluid intellect research required the study of experimental-economic C6 conditions and the consequential behaviour of 15 entrepreneurs and provides an introductory setting for future research on how ill-structured problems are and can be, solved. Experimental- - decision behaviour in C6 conditions offers a solution to the lack of understanding of fluid intellect through the measurement of brain activity. It provides a conceptual and arguably idealistic framework for research at the intersection of physiological brain-based models. Knowledge of experimental- - decision responses to C6 conditions should shed light on the causes of behaviour (and experimental- - decision anomalies) and help build theories capable of explaining and predicting the application of and outcomes from fluid intellect. Combining the conventional disciplines above gives an interdisciplinary insight into the fundamentals of experimental- - decision fluid intellect that has eluded researchers to date. New imaging technologies have created the opportunity for more complex studies of the mind. The research contributes to the understanding of experimental design and begins to answer the unknown of - decision responses to C6 conditions. The research concludes with specific propositions and guidance for future studies. An alternative taxonomy opening new vistas for future replication studies is then presented.

## Conclusion

Through neuro - computational stratagem (Alpha Wave analysis), attempts can be undertaken to observe how neural soundings realize 'mental sounding' in - decision making. These attempts (Alpha Wave analysis) can be undertaken to explore singularities through action, decision making and reasoning processes to model neuro - decision basis of decision-making. In light of debating theories and applications of neuro - decision science in decision-making (Alpha Wave analysis), it is important to see what neuro-based psycho- feedback techniques are being used to study the brain (Alpha Wave analysis). Looking at the above technique, we observe that techniques used to study the human brain have come a long way (Satpathy, et. al. 2022).

Neuro - decision management (Alpha Wave analysis) offers solutions through a series of measurements of brain activity at the time of decision. It provides a conceptual and philosophical framework for understanding and conducting (Alpha Wave analysis) research at the intersection of neuro - decision science, management and psychology. Neuro - decision management theory proposes to build brain-based models capable of predicting observed (Alpha Wave analysis) behaviour. Neuro - decision management sheds light on causes of behaviour (and neuro - decision anomalies) and helps build theories capable of explaining and predicting decisions. Measurement of brain activity (Alpha Wave analysis) provides information about the underlying mechanisms brain during decision processes. Neuro-decision modelling would help when new information is inconsistent with goals. Combining the above disciplines gives interdisciplinary insight to define fundamentals of neuro-decision decision-making that has eluded researchers (Satpathy, et. al. 2022).

The paper concludes with several propositions that have been generated from a theoretical 'mosaic' and presents directions for future research. The

paper attempts towards rethinking the foundations of - decision economic decision dynamics by providing alternative taxonomy for rational economic decision problems. The paper concludes with propositions generated from a theoretical 'mosaic' and presents directions for future research. The methodological approach adopted in this research is to combine contributions from both theory and empirical evidence exploring the individual capacity to switch between complex left-hemispheric thinking and explorative right-brain thinking. The research depicts relevant aspects of business theories and applications of experimental- - decision science, particularly concerning the use of fluid intellect. Being an inventive study, this work contributes to the knowledge and understanding of how entrepreneurs respond to C6 conditions by;

- Providing framework for C6 behavioural research;
- Offering solution to experimental-economic C6 behaviour and,
- Describing common C6 behavioural model.

The paper concludes with propositions generated from the theoretical 'mosaic' and presents directions for future research. Emphasis is upon rethinking the foundations of economic decision dynamics by providing alternative taxonomy for decision problems. Research recommends; Trail Making Trial (TMT), Verbal Fluency Trial, VFT Animals category, Clock Drawing Trial (CDT), Digits Forward and Backward Subtests Stroop Trial and Wisconsin Card Sorting Trial (WCST) experiments to lend support to this research.

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## THEMATIC ANALYSIS OF MAHESH DATTANI'S TARA

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### Abstract

*Indian author, director, and playwright rooted in Bangalore. He has a great passion for writing. Dramas, especially in English. He has successfully presented several English plays on stage. Gender inequality, male domination, and patriarchy are the major themes of his plays. Many of his works enjoy a lot of praise and have also been adopted in some varsity curricula. When the play opens, Tara and Chandan are introduced. They are the central characters of the story. The story is the story of two conjoined twins who are surgically separated in an unfair way intended to favour the boy. When the story begins, Chandan is seen sitting and writing in his room. To bring London and Bombay, the home of Patel and Bharati, onto the stage. Dattani uses flashbacks and memory with the help of sound and music. Dan is the narrator of the play. In the London room, Dan is portrayed realistically, while the other part of the stage is occupied with flashbacks.*

**Keywords:** Gender, Politics, Patriarchy, Domination, inequality, society.

The play Tara tackles the burning issue of gender discrimination, specifically aimed at women—the social injustices perpetrated towards their female counterparts and their fate amidst a male-dominated society. Boys are given more opportunities to survive than girls. It has been seen that whatever chances arise to choose between boys and girls, the preference is given for boys to girls, and women have always been given less supremacy and superiority.

The story of Siamese twins may seem bland and cliché, at first. But here, Dattani has chosen the context of twins to display the significant theme of Tara, which is the marginalization of women. Two conjoined bodies, with one male and one female part. Until they are separated through a surgical procedure, and three legs must be divided between the two children; Tara and Chandan.

The third leg has a better chance of survival if given to Tara, as her body provides most of the blood. But she is prejudiced against Chandan only because she is a girl. Bharati, The kids' mother, and

Patel, their grandfather, want Chandan to get the third leg. They even bribe a medical doctor to fulfil their desire. Only because they wanted an heir, and a girl cannot be one.

Why? simply because the patriarch considers women to be of the lower level. Sometimes, they are considered only as an animal, created to satisfy the needs and wants of men. Only on a breeding ground.

“When girls are valued less than boys, women less than men, they face multiple risks throughout their lives- at home, at work, at school, from their families and strangers.”

This quote from BukkyShonibare; describes the fate of Tara. A future that was sealed by others; even before she could make her own decision, her life of Tara was deemed less precious than that of his brother Chandan. She was denied her right and discriminated against only because she was a girl. The play also focuses on the phenomenon of women's bias towards women. Even Tara's mother, Bharati, being a woman herself, denies the

opportunity to her daughter and favors her son Chandan. Bharati, who was later overcome with guilt; during an exchange with Chandan and Tara:

“Let her get older. Yes, Chandan, the planet will tolerate you; the planet will accept you --- but not her!”

After some days after the surgical intervention, the third leg, which was given to Chandan, became useless and had to be removed. So, both Tara and Chandan were left with one leg each. The doctor in charge of this intervention knew that the leg would be more suitable for Tara, but he instead traded his Hippocratic oath for wealth.

Dattani encompasses the many deficiencies of human nature and its society. The difficulties which a girl must go through even before she is born. In the passage, Roopa, a neighbour, tells Tara that the Patel family has never wanted to take a female child. In many ways, the custom and traditions borne in our society have not been favourable to women.

The negative mindset towards a girl has unfortunately passed from generation to generation. Thus, Tara continues to suffer and cannot engage in her endeavours like education and work. But Chandan has the right to everything.

Dattani explores the Many contemporary issues still flagrant in society—the gender-based discrimination and prejudices perpetrated towards women. The preference for male babies over female babies has been ongoing in the community. But the evil deeds of women towards women. The backward mentality of supposedly educated people, like Tara’s family. Even after Tara’s death, although guilt-ridden, Chandan, or Dan as he calls himself, focuses all the light on himself.

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## UNDERSTANDING THE RELEVANCE OF YOGA FOR SELF-MANAGEMENT

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### Abstract

*In the contemporary world everyone struggles for the material gain in life. To deal with struggle man put his choice on unhealthy practices which leads to anxiety, depression and bodily sickness. In order to understand the equilibrium between mind and body the practice of self-management with the help of yoga can bring positive change in personality. However for self-management yoga discipline and practice of Asana are equally significant. In order to understand the nature of mind and how it connects to body, yoga helps in higher self-realisation. Yoga is considered as a way of life. It is not only useful for strong body but also for improving respiratory function however yoga also brings emotional stability of mind. This paper is an exploration on how yoga's eight limbs are effective for self-management? And how self-management encompasses diverse features such as behaviour Management and emotional Management? Hence critical thinking is tool to guide the relevance of each step of yoga for self-management.*

**Keywords:** Self-Management, Yoga, Behaviour Management, Critical Thinking, Emotional Management.

### Introduction

"Man's knowledge of himself consists in knowing his powers and limitations, i.e. not just that I am a man, but what kind of a man I am". -Socrates

Self-management is an introspective process in which one has to regulate their thoughts, emotions and behaviour. It is also called as a skill that leads to self-awareness and self-control. Yoga is considered as a spiritual practice it is a way of promoting mental and physical well-being. It is a spiritual discipline based on subtle science to bring harmony between body and mind. The word 'Yoga' is derived from the Sanskrit root 'Yuj' meaning 'to join' or 'to unite'. The practice aims to create union between body, mind as well as the individual self and universal consciousness. Such a union is tending to create awareness of thought and behaviour. Practice of yoga increases the amount of oxygen to the brain or yoga increases oxygen intake therefore practice of yoga helps one to analyse their thoughts carefully and mindfully. Patanjali, who is the founder of yoga system says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross

body, subtle mind, intellect and ego. Patanjali's yoga sutras are systematic presentation for understanding theory and practice; theory to understand principles and practice to regulate mind and body. The higher state of divinity is depended on the practice of control mind. In Buddhism, this practice is also called as practice of mindfulness.<sup>i</sup>

The basic tenets of yoga are described in the form of eight limbs which is also known as Ashtanga yoga. This classification is made by sage Patanjali in his yoga sutra. The eight limbs are yama, niyama, Asana, pranayama, pratyahara, dharana, dhyana Samadhi. However main aim this yogic practice is higher attainment and self-realisation. In this process self gets purified at each step hence yoga becomes effective strategy for self-management.

### What is Self-Management?

"We all have an inner and an outer self which together form our consciousness. The inner self is comprised of our psychological state and our rational intellect. The outer self includes our sense and the physical world". – Kant<sup>ii</sup>



It is a blend of surrounding reality and self. Self is the individual self, not as someone detached from surrounding reality, unique relationship between nature and society. Self-management confronts us with fundamental questions: what is self? What is relation between body and mind? Self-management skills include self-confidence, persistence, resilience, patience, perceptiveness, and emotional regulation. It also refers to how people manage themselves in their work and their life. Moreover, a combination of behavior that focuses on how a person can manage social and personal life. According to Daniel Goleman, 'self-management is possible through these six traits; self-control, transparency, adaptability, achievement, initiative, and optimism'.<sup>iii</sup>

An individual self is made up of mind and body; however, unity between both can bring positive results in human life. Yogic eight limbs have great strength to manage self. The first step in yoga starts with practice of Yama, which means code of ethical behavior. Yama has five principles, ahimsa meaning non-violence, satya meaning truthfulness, asteya meaning practice of non-stealing, Brahmacharya meaning celibacy, and Aprigraha meaning freedom from desire. Whereas Niyama is called as a discipline, cultivation of a good habit to improve quality of mind. The five principles of Niyama are Saucha meaning cleanliness, Santosha meaning contentment, Tapas meaning austerity, Swadhyaya meaning the study of one's self, which includes body, mind, and ego, and the fifth principle is Ishwarapranidhana, devotion to God.

These first two steps in yoga play an essential role in self-management. Yama, consists of restraining harmful physical urges, and unwholesome thoughts and impulses. This restraint eventually helps develop tremendous will power. Whereas Niyama can control mind to restrain from unwholesome acts. This clearly defines in order to get connected with inner power, self-discipline is a prerequisite. How a person manages inside is much greater than how one manages outside. Therefore, self-development with the practice of Yama and Niyama helps one understand the balance between their personal and professional life. This is an ethical step to strengthen mind.

## Behaviour Management

Behaviour management is also considered as behaviour modification. What is socially accepted behaviour? How can yoga help in behaviour management? To contemplate on yogic steps and its impact on positive behaviour, study of Asana and Pranayama can be instrumental in prosocial behaviour.<sup>iv</sup> Prosocial behaviour is socially accepted behaviour, opposite to antisocial behaviour.<sup>v</sup> It is an action which has a negative impact on others due to anxiety, stress, and aggression. How 'Yoga' can help an individual to develop their positive and socially acceptable behaviour? To explore this further in detail, with yogic asana becomes practically important. Man is a social animal; he lives in a society with others. Our behaviour promotes action so to encourage positive action at personal and social level; practice of yoga can help to elevate positive behaviour. As behaviour promotes action, understanding importance of yogic principles for behaviour management is essential in contemporary world.

To reinforce positive behaviour, practice of Asana is an essential tool. One of the most important tools helps one to grow physically and spiritually. Practicing asana cleanses the body by increasing the circulation of fresh blood through the body. Asana is considered as a correct bodily posture to generate energy. The yoga scripture speaks of various asanas and its benefits; however, it helps manage stress and anxiety and can keep relaxed. It brings together physical and mental discipline. Staying in an asana organizes and distributes energy, while coming out of the pose can protect the energy. Each asana has its benefit for vital energy and bodily flexibility; however, an ultimate goal of yoga is to become one with the supreme energy. A vital force gets helpful for stability and balance in human life.

## Emotional Management and Practice of Yoga

Emotional management is an ability to realise, readily accept as well as successfully control over feelings. It is also called as an ability to master your emotion. In yoga, emotions are described as vrittis, "waves" or "ripples" that can disturb the otherwise calm mind in

order to understand the difference between positive and negative emotion. Positive emotion can lead one to success in life however negative emotion can disturb the state of mind. Therefore along with asana, practice of Pranayama is essential step in yogic sadhana. Pranayama ordinarily means a breathing exercise. The Sanskrit word Prana means cosmic energy. Ayama means control. Hence it is known as control of energy. How yoga can help to control on emotion? The basic emotions are: Anger, fear, joy, love, sadness etc. Yoga can produce physical change which is related to emotion. It also helps to change brain chemistry.

Yoga is a perfect tool to release emotional tension in the body, as yoga teaches self-regulation, self-awareness one can manage emotion for better wellbeing. Human life is full of emotions such as anger, pride, jealousy, happiness, fear therefore these emotions affects on human behaviour. If one practices Asana and Pranayama under proper guidance of a teacher yoga can be powerful tool to manage emotions. It is the process to control breathing; it regulates breathing and its rhythm, especially by slowing it down and also by introducing longer breaks between the phases of breathing. Since there is close connection between the flow of respiration and the dynamics of the mind, it helps in establishing some balance of mind. Pranayama helps enhancing its clarity of mind. Hence clarity of mind can have a control over emotion.

Emotions such as fear and guilt may affect on mind and body for a longer period of time. Therefore practice of pratayahara is essential for balance state of mind. *Pratayahara* means withdrawal of attention. The withdrawal of attention from the senses cuts off the flow of perceptions created by external objects and the mind can then be trained in the succeeding steps of the path, which involve the technique of opening it to inner vision. The practical side of this yogic step help an individual to withdraw an attention which disturbs the state of mind. Moreover practice on this gets useful to be clear in understanding state of emotion.

Dhyana means concentration an excellent tool to regulate emotion in a positive way. It is also called as

meditation. Dhyana is a meditative practice for deep concentration which comes after asana and pranayama. In practice of yoga there are different types of meditation such as Raja yoga, Bhakti yoga and Jnyana yoga. In raj yoga object of meditation is image, in bhakti yoga object of meditation is image of God deity, or any divine image whereas in jnana yoga object of meditation is self-affirmation meaning 'I am infinite and eternal spirit'.<sup>vi</sup>

### Critical Thinking and Practice of Yoga

Critical thinking is the analysis of facts to form a judgement. 'Critical thinking is self-directed, self-disciplined, self-monitored and self-corrective thinking. Disciplined thinking, open minded and rational thinking is essential to individual development. It can be considered as careful analysis of situation.'<sup>vii</sup> According to yoga sutra, 'Yoga cittavrutti nirodha'<sup>viii</sup> means yoga is the inhibition of the modification of the mind. The eight limbs of yoga define how step by step one can attain perfection. Each steps of yoga helps to excel in critical thinking however guidance of yogic teacher and rigorous practice is a key to achieve self-development. How Yoga helps in self-management? Eight limbs of yoga divides in three stages first yama and niyama is a moral discipline to regulate mind. second asana, pranayama and pratyahara is for complete balance in mind and body, third dharandhyana Samadhi is for attaining higher self. *Yama*: Practice on citta, with the help of yama. *Niyama*: Working on vrutis, pramana, viparyay, vikalpa, nidra and smrti. *Asana*: Working on bodily postures to control body as well as mind. *Pranayam*: breathing Practice for mindful experience.

The Goal of Yoga	Yoga shapes Attitude, Thinking and Behaviour
The practice of yoga helps to attain physical and mental wellbeing through the mastery of the body.	Yama and Niyama Achieve the highest state of mind.

It brings together physical and mental disciplines to achieve peaceful body and mind.	Train the Body:Practice Asana
Good Posture:Improves self-confidence and self esteem	Train the Mind: Practice Pranayam
No More Stress: Conscious breathing helps to develop clear thoughts	Train the Intellect: Practice on Dharana, Dhyana, Samadhi

## Conclusion

As a modern life is full of stresses and tensions people are realizing the need of relaxation and mental calm. Yoga as a system brings not only peace but helps in developing one's 'self'. As one starts with 'Yama' and 'Niyama' it regulates human behaviour. This is known as moral foundation of yoga practice. 'Pranayam' boosts vital energy, however an energy can lead one to the higher state of realization. Pratyahara deals with withdrawal of the sensory activity hence, one must develop the idea that, the beginning of detachment is prerequisite to develop in 'Dharana', 'Dhyana' and 'Samadhi'. Therefore, Yoga can help one for the self-management; can bring harmony in the mind and body.

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## Endnotes

<sup>i</sup> Practice of mindfulness is the practice of bringing one's attention to the present moment and experience.

<sup>ii</sup> <https://philnotes.com/2022/05/kants-concept-of-the-self>

<sup>iii</sup> Daniel Goleman, Annie McKee, and Richard Boyatzis, *Primal Leadership: Realizing the Power of Emotional Intelligence*, Harvard Business Review Press, Boston, 2002.

<sup>iv</sup> Positive, constructive helpful behaviour in Devid G. Myers, *Psychology*, Macmillan publishers India LTD, 2013.

<sup>v</sup> It is an action leads to social harm due to aggressive behaviour. ([https://en.wikipedia.org/wiki/Anti-social\\_behaviour](https://en.wikipedia.org/wiki/Anti-social_behaviour))

<sup>vi</sup> Swami Bhaskarananda, *Meditation: Mind and Patanjali's Yoga*, Sri Ramkrishna math, Chennai, 2002, p. 96

<sup>vii</sup> Madhucchanada Sen, *An introduction to Critical Thinking*, Pearson, Delhi, 2010

<sup>viii</sup> I. K. Taimini, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 1972, p.12