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POLITICAL CAREER AND ACHIEVEMENT OF BIJU PATNAIK

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Abstract

Biju Patnaik had dominated both Odisha and Indian political scene for at least four decades of 20th century. A Pilot turned politician, later became a popular leader. He served as the Chief Minister of Odisha for twice in 1961 and 1990 and Minister of Steel, Mines and Coals in the Cabinet of Morarji Desai from March 1977, to Jan 1980. He was responsible for laying the basic infrastructure for development of Odisha. So many industrial Developments took place under the banner of Biju Patnaik. His role to rescue Sultan Sjahrir of Indonesia and Kasmir Problem of 1947, were commendable deed of that great leader. His contribution in different areas is matchless. He will be remembering forever in the mind of each Odia People.

Keywords: early life, political career, promotion of industry, education, his reforms.

Introduction

Mr. Bijoyananda Patnaik is popularly known as Biju Patnaik. He had dominated in Odisha's state politics nearly six decades out of which; he was in Jail for about thirty months for his active role in Quit India Movement. Biju Patnaik is a unique character and favourite leader among the people of Odisha till today for his adventurous work and political reforms. He was undoubtedly a great Legislator, Political Leader, Pilot, Freedom fighter and above all a reformer of modern Odisha. His political activity since student life was full of adventurous work. During his student life, he set his journey on cycle from Cuttack to Peshwar located now in Modern Pakistan. Later on, he joined Indian National Airways and became a

Pilot¹ (Joshi, 2010). He played a key role in World War-II and the Kasmir War of 1947 as a Pilot in the Indian Air Force. Taking risk his life, he brought the Indonesian Premier Mr Sultan Sjahrir and Achmand Sukarno to New Delhi by Dakota military air craft during the time of Indonesian freedom struggle against Dutch colonialism. He had served as the Union Minister for about three years and about seven and half years as the Chief Minister of Odisha in two terms (23.06.1961- to 02.10.1963 and 05.03.1990 to 15.03. 1995)² (Reference Annual, 2004). From a daring Pilot to great Indian political leader, Biju Patnaik is remembering by generations of people not only in Odisha but outside India also.

Life of Biju Patnaik

Bijayananda Patnaik popularly known as Biju Babu was born on March 5, 1916 at Cuttack in Odisha though his forefathers hail from Bhanjanagar region in Ganjam district of southern Odisha. Ganjam district is a fertile ground for its rich culture. Biju's ancestral homeland, Bhanjanagar is famous for Upendra Bhanja, the late medieval well known Oriya Poet who boasted of the dignity and greatness of the Oriyas³ (Behera,1998).His father was Laxmi Narayan Patnaik and mother was Ashalata Ray. His father had served in judicial service and also great nationalist leader of Odia Movement. Biju Patnaik did not face any kind of financial difficulties during his early life; and had received inspiration from his father to be fearless in his life. The name of spouse of Biju Patnaik was Gyan Patnaik. Biju Patnaik had two sons and only daughter⁴ (Kanungo, 2005).His elder son Prem Patnaik is a Delhi based business man and younger son Naveen Patnaik who followed the way of his father and ruling Odisha since 2000 by forming a regional political Party, ie., Biju Janata Dal.Gita Mehta is a well known novelist and an author of many books.

Biju Babu was a brilliant student but did not express his interest to pursue higher education. Biju Babu started his early education at Christ Collegiate School and then studied at Ravenshaw Collegiate School situated at Cuttack in Odisha. Biju Patnaik was

a student of science in Ravenshaw College, Cuttack. Mr. Patnaik exhibited all the quality of leadership in other curricular activities during his student life.He discontinued from B.Sc degree and undergoes training as Pilot. He became a Pilot in British India, but actively participated in the Indian Independence struggle. His days as a Pilot are more memorable and thrilling for his historic Indonesian operations to assist in Indonesian independence struggle⁵ (Ghosh, 1978).The lavish presents that the Indonesian government offered him in 1950 and the high praises that the Indonesian Government showered on him there after establish his quality and calibre as a Pilot as a politician and as a states man. Biju Patnaik flew to java and rescued Sultan Sjahrir out on a Dakota military aircraft reaching India with safe via Singapore on 24th july1947.For this act of Bravery, Biju Babu was given honorary citizenship in Indonesia and awarded **Bhumi Putra**,⁶ (Mohanty, 2002) the highest Indonesian award rarely granted to a foreigner.

His Political Career

He started his political career and joined Odisha politics. In the year 1947, he was elected to Odisha Legislative Assembly from Cuttack in central Odisha. In 1952, he elected from Bhanjnagar Assembly Constituency and in 1957 from Jagannath Prasad Assembly Constituency both situated in Ganjam district of Odisha. In 1961, he became

the president of Odisha Pradesh Congress Committee. In the same year the Congress Party elected Midterm Assembly Elections under his leadership. In that election, Congress Party secured absolute majority of 82 seats out of 140 seats⁷ (Home Election Department, 1961) in the Odisha Legislative Assembly and formed the Government. He won from Choudwar Constituency. He became the Chief Minister of Odisha for two years and later resigned from Chief Minister's post on October 2, 1963 because of **Kamaraj Plan**. Thus the first tenure as Chief Minister came to an end abruptly contrary to the hopes and aspirations of the people of Odisha.

Promotion of Industry

Biju Babu took a lot of steps for the rapid industrialisation of Odisha under the first spell of Chief Minister. To full fill his dreams and imaginations for all round development of the state, he managed to bring an eminent engineer Dr. Ayodhya Nath Khosala as its Governor and his help and guidance were taken for planning the Major-Electrical Projects. He managed to set up **M.I.G (Aero-Engine)** factory at Sunabeda in Koraput district through his lobby to Prime Minister Nehru despite the opposition by the then Union Home Minister Y.V. Chavan who was interested to establish that factory in his home state Maharashtra. **Talcher Thermal Power Plant, Balimela Hydro-Electric Projects** etc. are the memorable testimonies of his

successful achievement. During the first tenure of his Chief Minister,⁸(Parichha, 1995) a series of medium and small scale industries were set up in different parts of Odisha. Special emphasis was also given **Panchayat Industries**. He created Tribal and Rural Welfare Department and nationalized of Text Books. He introduced corporate system of administration as a step towards decentralization of powers of administration at Government level. **The Industrial Development Corporation, Odisha Mining Corporation and Odisha Forest Corporations** are three giant Corporations which were created by him⁹(Das, 2011).

Growth of Education

There was significant development took place in the field education both Technical and General Education during the first Chief Minister's tenure of Biju Patnaik. The Odisha University of Agriculture and Technology (**O.U.A.T**), **Sainaik School** were set up at Bhubaneswar. **Regional College of Engineering** also set up at Rourkela. For the promotion of technical education, he arranged stipends to poor meritorious students for the first time. He made an arrangement for setting up General College in each Sub-divisional head quarter of the State ensuring that not a single poor student of state should not be deprived of Higher Education¹⁰(Mohanty, 2002).

Construction of Paradeep Port

He had keen interest to restore the glory of sea trade for which Odisha had earned great reputation in the ancient past. Biju Babu believed that without State's own port, the rich natural resources could not be exported to other countries and foreign exchange could not be earned. Therefore, the project of Paradeep Port came to his mind and took the charge of personal interest for its immediate function. In this regard, he managed to get the support of the then Prime Minister Jawaharlal Nehru to materialise his dream Project and began to construct a Port at Paradeep. At last, the Prime Minister of India laid the foundationstone of the Port on 3rd January 1962 at Paradeep.¹¹ (Behera, 1982). After the foundation was laid by Nehru for connection of Paradeep Port, the Government of India did not clear the Project raising some technical objections. But this did not stop Biju Babu to full fill his dream for which he had sanctioned Rs. 13 cores from the Odisha Contingency Fund to march ahead with the progress. That **Paradeep Port** is one of the leading Port in the Eastern India. Biju Babu also translated the idea of connecting the Paradeep Port with the rich mineral area at Daitari in Jajpur district and introduced road traffic for which the **Express Road Ways** came in to being, in record time. It is one of the great achievements of Biju Patnaik.

His Resignation from Chief Minister and up to Formation of Janata Party

Biju Patnaik resigned from the post of Chief Minister on October 2, 1963 making room for his trusted lieutenant Biren Mitra of Cuttack to succeed him. This was a great loss to the State and her people. In 1967 elections to the State Assembly, he contested and lost in Patakura constituency. He was elected to Rajya Sabha the next year. In 1971, he contested four Assembly Constituencies and one Loka Sabha Constituency as a candidate of Utkal Congress, a Odisha -based regional regional Party founded and funded by him. He faced defeat all of the seats, though his Party fared comfortably in that election.

In a by-election from Rajnagar Constituency, he came to the Odisha Legislative Assembly in 1971. In 1974, he fought elections in Patakura Constituency and won it. He acted as the leader of opposition Party. He was the key player in the formation of **Janata Party** and was the head of its Odisha State unit. In 1977, he contested from Kendrapara Loka Sabha Constituency and won. After 15 years, he tasted Government power again when he was made the Minister, Steel and Mines at the Centre under Morarji Desai¹²(Das, 2004). In 1980, leaders of erstwhile Janata Party in different outfits and camps fell before the Indira wave. But he retained the Kendrapara seat. He made a hat-trick when he retained this seat in 1984 despite the

tremendous Indira sympathy wave in favour of the Congress Party.

In 1985, he resigned from Loka Sabha seat to contest Bhubaneswar Assembly Constituency and he won in spite of Indira sympathy wave for the Congress Party. He made another hat-trick when he retained the seat in 1990 and 1995 Assembly elections.

Second Tenure of Chief Minister

After the gap of 27 years, Biju Babu returned to the power of state politics. His second tenure of Chief Ministership starts from 5th March 1990 which is very special for Biju Babu (**Birth Day**) to 15th March 1995¹³(Padhi, 1985). He was the second Chief Minister of Odisha next to J.B. Patnaik of Congress Party who complete his five years tenure and provide political stability to the state. In 1990 Election, Janata Party led by Biju Patnaik won 123 seats out of total 147 seats. Congress Party not only lost that election, but also reduced its number to ten in the Assembly.

His Administrative Reforms

The most important features of his second tenure as Chief Minister were the **reorganisations of Districts** raising their number from 13 to 30. Though in this direction in early 1970s, a District Reorganisation Committee had been constituted with Justice Raj Kishore Das as its Chairman, Udaya Nath Sahu and Sudhansu Mohan Patnaik, the then Revenue Secretary as members and a report was submitted by it, yet no decision could

be taken during the last 20 years in this regard. His decision to raise the number of districts up to thirty greatly helped to reach the administration and its welfare measures to the common people of the state.

The process of renovation of Panchayat Raj system in the state was started by Biju Patnaik. **Reservation of women**¹⁴ (Nayak, 2017) seats increased up to 33% in Gram Panchayat and Panchayat Samiti level of Local Self Government. Biju Patnaik initiated the process of emancipation of Women by giving proper representation and justice in the local self bodies. He also increased the wages of daily labour class people from rupees 10 to 25 and helps to improve the standard of poor people of the state.

Industrial Units Establishment (Phase II)

He had played key role for the establishment of second Steel Plant in the State and took special interest in this regard. Lord Paul had visited Odisha at the initiative of a German based Odia Engineer Dr. Rajendra Narayan Das and several rounds of talks began with Biju Patnaik for setting up another Steel Plant at Daitari areas of Jajpur district. The foundation stone of Steel Plant was laid in the area of Kalinga Nagar of present Jajpur district of Odisha.

Other Reforms

In order to check corruptions of bureaucrats and ministers in the

administration, he introduced Special Courts instead of existing Lokpal System. He filed cases against eleven alleged ministers of J.B Patnaik who held office between 1980-1990 and residence of some of the accused persons was raided and their cases were tried by the Special Courts. Even more stringent action was taken by Government against the officers who were involved with corrupt practices. One of the privileges which many officers had been enjoying for long years was occupying a Government quarters paying concessional rate of rent to Government, while letting their own houses at exorbitant rates of rent¹⁵(Das, 2011). In order to curb this bad practice, he initiated steps directing such occupants to vacate the quarters under their occupation or alternatively pay the same amount of house rent which they are getting by hiring their houses. All these reformatory steps created a furore among the Government officials.

His Charismatic Leadership

In 1996 General Election, he simultaneously elected two Lok Sabha seats both from Aska and Cuttack Constituency, equalling the feats of P.V. Narasimha Rao, and Atal Bihari Vajpayee both were the Ex-Prime Minister of India. The political career graph of Biju Patnaik was witnessed upward and downward trend, almost critically and inexplicable. He dominated both State politics and

Central politics of India for a period of fifty years, whether he was in power seat or leader of Opposition. His mission and message, his ambitions and dreams make him a magnificent leader, a munificent man. Facts and statistics are not sufficient to describe him; he defies methodical data and made up analysis.

He is a multi-faceted personality, full of controversies and contradictions,¹⁶(Bhuyan, 2009) heterogeneities and opposites. Biju Babu demonstrated pride and self-respect of the Odia people. He never bends his head before Nehru, Indira and Morarji to retain power. The only vested interest he had was the dignity and honour of the Odia people. Biju Babu is the most vocal proponent of Odisha's pride and prestige, glory and greatness, self respect, self-pride, of the Odia people in the best part of the 20th century.

Conclusion

Biju Patnaik was a great Statesman, a learned person, matured political leader, social worker, champion of education (technical & women education) and above all promoter of series of industrial units in Odisha. He had also strong opposition to corruption. Biju Babu is fairly well known all over India and abroad for his charismatic leadership¹⁷(Shastry, 1987). A Large number of dignitaries and V.V.I.Ps were attended his funeral in Swargadwar at Puri, Odisha. Three Helicopter-loads of VVIP including the then Prime Minister Deva Gowda, ex

Prime Minister Chandrasekhar, A.B. Vajpayee, Krishankant, Governor of Andhra Pradesh, and so many Union Ministers, ex-Union Ministers etc. reached Puri to bid tearful farewell to the beloved Biju. Biju Babu breathed his last on 17.04.1997, the Sudasavrata day, when millions of Hindu women all over the country were busy in worshipping Goddess Laxmi. The death of Biju Babu was a great loss to India as a whole and Odia people to be more particular. He occupies a permanent place in the heart of every Odia people. His contributions in different fields are matchless. He will be remembered for ever. The vacant place in Odisha politics which was left by Biju Babu very soon filled by his younger son Naveen Patnaik¹⁸ (Senapati, 2003) who played a key position in the state politics of Odisha since 2000.

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THE DASH OF DIGITAL EPOCH: AN ECO-CRITICAL STUDY OF THE IMPACT OF DATA-CENTERS

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Abstract

While most environmentalists are centered around the existing problems from transportation, aeronautics and energy sectors, it's the telecommunication business that is on target to create more carbon discharges than the entirety of the mentioned segments. The dependence on data-centers is just going to develop, as internet-infiltration-rates increase worldwide. The climate crisis, nevertheless, is not a new topic to study and research. Technology and Innovation heavyweights, like Amazon, Apple, Microsoft and Facebook, have focused on 100% sustainable power source use in the coming years. However, Greenpeace recently accused Amazon of abandoning that target in order to win business from the oil and gas industry and studies show that, currently, there is no such thing as 'renewable energy sources' as even the solar and wind energy sources are highly dependent on other non-renewable energy resources. As these organizations try to become significant players in the present information-driven economy, the data server farms stay as one of the pillars of their business model. However, as the ice caps keep on melting at a disturbing rate, is it really possible to neglect energy-guzzling data-centers while attempting to save the planet? The paper, thus, through an eco-critical perspective, delineates the grave impact of digitalization and also discusses the continuing exploitation of the human individual over the environment.

Keywords: internet, environment, big-data, climate-change, data-centres

Introduction

The world hasn't ended, but the world as we know it has—even if we don't quite know it yet.

(McKibben 2)

Owing to the advancements in technology, human beings have

thenceforth been slightly deprived of their egoistic and narcissistic attitude that existed from time immemorial. The initial outbreaks of post-humanism were a further stimulus which made human beings bereft of their so-called 'superior' status. Consequently, there

was a blur that ensued between the binaries of human and non-human.

Each and every search query, each online - streamed music or video and each email sent, billions of times over all around the globe - everything signifies an ever-expanding worldwide demand for power supply, and to rising CO2 and other greenhouse gases as well. Our ever expanding dependence on smart and advanced devices has a natural effect and great impact on the ecosystem, that is getting progressively impossible to ignore.

Computerized instruments and tools have, now, become essential elements of our lives. It's in fact difficult to envision an existence without cell phones, Netflix, various applications, Wikipedia, web based banking, course organizers with GPS and having a tremendous choice of music and films readily available practically all over, nonstop. Today, the medium for our daily activities is the internet and as Marshall McLuhan's view on a medium as the method to expand human capabilities, right now, the Internet is an 'extension of human Beings'. Yet, it's not just in everyday life that digitalisation has gotten essential; computerized advances are likewise assuming an inexorably significant job in farming and industry, in the move to sustainable power sources and later on for our urban communities. Simultaneously, digitalisation offers new answers for handling environmental change and securing the earth.

In any case, since we can't genuinely observe or feel the information that we're sending and accepting everywhere throughout the globe, it really conveys rather overwhelming substance: its vitality utilization is continually developing, the brilliant gadgets we use are regularly created under exploitative and ecologically destructive conditions and, toward the finish of their extremely short lives, they end up as lethal electronic waste. This offers a significant conversation starter: Will digitalisation have the option to help us while in transit to a greener and more attractive world, or will our developing dependence on advanced devices, at last, end up being a quickening agent for environmental change and the demolition of the planet?

The greater part of the total populace is currently on the web. As indicated by a report by a digital agency, in excess of four billion individuals utilized the Internet in 2019 - with more than one million individuals coming on the web for the first time each day. What's more, with online exercises, for example, distributed computing, gushing administrations and cashless installment frameworks on the up, the interest for on the web and digital administrations is continually developing (Kemp).

Upgraded computing and its capabilities permit quick and efficient handling and storage of information and data, while cloud computing

empowers analysts and data scientists to access and procedure huge and coordinated databases from distant and various locations in the map. The capability of storing these and processing a lot of information has been viewed as historic in numerous cultural and societal areas: for instance, the assortment and analysis of online buyer's inclinations and spending patterns permit more focused and effective digital marketing trends and showcasing procedures, the handling of transport and travel inclinations empowers drivers to anticipate and avoid traffic and accidents, the collection of data about people's habits and propensities takes into consideration while understanding and learning the designs and patterns and the structure of progressively powerful instructive projects.

The non-profit association "The Shift Project" took a gander at about 170 worldwide investigations on the natural effect of digital technology. As per the specialists, a lot of worldwide CO2 outflows expanded from 2.5 to 3.7 percent somewhere in the range of 2013 and 2018 (Lean ICT). These figures may shift marginally from concentrate to contemplate, as the vitality utilization of advanced advances is hard to evaluate. In any case, obviously utilization levels are as of now high and, if advancements proceed at a similar pace, they will keep on developing.

In any case, online ventures in no way, shape or form the center of the

issue: the new force guzzler is in reality music and video streaming. According to the studies, 80 percent of all information courses through the internet are through moving images. Online recordings -accessible on various stages and saw without being downloaded - represent right around 60 percent of worldwide information moves. Transmitting these moving pictures requires immense measures of information. What's more, the higher the goals, the more information is sent and got.

This information and data as energy for the open supports the reason for more and efficient gathering of the same and organizing them. Information is now bountifully produced by numerous day to day exercises: by interpersonal organization clients, by individuals on their day by day drive to work, by associated sensors progressively present in machines, trains, home appliances and streets. It has been evaluated that, from 2005 to 2020, this advanced digital universe is developed and expanded by a factor of 300, from 130 exabytes to 40.000 exabytes

As indicated by The Shift Project, the normal CO2 utilization of streamed online video is in excess of 300 million tons for every year (in view of estimations taken in 2018). This is equivalent to what Spain produces in a year. Another correlation out of enthusiasm: spilling ten hours of film in HD requires a bigger number of bits and bytes than the entirety of the

articles in the English Internet reference book Wikipedia set up.

In addition, the experience we have in the metro when 90% of the individuals around you gaze at cell phone screens - is a significant current marvel. We have an inclination that the majority of us are involved and overwhelmed by innovation. I think this is only a transitional stage to when we will utilize innovation in a substantially more agreeable manner - similar to how we move portions of our appendages - we are not occupied in moving our body when we have a discussion. We feel feelings with our bodies, it doesn't make a difference if our bodies are of natural or innovative substances. With mechanical augmentations, we expand the extent of our enthusiastic experience.

The manner in which we connect with innovation - consider sitting before your PC - is very, suppose - unseemly. Pressing keys on your keyboard, perusing little letters on large screens makes up the vast majority of our communication with PCs these days. The greater part of this is restricted to visual and sound-related and its vast majority is still very time and asset devouring. But later on, people would prefer not to carry every one of their gadgets to the recreation center to work from that point. They would be upbeat if these functionalities are at any rate halfway incorporated into my garments, to give me unobtrusive input that is visual and sound-related as well as haptic (for example, contact) and

warm. What's more, ideally there are simply small lenses they can place at them that overlay visual data onto our condition, with the goal that they needn't bother with these large screens any longer.

Likewise with any connection, future human-PC association will be substantially more of a discourse characteristic and not a slave connection. It's tied in with consolidating the best of natural and tech capacities, in an unobtrusive and "equivalent" way, a way of another industrial revolution.

Thus, moving forwards, things are turning towards a technological turn. Yet, the ramifications for individuals and nature are deadly. The greater part of the electronic junk we produce is dispatched inexpensively to Latin America, Africa and other nations of the worldwide south. There, the significant crude materials are removed, frequently under insensitive and unfortunate working conditions, causing contamination in the neighborhood condition. Simultaneously, the vast majority of the mineral crude materials utilized in our shrewd gadgets originate from nations where there is a dismissal for work rights as well as for ecological models. The same things apply to the whole assembling procedure and conditions also.

It is dubious to think of a high contrast answer to whether right now, digitalisation has an effect of which, for the most part, has a positive or

negative effect on our general surroundings. Digital technologies can help empower practical improvement by, for instance, permitting individuals to share assets internet, empowering inventive, asset proficient creation forms (like 3D printing) and accelerating the change to sustainable power sources by opening up access to savvy, decentralized vitality systems. Computerized stages and applications can likewise help advance all the more earth benevolent utilization and way of life choices, for instance by sharing tips on economical conduct or improving access to naturally amicable shared transportation. What's more, sensors and satellites can assist with featuring and finding ecological demolition and considering this quick, directed activity.

High information volume and dense data requires broad facilities for capacity utilizing natural resources as well, for example, water and non-sustainable power sources that require maintenance and high accessibility. Moreover, the assembling and disposal of gadgets to gather and process information produces polluting particles also. Data servers also need to run diesel generators in case of electricity shortages to keep the servers working, which in turn produces various greenhouse gas emissions with consequential impacts on climate change.

We are frequently told and taught by the government and capitalists that the world's economy is dematerializing

— that physical analog stuff is being supplanted by computerized information, and that this information has a negligible natural impression and ecological footprint. Data and information centres consume an ever increasing quantity of energy for performing their operations and cool down the servers. In any case, a data server's capacity adequacy and it's efficiency depend on two essential factors: its power density per rack (larger the density, better the efficiency) and its dependence on ambient air or liquid cooling.

Be that as it may, as mentioned above, digitalisation in its structure is energy-hungry and resource-intensive. It accompanies a forceful carbon impression that we probably won't have the option to see, however we shouldn't have the option to disregard. We will possibly ever have the option to accomplish genuinely feasible digitalisation on the off chance that we figure out how to utilize computerized devices and administrations with some restraint and in the correct spots. We have to take a gander at the issue of manageability all through the whole life cycle as well, keep dealing with upgrading our vitality use and vitality sources, and look all the more regularly for options in contrast to the large players of our digitalised world.

Data servers are the center of the data revolution, "the central nervous system of the 21st century" (Lucivero). As the house servers, systems services, networking, storage and various

applications for example, Cloud Computing, in one manner connect with the entire universe, and thus that expression is turning out to be increasingly significant. They are the frameworks that offer physical spots for different digital gadgets and bolster the vitality concentrated that is expected to: store, organise and process computerized data and provide services and applications to information processing.

Similarly significant for a feasible computerized future - more makers making moral innovation that regards both society and the earth, and more buyers supporting them by settling on the correct decisions. We need producers, customers and computerized specialist organizations to settle on the correct choices with regards to the ecological effect of our inexorably advanced lives - and the motivation for that will eventually originate from strategies and guidelines being made (and regarded) at a universal level. Without conclusive political activity, the computerized transformation is set to expand our utilization of assets and vitality and quicken the harm we are doing to our planet and our atmosphere.

While simultaneously, certain unchecked advanced improvements take steps to undermine urgent mainstays of free and fair social orders. Guaranteeing that digitalisation is set at the administration of economic advancement, and that itself is executed and applied in a reasonable manner, is a pressing political and social need.

The paper, through an eco-critical approach, thus attempts to consolidate and aggregate the pros and cons of digitalization and technology, and, in turn, points out how the same becomes detrimental for the environment.

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PORTRAYAL OF ROMANTIC RELATIONSHIPS IN CHETAN BHAGAT'S ONE NIGHT @ THE CALL CENTER

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Introduction

One Night @ the Call Center is the second novel of Chetan Bhagat. Though 'amusement' is one of the essential ingredients of the novel, it has something more. This novel is an interesting story and study of male-female psyche. It is one of the best sellers as it voices the heart of the younger generation. Also the author has clearly portrayed the influence of globalization on the call centres of India in this novel. There are a variety of male-female relationship dealt by the author in this novel. There is romance, ambition, passion in this novel, of which 'romance' plays a predominant role.

This novel *One Night @ the Call Center* opens dramatically. When the author travels from Kanpur to Delhi, in the winter of 2004, meets a young girl in a train. In order to overcome the boredom of the journey, the author asks the girl to tell a story and he promises her that it would be released in a book form. She tells a story with

lively, amiable and openhearted characters.

The novel is about the story of six people- three male and three female, who work in Connexions, a call centre located at Gurgaon. The novel deals with their ambitions, pains, love-life, personal trauma together. Though each character differs from the rest, there is a common thread that binds them. The entire story takes place within a single night.

The characters in the novel are given different names in call centres like 'Shyam Mehra' becomes 'Sam Marcy'; 'Radhika' becomes 'Regina Jones'; 'Esha Singh' becomes 'Eliza Singer'; 'Varun Malhotra' becomes 'Victor Mell'. There are also a few minor characters like Shefali, Ganesh Gupta, Anuj, Subash Bakshi and Payal.

The novel is narrated by Sam Marcy because he resembles the author's uncertain traits. He is a disappointed and confused guy who is waiting for his promotion.

Infact, he is the team leader. His boss Bakshi sucks his blood to do extra work. So he loses his self confidence. He is in love with Priyanka, his co-worker. His dates with Priyanka reveal their intimate relationship.

The love between Shyam and Priyanka does not last long. It breaks with a crack. Priyanka's mother doesn't like to get her daughter married to Shyam, the poor call centre recruit. She looks for a guy who is financially well and could make her daughter happy in all the aspects. Priyanka's mother fixes her marriage with Ganesh Gupta, a Microsoft NRI, earning a lot in America and is coming to India the following month.

Priyanka is to be married next month. Shyam is shocked to hear this. He says to Priyanka that her mom is a psycho. They blame each other and when Shyam asks Priyanka what her mother wanted, Priyanka says that her mother expects Priyanka to love her and to get settled happily.

In one of their dates, when they met, Shyam was taken aback by Priyanka's courage and concern for social outlook. A mother-in-law was threatening her daughter-in-law and immediately Priyanka, who could not bear that rose up to the occasion. She showed her call centre identification card to the rude mother-in-law and threatened her that she was a 'CBI officer' and would take action on her if she repeated her behaviour.

Also Priyanka says to Shyam if there exists tension between them, that

would make it difficult to focus on work- for them and for others. Also Priyanka assures Shyam that they can still be friends though she is wedded to Ganesh Gupta. Ganesh gifts Priyanka a dark blue Indica Lexus and takes her to a five star hotel.

As time passes by, Priyanka realises that she possesses every luxury of life but has missed real love and affection. Hence she once again turns towards Shyam. But Shyam neither accepts her nor is happy at her decision. Priyanka is in search for genuine love in her life. Finally she decides to marry Shyam and says to Shyam that she wants to marry him. She admits: "That I love you. Because you are the only person in the world I can be myself with." (ONCC 244). After this Shyam and Priyanka meet after six months, which brings them closer and makes them understand better. The love affair between Shyam and Priyanka which has become successful after a lot of hurdles, shows their genuine concern and intimacy for each other.

The romantic relationship between Esha and Vroom is peculiar and interesting. Esha is known as the 'hottest chick' at Connexions and is a representation of a modern urban girl. Her passion is to become a model and hence she is very conscious of her structure. She adjusts her hair often and is careful in her food habits. She wears navel rings and loves to exhibit them. When Priyanka offers milk sweets to Esha to celebrate her engagement with Ganesh; Radhika

took two pieces while Esha took a very little. She has left her hometown Chandigarh much against her parent's wishes. She, once confided to Shyam that she slept with a modelling contractor who promised to offer her a chance.

Varun Malhotra is a very smart and happy-go-lucky guy. He goes after his likes. He joins the call centre to lead a luxurious life as they are well paid. But when he realises that he lost his creativity and has become an American slave, he becomes frustrated and angry. He is also furious towards his boss Bakshi for his cheap mentality and behaviour. He loves to ride in bikes and browse in the internet. Esha very well understands the artificial gesture and hidden treachery of Vroom when he proposes to her. On the other hand, Vroom could not understand as to why Esha is not interested in his proposal. Esha says to Vroom, "I have told you before. I have to focus on my modelling career. I can't afford the luxury of making a boyfriend." (ONCC120). Esha rejects Vroom's love because he is not serious in his relationship. When Vroom says Esha that other girls are like channel surfing and Esha is more serious, Esha asks him, "So what serious channel am I? The BBC? (ONCC 120). When Vroom offers his hand to Esha she rejects it and asks him to stop everything. The manner in which she reacts to Vroom's proposal reveals her attitude:

'Esha', Vroom said, clearing his throat. 'I've been thinking about you a lot lately.'

'Really?' She said.....'What do you expect me to say?'

'I don't know. How about a yes?'

'Really? Well unfortunately that word did not occur to me', Esha said her expression serious.

'Why?' Vroom said

'I've told you before. I have to focus on my modelling career...' (ONCC 120)

The present day women are paradoxical. Though Esha has accepted modernity as a way of life, she is still traditional in her inner conscious. In this patriarchal society, where women's pride and dignity are injured, they become unfriendly with themselves and dislike themselves. Esha and Vroom reconcile in the end.

The love between the husband and wife- Radhika and Anuj breaks up after the trick played by Vroom. Radhika Jha is the only married woman in the team. She is more than romantic and is a fickle minded girl. She carries a big handbag as a representation of her huge responsibility. Her aim is to earn money, have a harmonious marital relationship and to make her mother-in-law happy. She doubts whether her husband Anuj has a genuine affection for her. So she requests Vroom to play a radio jockey. He says that Vroom should call Anuj and tell that, "he has won a prize, a large bouquet of roses and a box of Swiss chocolate that he can send to anyone he loves anywhere in

India with a loving message.” (ONCC 145). But Anuj says that he would like to send the message to Payal, his girlfriend who lives in Delhi and is a modern girl. Radhika is taken aback by her husband’s betrayal and goes to the extent of seeking divorce from him with the help of military uncle.

The oldest of the six employees is the Military Uncle who longs to be with his grandson. He remains silent in most places.

A rising number of depression, stress, panic attacks and eating disorders are found among the call centre workers. They are shallow with lack of emotions and in-depth feelings for anything in life relationships. In this novel, Bakshi, the boss is the typical villain who burdens Shyam with accent training in spite of his daily routine work. Call centres have a negative impact on the cultural and social behavioural patterns of present day youth. As they work for ten to twelve hours in western culture, language and accent, they suffer from Multiple Personality Disorder. They lose their identity, self respect and confidence in due course. As the Americans think that Indians have seized their job opportunities, they abuse them radically and culturally and behave rudely with Indian employees. The employees are even named as ‘racially inferior’, ‘terrorists’ etc., deeply affected psychologically and culturally. As our jobs depend in the whims and fancies of Americans, there is often downsizing

and many lose their jobs in corporate life.

The novel reaches its climax when the six characters go out for a drive to destress themselves and get caught and rescued by a phone call from God. They all listen to this inner call which tells them what they really want. The Almighty makes a deal with all six of them as:

Listen, I will make a deal with you. I will save your life tonight, but in return, you give me something. You close your eyes for three minutes. Think about what you really want and what you need to change in your life to get it. Then, once you get out of here, act on those changes. You do this and I will help you get out of this pit. (ONCC 204)

Shyam and Vroom work together and teach Bakshi a lesson and prevent the closure of call centre. But they quit Connexions, to start their own web designing company. Military Uncle gets a visa for the USA to live with his grandson. Esha gives up her modelling ambition and besides continuing her work in the call centre, works for an NGO during day time and raises funds for it. Priyanka works in Connexions but gets ready for B. Ed., entrance. The chapter of Ganesh is over and she reunites with Shyam. Radhika unites with Esha and fights for divorce against her husband. Shyam and Priyanka decides to marry after two years and also Shyam concludes that the call centre had taught him that a) a man can do whatever he really wants b) God

always remains with us c) there is no such thing as a loser. It is this positive attitude that made the book a huge commercial success.

Conclusion

Bhagat's narration is clear and simple. The novel deals with the current problem of people working in the call centre who are fascinated towards this job not out of interest but out of high paid salaries. But it affects them physically and psychologically and it causes disorders like depression, stress, insomnia etc., The romantic relationship between Shyam and Priyanka ; Esha and Vroom; Radhika and Anuj show the inconsistent nature of present day youth and the intense fluctuations of their passions.

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ONLINE LEARNING DURING COVID-19: OPPORTUNITIES AND CHALLENGES

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Abstract

Even though online learning had been adopted in Education and many Massive Open Online Courses earlier, it is getting a special focus and priority in this Covid-19 pandemic season. The traditional patterns and systems in Education are now getting modified and the outlook of education is becoming more practical and pragmatic. Online or Technology enabled learning is getting wider acceptance due to its user-friendliness and especially during this pandemic time it has become the apt choice for educational institutions and students. Students can learn from their own home which is the safest way to protect them from the pandemic. The growth and availability of many gadgets and software help learners to work easily on such platforms. This paper titled as "Online Learning during Covid-19: Opportunities and Challenges" deals with the major advantages that a learner can avail from online learning and the disadvantages or the challenges of online learning.

Keywords: *online learning, covid-19 pandemic. motivation, self-centred, webinars*

The spread of Covid-19 Pandemic has greatly affected human life and it has brought changes in every aspect of life. One of the changes that happened during Covid-19 is the rising of online education and the growth of more online platforms. This can be considered as a revolution in education field. Due to the pandemic educational institutions and companies have been

closed down and it has become impossible for students to attend traditional face- face classes. Assessing students' performance has also become impractical during this period. Initially it was a problem of imparting and accessing education but now everyone is trying to conduct online programs, E-quiz, Workshops, FDP's and so on. Now online education is not only given

by educational institutions or academicians but also by some companies. The major objectives of such programs are to provide quality programs for developing individuals and to improve their efficiency. After Covid-19 everyone will become accustomed to online platforms and it is going to become a part of one's life.

Accessibility is the most important strength of online learning. Especially during this Covid-19 pandemic it is better to avoid travelling. Online learning actually works well at this point. Learners can learn at their home without visiting institutions. Adding to this, differently-abled students can also make use of online learning. Online learning has the options to record and save the learning materials, so learners can learn and spend time in quality education. Now a learner can join online programs conducted by various national and international institutions. One can say that now the global and international exposures are awaiting all. The only pre-requisite is that the learner should have Basic English language skills and digital literacy, because a large number of programs are offered in English.

Learning will be more effective when the learner is motivated. In online learning, students feel more comfortable and they find it easy and extremely pleasant. Students have more freedom and thus it becomes a student-centred platform. Especially now many online webinars are conducted and they have different

schedules too. So based on the interest a learner can register for a program. Here interest matters. Some students may attend webinars because they are related to the area of their specialization. The learner can get motivations through the webinars they attend. This type of learning is natural and intrinsic. The natural motivation acts as a catalyst in learning. The certificates learners get through online learning encourage them to register for more programs. So an internal push comes from within the learner himself to access knowledge.

Online learning helps in the documentation of the learning materials. The printed materials and books require more space to be stored. In online learning, printed materials are replaced by digital files which do not require physical space. Things like live discussions, videos and other documents can be easily stored in computer and mobile phones. Finding the saved materials are also very easy in online learning. The saved materials can be carried and shared by the learner. The heavy hardcopies and printed materials are now compressed to short digital files which are far better and easy for use.

Vocational purpose is also an important aspect of education. The online learning platforms unquestionably play a significant role in Employability. An impressive Resume/ CV is the first step for getting a job. The online learning platforms help the young aspirants to take or

pursue different courses related to the job they are looking for and this will add extra credits to their resume. Once the candidate gets hired he/she can do online programs which are helpful for them to get promotion and better salary. More than the above benefits, learning is always good and the right way for personal development.

The age and geographical barriers are insignificant in online learning because the programs offered by various e-learning providers can be accessed by any individual irrespective of their age. The only thing that matters in online education is the curiosity and interest of the learner. Many of the online programs are provided free of cost. Candidates can join in online programs without spending money. It is a great blessing to the aspirants.

In every system there will be weaknesses too, but understanding and tackling those weaknesses are important. Online learning had already been there before Covid-19 pandemic but Covid-19 has extended its use. Institutions started to conduct exams of their degree programs through online. Shifting from the traditional way of examination to a completely online learning can create some confusions and anxieties among the students as well as the teachers. So making learners' attitude towards online learning pleasant and positive is very important. Otherwise it will not be effective. Even many teachers prefer to be in traditional classrooms. So they

also need to change their perception and attitude. Conducting Workshops and Faculty Development programs can boost the confidence and attitude of the students as well as teachers.

Conducting online programs may not be that much difficult but giving assignment is difficult. Based on the assignment, the instructor has to give comments or credits. Imparting education is important but at the same time understanding whether the learners have achieved the learning objectives is also important. So the teacher or the instructor should give proper assignments and this should be assessed later. Assessment is also a determining factor of the success of learning. Initially teachers can give objective type questions and quizzes, but later they should give different types of assignments and tasks.

Mobile Data and Network issues are the major challenges of online learning. Normally the users will have 1.5 to 2 GB data. It depends on the mobile connection and the internet package they have. So attending multiple online learning programs may not be that much possible. For accessing video and audio files it requires more data than the PDF files. In rural areas there may be mobile network issues. Therefore Data and Network issue is undoubtedly a major barrier in online learning.

In online learning there is a tendency for the students to lose their attention. Their minds can be easily diverted to other things; a notification message from their Whatsapp or a call

can take their mood away. So it is important to take necessary steps not to get diverted from the online classes. For example during webinars and online lectures it is better to avoid multiple web pages.

The boredom and physical fatigue of the learners can also come as a barrier in online learning, but this can be reduced by designing proper timetable. The instructor should engage the class properly and should keep the class active by asking questions and making interactions with the students. The teacher or instructor should make sure that the learner is attentive and active.

Including co-curricular activities and crafts in online learning can help the learners to become more creative and enthusiastic. It can reduce the stress and cultivate more positive attitude and readiness in learners. Online learning is a great way to access knowledge and it will bring more outcome and fruitfulness provided the

teachers and the learners change themselves for achieving its aims..

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THE SEQUESTERED LOT: ALIENATION AS A PHENOMENON OF HOLOCAUST IN MARKUS ZUSAK'S *THE BOOK THIEF*

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Abstract

Markus Zusak's novel, *The Book Thief* offers insight into the estrangement sustained by the Jewish and non-Jewish inhabitants of Germany under the Nazi autarchy. This study intends to unveil the alienation suffered by the Holocaust victims and survivors of Germany under a tyrannical dictator. Holocaust amounted to the seclusion of Jews within their land, thereby adversely affecting their status quo and survival within the society. The Jewish sympathizers within Nazi Germany were also equally affected by the Holocaust, resulting in their alienation from the world that targeted the Jewish minority. Scenes of loss and deprivation shed light on the alienation occasioned by the two World Wars in a world already shredded by the Nazi blight. Children found mourning at the loss of their parents and parents caught mourning at the loss of their children comprises the various shades of alienated individuals. The sequestered lot portrayed within the novel bear close witness to the noxious impact that alienation exercise upon the life of innocent souls within Nazi Germany.

Keywords: alienation, rootlessness, holocaust, homeless, abandonment

Alienation is one of the most prominent aspects of Holocaust literature. It is referred to as the process of distancing the self of individuals from everything related to normal life. It is the elemental form of rootlessness, which forms many psychological, sociological, literary, and philosophical studies. According to Robert T. Tally, "The term alienation has its simple meaning — a condition of being estranged from someone or something. In social

psychology, alienation refers to a person's psychological withdrawal from society (2)". It hence appears as a recurrent element of the Holocaust in *The Book Thief*. The heartrending images of Jewish victims isolated from the outside world and that of the German, Jewish sympathizers cornered for the deed of theirs becomes fully encompassed in the novel. In *The Book Thief*, Zusak, with his imaginative intensity, has conceived individual

characters who are alienated from themselves, from the other, from society, and nature.

Markus Zusak, an Australian writer of German origin, towers among the great mammoths of young adult fiction in the literary arena. His literary oeuvre encompasses his two monumental novels, *The Book Thief* (2005) and *The Messenger* (2002), which became international bestsellers. He authored six books and his first three books written as a trilogy series about the Wolfe brothers: *The Underdog*, *Fighting Ruben Wolfe* and *When Dogs Cry*, released between 1999 and 2001 were all published internationally and even garnered several awards and honors in his native Australia, and the USA. *The Book Thief*, published in 2005, is a historical novel of breath-taking scope that catapulted its writer Markus Zusak to instant international fame and success.

Zusak's novel *The Book Thief* circumvents around episodes of the Holocaust with sheer sentimentality and profundity. It stands apart from other novels of the same genre in that it offers a realistic rendition of the horrors of the Holocaust through adept imaginative viscosity and marvel. Being an author who belonged to the second generation of the Holocaust survivors, Zusak has based his novel on the memories of his parents. Zusak's understanding of World War II Germany and his inspiration for writing his novel fall into the paradox of illustrating the Holocaust from a

removed yet influential perspective. So, he depicted the events of life in Europe during World War II through the lens of his parents' experience layered with his own imagination. Through the use of a curious narrator — Death, Zusak asks his readers to endure the literary recreation of a painful moment in history that had marked the apocalypse of an entire generation. Hence, Zusak argues that to understand *The Book Thief* as a tale about more than a young girl who experiences death in dramatic ways is imperative because the novel is the story of so many people who suffered through the Holocaust. Liesel Meminger's life thus represents the universal experience of those involved in the Holocaust, whether they are the victims, observers, or oppressors.

Liesel Meminger, the nine-year-old protagonist of Zusak, was born to bear the pangs of alienation and destitute from every corner of the world. A deep sense of alienation had crept inside her since the loss of her father at a very young age itself. Since then, loneliness became the soul companion of Liesel, which accompanied her until her death. The innumerable lineage of losses in Liesel's life amounted to her alienation in the society. The Second World War had cast a great shadow in the life of Liesel, depriving her of the most valuable possessions in life, like her father, her mother and her brother.

Amongst all the losses created by the war, the loss of her brother, Werner, stood out as the prime reason for her alienation from the outside

world. The thoughts about her deceased brother haunted her and made her feel lonelier and more isolated. Her loneliness is adjudged thus: “Every night Liesel would nightmare. Her brother’s face She would wake up swimming in her bed, screaming, and drowning in the flood of sheets. On the other side of the room, the bed that was meant for her brother floated boat-like in the darkness(Zusak in *The Book Thief*,37)”. The loneliness felt at the untimely departure of her brother disturbed her mental stability and hence dragged her into constant depression. Memories of her brother pestered days and nights of Liesel’s life. The depression invoked by her alienation can be voiced as follows: “During the day, it was impossible to dream of her brother. She would miss him and frequently cry in the tiny washroom as quietly as possible (Zusak in *The Book Thief*, 39)”. Thus, loneliness ate her up in every moment of her existence. Unable to let off her flocking emotions, Liesel felt entrapped under a strange atmosphere alien to her thought processes.

The abandonment by Liesel’s mother, too, created a deep sense of loneliness within her. She felt distraught under the two huge voids left in her life. Her first stolen book, *The Gravedigger’s Handbook*, bears testimony to all the deprivations in her life. It reminded her of the major missing links in her life. “The Book’s Meaning (39)” is described by Zusak as follows: “1. The last time she saw her

brother. 2. The last time she saw her mother(Zusak in *The Book Thief*, 39)”. Liesel was completely clueless about the reason behind her abandonment. To her, Himmel Street initially appeared a foreign land populated by its strange inhabitants. The alienation felt by Liesel further shot up with this supplanting of hers. The gravity of detachment felt by Liesel from her immediate surroundings props up most often in the novel: “Nothing changed the fact that she was a lost, skinny child in another foreign place, with more foreign people. Alone(32)”. Thus, Liesel appeared wrapped up in the emotion of loneliness, which made her feel emptier and filled within her a sense of longing for her beloved ones.

The Second World War turned out to be the root cause behind Liesel’s alienation in this world. The war had scattered immense losses in the life of a young girl like Liesel Meminger. She is orphaned for a second time in her life as a consequence of the war. The war snatched apart from her all her dear ones — her foster parents Hans and Rosa Hubermann, her best friend Rudy Steiner, and many more. Liesel was thus rendered homeless for a second time, devoid of all the enormous shelters which otherwise usually surrounded her. Her alienation is resonant as such: “She was dying for it — the safety, the home of it — she could not move. Also, the basement no longer existed. It was part of the mangled landscape (14)”.

Amongst all the painful losses in Liesel's life, Hans Hubermann's separation made her feel emptier and insecure than any other. Her feeling of insecurity is redolent as such:

When they pulled her out, it's true that she started to wail and scream for Hans Hubermann She did not know where she was running, for Himmel Street no longer existed. Everything was new and apocalyptic. Why was the sky red? How could it be snowing? And why did the snowflakes burn her arms? (Zusak in *The Book Thief*, 567)

The war thus broke the initial chords of all her relationships and emptied of her real existence in this world: "When Himmel Street was cleared, Liesel Meminger had nowhere to go. She was the girl they referred to as the one with the accordion (Zusak in *The Book Thief*, 579)". The Second World War thus created a topsy-turvy in Liesel's real-life status, thereby transforming her into a mere alien in her land. Liesel Meminger's experience of alienation can be summarized using Zusak's wild comparison of her condition to that of the Nazi's burning pile of books: "It was prodded and splashed, even spat on. It reminded her of an unpopular child, forlorn and bewildered, powerless to alter its fate (Zusak in *The Book Thief*, 119)".

The Jewish fist-fighter, Max Vandenburg, was another character who suffered alienation occasioned by the Holocaust and the Second World War. The label of a Jew stood as a

disgrace in his otherwise guarded life. The quantum of isolation faced by the Jews in Nazi Germany was unimaginable; all of "their gaunt faces were stretched with torture (419)" as paraded down Munich Street. They "looked appealing at those who had come to observe their humiliation" and "pleaded for someone, anyone, to step forward and catch them in their arms," but unfortunately, "no-one did" (Zusak in *The Book Thief*, 419) dare make such an attempt.

Being a Jew who is absconding from Nazi surveillance, Max, in a way, was alienated from the outside world. His sense of alienation is voiced as follows: "Occasionally, voices wandered past and sometimes he longed for them to knock the door, to open it, to drag him out, into the unbearable light. For now, he could only sit on his suitcase couch, hands under his chin, his elbows burning his thighs (Zusak in *The Book Thief*, 151)". Subsequently, he became accustomed to loneliness, his life companion, "until he lost all sense of the passing of days and hours (171)". Thus, the outside world completely shunned before Max, destined to face desolation for the rest of his life. His isolation period prolonged for quite a while, and as such, "he had not seen the outside world for twenty-two months(405)".

Max Vandenburg proved to be the most vulnerable of the victims of isolation. He was sequestered even from nature itself, unable to experience the various phenomena happening

around. Max's alienation from nature is sorted out thus: "His hands prodded at his short-cropped hair and his swampy eyes pleaded for the most simple of simple things. 'Could you go up and tell me how the weather looks?'(269)". His alienation slowly gave way to solitude, and hence, he was devastated at his plight. Max felt himself to be disintegrating on every second of his loneliness as accounted thus:

When he was alone, his most distinct feeling was of disappearance. All of his clothes were grey — whether they'd started out that way or not — from his pants to his woolen jumper to the jacket which dripped from him now like water. He often checked if his skin was flaking, for it was as if he were dissolving. (Zusak in *The Book Thief*,271)

Thus, Max appeared to be vanishing under the heaviness of solitude, enforced by the adverse social scenario. Max's alienation was, in a way, inevitable as it was mandatory for his survival in a world where the Jewish community was frequently harassed and persecuted. Even his well-wishers appeared helpless, unable to evade his fate, as evident from their apprehensions; "It's a shame we can't take you with us. It's a disgrace.' It's how it is" (399). Thus the Holocaust and the Second World War turned the greatest debacles in the life of Max Vandenburg, which added on to his seclusion from the world outside.

Hans Hubermann, the silver-eyed foster father of Liesel Meminger, was a character that had undergone severe isolation from his clan for the Jewish slant of his. He was a Jewish sympathizer, who partook in their sufferings as part of returning an old debt. This attitude of Hans had previously attracted the terrible ire and condemnation of the Nazi faction, which slowly gave way to his desolation in the society. Abuses were hurled at him from all sides for being biased towards the Jews, and hence, it rested upon him as spiteful condemnations: "A cart was turned over and paint flowed onto the street. They called him a Jew-lover" (Zusak in *The Book Thief*, 423).

Hans Hubermann's act of empathy adversely affected the sustainability within his hometown. His over generosity became the pitfall in his life, turning friends to foes and ultimately leading to his alienation from society. Frau Diller, a friend of Hans, thrashed him contemptuously as such: "Frau Diller spat at his feet 'I knew it,' the shopkeeper damned him. 'You dirty Jew-lover' (428)". Hence, alienation in Hans Hubermann's life had more of a personal connotation, which arose from his dilemma at fulfilling an age-old debt.

Ilsa Herman, the fluffy-haired wife of the Mayor, led a solitary life away from the hustle and bustle of ordinary life. Her sense of alienation protruded out of the void left at the untimely death of her only son. Since then, Ilsa

became acquainted with a lonesome and cloistered habit of living to cope up with her losses. Ilsa Herman's palpable condition is summarized thus: "Frau Herman, the mayor's wife, standing fluffy-haired and shivery in her enormous, cold-aired doorway. Always silent. Always alone. No words, not once(102)". The unfathomable loss of hers stood unmatched and hence fuelled her sense of isolation, as evident in the following lines:

The mayor's wife tightened. I used to read in here, with my son. But then . . .' Liesel's hand touched the air behind her. She saw a mother reading on the floor with a young boy pointing at the pictures and the words. Then she saw a war at the window. 'I know' To Ilsa Herman, she handed the words slowly across. (Zusak in *The Book Thief*, 491)

Hence, Ilsa Herman's alienation becomes one with the entire population of mothers left to mourn at the departure of their beloved ones.

Thus, Zusak's novel, *The Book Thief*, deals with the plight of alienated individuals estranged from humanity and the surrounding world. Through his artistic craftsmanship and exuberance, Zusak has skilfully woven the tapestry of an array of characters alienated from an autocracy and a society that hunted and persecuted the Jewish fraternity. Max Vandenburg's alienation is resonant of the estrangement faced by the entire

Jewish community in Nazi lead Germany. However, Liesel, and her foster parents' estrangement shed light on the hostile treatment faced by the Jewish sympathizers within an anti-Semitic political setup. Hence, alienation emerges as one of the most dominating aspects of the Holocaust as encapsulated in the novel *The Book Thief*.

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REFLECTION OF MARGINALIZED VOICES OF DALITS IN MULK RAJ ANAND'S 'UNTOUCHABLE' AND CASTE DISCRIMINATIONS IN U. R. ANANTHAMURTHY'S 'SAMSKARA'

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Abstract

India is a land of diversity in religion, caste and race. The impact of caste and religion on every sphere of human life is not farfetched. The cultural and social life of humans has been traumatized by the caste system, and the Indian writing in English mirrored the realistic aspects of Indian society. R.K Narayan, Mulk Raj Anand, Raja Rao, who are the pioneers of Indian writing in English, addressed the evils existed in the society. Many writers emerged after they depicted realistic themes like disparities of society, emotional humiliation, poverty, and the hollowness of the society. Among many themes portrayed by the writers, evil of caste system voiced the voiceless and the marginalized ones. The hierarchical caste system was created and strongly supported by the Brahmins who started the exploitation of other varnas. The fifth varna people were called 'Panchamas', who were obliged to live dehumanized life in society. Mulk Raj Anand's Untouchable(1935) explores the state of untouchables due to the evil system of caste and their marginalized status in the pre-independence backdrop. Similarly, U. R. Ananthamurthy's Samskara-A Rite for a Dead Man(1965) highlights the exploitation of low caste people in the name of caste. The paper attempts to examine the trials and tribulations of the marginalized Dalits class due to the caste system.

Keywords: *caste system, untouchable, dalits, marginalization, discrimination*

Indian writing in English has been distinct in expressing human feelings. It represented the reality of life and society and took us to Indian socio-cultural tradition and religion. It depicted the themes from the early

period when the varna system prevailed and the fifth varna was dehumanized due to the evil caste system. Early Indian writers did not waver to depict that in their works. Mulk Raj Anand is one such writer who occupies a

prominent place in Indian writing in English. He illustrated the miserable predicament of the low classes. Mulk Raj Anand was born on December 12, 1905, at Peshawar, now in Pakistan, was educated at Lahore, London, and Cambridge with a Doctorate Degree in Philosophy. His most widespread novels are *Untouchable* (1935), *Coolie* (1936), *Two Leaves and a Bud* (1937), *The Village* (1939), *Across the Black Waters* (1940), *The Sword and The Sickle* (1942), *Lament on the Death of a Master of Arts* (1943), *The Big Heart* (1945), *The Private Life of an Indian Prince* (1953) and *The Death of a Hero* (1963). His novels reveal his concern for the downtrodden, and the characters of his novels are the reflections of the people from society.

He was a novelist of the marginalized class of the society. He is deemed as a realist as well as a reformist for his attitude towards Dalits. His novel *Untouchable* focuses on the misery of Dalits, the wretchedness of down-trodden people of the society. His humanitarian concern for them who are being excluded from everything and marginalized in society is wisely depicted. The novel shows the life of Bhaka, an untouchable and a young sweeper whose work is to clean the latrines of the village. He cleans the latrines at the end of the colony. Bhaka always wanted to study, but he was forbidden from going to school and they were not accepted in society. Though the character of Bakha, the protagonist with compassion and drawn the focus

of people towards the plight of untouchables. Mulk Raj Anand discloses Bakha's powerlessness, exasperation, and torment, trying to reveal the pitiable state of the untouchables in the pre-independence backdrop. When Bhaka enters the village passes by the upper caste people, one of the people retorted, He says:

“Keep to the side of the road, you low-caste vermin!” he suddenly heard someone shouting at him. “Why don't you call, you swine, and announce your approach! Do you know you have touched me and defiled me, cockeyed son of a bowlegged scorpion! Now I have to go and take a bath to purify myself, and it was a new dhoti and shirt I put on this morning!” Bakha stood amazed, embarrassed. He was deaf and dumb. His senses were paralyzed. Only fear gripped his soul, fear of humility and servility. He was used to being spoken to roughly. But he had seldom been taken so unawares.” (Pg.89)

The Hindu society deemed the 'Dalits' as the dirt of society and never considered them as human beings. They were treated with contempt and with no dignity. They were made to live outside the village or in Wada without having the right to draw water from the village well or not allowed to enter the temple. They were forced to announce their arrival so that the first varna people would stay away from them and their shadow. They ruthlessly proclaimed that touching them would

make them defiled. Mulk Raj Anand also illustrates the real image of the marginalized Dalits colony. Anand describes;

" The colony was a group of mud-walled houses that clustered together into rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the leather workers, the washer men, the barbers, the water carriers, the grass cutters and, other outcastes from Hindu society. A brook ran near the lane, once with the crystal clear water, now soiled by the dirt and the filth of the public latrines situated about it, the Adour of the hides and, skins of dead carcasses left to dry on its banks, the dung of donkeys, sheep, horses, cows and buffalos heaped up to be made into fuel cakes". (Untouchable, p.1)

The description of their dwelling shows how untouchables have to live in filthy and callous environments being, deprived of the basic rights in society. Their life is no lesser than animals and completely marginalized from the village and other amenities in the name of caste.

"Posh keep away, posh, sweeper coming, posh, posh, sweeper coming, posh, posh, sweeper coming!"(P.98)

The caution Bakha must shout whenever he enters a place populated by upper caste people. These lines tell the embodiment of the burden of untouchable. Despite being cautious, he receives ill- treatment by the people

. Bhaka feels embarrassed due to this remark.

"For them, I am a sweeper, sweeper – untouchable!

Untouchable! Untouchable! That's the word!

Untouchable! I am anUntouchable!" (p.100)

The repetition of "untouchable" conveys the plight and anger of Bhaka. Despite asking rhetorically why he is insulted, he answers himself, restating his status a sweeper and as an untouchable. The lines tell the class struggle and his realization of being untouchable in Hindu society who has to experience the evil designs of the privileged class while they are deprived of everything.

Many instances of the novel emphasize the lives of marginalized in society. The treatment of Brahmin towards both an upper caste Sadhu when he comes to beg food and an untouchable is different. When a Sadhu was welcomed and treated with devotion while an untouchable was badly retorted like this:

"You eater of your masters...You have defiled my house! Go! Get up ;why did you shout if you wanted food? You have defiled my religion! Now I will have to sprinkle holy water all over the house". (p.63)

The untouchables who were begging the higher caste for food and water due to the scarcity. But they had to withstand abusive words.

Mulk Raj Anand depicted the sufferings of the marginalized during

the pre-independence period. Similarly, another brilliant contemporary Kannada novelist, critic and one of the pioneers of the Navya Movement. U.R. Ananthamurthy depicted how religious fundamentalists build social, cultural dominance and influence people of their own class and society to marginalize Dalits or downtrodden with the cultural structure formed. He also highlighted how the people were kept away from the religious rites and rituals, which led to the cultural, social dominance of Brahmins and their exploitation. *Samskara* is considered a modern classic that reflects social evils like untouchability, casteism, ritualism, and degeneration in the Hindu community. V.S. Naipul, a prominent writer of today's time, rightly described Ananthamurthy's portrayal of Hindu society in his controversial book, *India: A wounded Civilization* (1977):

"Knowingly or unknowingly, Ananthamurthy has portrayed a barbaric civilization, where the books, the laws, are buttressed by magic, and where a too elaborate social organization is unquicken by intellect or creativity (except to the self in its climb to salvation)". (109)

In his novel '*Samskara*', which was originally written in Kannada and translated to English by A.K. Ramanujan, he highlights the complex caste system, social issues, and inequalities. In the novel, the character Pranesharcharya embodies the caste conflict. It also portrays the rule of the upper class, not allowing lower class

people to enter the premises of the temple. Issues like rituals, *samskara*, untouchability, sexual relations, lust and inhuman attitude are raised in the novel. It is a traditional case study for the presentation of the evil effects of Hindu obstinacy and the caste system in society. It illustrates a vibrant picture of the Hindu society in which the importance of Brahmins is demonstrated, and Dalits are driven to the depth of social hierarchy. Brahmins are believed to be the religious guides and respected group of the Hindu society; in contrast Dalits are supposed to perform tedious tasks; they are the serving class who were compelled to serve the first three varna people. Ananthamurthy has shown in the novel his concern towards caste discrimination and moral degeneration. In his novels, he explores the caste-conscious Brahmins of agrahara who were conservative through the character dead Narayanappa being more dreadful and threatening. When he was alive and after being threatened with excommunication:

"Try and excommunicate me now. I'll become a Muslim, I'll get you all tied to pillars and cram cow's flesh into your mouths and see to it personally that your sacred Brahmanism is ground into the mud." (p.12)

Narayanappa was not liked by the agrahara Brahmins for intentionally violating the religious laws of Brahmins. He socialized with all other marginalized classes, had physical relationships with a Dalit woman

Chandri, ate flesh, and drank wine. Ananthanmurthy depicted the hypocrisy of Brahmin culture through this character. Being Brahmin, Narayanappa went to the holy pond of Lord Ganesha to catch fish, and when he was questioned for his immoral behavior, he ridiculed:

“Once, in an agrahara, there lived a very holy Achari—that is, once upon a time. His wife was always ill and he didn't know what it was to have pleasure with a woman—but his luster; his fame had traveled far and wide to many towns. The other brahmins in agrahara were awful sinners—they knew every kind of sin, sins of gluttony, sins of avarice, love of gold. But then, this Achari's terrific virtue covered up all their sins, so they sinned some more. As the Achari's virtue grew, so did the sins of everyone else in the agrahara”.(p. 22)

The character Narayanappa represents the degeneration of moral values in Brahmins, who use caste and religion to satisfy their motives. He was a radical in undermining the importance of the Brahmin community when he was alive. But after his death, no Brahmin was ready to perform his last rites due to his anti-Brahmanical attitude. Chandri, his lover comes forward and performs the cremation with a proper rite.

The protagonist of the novel has illegitimate relations with a downtrodden class woman named Chandri. The writer explains how Brahmins practice untouchability by

avoiding a touch or a conversation with Dalits for not being defiled. It has been shown in the novel how Pranesacharya was more concerned about his purity when she came to his home to inform him about Narayanappa's sad demise:

“Chandri was Naranappa's concubine. If the Acharya talked to her, he would be polluted; he would have to bathe again before his meal”.(pg.2)

But, once he gets connected with Chandri physically, he desires her body. This shows clear hypocrisy and double standard on the part of Brahmins who typically avoid physical touch with Dalits in society for fear of getting polluted. Still, they don't mind sleeping with their women to satisfy their sexual desires. The novelist depicts Brahmins' view of the low caste women like this:

“For the first time his connoisseur eyes had the chance to appraise this precious object which did not normally stir out of the house, this choice object that Naranappa had brought from Kundapura. A real 'sharp' type, exactly as described in Vatsyayana's *Anuśāsan* of love—look at her, toes longer than the big toe, Just as the Love Manual says. Look at those breasts. In sex she's the type who sucks the male dry. Her eyes, which should be fickle, are now misty with grief and fear, but she looks good that way. Like Matsyagandhi, the Fisherwoman in the Ravi Varma print hung up in Durgabhatta's bedroom, shyly trying to hide her breasts bursting through her poor rag of a sari.

The same eyes and nose: no wonder Naranappa threw away the worship-stone for her, ate taboo meat and drank taboo liquor. One wonders at his daring. One remembers Jagannatha the brahmin poet who married the Muslim girl, and his verses about the alien's breasts. If Praneshacharya were not present, if Naranappa weren't lying dead right there, he would have happily quoted the stanza and expanded on it even to these barren brahmins. 'To the lustful'-that is, to Naranappa and his like-'there's no fear, no shame', as the saying goes. (pg.8-9)

Marginalized Dalits women are used to gratify their sexual desires but talking to them would make upper caste people polluted. In the novel *Untouchable*, Bhaka's sister Sohini was abused while filling the pitcher from the village well Pandit Kali Nath keeps an evil eye on this girl, and he invites her to clean his house where he tries to molest her and when she resists, pandit began to cry, "Polluted, Polluted!". Mulk Raj Anand shows the hollowness, hypocrisy, charade of Hindu society. Both novels presented the exact and realistic image of conventional Brahminical Indian society, where the state of the low caste people was pitiable and despicable. The novels stimulate in the mind of the readers the depressing social dissimilarities that existed in the early pre-independence and the consequent decades. With the power of realism, both writers have succeeded in

presenting the intense of Indian society.

To conclude, Both Mulk Raj Anand and Ananthamurthy provide the vital proof for understanding the social problems of the Dalits or Marginalized community. The paper briefly attempted to explore not only the plight of marginalized Dalits, but it also projects the futility and moral degeneration in the religious obligations, and attempted to display the immoralities and irrationalities. Both novels focus on the social evils, customs, and traditions and the novelists wisely presented the picture of pre-independence and post-independence Indian society, emphasizing immoral social practices and aim to eliminate the communalism from the society.

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HYPertextUALITY AND TRANSMEDIA STORYTELLING OF THE BTS UNIVERSE THROUGH THE JUNGIAN LENS OF INDIVIDUATION

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Abstract

Storytelling has always been a seminal part of our lives. Skilled storytelling involves a deep understanding of human emotions, motivations, and psychology to move the audience. One of the most successful and influential storytelling of the twenty-first century in music is accredited Bangtan Sonyeondan (BTS), a seven-member boy band from South Korea. Their work features a hypertextual transmedial story world known as "The BTS Universe" (BU), which narrates a story of seven young men in an alternate reality, focusing on their journey to self-realization. This study focuses on a close examination of the BU, using the Jungian process of Individuation. It also reveals how the group engages their fandom via various contents provided in BU's cohesive transmedia platform and how it helps them explore their anxieties and heal their damaged hearts.

Keywords: *BTS, hypertextuality, k-pop, individuation, music.*

BTS is a K-pop idol group hailing from South Korea consisting of seven members, namely, RM, Jin, Suga, J-Hope, Jimin, V, and Jung Kook. The band's name alludes to the Korean expression *Bangtan Sonyeondan* meaning, "Bulletproof Boy Scouts," a reference to youth's resilience. Since their debut, they have grown beyond the bounds of traditional K-pop acts making a splash all around the world—through artistic literature-inspired music videos, dynamic concert

performances, transforming fashion, promotion of gender neutrality, and by battling the stigma surrounding mental illness through their motivational lyrics.

BTS' most significant achievement is that they have taken Korean-language music to the summit of album chart Everest, proving that music truly transcends language and culture. They have sold over 20.3 million albums and, as of 2020, are the best-selling artists in South Korean

history. They have been featured on *Time's* international cover as "Next Generation Leaders" and have also appeared in the magazine's 100 most influential people in the world (2019), with the outlet giving them the nickname "Princes of Pop." BBC referred to them as "The Beatles for the 21st century, a global pop sensation." Their narrative authenticity and the proclivity of their globally diverse fandom called ARMY aided them in creating the global "BTS Effect" and garner international success.

From YouTube and the Billboard charts to Spotify, Sound Cloud, and the music award show circuit, BTS has captured every platform imaginable. Still, one of the significant elements behind their global success is the "BTS Universe," a hypertextual transmedia story world that narrates a coming-of-age saga that shifts between reality and fantasy, outlining the struggles faced by seven young men in an alternate reality, focussing on their journey to self-realization.

The notion of "Hypertextuality" was introduced to literary critical studies by the French theorist Gerard Genette in his book *Palimpsests: Literature in the Second Degree*, where he defines it as "any relationship uniting a text B (which I shall call the hypertext) to an earlier text A (I shall, of course, call it the hypotext), upon which it is grafted in a manner that is not that of commentary (5)". However, within the context of the new media, it is described as a text's ability to be

connected with other texts using electronic links. In this way, it allows the core text to draw on a much broad range of connotations.

The term "Transmedia storytelling" was first introduced by an American researcher, Henry Jenkins, in his seminal book *Convergence Culture*, published in 2006. It refers to "a new aesthetic that has emerged in response to media convergence—one that places new demands on consumers and depends on the active participation of knowledge communities (21)". It is a genre of electronic literature marked by hypertext links that provide a new context for non-linearity in literature and reader interaction. The reader typically chooses links to advance from one node of text to another, and in this fashion, arranges a story from a deeper pool of prospective stories. One modern example that Jenkins gives is that of the media conglomerate DC Comics, where much of the transmedia storytelling is based on more massive complex worlds, multiple characters, and plot lines that can be sustained for an extended period.

The BTS Universe (BU) or the Bangtan Universe is centered on a series of music albums produced by Big Hit Entertainment, based on characters inspired by BTS members. The chronology of the universe started with their music video *I Need You* in the album series *The Most Beautiful Moment in Life* series or *Hwa Yang Yeon Hwa* series in 2015 and continues up to the present. The webtoon *Save Me*

and their book *HYYH: The Notes 1* closely follows the BU storyline. The BU franchise also contains several short films, video games, short stories, and album notes, making up the universe's plotline.

In his book on writing technique, *The Emotional Craft of Fiction*, author Donald Maass states that a story must present a novelty, challenge, and aesthetic value to entertain the reader. The BTS Universe, though not strictly a narrative, manages to hit on all of these points. Fans take on the role of hunters and gatherers, tracking down bits of the story across media channels, comparing the album notes with each other via online discussion groups, and collaborating with other fans to make certain that everyone who devotes their time and effort will come away with a copious entertainment experience. Gaps in the narrative allow fans to put the pieces together and theorize about the missing portions, allusions, symbolism, and character motives.

Filled with dense, thoughtful symbolism, The BTS Universe describes the story of the protagonist Seokjin, who is trapped in a time loop, repeatedly reliving his life starting from April 11, Year 22, from which he can only break free when he fulfills the task of rescuing his six best friends from their destined fates. It can also be read as a Bildungsroman that explores the pain and agony of transitioning from a child to an adult, from docile caterpillars to becoming unyielding *butterflies* (chrysalis stage); their

journey towards self-realization or even more so the story of Seokjin struggling with his metamorphosis. The story is fleshed out mainly in the *HYYH Notes* in the form of diary entries written by the seven characters that the story revolves around.

The seven meet in high school during detention and become close friends turning one of the school's storage rooms into their secret hideout. Later Seokjin's father forces him to reveal the secret location to the principal. A teacher assigned to punish the boys walks into the room unannounced and gets into an argument with the boys, slapping Jungkook, the youngest in the process. The argument later turns into a fight, and one of the boys, Yoongi, hits the teacher and gets expelled from school. After the tragic incident, Seokjin joins a school in Los Angeles. He finally returns to South Korea after spending almost two years in America. More than a month later, Seokjin has a nightmare in which he sees himself and his six friends drowning in the sea. Out of fear, he searches for them, only to learn the painful truth that all his friends had passed away. Filled with regret, Seokjin visits the seashore that he, along with his friends, often rendezvoused. At the beach, he was visited by a mysterious white cat that puts forward an offer to save his friends via time traveling. Seokjin, who was in a desperate situation, accepts the offer. Later, when he woke up, it was April 11, Year 22, again. Realizing

that he had traveled back in time, Seokjin resolves to fix his friend's fates and reunite their group.

Later Seokjin begins to find out how each of the boys gets into trouble and how they die. However, he ends up traveling multiple times to save them. This was because whenever he traveled back in time, a few changes would occur in the timeline due to "The Butterfly Effect," a physics/chaos theory that states that one small change in a situation can drastically change the result of an event. Thus, the boys die in different ways in different timelines. In one timeline, Namjoon, Jimin, and Jungkook commit suicide, and in another, they die in an accident. Yoongi also commits suicide by setting his motel room on fire, but the location kept changing every time Seokjin time traveled. Taehyung, on one occasion, jumps off a cliff and commits suicide, and, on another occasion, he is convicted of murdering his father and is imprisoned. Hoseok, in one timeline, dies by overdosing on pills and at another by accident. These events are portrayed in the initial chapters of the webcomic *Save Me* and in the *HYYH* notes.

The heavy storyline has also sparked many interpretations and analysis because of the presence of an abundance of visual symbolism, allusions, and references to literature, mythology, movies, philosophy, and concepts of psychology. However, the most useful frame for understanding the storyline of The BTS Universe is

through Carl Jung's psychological concepts of Individuation and Archetype (behavior patterns). Jung highlights four archetypes that coincide with different stages of psychological development of an individual. He labeled these archetypes as the Self, Persona, Shadow, and the Anima/Animus. Becoming aware of and integrating these archetypes into "whole" can help an individual reach Individuation or self-realization.

BTS successfully incorporated the essence of Carl Jung's theory of Individuation into the storyline contained in The BTS Universe. The six characters of BU namely, Yoongi, Hoseok, Namjoon, Jimin, Taehyung, and Jungkook, with their storylines, can fundamentally be interpreted as a fragment of Seokjin's psyche. With their independent, multi-layered narratives, they are themselves, but they also represent different facets of Seokjin's psyche. Ultimately, the events and incidents in the BTS Universe act as metaphors to symbolize the journey of life.

The "Shadow" archetype represents the hidden dark part of an individual's psyche. According to Carl Jung, the first step of Individuation involves the recognition and acceptance of the shadow. In BU, the shadow archetype of the characters' psyche is illustrated through the six characters' traumatic childhood experiences. The characters tell snippets of their stories, including heavy subjects like suicide, loneliness, poverty, abandonment, childhood

trauma, and murder. All the characters' past stories are portrayed in the webcomic, *Save Me*, and in the *HYYH notes: 1* and the narrative music video, *I Need You*. Here, the shadow manifests as emotions that the characters try to hide: pain and addiction in Hoseok, grief, and depression in Jimin, anger, and rebellion in Taehyung, angst and confusion in Yoongi, denial in Namjoon, self-hatred in Jungkook and Seokjin.

The second step to Individuation involves breaking the outward "mask" that Jung referred to as the "Persona." In BU, we see Seokjin and the six boys displaying different personas, depending on the situations they come across in life, hiding away their real selves. Jimin hides the fact he had schizophrenia, fearing rejection. Namjoon, Jungkook, and Yoongi also put up a facade and lies about their living conditions. Taehyung, in particular, refuses to disclose the fact that he was being abused and mistreated at home by his alcoholic father. It is the persona's distinct purpose, which causes them to deject all of the primitive yearning, impulses, and desires that are not considered socially acceptable.

The cognizance of the personal unconscious of shadow and persona paves the path for integrating the next layer of the psyche, namely, the "Anima" and the "Animus," which represents the third step in the process of Individuation. The anima represents

the universal feminine aspect of a man, while the animus is the universal masculine aspect of a woman. In BU, Seokjin, in his quest to save his friend, triggers a shift in the timeline, leading them to meet several girls, representing their anima. The girls themselves are female versions or anima of the boys from a parallel universe and share similarities with their personalities. The new timeline and the associated plotline are represented in the short film, *Love Yourself: Highlight Reels* (2017). Jungkook's anima assists him to control his anger, thereby paving the path for self-love. Yoongi's anima helps him curb his drinking and smoking habits. Namjoon's anima inspires him to face life head-on instead of running away from it. Hoseok's anima helps him get over his pill addiction by aiding him to discover a new part of himself through the art of dance. Jimin gets over his depression with the assistance of his anima. Seokjin's and Taehyung's anima's help both of them overcome their sense of guilt by acting as a mentor and providing them with love.

The final step in the process of Individuation involves understanding the "Self." Appertaining to the BU, Seokjin's biggest regret was his sense of guilt and self-hatred formed out of his rage towards his father, who was responsible for him betraying his friends back at school. For this very reason, time travels several times to save his friends, but the outcome always remained the same. Finally, self-realization comes to him in the

form of an allegorical dream. This dream is represented in the form of the artistic music video, Blood Sweat & Tears, based on Carl Jung's "Principle of Opposites."

Towards the end of the music video Blood Sweat & Tears, Seokjin is seen walking towards a mirror. On top of the mirror is an inscription in German from the book, *Thus Spoke Zarathustra*, by Nietzsche, translated to "You have to have chaos inside you to give birth to a dancing star" (58). This is considered to be Seokjin's epiphany moment. He finally realizes that his mistakes are a part of him and that only through self-love and accepting his fate can he save himself and his friends. This idea of loving one's fate, referred to as *Amor Fati*, a philosophical idea by Nietzsche, is revealed in the lyrics of the Seokjin's solo track, *Epiphany* contained in the album Love Yourself 'Answer.'

I'm the one I should love in this world.

Shining me, the precious soul of mine

I finally realized, so I love me.

Not so perfect but so beautiful (lines 9-12)

According to Jungian psychology, Individuation is a painful experience with the end of the goal of wholeness. This truth aids in establishing equanimity. With this new knowledge of self-love, Seokjin makes a final attempt to save his friends. Whether Seokjin will achieve his goal or not is still not revealed to the audience, as BU's story is still ongoing. Touching on

the themes of mental health, troubles of school-age youth, loss, the journey towards loving oneself, and individualism, the storyline contained in BU thus emblemizes an allegory portraying a modern tale of damaged youth in the contemporary era, succumbing to suicide when trouble arises. Although the narrative of the BU began in 2015, dedicated fans are still consistently involved in deconstructing and analyzing this narrative as new information continues to come out.

Since their inception, BTS believed that telling their story is the only way for the younger generation to connect with their music. The universal natures of the anxieties highlighted in BTS's music speak to many people across lines of age, race, ethnicity, language, and gender. Thereby using the storyline in the Bangtan Universe, the Korean boy band, BTS, shows their audience how "loving oneself" and accepting one's mistakes are critical to achieving true happiness.

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ECOLOGICAL INGENUITY IN AMITAV GHOSH'S THE GLASS PALACE

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Abstract

In the modern Indian Literary scenario, AmitavGhosh is one of the writers who mirrors the fact of Indian reality. He contributes numerous responsibilities to the World Literature. He accomplishes with estimable composure as an anthropologist, sociologist, novelist, essayist, travel writer, teacher and slips into worldwide accountability for establishing peace as an ambassador. All his chief works have enjoyed enormous academic consideration across the globe and it invites and produces a great amount of literary criticism. The Glass Palace is the ruthless appraisal of the horrors of colonialism and capitalist exploitation. This novel becomes an object, wherein the individuals or commoners of Burma integrate their position by seeing the reflexes on the Glass Palace. It deals with the dislodgment, exploitation, subjugation and longing of the marginal groups. AmitavGhosh is concerned and obsessed with the cyclical patterns of history. His fiction takes upon the responsibility of re-assessing the predecessors and using history as a tool. The people can begin to make sense of or at least come to realise their alarming present. History is frequently recurring. This paper sets forth on the ecological fission, social milieu, colonialization, historical perspective, the nature imagery, man-woman relationship and culture.

Keywords: *history, dislodgement, culture, colonialism, ecological.*

AmitavGhosh unquestionably occupies an incontestable position in the range of Indian writers in English. He is bestowed with creativity to make Indian writings to be admired worldwide. Most of his writings encompass the themes of exile, cultural displacement, revolution, emigration, dislocation, loss of identity that characterizes

historicalnovels. His novels epitomise intricate narrative tactics to review the nature of national and personal identity, particularly of the people of India and South-East Asia. He recuperates the satire, disappointment, predicament and abstruseness of human condition of a previous era through his language. He is a master of

writing who connects the complex flow of time with his investigated narrative. As a writer of historical fiction, he examines intensely about the contemplative exploration of self and the society. He is praiseworthy for the management of his highly distinguished stories and exploration of characters.

Amitav Ghosh's novel *The Glass Palace* conquers the International e-Book award at the Frankfurt Book Fair in 2001. He writes about his motherland, India and the juxtaposed countries. He is immersed in writing diaspora, history and memory, political struggle and communal violence. He discusses the imperialist modes of social, cultural and ecological governance in his fourth novel *The Glass Palace*. The novel points out how colonialization has brutally shattered in South Asia and its result ruins of environment and the green culture.

The novel is interconnected to the various historical events. It is the story that initiates in Mandalay in the year 1885 and represents up to three generations. The British force comprises with more Indians invades Mandalay. The King Thebaw has been enforced to leave Mandalay with Queen, Supayalat along with the attendants and compelled to live at Ratnagiri in India. The Protagonist of the novel, Rajkumar Raha is the key character of this fiction. Through this character, Amitav Ghosh explains the politics of collusion and clash of British colonialism. In *The Glass Palace*,

Ghosh expresses the colonial aspects in the following lines that:

The British forces were armed with the latest breech loading rifles. Their artillery support consisted of twenty seven rapid-firing machine guns, more than had ever before been assembled on the continent of Asia. The Burmese could not match this firepower. After an exchange of fire that lasted several hours, the British infantry was sent ashore. (35) TGP

The Glass Palace concentrates on the psycho-historical and geo-political demands. It leads to the development of the national idea in India or for the liberation of Burma from British occupation. Some of these happenings carry out the lives of the individuals whose stories the author has been chosen to explore. But the way of narration change the production of the academic and the intellectual and their greeting in a less alienated world. Rakhee Moral a critic on Ghosh has faith in that:

The author falls into a predictable taps, that of writing with the sense of inheritance of nearly hundred years of colonial history and from the history of colonial India through its post independent nationhood that determine the personal and psychological identities of the author himself. (2003: 151-152).

The novel encodes and appraises the process of signs of utilitarian lives and autocratic system in every living species. This is called a disperse mode

in postcolonial era. It breaks and divides the fact, the emancipation, frequently stands above the truths of universal village life. Individuality is emphasized in postcolonial works, always a governing obscurity other than socio-cultural spheres. The protagonist Rajkumar is completely dejected, ecologically burdened, socio-cultural diverged, uninterested in political activities and totally depressed by the effect of colonial rule. With this Eco-diversion of image, the readers acknowledge the dualistic pleasure and fear. The socially constructs power difference which has highly provoked and inspired. This power politics with nature and native people is an association of two original roots, and emphasizes their mutual inter-mingling with nature and also natives. This novel also shares the agency of inferior subject, political silence and action against hegemonic rule and language dumbness and process of recombination.

In Amitav Ghosh's *The Glass Palace* is reflected the colonial encounter on the political, social, and cultural lives of now independent countries, like India, Bangladesh, and Burma. This novel delineates the geographical objects space, distance and time. Many stories have been entwined together. There are many characters, with stories of families, their lives and connections with everyone. Ghosh is a great humanist, raises his powerful voice against subjugation and tyranny through this novel. He is against the

authority of man by man at all levels in terms of partisan, military, and economic. The *Glass Palace* discloses how imperialism has done massive harm to the captured nations. K.M. Munshi, in his *The Ruin that Britain wrought* suitably defines the catastrophic effects of colonial rule:

The claim is made that Britain has given peace to India. Has she? If she disarmed us, it was to see that exploitation was not resisted by us. If she introduced law and order it was to train up a large police force under British officers whose principal function was to keep India safe for Britain; their protection had, more often than not, to be purchased by people by bribery on an almost universal scale. Our will to resist, even in self-defence or in defence of our property which is considered sacred – has been destroyed. He also writes on the education policy of the colonizers: It is further claimed that British gave us modern education. Broadly speaking in pre-British days, the leaders of society consisted of men devoted to learning, teaching and religious instruction; of men who formed the military aristocracy, small and big; of men who traded or formed the artisan class. The British destroyed the social organization completely and created by their support only two classes of instruments.

Amitav Ghosh's *The Glass Palace* is combining the Indian antique backgrounds, ecological detachment and cultural legacy. The novel centres

on the ecological dispute in all compasses of human life. Eco-diversion means ecological schism, division and discrepancy from the colonized rule. It is shaped and indigenous measures of its congeniality and otherness of the extent to which there are more existing regions of space, place than entering. It points out the colonizers are defined as the limit of the net as the web flow of colonies across the smooth boundary or regions, which has detached by the strength of colonizer as colonized shrivels to the colony. It means that the eco-variance deals the rate of expansion of a power-element and developed the ecological imperialism. They allow it to flow with colonized. The idea is that the ingenuity of delegation of Rajkumar cannot surrender with false discernment of individuality.

Eco-diversion means to modify the root of environmental and earthly life style. It causes to separate the classes and the lives of human beings in native attention as well as global interest. In the novel *The Glass Palace*, it has gone together by the colonializing and deforestation. The Ecological discrepancy occurs in Rajkumar's life whose life becomes modest and the various states with Doh Say, a business partner. The nature acts as a big product in colonial period. It explores complexities of colonialism, their demoralization, natural effluence and resource deterioration.

The Glass Palace is really a clear the term of "Eco-criticism" which concentrates on one of the major

anxieties of the environmental degradation. The novel has an abundant incident of environmental problems which occur during the colonialization in Mandalay. This crossbreed relationship by the colonizer, in *The Glass Place*, makes them as extension of power element, and then often made the natives absence in political field. It exposes their deviation the cultural standards and services. This novel endeavours to depict both cultural decay and eradication of natural resources and barren landscape. The reflected images not only deal with their situation but also the position of the people in which they live in.

Hence, *The Glass Palace* is a back-and-forth of fact and fiction. The study of the novel indicates that the Eco-critical study of the fictitious texts. It would be an admonitory warning to human world that the exploitation of nature over a period of time will be to an outbreak of nature. Literature is a source which enlightens the field of ecology and surges the awareness among the people and the non-human world. Amitav Ghosh regards nature as an expressive instrument in his novel and elucidates the commitment of the human world with non-human world. The environmental concerns merges with the historical events become the principal track of this novel. He exhibits the colonialization is not the only destroyer of the environment but the destroyer of mankind also. He has spotted the causes of amalgamation

and fragmentation of the various actions of ecology and explores various ecological concerns in *The Glass of Palace*.

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MODERNISM, DEPICTION OF GENDER AND DESCRIPTION OF GENDER ROLES IN SELECT MODERN PLAYS

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Abstract

The aim of this research is to evaluate the description and interpretation of gender roles or how gender was represented and how gender-related roles are described in a collection of modern plays. The research was based on the relational theory of gender interaction, which suggests that social roles are developed over time and are continually improved. Though this research concentrated primarily on women's roles, as reflected in the characters and the voice of women, a systematic analysis of gender was based on an evaluation of men's and women's positions. Male and female characters have also been analysed.

Keywords: *gender roles and styles, modernism, feminism, post modernism, gender theory.*

Introduction

Modernism is described as a response to the latest science, political and economic developments and how people deal with those problems. The stress and dissatisfaction brought with them were also evident in the art of the era; music, philosophy, architecture and literature were influenced. Writers of that period reflecting on these issues could only express the stress and change in their writing, and a new literary genre, as a result, it ended up with the Modernist Movement. Modernism has been conscious or unconsciously addressing the issues of class, gender, the fight to gain insight and to alienate the time by gender. Modernism was a core aspect of the advent of shifts in gender relation at the turn of the century. Throughout the

1880-1920 era, Modernism arose as the dominant art form of the Western world and became the pre-eminence, this also became the heyday of the first wave of feminism, which concentrated the female vote. The key character was the "New Woman": female, educated and (relatively) liberated sexually, geared more to active life in the public sphere than to reproductive life in the home. As Virginia Woolf explained passionately in 'Professions for Women' the New Woman devoted her time to the murder of the "Angel in the House," the popular poetic idealization of Victorian nurturant-domestic femininity of Coventry Patmore. By Sue Bridehead and Hedda Gabler, Hardy's Susan, to Edna Pontellier and Woolf's Lily Briscoe, this new woman has inspired a great deal of

modernistic ambivalence. Nevertheless, these renowned features are just the most evident example of feminism's formative impact on modernism in the turn of the century.

Gender, feminist activism and ideology of the era, and reactions to it became a field of contention, sometimes marking the 'sex wars.' Gender, especially the urban centers of modernisation in the teenage and twenties, had also been marked by a long shadow of Oscar Wilde trials, and by the prosperity of gay, lesbian and cultural cultures. Although many changes have been made in the way women are represented in modernist literature — and the "new woman" can certainly be found page by page — several men could not let go of the old, well-established, feminine view of women. The "womanly woman" remains a major literary character alongside this "modern woman." In modernist literature, 'The Sound and the Fury' of William Faulkner, 'The Snows of Kilimanjaro' of Ernest Hemingway, and 'The Fury' of F. F. Great Gatsby Scott Fitzgerald, are the examples of how this new feministic vision combined to the old view of women.

In the 1970s, the debate about gender in modernism emerged amid the second wave of feminism and the introduction to the academy of women's theory and criticism. This challenged the way in which the modernist tradition and the experimental forms of modernism are primarily men. Several approaches to gender analysis,

including gender styles in the French feminist theory, psychoanalyse, materialist feminism and gyno-critical attention to women authors, were available early on. Arousing gender questions about modernist texts was an assumption in the 1990s. Debates on the adequacy of gender as the core concern of feminist philosophy have contributed to a useable understanding of intersectionality, in which forms are intersected between gender and the person by other social categories, such as race, age, orientation, disability and global / colonial place. Challenges to binary distinctions promoted by the opposition to genders are often important, as well as the study of how gender is formed or carried out by culture.

Gender inequalities have also been the subject of the modernist movement in society as well as in literature. A male-oriented society (Marsden) still treated women, their intellect, and their judgment with contempt. Females have more been seen and viewed than individuals or supernatural bodies, as a complement to men in their lives; in literature they have been portrayed as females, poor, committed, and dumb. The majority of authors have continued to write that women are always less than men. Women were characterized by men for centuries; the world was patriarchal and male-dominated. The women identified women with a disorder, savagery, disorder, chaos and the excluded 'other,' according to male philosopher and social theoreticians.

According to James Branch, Cabell, women were regarded as nothing else than convenience and useful for the household as women always were lower than men. Men had defined women for centuries; the world was centered on men and dominated by men. Male philosophers and social theorists were the ones who identified woman with disorder, savagery, chaos, unreason, and the excluded "other."

Gender Roles

In the past few decades, several debates have taken place on gender roles and on how men and women learn different roles. The theory of gender role as a part of role theory "treats these discrepancies in the differentiating women and men's distributions as the main source of sexual activity and their effect on their actions is mediated through psychological and social processes," according to Gilbert Herdt. During the modern era, most of the characteristics have traditional gender roles and traditional characteristics. Based on their gender-based roles and behavior, the characters face constraints that restrict and limit their actions. Characters have had repercussions for their actions and female characters are punished more harshly for behaviors that are different from male characters. Gender representation was more associated with traditional norms than with postmodern play. For female characters, women playwrights addressed more diverse roles and also

discussed gender as an significant subject in their works. In accordance with the gender, race, where applicable, was another element regulating the behavior of characters by restricting conduct or potential acts.

Gender in Modernism

Gender in Modernism, considered as a sequel to the classical work of Bonnie Kime Scott, "The Gender of Modernism," offers fresh and varied texts, exploring new subjects and representing today's broader, more inclusive definition in modernism. The plays that were published in modern times in this study were *Trifles*, *Moon for the Misbegotten*, *the Glass Menagerie*, *the Death of a Salesman*, *The Raisin in the Sun*, *Votes for Women and Our Town*. Sex and sex portrayals are still very common in all these works. The women are often confined to their homes while the men work outside the house. The women have two different views on their circumstances. The female character is content with their roles within their homes in many of these works. They may not always be satisfied with their circumstances, but the characters of those females did not try to change the situation at home. The characters and plays include *Josie*, *Linda in the Death of a salesman in the Moon for the Misbegotten*, *Lena in Raisin in the Sun*, *Lady John*, *Ms. Heriot*, *Linda in the Death of a salesman as well as Ms. Gibbs and Ms. WW in Our nation*. About 347 women are trying to improve

their circumstances. Amanda in 'The Glass Menagerie', Beneatha in 'A Raisin in the Sun' and Vida and, to a lesser degree, Jean in 'Votes for Women' are all part of these characters and works. The course of action of those who are trying to change their positions varies. The husband of Laura will provide Amanda with support for his daughter by planning a marriage which will ensure that Laura has a stable future. In the years ahead, Amanda will be the mother. Therefore, she does not want to change her place or the location of her daughter by moving out of the house; she just wants to stabilize the house. She's the least typical woman in that she does something meaningful and doesn't just talk. As mentioned, Jean wants to be like Vida, but she's more likely to be married to Stonor and have a calm home life. The fact that Mrs. Peters and Mrs. Hale in Trifles have both altered the event's direction within the play plot is special, but their acts certainly have done nothing to alter their particular circumstances. They altered the assassination investigation by trying to conceal facts, and while they get to know each other about other people, as individuals, they will go back to their respective farms and their lives. The male characters have two distinct world views. Despite the stagnant role of most female characters, some of the male characters are in the plays searching for more than they have. Tom in 'The Glass Menagerie', Willy and Biff in 'Death of a Salesperson' and Walter Lee

in 'A Raisin in the Sun' are all these characters and playing.

Many male characters are content in their roles and don't want to change things namely, Henderson, Peters, and Hale at Trifles, Stonor, Lord John and Greatorex on Vows, and Doc Gibbs and Webb at Our Town are all such characters and works. They include: In just two such actions, race or class acts as a force that influences the characters. Race in A Raise in the Sun is a dominant force. Class in Votes for Women are central forces. The race or class of the characters is a major factor in each of these works, as is gender in preventing the autonomy of men or women characters. Just two of these plays may be called feminist works – Trifles and Voting for Women.

Gender and women's status are key issues in both of these plays. Therefore, the playwrights created plays that underlined the problems of female characters and the plays centred more generally on women's conditions in general. In considering modernity as a historical era, defined as a worldview in this analysis, there are two points about the plays concerning the time. The modernist works continue to maintain the Victorian mindset, to a certain extent, that governs how a woman should behave and how a family should be structured despite the Modernists' aim to break with past traditions. 'Our Town' may be the most obvious example of this observation, due to the strict attention to detail that focuses on the characters' everyday lives and the

remarks of the manager at the stage who focuses on the domestic successes of the women's characters. In line with the Modernist's belief in the individual's worth, the Modern era plays have many characters who are striving to become more realized characters and people like *Vida* and *Beneatha* are battling with *Tom*, *Willy* and *Walter Lee*.

Gender in Postmodernism

In the past thirty years, the shift from a modern to post-modern paradigm has dramatically impacted the nature and content of academic inquiry. Most Postmodern plays differ in similar settings and traditional ways from modern times. In comparison, more of the postmodern works, in essence, can be regarded as feministic. They are almost exclusively focused on women and discussing the mixed messages white women receive regarding their gender behaviour, and/or addressing the invisibility of black women and their perceived inferiority compared with white women. The terminology "post" was challenged by *Zadworna-Fjellestad* (1990) which suggested that it "broke or continued (high or classical) modernism" (P.IX). In the context of this analysis, the word "postmodernity" has been used to describe the cultural and literary phase begun at the end of the fifties, reflecting the terms generally accepted. Besides the debate on terminology, many theorists and criticisms argued about the time. Some writers have generally taken the view that Postmodernism was an extension of

modernism. Others have regarded it as an independent, new movement, while others have regarded it only as a literary movement.

Conclusion

Modernist/postmodernist controversy has been surmounted by the mainstream thinkers in contemporary feminist theory by seeking innovative ways of integrating some of the perspectives and analysis methods in postmodernist, deconstruction and poststructuralist topics with general (modernist) gender theories. Both the literary context and the sex of the playwright were significant for consideration of how gender is represented and illustrated in the plays. There were differences with regard to the features of gender in contemporary plays and the postmodern works. The sex of the playwright also determined how sex was debated and shown in the shows.

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PSYCHOLOGICAL FANTASIES IN *VERONICA*

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Abstract

The mysteries behind the dark, do they exist or not? Is still an unanswered question. This study focuses on this aspect. Certain studies prove their existence; on the other hand, some claim it to be mere illusions. We find everything to be mysterious after the effect of the occult phenomena in mind. To visualize the things in the dark, to form creepy figures, and finally reach to a state of confusion whether to believe or not in the existence of the occult. The dilemma which is created by the wondrous play makes people trust in it and to raise questions against the fact. The fantasies and imaginations molded up there is the most advanced potentiality still open to the sight of exploration.

Keywords: *fantasy, imagination, ouija, ghost, mysterious.*

Supernatural imageries are the clearest spark thoughts in the minds of each human being from his or her holy childhood. The mysteries behind the dark; whether they exist or not? Is still an unanswered question. The faculty, in its vastness, creates much bewilderment from prehistoric time. The human psyche has its potency to have a magnificent control over the voluntary and involuntary exertion of the entire frame. We find everything to be mysterious after the effect of the occult phenomena in mind.

Silence invades the mind without the person's knowledge. Silence is a perfect language, the unspeakable language of the mind. The mind goes to

its extremity in silence and wanders at a depth of any venue and can discover the obscure. Through the mind's ability for divergent thoughts, the imagination extracts its color. The modern faculty of human mind is the power of visualization. The construction of false images in the human mind is also the exertion of the imagination. The presence of a supernatural existence after watching a horror movie is one such example. The psyche flows with the fascination of thought, which drives the person to accept it as reality. Sometimes their assertion might be real, or may it be just the play of the mind.

As a critical term, 'fantasy' has been applied rather indiscriminately to any literature which does not give priority to realistic representation: myths, legends, folk and fairy tales, allegories, dream visions, surrealist texts, science fiction, horror stories, all presenting realms other than the human. It is a world of imaginative figures that is created in our minds. Some critics comment on the mere hallucinations of the human mind. A characteristic most frequently associated with literary fantasy has been its obdurate refusal of prevailing definitions of the 'real' or 'possible,' a refusal amounting at times to violent opposition. Dostoevsky frequently writes of fantastic literature as being the only appropriate medium for suggesting a sense of estrangement, of alienation from 'natural' origins. His fiction narrates metropolitan scenes which are 'un-natural', inhabited by disintegrated subjects, 'underground men'. Although the fantastic retains its original function of exerting pressure against dominant hierarchical systems, it is no longer an escapist form, but the only expressive mode. As Dostoevsky states in *Fantasy: The Literature of Subversion*:

But now you know that if there is no soil and if there is no action possible, the striving spirit will precisely express itself in abnormal and irregular manifestations—it will mistake the phrase for life, it will pounce upon the ready but alien formula, it will be only too glad to have it, and will substitute it for

reality! In a fantastic life all functions, too, are fantastic.(55)

All unnatural coherences are greatly impacted by the influence of the right of the brain. Certain forms of epilepsy, meanwhile, can cause the spooky feeling that a presence is stalking you close by, perhaps underlying accounts of faceless "shadow people" lurking in the surrounding. Donald Watson, in his *A Dictionary of Mind and Spirit* elaborates:

The tendency to see what the mind retains in memory as if it were 'out-there', as a form of 'hallucination', is known as eidetic imagery. After witnessing a bad motorway accident and helping the injured, people have been known to see injured passengers while continuing their journey home. The same term can be applied to the ability of some people to visualize an object or a scene in great detail, focusing on any part of it as if it were actually present before their eyes. (107)

Most people misunderstood this as a play of the occult without knowing the actual science and researches behind it. At least some of them used such a disability of the mind pessimistically to create a negative image on the minds of the children or to frighten them since ancient time, and so the spark remains.

It is surprisingly simple that the human body consist of numerous power sectors and the working of Ouija board rely on this power. The ideomotor effect is the mysterious

mechanism where the body finds its own way to communicate to itself. It is the involuntary movement that happens to a human body without the person's consciousness and this mechanism works behind the Ouija board. The ideomotor effect happens when you are awake, so the reflex is much smaller. But in the case of an Ouija board, it is the unconscious mind that controls the actions of the body. The unconscious psyche works on the past established images and manipulates the mind to deceive itself. A ghost would be able to express itself without any assistance of the board. The ideomotor effect is a powerful subconscious tool.

Horror films often aim to evoke viewers' nightmares, fears, revulsions, and terror of the unknown. Horror plots often involve an evil force, event, or personage into the everyday world. Customary elements include ghosts, vampires, evil clowns, Satanism, zombies and so on. The *Veronica* (2017) comes under the specific genre of detective horror as the plot came into existence by the information passed by the detective who investigated. The whole event takes its name from the Madrid neighborhood where Estefania Gutierrez Lazaro performed necromancy at school. A nun interrupted and broke her Ouija board, leaving the ritual incomplete which later resulted in a series of dreadful seizures and hallucinations, particularly of shadows and presences near her. Estefania died in a Madrid hospital in August 1991, not the way in

which Veronica died. But the investigator report does not have to do with her. Though the details of her possession, including more lurid, unverifiable claims, like that she inhaled a paranormal vapor from the shattered pieces of the glass, Ouija planchette, is widely asserted. Ghost encounters are always premature before multiple witnesses. Estefania's family get to the police only after a year of her death. They visited Estefania's family home and reported hearing a loud noise from an empty porch, the door of a perfectly closed armoire opened unnaturally, a crucified Jesus separated from the cross and a large brown stain associated with the drool. But the facts of the case are not quite as spectacular as the events in *Veronica*, the police report contains evocative descriptions, calling it a "situation of mystery and rarity".

The word supernatural comes from the Latin word 'super' meaning "above" + nature. It is a term that designates everyone, who believe in forces and phenomena above human knowledge such as the human soul, God, angels, miracles, pixies, fairies, hobbits, etc. claiming to interact with physical universe in remarkable and unique ways. Such an element does exist in the film that an entity of the human soul remains even after its departure from the world. In the movie, the protagonist, Veronica, uses the Ouija board in the company of her friends to communicate with her dead father on an eclipse day, but something else had

happened. The whole film creates a curiosity in the minds of the viewers, and an element of thrill and suspense rule over the entire film. The entire plot takes place in three days. The mental struggle faced by the protagonist, Veronica, continues till the end of the film. The torture she experiences from the supernatural element extends not only to her alone, but it follows to her home and drapes its long, lizard-like shadow over her siblings that had become her responsibility too. Veronica took care of her siblings and sacrifices her soul to save her family. The eponymous heroine limited her life to a tragic ending.

On the other hand, in the film *Veronica*, the protagonist's mind has been on the wings through the dark after executing the Ouija board with her friends in the school basement on eclipse day. The protagonist was a teenager, and her mind was troubled state that she deeply counted on the presence of spirits and wanted to communicate with her father as she missed him immensely. She made her subconscious mind to believe that after this deed she could talk to her father, and so she performed the Ouija board and made up her mind to think that there is some energy with her, which follows her wherever she goes. These might be the reason why she had hallucinations and seizures even from the first day. She also had nightmares of her father, who tries to kill her. Her mind travels faster than she thinks,

and it haunts her continuously, even without her knowledge. This fear conquers her every second of her life, and she wanted to save her siblings from the torture and tried so hard at the final staging of the film, without knowing that it is not an external being, but it was herself who harmed them. Her state of mind was in the worst condition, and the mind played the tragedy well in this case, she seemed to be out of control and in that particular spot, she thought that none other than her was the demon or we can say the mind made her assume that way.

In the real story from which the film has taken, the teenage girl Estefania Gutierrez Lazaro also had hallucinations on the days after she had performed the deed and the police were sure that the death of the girl was not a paranormal one. After one year, the police reported that this case is a mystery as they heard some noises. There's another point of view in which we could see this as a mere play of the mind instead of such creepy images that outspread all over.

Fantasy is the world created outside the body, which is just a form of energy and does not have a worldly existence. The human body and the activities related to it are entirely different from the imaginative focus of a soul. But there are instances where people argue that if there is positive energy, there will obviously be negative energy. Yes, there is negative energy. Both the positive energy and negative energy are

equal in power, strength, activities, etc. If they are based on equality, neither positive energy nor negative energy can be seen. There are specific theories which say that there are cases which have been proved that certain people's memories, thoughts etc. can influence us after their death. After this, these thoughts keep on haunting them. But all this is mere imagination and purely dependant on the human psyche. This cannot be proved by any scientific means. Scientifically speaking, there is a presence of a spirit but no ghost because ghosts are always fashioned according to human emotions, and it keeps on changing as human thoughts and impression, and ends only once the body ends. If this is the scientific attitude, then why are we, educated people believing in such a force?

Science has proven that these imageries of ghosts are from the mere hallucinations of the human mind. But the drawback was that the early man or the illiterate ones do not know the scientific side of these forces, so they purely believe in their existence. The activity of such negative energy is in our thoughts and emotions, and so there is no materialistic approach, and the mind is the source where it controls the body and thought process in it. It is the fear in people's minds that makes them believe in such kinds of illusions, or it is the trained effect of the brain. Once if the brain is affected with such a type of emotion, it takes control over the whole body.

It has been seen that the portrayal of ghosts in films of different languages keeps on varying. The concept of supernatural features in mollywoodis entirely different from Hollywood. Nobody in the world is sure about how it looks like, and nobody has ever seen one. If there was a uniformity in depicting ghosts in all the languages, we could have expected the real presence of it today. Hence it is said that it is not authentic. The only reason behind this is that the human mind and emotion are different from different individuals, and it is the work of the mind that puts forward various kinds of strange images.

The force that guides each person is their own belief, and as there is no material reality to prove or not to prove their existence, the human imagination takes its power to bind it in its creativity. Both the positive and negative energy can be felt by anyone, but there is no materialistic reality. The fear which the human mind creates makes this case a much more complicated one. The spirits are not that powerful, but memories are. It is understood that when you want something earnestly, the whole universe conspires in helping you to achieve it. It is some or more equal in the case of spirits. If the thoughts of the human mind are so powerful to make ourselves believe such spirits, then there is an existence and the need for a materialistic proof is of no use because it goes with the individual faith. The conditions applied in an

Ouija board is an accurate example because it entirely depends on the intense feeling of the user's response-whether it is yes or no. The user should have a depth in whichever part he is following, and should perform in the darkness. From the ancient period, the concept of blackness is always negative, and is something that creates a fear in the minds of the human. But if the same activity is practiced in a clear light of day, the entire scenario changes, and so is the fear for the darkness and the solitude it creates. The surroundings affect the human mind and give more depth to the vision that goes on in mind. It is the human mind that determines the capability of the energy, whether it is positive or negative and the reaction towards it matters.

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REPORT OF *ZESIUS CHRYSOMALLUS HUBNER* [1819], COIMBATORE DISTRICT, TAMILNADU STATE, INDIA

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Abstract

This note reports the recent sightings of *Zesius chrysomallus* Hubner [1819] from Southern Tamilnadu, extending its known distribution to western part of Coimbatore district, Tamilnadu, India. The species photographs were taken during study period in July 2020. In this report discuss about the red spot butterfly species observations and provide a key notes.

Keywords :Red spot, Lepidoptera, observations , Coimbatore, Tamilnadu.

Introduction

Worldwide, humid tropical regions are known for high biodiversity and high endemism of flora and fauna (Hamer & Hill 2004), which are under increasing threat of species extinctions due to deforestation and habitat loss caused by increasing demands of human populations. It is estimated that about 140000 species become extinct every year from the world (Frezina & Rojarina, 2012). Despite several explorations of tropical regions in the past, much work on documenting biodiversity remains to be done (Sewlal & Hailey 2014); India, with its diversified ecosystems ranging from the snow-clad temperate forests in the Himalayas to the tropical wet evergreen forests of the Western Ghats, has a rich butterfly fauna. So far, about 1500 species of butterflies have been recorded from India,

Lycaenidae is the second-largest family of butterflies (behind *Nymphalidae*, brush-footed butterflies), with over 6,000 species worldwide, whose members are also called gossamer-winged butterflies. They constitute about 30% of the known butterfly species.

The Red spot *Zesius chrysomallus* Hubner [1819] occurs in forested regions at low elevations with fairly heavy rainfall (Kehimkar, 2016). Within India, it has been reported from S. India, Orissa, (Evans, 1927); Maharashtra to Kerala, Uttarakhand, Uttar Pradesh to North-East India (Varshney & Smetacek, 2015); Southern India up to Gujarat, Odisha, Uttar Pradesh, Bihar, Uttarakhand (Kehimkar 2017). Within Gujarat, this species has only been reported from Ahwa in Dang district (Shull, 1963). *Z. chrysomallus*. The present records

confirm its presence in Coimbatore district, Tamilnadu, india and possibly it still occurs in Tamilnadu , which demands intensive surveys.

Study area

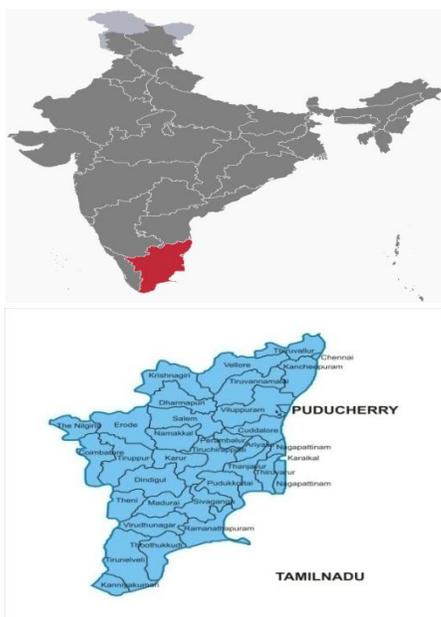
The photographs taken from the garden area of RS Puram (11.2°N 77.0°E) are situated in the western part of the city near the Old Coimbatore area. RS Puram (or "Rathina Sabapathi Puram") is a posh residential area and shopping center in Coimbatore city in Tamil Nadu, India. R.S Puram is considered a perfect mixture the commercial and residential hub. The neighborhood is abounds with multi-national commercial establishments, important government offices, sprawling educational institutions, shopping complexes, sporting facilities, tourist spots, restaurants, and cultural centers. R.S Puram also a prime residential area in Coimbatore.



Figure 1 A map showing Study Area Coimbatore District, Tamilnadu State, India.



Figure 2. Red spot butterfly (*Zesius chrysomallus*) species



The Keynote of red spot Female

Upperside. Forcing pale blue, the outer borders blackish-brown with a violet tint, narrow on the costa to the end of the cell, and also narrow on the hinder margin, the apex broad blackish-brown, the band running down the outer margin about twice as broad as it is on the costa; the width of all these blackish marginal bands varies somewhat in different examples. Hind wing with the blue ground color of the wing more or less over its whole extent with blackish-brown, the suffusion being darkest on the costal part; a very

small anal black spot, sometimes absent, a large sub-terminal black dot in each of the next two interspaces and some smaller sub-terminal spots becoming obsolete upwards, the dot in the first interspace crowned with orange, the other with whitish; a white line inside the black terminal line; tails blackish, tipped with white; the extra tail at the end of vein three about half the length of the others. underside as in the male, the ground color paler (<https://en.wikipedia.org>).

Observations

Records based on photographs were from July 2020, in localities, Coimbatore city, Tamilnadu, India (Figure 1). Observations are from gardens areas. Although a few observations of red spot butterfly species.

Amol Patwardhan (2010), recorded red spot species a study period on 22 February 2009 from angle block adjoining ulhas river estuary. It was mud puddling on wet soil along with other lycaenids and pierids. I could manage to get photographs. The butterfly was wary and flew at the slightest of movements on the my part. However, flight was slow and she settled again on nearby branch and MAYUR H. VARIYA (2019) has reported a nearby red spot(Female) butterfly species . *Z. chrysomallus* was recorded for the first time on 31 October, 2017 at 3:30 pm from Vallabh Vidyanagar, sitting on a tree about 10 – 12 m above the ground. The second one was

sighted on 6 November, 2017, again at 3:30 pm and the third on 16 November 2017, at 1:28 pm. The butterflies were observed throughout the day during October and November 2017. Every time, the butterfly was found on *Mimusops elengi*. Females of *Z. chrysomallus* lay eggs on *Loranthaceae* species (Wynter-Blyth, 1957), *Terminalia catappa*, *Cassia fistula* (Ravikantachari et al., 2018), and *Averrhoa carambola* (Valappil et al., 2018).According the bell (1919), the caterpillar of red spot *Z.chrysomallus* are predatory on ants. I am yet to see the caterpillar .It is probably an elusive species (Amol Patwardhan; (2010), which are commonly found in the same area where the present records were discovered. Possibly these host plants and the favorable surroundings may support a colony of these butterflies.

Conclusion

These rare butterflies have not been reported from the study area recently. The present sightings are also not continues hence; it proves the “Rare” status. Therefore, assays of butterfly populations should be updated periodically to reveal species diversity and distribution patterns that could help provide an insight into the population statuses of these varied species, and in turn to initiate further research for their conservation.

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FASCIMILE OF FEMINISM AND EMERGE OF SELF CONFIDENCE IN MAYA ANGELOU POEM "STILL I RISE"

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Abstract

"Feminism isn't about making women strong, Women are already strong.

It's about changing the way the world perceives that strength".

- G.D.Anderson

Self confidence is the real ornament of a women, Maya Angelou is a African Americans poet,who was known alround the world through herr venture. This poem "STILL I RISE" as a initiative she portrays the discrimination and prejudice on women under the umbrella of racialism. Maya Angelou born on 4 April, 1928. She is named as Marguerite Annie Johnson. Her rise as a American poet, civil right activist or a memorist is historically related to the society corruption in America. Due to the bitter experience, She wrote many poems to rise her voice against the injustice activity, one such is "STILL I RISE". This poem strongly elucidates that while obliterating the subordination in a society on African American, that no matter what the constitution or the level of injustice, there will always be those who will "rise" up from these tyrannies and evolve and change the nature and course of the society for the enrichment of emerging women and childrens in America.

Keywords: *Self confidence, Racialism, subordination, tyrannical society, injustice.*

Still I Rise

In this poem "STILL I RISE" the speaker Maya Angelou had profound strong secret in the title of the poem, In which she refers to a situation or event that continues to the present because it has not finished. The rhetorical usage of the word "still" refers to the tyrannical

oppression of the society. By adding twisted lies and bitter, She mocks her cruel society. Reason of her agony is, In 18th century, 15th amendment was brought in America in 1869-1870, As per the Amendment African American "MEN" were able to hold public office works but women were not taken into

the frame, Again in 1964, Civil right act which outlawed discrimination based on race, gender, religion and national origin. So many racist violence was rampant in the North, South and other region of America. The speaker Maya Angelou as part of this voice rising against the constitution, She wrote the poem "Still I rise". **"YOU MAY KILL ME WITH YOUR HATEFULNESS BUT STILL ALIVE AIR, I'LL RISE"**. As a feminist, She reveal her perseverance in this tyrannical oppression of the society, She says that the inferior people can mark her in history with bitter lies but still she rise as a dust,

"YOU MAY WRITE ME DOWN IN HISTORY

.....

BUT STILL, LIKE DUST, I'LL RISE".

Maya Angelou has also wrote a poem named as "caged bird". In that poem she reveals all the unexplainable sorrow of her life when she was under the age of 17. But In, the poem ("Still I rise"), She demonstrate that even though she had undergone many sorrows still she preserve in the same society. Man is superior than woman, this methodology is deep rooted in those days people minds, even though in this circumstance she had achieved a lot. This made the people in the society, to see her in a view of empathy instead praising her victory. So she made rhetorically questioned

"DID YOU WANT TO SEE ME BROKEN ?

"BOWED HEAD AND LOWERED EYES"

By this the reader can understand that the speaker hate people seeing her with pity views. Though she is a woman, "Success is boon?" No, absolutely not, Because success can be tasted only when they fight against their burdens and sorrows. And it is not about gender.

"HAVING A DIAMOND AT THE MEETING OF MY THIGHS".

it shows how , she valued herself as a female in birth nature. Perseverance is the key to be successful in life for a women.

Conclusion

The words of poets in their poems are tunned out of the hook and corner of their experience. Maya Angelou erupted with her words in this poem "Still I rise", because of her bitter experience in her past life. She also elevated herself for the voice of contemporary woman who undergoes such discrimination and sexual harrasment only because **"SHE IS A WOMAN"**. "Each time a woman stands up for herself, without knowing it possibly, without claiming it, She stands up for all women". The lesson that we can learn from Maya Angelou is "This World is filled with both sin and Boon, Gender does not going to lock you in a cage, Accepting the past and working on your dreams will pay you in future".

-MAYA ANGELOU

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LITERARY AGES IN ENGLISH LITERATURE: A STUDY

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Abstract

Of all literatures of the world, the richest literary treasure is that of English. Its affluent variety and profundity have excelled all other literatures. The oceanic body of the written works in English have influenced literatures in other languages and countries. English literature is distinctly marked by a profuse product of literary pieces of prose, poetry, dramatics or any other domain of literature. Every literary age represents streams of thoughts and ideas which are grouped into different ideologies and philosophies. Usually, literary ages are spans of time that bear linguistic, religious, ideological, artistic and intellectual influences. Every Period includes Movements, Philosophies and growth of literary styles.

Keywords: *Literary ages, Influences, Movements etc.*

A mere juxtaposition of words and expressions is not literature. There are certain specific features that make a write-up an aesthetic piece of literature or a literary piece of aesthetics. Literature in the stature of genres is a rear-view mirror in which one can watch all-and-sundry scenes and scenarios related to any topic in the universe. So are fictional and non-fictional compartments. The other side of the coin is the thematic and motif values of a genre. The scope of literature encompasses all ideals, ideologies and philosophies. For instance, a section devoted to human values and ethics is moral or ethical literature. Fiction related to philosophy or philosophical fiction refers to the works of fiction that are pregnant with philosophical ideologies.

Literature has been compartmentalized into different eras named after the ruler, the ideologies or the revolutions it bears. It is a usual practice that the whole gamut of history of literature is given the nomenclature that marks the representative and overall ambience of the period. A profound study of history is handy for a student of English literature so that he could comprehend the literary nuances. It involves the manifested the spirit of the oeuvres. For better understanding and analysis, the history of English literature has been scientifically categorized. Dates, Nomenclatures and Periods classified widespread, are significantly fixed. The study of literary works in the context of ecological or environmental setup is a very strong basis for the comprehension of the prevalent and

permanent features of the period concerned. In other words, history of literature and the ideologies conveyed by the oeuvres of the writers form the foundation of the eras mentioned. After all, interdisciplinary studies have always been a helping hand in any domain.

In the **Old English or the Anglo-Saxon period** *Caedmon* and *Cynewulf*, two poets wrote on the themes of the Bible. It was the period of religiosity.

The **Middle English Period** followed the same religious path along with secular topics. *Geoffrey Chaucer's The Canterbury Tales*, *Thomas Malory's Morte d'Arthur* and *Sir Gawain and the Green Knight* by an anonymous writer are the most widely known. The Renaissance period in English literature was initiated by *Sir Thomas More* and *Sir Thomas Wyatt*, the two writers of Humanism. The age of Chaucer which covers the period from 1340 A.D. to 1400 A.D. was remarkably significant for many political, religious and social developments. With Chaucer, the English language and English literature grew up. While John Wycliffe's Bible transformed the religious, social history of England, Chaucer's *Canterbury Tale* saw the change in the very language.

Literary **Renaissance and Reformation** were witness during the Elizabethan period which is otherwise called the Golden Age of English Drama in which the stalwart playwrights were Christopher Marlowe, William Shakespeare and Ben Johnson, Sir

Philip Sidney and Edmund Spenser. A key influence in this period was the revival in interest in classical literature, which had a profound influence. New Classicism was led by John Dryden. Renaissance changed the outlook of Europe from the fourteenth to sixteenth century. It refers to the revival of the learning of ancient Greece and its effects on the arts and literature of modern people.

Tragedies of any worth on Elizabethan stage are produced by Shakespeare. His achievement is based on the endeavours of his predecessors. In England as in Greece the drama took its origin in religion. Gradually it moved into cycles of mystery and miracle plays. Moralities arose with the development of professional companies of actors. They are later grafted to the new growth of humanistic sentiment.

Marlowe creates distinctively Renaissance characters. They have great strength, wealth or knowledge. They seem to have unlimited potential from these virtues. But they are gradually consumed by their pride.

In the era of **Restoration**, political, social and economic topics were in vogue. John Bunyan's *Pilgrim's Progress* and John Milton's *Paradise Lost* were the remarkable works of literature that showed a different way to the literary growth. The Age of Enlightenment or the Age of Reason (i.e. usually from 1700 to 1800) was headed by two philosophers named *Francis Bacon* and *René Descartes*. The characteristic features of this era were

Scientific and rational approach to the issues of those days. They challenged the beliefs that prevailed then. Those were the religious issues. They believed that the Power of Reasoning provides the best solution. They rejected the relevance of superstitions. It was a Cultural Movement.

The Rape of the Lock, a poem by Alexander Pope is a satirical piece of literature that attacked the ruling classes. He comes out as the spokesman of his age. He shows immortality and corruption of the age. Pope also describes the elegance and the emptiness of the age, the meanness and the vanity, the jealousies, treacheries and intrigue of the social aristocracy of London. Jonathan Swift's A Modest Proposal is another Satire that played on the corrupt society of the era.

The **Romantic period** was responsible for the changes that took place in England. Industrial Revolution had begun and had affected the cities being overcrowded. This age was a negative reaction to the Age of Enlightenment. This is where writers and poets expressed their rejection at the Scientific Rationalism of Nature. William Wordsworth is the top notch Romantic poet. One finds a change of the standard of English language from being hard to simple as far as style is concerned. In other words, simplicity of expression and language was their medium of literary communication. The writers made the poems easily understand by all and sundry. This

shows that human emotions influence one and all; they are universal. It does not depend on one's being rich or poor.

No account of the development of English Romanticism can be considered complete without a mention of the impact on it of the French revolution and German idealistic philosophy. More specially, for and the writings of the makers of the revolution, fired the imagination of the English romantics. A re-awakening of the love of real wild nature and of the simple humanity living in her lap, had been there even before the revolution. But now it acquired a philosophical basis and gained a fresh stimulus. *The Return to the Nature* and the dramatic spirit were nourished and fostered by the resolution. It also fed and strengthened the revolutionary idealism of poets like *Byron and Shelly*.

From 1830 to 1860, there appeared a Movement that some poets and writers raised their voice against rationalism and advocated that every human being has an innate power of spirituality. Transcendental elements were found in profuse in '*Little Women*' written in series, by Louisa May Alcott.

Literary Realism

Realism in literature is common because of the realistic approach of many of the writers not only in English but also in other languages. Take for instance, the novels of Jane Austin which have a transitional character. They highlight the reality of life. Depictions of the contemporary life of

the people of a society with its all aspects and from all angles are the chief focus. Idealism has been an element of cynosure for the Romantic writers. There is nothing stigmatic or insular in literature. Its matter or content may be any insignificant thing but relevant in a particular situation projected by the writer.

'*Middlemarch*' is a work by George Eliot; it portrays the then class of people in Middlemarch. How was the life of all the strata of that society—the farmers, the clergy, labour group, businessmen and the gentry. This novel shows the idealism which had been thwarted by the beliefs of the people. Dorothea Brooke and Tertius Lydgate are the two core characters through whom, Eliot exposes the idealistic social structure. 'A Study of Provincial Life' is the subtitle of the novel that is prominent in revealing the philosophies of the different people who belong to different professions.

The literature during the **Victorian period** concentrated on the genre of novel; it was the leading form of literature of this era. The most prominent novelists were Charles Dickens, Thomas Hardy, William Thackeray and the Bronte sisters. Charles Dickens's novels project him as a liberal reformer of his age, concerned with the problems arising in city life and the life of the poor, especially because of the industrial Revolution. He was one of the pivotal authors of England, embedded deep in the national mind, and expresses the being

of the people of England. Robert Browning and Alfred Tennyson were the poets who composed remarkable poetic pieces. Poetic genre was not so significant as the genre of play. In the domain of dramatics, the comic operas of Gilbert and Sullivan and the plays of George Bernard Shaw and Oscar Wilde had taken the audience in their hold.

Modernism

Every era rebels against a particular attitude or ideology. The Modern Thought severely reacted against the orthodox sentiments of the Victorian period. The people grew self-conscious because of the detrimental impact of the First World War. The modern English novel, though distinct in many ways, has been influenced by the fiction of many other countries, especially of France. In England, the exploitation of a vastly enlarged reading public by the mass medium separated the 'high brow' from the 'low brow.' This separation, combined with the increasing political and social dominance of a vulgarly philistine class of financiers and industrialists, widened the gap between writers and society. No writer since Dickens has been both the best and the most popular. The greatest novelists on both sides of the Atlantic bore the same stigma of alienation and dissent. Henry James, Joseph Conrad, James Joyce, D.H. Lawrence were all alike exiles and expatriates. A true representation of modernism is *Ulysses* by James Joyce. A new concept was introduced through

the looking-glass of 'Streams of Consciousness.

Stream of Consciousness

In literature, it is a way of expressing or narrating the events and happenings as thoughts flow in the minds of the characters. It is otherwise known as 'Interior Monologue'.

The term stream of consciousness, also known as Interior monologue characterizes the unbroken flow of thoughts and awareness in the waking mind. It is a mode of narration that attempts to give the written equivalent of the character's thought process either in a loose interior monologues or in connection to his/her actions. Stream of consciousness as a narrative technique successfully captures without the author's intervention, the complete mental process of the character in which sense perception mingles with consciousness and half conscious thoughts, memories, feelings and random associations. 1

In Ulysses, the concept of the Stream of Consciousness reached its pinnacle; it presents a complete picture of what is it. The protagonist brings out his experiences in the city of Dublin. A special feature of this novel is that it runs without punctuation.

Post-modernism/Post World War to the Present

Modernism has been a triggering factor for the Post-modernism. It is a fact that it is very hard to delineate the post-modern features that form the quintessence. One thing is common

between the modern and post-modern periods; it is that both the theories rejected the orthodox ideas.

After Modernism came Postmodernism, which is harder to define than the other periods we've discussed in this article, because there's little agreement about what it means. Postmodernism can be said to react to Modernist ideas, introducing new concepts such as the unreliable narrator and pastiche. Well-known Postmodern novels include Joseph Heller's *Catch-22* and Sylvia Plath's *The Bell Jar*.

It is an American novel that refers to Captain John Yossarian who was an American bombardier stayed on the Mediterranean Island and the time of stay is the Second World War.

The "catch" in *Catch-22* involves a mysterious Army Air Forces regulation which asserts that a man is considered insane if he willingly continues to fly dangerous combat missions but that if he makes the necessary formal request to be relieved of such missions, the very act of making the request proves that he is sane and therefore ineligible to be relieved. The term *catch-22* entered the English language meaning "a problematic situation for which the only solution is denied by a circumstance inherent in the problem." 2

Of all the literatures of the world, the richest literary treasure is that of English. Its affluent variety and profundity have excelled all other literatures. The oceanic body of the written works in English have

influenced literatures in other languages and countries. Its stamp is distinctly found on them. Coming to English, it has been going through certain specific phases which have notable and remarkable features.

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A RARE OBSERVATIONS AND DESCRIPTION OF DAMSELFLIES (ZYGOPTERA;COENAGRIONIDAE) IN COIMBATORE DISTRICT, TAMILNADU STATE, INDIA

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Abstract

Dragonflies and damselflies, collectively called odonates are one of the most common insects flying over forest, fields, meadows, ponds and rivers. About 6,000 extant species are distributed all over the world. India is highly diverse with more than 500 known species. Odonata are one of the ancient orders of insects. A rarely sighting of three damselfly, the names are coromandel marsh dart male (*Ceriagrion comandelianum*), three-lined dart (*Pseudagrion decorum*), western golden dartlet female (*Ischnura aurora rubilio*). In this study we tried to explore the Presence of damselflies based on the photographs in Coimbatore district, Tamilnadu, India.

Keywords: Coenagrionidae, damselfly, Coimbatore, Tamilnadu

Introduction

Odonata is one of the ancient orders of insects. It first appeared during the Carboniferous era, about 250 million years ago and mayflies (Ephemeroptera). Odonata of the Carboniferous era consists of giants; Damselflies and dragonflies are among the most attractive creatures on earth belonging to the most popular insect order- Odonata. These are observed near the ponds, lakes, rivers, ditches and all over the marshy places. Damselflies (suborder-Zygoptera) have front and hind wings are similar in shape with narrowed and base. The wings of the two sexes are similar in shape. At resting condition wing are

held either together above the body or slightly divergent. The head is elongate transversely and in dorsal view is usually wider than the thorax.

Damselflies and dragonflies can be traced back to the Carboniferous and Permian periods of the Paleozoic Era (500-200 million years ago). However, modern families of these insects date from the upper Jurassic and Cretaceous periods (150-60 million years ago) (Westfall and May 1996). Silsby (2001) described 6000 species of dragonflies all over the world. India is also highly diverse with more than 500 species of Odonata (Subramanian, 2005).

Damselflies are important bio-control agents. Many species of odonates inhabiting agro ecosystems play a crucial role in controlling pest populations. About 6,000 species of Odonates where subspecies belonging to 630 genera in 28 families were documented worldwide (Osaka,2007). India accounts for 470 species under 139 genera and 19 families⁸The taxonomy of adults is well worked out, and descriptions are available for almost all the reported species(Subramanian KA 2009; Prasad M *et al* 1995).

The abundance of the damselfly family Coenagrionidae is an important biological indication of certain environmental aspects like pollution free area of the wetland. This study encourages the conservation of a wide range of indigenous damselfly species in an area.

Study area

Coimbatore is the third -largest city of the state, one of the most industrialized cities in Tamil Nadu, known as the textile capital of South India or the Manchester of South India, city is situated on the banks of the river Noyyal, In the rain shadow region of the Western ghats, Coimbatore enjoys a very pleasant climate all the year-round, There are more than 25,000 small, medium, large scale industries and textile mills are situated. Coimbatore is also famous for foundry and automobile industries, manufacturing of textile industry

equipment's, spares, motor pump sets, wet grinders, and varied engineering goods and services. During the study of insect and monitoring species were The photographs taken on August 31, 2019 from (11.01236°N 76.93559°E) Tamilnadu agricultural University campus, The observation made from surrounding garden and places, Coimbatore district, Tamilnadu states, India.



Figure 1 A map showed a Study Area in Agricultural University, Coimbatore district, Tamilnadu



**Figure 2 Ceriagrion Comandelianum
- Coromandel Marsh Dart Male**



Figure 3 Pseudagrion decorum-three-lined damselfly



Figure 4 Ischnura Aurora, Rubilio - Western Golden Dartlet Female

An observation and Descriptions

Coromandel Marsh Dart (*Ceriagrion comandelianum*)

Ceriagrion comandelianum is a widely distributed *Coenagrionidae* species known from India (Prasad 1995), Srilanka, Nepal, Pakistan and there are also certain suspected records from

China (Needham, 1931). They are often seen along the banks of ponds, rivers and canals and their breeding generally takes place in shallow water bodies with abundant growth of grass and other aquatic plants (Subramanian, 2009).

These species is known to be ecologically important predators of leafhoppers, plant hoppers, midges and flies (Krishnasamy et al., 1984). Extremely common over the whole area up to an altitude of 4,000 feet. Breeds in weedy ponds and lies up among long grass bordering such places(F. C. FRASER, (1924). The recent recorded photographs *Ceriagrion comandelianum* (coromandel marsh dart male) in Coimbatore district, Tamilnadu state, india. The distribution of this beautiful damselfly has been photographs taken in August 2019 from garden places.

Srivastava *et al* (1953) showed that it exhibits heteropycnosis in the autosomal segment of its chromosome. Andrew *et al* (2011) reported that on and Paul *et al.*, 1999 *C. comandelianum* uses certain tactile and visual clues for the leaf lamina preferentially at the lateral region to oviposit. They also concluded that eggs of this species are cylindrical and composed of exochorion and endochorion surrounded by five micropylar orifices. Phylogenetic relationships of different damselflies under the genus *Ishnura*, *Calopteryx*, *Aciagrion* are well studied by using the molecular markers like 12S, COII, 16S

and COI mitochondrial genes (Pall et al. 1999; Benahard *et al.*, 2000; Jisha and Sebastian, 2015).

Reported (Jisha Krishnan, E. K. and Sebastian, C. D. 2015) that one species, The top of head is bright orange in color. Eyes are bluish above and greenish below. Legs are greenish near the thorax, which merge to become yellow at the end. Thorax is light green in color. Abdomen is yellow, with slight orange color at the tip. Wings are transparent, wing spots are pale brown-yellow. Genetic analysis of this species is not yet reported from India. The PCR amplification of partial mitochondrial COI gene of *C. coromandelianum* yielded a single product with about 573 bp in size. The sequence obtained after removing the primers used for PCR amplification was submitted to NCBI GenBank (GenBank Accession: KT 222949) for future references.

Recently (Nilesh R. *et al.*, 2018) recorded, Breeding behaviour of the Coromandel Damselfly *Ceriagrion coromandelianum* in central India. In the present study we have noticeably demonstrated the *C. coromandelianum* displays a refined hierarchy of preferences for ovipositor and chooses floating leaves of *N. nouchali* over *L. paucicostata* and submerged *H. verticillata*. The present investigation clearly demonstrates that the choice of ovipositor substrate not only depends upon the presence of aquatic species in the water body but also on the spatial location of the ovipositor site. A

recently recorded in Figure 2. coromandel marsh dart male (*Ceriagrion coromandelianum*), Coimbatore district, Tamilnadu state in India, based on photographs in August 2019, taken from agricultural garden place.

Although, few studies of *Ceriagrion coromandelianum* in India. Chilka lake (Fraser and Dover, 1922; Laidlaw, 1915); Calcutta (Kolkata), Purneah, Sibsagar (Laidlaw, 1916 b); Dibrugarh (Laidlaw, 1914); Bolluvampattis, Cochin, Coorg, Deccan, Kanara, Malabar, Nilgiris (Fraser, 1931); Buxa, Pusa, Mothronwala (Bhasin, 1953); Andhra Pradesh (Joseph and Satyarani, 1988; Prasad, 2007 a); Arunachal Pradesh (Mitra, 2006); Assam (Lahiri, 1979); Bihar (Prasad and Varshney, 1988); Chhattisgarh : Bastar (Prasad, 1996 a); Goa, Gujarat (Prasad, 1995 and 2004); Himachal Pradesh (Kumar and Prasad, 1981; Kumar, 2005), Pong Dam (Babu *et al.*, 2009); Jharkhand (Bihar) (Mitra, 2002 b); Karnataka: Kudremukh National Park (Emiliyamma and Radhakrishnan, 2007), South Western Karnataka (Subramanian *et al.*, 2008); Kerala (Emiliyamma *et al.*, 2007); Madhya Pradesh (Mishra, 2007), Sagar (Srivastava and Suri Babu, 1997); Maharashtra, (Prasad, 1996 b; Kulkarni and Talmale, 2008 b; Babu and Nandy, 2010); Manipur (Srivastava and Sinha, 2004); Meghalaya (Lahiri, 1987; Mitra, 1999); Mizoram (Lahiri, 1979; Prasad, 2007 b); Nagaland (Mitra *et al.*, 2006); Orissa (Srivastava and

Das, 1987); Pondicherry (Emiliyamma and Radhakrishnan, 2006 a); Punjab Shivalik (Sharma and Kumar, 2008); Tamil Nadu (Kumar, 1990; Emiliyamma, 2009); Tripura (Lahiri, 1977 a; Srivastava and Sinha, 2000); Uttarakhand (Prasad and Mondal, 2010), Garhwal Hills (Prasad, 1974), Dehra Dun (Mitra, 2000); Uttar Pradesh (Ram et al., 1983); Agra (Baijal and Agarwal, 1955); West Bengal (Srivastava and Sinha, 1993). Few researchers recorded from Myanmar (Burma) (Bhasin, 1953; Laidlaw, 1916 b); Nepal (Kiauta and Kiauta, 1982 b; St. Quentin, 1970); Bangladesh, China,

Size: Male: Abdomen: 28-30mm, Hindwing: 18-20 mm. Female: Abdomen: 29- 32 mm, Hindwing: 20mm Description: A medium sized pale green damselfly with bright yellow (male) or plae green tail (female). Male: Eyes: Olivaceous above, pale greenish yellow below. Thorax: Olive green above merging to yellow on sides. Underside is white. Legs: Yellow with black spines. Wings: Transparent. Wing spot: Golden yellow. Abdomen: Uniform yellow. Female: Thorax: Golden brown. Abdomen: Uniformly olivaceous with an ochrous or golden brown tint on the dorsal side. Habits and Habitat: Common along the banks of ponds, rivers and canals. Also found frequently far away from water bodies. Breeding: Shallow water bodies with profuse growth of grass and other aquatic plants. Flight season: Throughout the year. Distribution: Throughout the Oriental region

(K.A.Subramanian; 2005). *C.coromandelianum*. It is commonly known as coromandel marsh dart and yellow waxtail. This species can be found in South Asian countries such as: India, Sri Lanka, Pakistan and Nepal.

Pseudagrion Decorum-Three-lined Dart

Pseudagrionids are medium sized damselfly. Adults are commonly observed in between July to December on the sides of the perennial as well as temporary monsoon ponds. Sometimes they also occur near the still and slow running hUI streams. So far, altogether 11 species under the genus *Pseudagrion* Selys are known from India (Fraser, 1933 and Davies et al., 1984). Species belonging to the genus *Pseudagrion* Selys are distributed to Madagascar, India, Burma, Sri Lanka, Malaysia" J ava, Sumatra, New Guinea, A.ustralia, South China, Japan, Philippines, Fiji and Somoa (Laidlaw, 1919, Fraser, 1933 and 1957, Leiftinck, 1954, Pinhey, 1964, 1971 and 1973 and Kumar and Prasad, 1981).

Adults of *P. decorum* were found common during July to October and from less in population in November and December. It become rare during January to March. Variations in the thorax and abdominal markings ate shown in the figures. It is recorded for the first time from Orissa.(M. PRASAD, *et, al.* 1987).

(F. C. Fraser; 1924) first reported in Bombay. A common species in and around Bombay, where the type was probably taken. Occurs very sparingly in submontane and montane areas and is almost entirely limited to sea-levels. I saw a few males on the Masnagudi tank, Nilgiri Wynaad, 13th January 1921, I took a single male on the Ootacamund lake, 9th April 1921, 7,250 feet, which I should consider to be a record altitude for this insect. These two are the only records from the Nilgiris and I have none whatever from the Palnis. An uncommon insect in parts of Coorg. The species breeds in weedy tanks, keeping well out and low over the water, often hovering for long periods over one spot. Hence, Figure 3. recorded in Three-lined dart (*Pseudagrion decorum*) damselfly, Coimbatore district, Tamilnadu state in India, based on photographs on August 2019, taken from agricultural garden place.

Few researchers is recorded *Pseudagrion decorum* in India. Calcutta, Puri (Laidlaw, 1916 a); Cochin, Coorg, Deccan, Kanara, Malabar, Nilgiris (Fraser, 1931); Dehra Dun, Lachiwala, Mothronwala (Bhasin, 1953); Andhra Pradesh (Prasad, 2007 a); Bihar (Prasad and Varshney, 1988); Chhattisgarh: Bastar (Prasad, 1996 a); Gujarat (Prasad, 2004); Himachal Pradesh (Kumar and Prasad, 1981); Kerala (Emiliyamma *et al.*, 2007); Madhya Pradesh (Mishra, 2007), Sagar (Srivastava and Suri Babu, 1997); Maharashtra (Prasad, 1996 b; Kulkarni

and Talmale, 2008 b; Babu and Nandy, 2010); Mizoram (Prasad, 2007 b); Orissa (Mitra, 2002 b); Tamil Nadu (Emiliyamma, 2009); Uttarakhand (Prasad and Mandal, 2010), Dehra Dun (Mitra, 2000); West Bengal (Srivastava and Sinha, 1993), Midinapore (Dasgupta, 1957), Howrah, 24 Parganas of West Bengal (Ram *et al.*, 1982). Based on records of country in Nepal (St. Quentin, 1970); Bangladesh, Hong Kong, Myanmar, Nepal, Pakistan, Sri Lanka (Tsuda, 1991 and 2000).

This species a medium-sized damselfly with bluish green eyes with a tiny black spot on the top, pale below. Its thorax is bluish green on dorsum, and azure blue on the lower sides. There is a very thin and black mid-dorsal carina, bordered with equally narrow black lines, running close and parallel to it on each side. There is a narrow black humeral stripe and a short black point at the upper part of postero-lateral suture. Wings are transparent with diamond-shaped pterostigma. Abdomen is azure blue with dorsal black mark up to segment 7. Segments 8 to 10 have only narrow apical black lines. Superior anal appendages are azure blue with black tips. Female has dull colored thorax and abdomen, mid-dorsal black stripe extended to the last segment (wikipedia). This species distribution and found in many tropical Asian countries. It breeds in slow flowing marshy streams and lakes in the lowland. Commonly seen along shoreline or on emergent vegetation;

seen from hilly areas only during the migration.

***Ischnura aurora rubilio*(western golden dartlet female)**

Earlier it was considered as a subspecies of *Ischnura aurora*, distributed from Australia and Pacific Islands(Dow, R.A,*et,al.*, 2013). There are strong differences in DNA between the Asian forms of the species and specimens from the Pacific(Dow, R.A,*et,al.*, 2013) .There is also some morphological differences; dorsal side of segment 8 and 9 are entirely blue in Asian forms compared to only 1/3 of length of segment 8 is blue in specimens from the Pacific.[5] The form found in Indian subcontinent and Iran is *Ischnura aurora rubilio* Selys, 1876 and is now considered as a good species, *Ischnura rubilio*(Rj, Rowe,2010).

Distributed throughout the whole area from sea-level up to over 7,000 feet. This tiny dragonfly has established itself on the Ooty lake, 7,250 feet, and has there formed a distinct race, with the yellow segments of the abdomen blight red. At Coonoor, 2 miles away and 1,750 feet lower down, specimens are true to type, with citron yellow abdomen. It is interesting to note that the Ooty lake is a purely artificial one, elating back less than a century, so that this race has developed, Within a remarkably short space of time. I failed to find it elsewhere on the Nilgiri plateau. In recently recorded in Figure 4. western golden dartlet female

(*Ischnura aurora rubilio*) damselfly, Coimbatore district ,Tamilnadu state in india, based on photographs on august 2019, taken from agricultural garden place.

Later, in Lieftinck (1962, p. 59) he keyed, from extra-limital material, the male on “segment 8 at least apically and 9 entirely blue”. Lieftinck (1959) also noted the general absence of *I. aurora* from both Malaysia and Indonesia, except for three mountain localities in Java, pointing to a disjunction, and a discontinuity in its seemingly enormous distribution.

RJ Rowe (2010) described *Ischnura aurora* male species (*Fraser 1933: 361; Fraser 1960: pl4; Rowe 1987: 242*) are compared several features appear. The bifid dorso-apical tubercle of segment 10 is more pronounced in specimens figured as ‘*I. delicata*’; the superior appendage has a strong dorsal expression, not present in *I. aurora*, which is more rounded; the outer branch of the inferior appendage is narrow and pointed in ‘*I. delicata*’, whereas in *I. aurora* it is thicker and more evenly rounded through its length. The figures of Australo-Pacific *I. aurora* (*Fraser 1960; Rowe 1987*) are consistent with Lieftinck’s (1966) description of the organs in Tahitian material.

Photographs of Asian material (reported as *I. aurora*) from localities in India indicate variation in body colors which may reflect the existence of a species flock. this is a problem which can only be solved by persons resident in the area. The name, or names, to be

associated with these Asian forms will require examination of the types of *rubilio*, *amelia* and *bhimtalensis*, together perhaps with a sensitive choice of a lectotype for *delicata* (RJ Rowe;2010).

Size weight: Measures 18.5 to 25 mm; including abdomen from 13 to 20 mm and hind wing from 8 to 15 mm. Diagnosis: Very small insect. Body blue and black, or green and black in the male, yellow and black or blue and black in the female. In males, segment 8 dorsally blue on the apical third, segment 9 entirely blue, the others dorsally black. The dorsoapical projection of segment 10 takes the form of a hook. In females, the most common form of coloration is the yellow morph: a bright yellow thorax with a broad black band on the top. The legs are black except the femurs which are yellow. These above observations are similar with the present observations. This study encourages the conservation of a wide range of indigenous damselfly species in an area.

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திருவள்ளூர் கூறும் மேலாண்மைச் சிந்தனைகள்

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முன்னுரை

இன்றைய நவீன உலகில் அறிவியல் தொழில்நுட்பங்களின் வளர்ச்சியால் புதிய துறைகள் தோன்றுகின்றன. ஒவ்வொரு துறைகளும் சிறப்பாகச் செயல்பட அறிஞர்களால் பல கோட்பாடுகளும் கொள்கைகளும் உருவாக்கப்படுகின்றன. பல்லாயிரம் ஆண்டுகளுக்கு முன்பு எழுதப்பட்ட செவ்வியல் நூலாக விளங்கும் தெய்வப்புவரின் திருக்குறளில் இன்றைய நவீன உலகுக்குப் பொருந்தும் பல்வேறு கோட்பாடுகளும் கொள்கைகளும் சிந்தனைகளும் கருத்துகளும் நிறைந்துள்ளன. இக்கட்டுரையில் திருக்குறளில் பொதிந்துள்ள மேலாண்மைக் குறித்த சிந்தனைகளும் கருத்துகளும் விரிவாக ஆராயப்பட்டுள்ளது.

மேலாண்மை (முகாமைத்துவம்)

ஒரு நிறுவனத்தின் வளர்ச்சியினைக் கருத்தில்கொண்டு ஒரு தனி நபரோ, ஒரு குழு சார்ந்த தனி நபரோ ஆய்ந்தறிந்த முடிவுகளைத் திட்டமிட்டுச் செயல்படுத்த மேற்கொள்ளப்படும் நடவடிக்கையை 'மேலாண்மை' எனலாம். மேலாண்மை என்பது "ஓர் நிறுவனம் அல்லது அமைப்பின் இலக்குகளை அடைய மனித வளம், பொருள் வளம் மற்றும் நிதி வளம் ஆகியவற்றை சிறப்பாகப் பயன்படுத்தும் வழிமுறை" என்றும், "ஒரு குறிக்கோளை நோக்கிப் பலரை உழைக்கும் ஆற்றல் உடையவர்களாக்குதல்" என்றும் அயல்நாட்டினர் வரையறை செய்துள்ளனர்.

மேலாண்மைக் கூறுகள்

மேலாண்மை என்பது ஐந்து வகையான செயல்களின் ஒருங்கிணைப்பாக விளங்குகிறது, அவற்றை மேலாண்மையின் அடிப்படைக் கூறுகளாக மேலை நாட்டினர் கூறுகின்றனர்.

1. திட்டமிடுதல்
2. கட்டமைத்தல்
3. பணியமர்த்தல்
4. இயக்குதல்
5. கட்டுப்படுத்துதல்

இக்கூறுகளைப் பல்லாயிர ஆண்டுகளுக்கு முன்பாக வாழ்ந்த திருவள்ளூர் தனது நூலில் ஈரடிகளில் தெளிவான முறையில் பதிவு செய்துள்ளார்.

1. திட்டமிடுதல்

எதிர்காலத் தேவைகளைக் கருத்தில் கொண்டு நிர்ணயிக்கப்பட்ட சில குறிக்கோள்களை அடைவதற்கான செயல்முறைகளே 'திட்டமிடுதல்' என்பர். மேலும், "திட்டமிடுதல் என்பது என்ன செய்ய வேண்டும், எப்பொழுது செய்ய வேண்டும், எப்படிச் செய்ய வேண்டும், அவ்வாறு செய்ய வேண்டும் ஆகியவற்றை முன்கூட்டியே தீர்மானிக்கும் செயல்" என அயல்நாட்டு மேலாண்மைச் சிந்தனையாளர் வரையறை செய்துள்ளார். பல்லாயிரம் ஆண்டுகளுக்கு முன்பாக இயற்றப்பட்ட ஈரடிக் குறளில் திட்டமிடுதல் குறித்துக் கூறப்பட்டுள்ளது.

"எண்ணித் துணிக கருமம் துணிந்தபின் எண்ணுவம் என்பது இழுக்கு"

(திருக்குறள். 467)

என்ற குறளில் எந்த ஒரு செயலையும் செய்யத் தொடங்குமுன் நன்றாகத் திட்டமிட்டுத் தொடங்காமல், அச்செயலை செய்யும்போது

திட்டமிடுதல் என்பது தவறாகும் என வள்ளுவர் அறிவுறுத்தியுள்ளார்.

2.கட்டமைத்தல்

கட்டமைத்தல் என்பது, “குறிக்கோளை அடைவதற்காகத் தீட்டிய திட்டங்களையும் செய்யப்போகும் செயல்களையும் வரிசைப்படுத்துதல்” எனலாம். தேவையற்ற செயல்களைச் செய்யாமல் குறிக்கோளை அடைவதற்கான செயல்களை மட்டுமே மேற்கொள்ள வேண்டும். அச்செயல்களையும் காலம் தாழ்த்தாமல் முன்னர் திட்டமிட்டபடி உரிய செயல்களை உரிய காலத்தில் செய்தல் வேண்டும்.

“செய்தக்க அல்ல செயக்கெடும் செய்தக்க செய்யாமை யானுங் கெடும்”

(திருக்குறள். 466)

“தூங்குக தூங்கிச் செயற்பால தூங்கற்க தூங்காது செய்யும் வினை”

(திருக்குறள். 672)

ஆகிய குறள்களில் குறிக்கோளை அடைவதற்காகத் திட்டமிட்ட செயல்களைக் காலம் தாழ்த்தாது உரிய நேரத்தில் செய்தல் வேண்டும் என்கிறார்.

3. பணியமர்த்தல்

பணியமர்த்தல் என்பது “ஒரு நிறுவனம் அல்லது அமைப்பின் பணிகளைச் செய்வதற்காக திறமையான ஆட்களைத் தேர்ந்தெடுத்துப் பணியில் அமர்த்துவது” எனலாம். சில இடங்களில் அன்பின் காரணமாகத் திறமையில்லாத ஆட்களை முதலாளியின் சுயவிருப்பம் மற்றும் பரிந்துரையின் அடிப்படையில் பணிக்கு அமர்த்துவர். அவ்வாறு பணியமர்த்தினால் தீமைகள் பலவற்றை எதிர்கொள்ள நேரிடும். இதனை,

“காதன்மை கந்தா அறிவறியார்த் தேறுதல் பேதைமை எல்லாந் தரும்

(திருக்குறள். 507)

என்னும் குறளில் உறவினராக இருந்தாலும் திறமையில்லாதவரை பணியில் அமர்த்தக் கூடாது என்பதை வள்ளுவர் தெளிவான முறையில் விளக்கியுள்ளார்.

மேலும், எத்தகைய பண்புகளை உடையவர்களைப் பணிகளுக்குத் தேர்ந்தெடுத்துப் பணியமர்த்தல் வேண்டும்

என்பதையும் பல்வேறு குறட்பாக்களில் கூறியுள்ளார்.

- ஒழுக்கத்தால் உயர்ந்த குடியும், குற்றங்களிலிருந்து நீங்கியும், பழிக்கு அஞ்சுபவராகவும், நாண வேண்டியவற்றிற்கு நாணுபவராகவும் இருப்பவர்களையே பணியில் அமர்த்த வேண்டும்.

“குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும் நாணுடையான் சுட்டே தெளிவு”

(திருக்குறள். 502)

- வருவாயை அதிகரிக்கவும், செல்வத்தை வளர்க்கவும், தடைகளை ஆராய்ந்து அகற்றும் திறனையும் உடையவர்களைப் பணியில் அமர்த்த வேண்டும்.

“வாரி பெருக்கி வளம்படுத்து உற்றவை ஆராய்வான் செய்க வினை”

(திருக்குறள். 512)

- அன்பு, அறிவு, ஆசையின்மை, தெளிவான முடிவெடுக்கும் ஆற்றல் ஆகிய நான்கு பண்புகளையும் கொண்டவர்களைப் பணிகளுக்குத் தேர்ந்தெடுக்க வேண்டும்.

“அன்பறிவு தேற்றம் அவாவின்மை இந்நான்கும் நன்குடையான் கட்டே தெளிவு”

(திருக்குறள். 513)

4. இயக்குதல்

இயக்குதல் என்பது “நிறுவனத்தின் குறிக்கோள்களை அடைவதற்காக முறையான பணிகளைக் கொடுத்தும், பயிற்சி அளித்தும், ஊக்குவித்தும், மேற்பார்வை செய்தும் பணியாட்களை இயக்குவது” எனலாம். தெளிவான முறையில் ஆராய்ந்து பணிக்குத் தேர்ச்சிப் பெற்றவரிடம் பணிகளை ஒப்படைத்துவிட வேண்டும் என்பதை,

“தேற்றக யாரையும் தேராது தேர்ந்தபின் தேறுக தேறும் பொருள்”

(திருக்குறள். 509)

என்ற குறட்பா வாயிலாக வள்ளுவர் விளக்கியுள்ளார்.

“இதனை இதனால் இவன்முடிக்கும் என்றாய்ந்து

அதனை அவன்கண் விடல்”

(திருக்குறள். 517)

என்னும் குறட்பாவில் ஒருவனது திறமையை ஆராய்ந்த பின்பு அவனால் இப்பணியைச் செய்து முடிக்க முடியும் என்ற மனவுறுதியுடன், அப்பணிகளை அவனிடம் ஒப்படைக்க வேண்டும் எனக் கூறுகிறார்,

5. கட்டுப்படுத்துதல்:

நிறுவனத்தின் வளர்ச்சியினைக் கருத்தில் கொண்டு செயல்படும் தலைவன் நிறுவனத்தின் பகுதிகளை ஒருங்கிணைப்பது மட்டுமல்லாமல் வளர்ச்சிக்கு அடிப்படையாக இருக்கும் ஊழியர்களையும் மகிழ்ச்சியோடு இலக்குகளை அடைய பணியாற்றும் நிலையினை ஏற்படுத்த வேண்டும்.

“பொதுநோக்கான் வேந்தன் வரிசையா நோக்கின்

அதுநோக்கி வாழ்வார் பலர்”

(திருக்குறள். 528)

அரசன் எல்லோரையும் பொதுவகையாக நோக்காமல் அவரவர் சிறப்புக்கு ஏற்றவாறு நோக்கினால், அதை விரும்பி பலர் சுற்றமாக வாழ்வர். அதுபோல, ஊழியர்களின் தகுதியினையும் பணிச்சிறப்பினையும் ஆராய்ந்துத் தகுந்த நேரத்தில் ஊக்கப்படுத்திச் சிறப்பிக்க வேண்டும். அவ்வாறு சிறப்பிக்கும் தலைமையின்கீழ் ஊழியர்கள் ஒருங்கிணைந்து ஒற்றுமையாகச் செயல்படுவர் என்பதை வள்ளுவத்தின் வழி அறியமுடிகிறது.

முடிவுரை

திருக்குறளில் கூறப்பட்டுள்ள கருத்துகள் இன்று “மேலாண்மை” என்னும் தனிப்பெருந்துறையாக உருப்பெற்றுள்ளது. நவீன உலக அறிஞர்களால் உருவாக்கப்பட்டனவாகக் கூறப்படும் மேலாண்மைக் கோட்பாடுகள், கருத்துகள், சிந்தனைகள், கொள்கைகள் ஆகிய அனைத்தையும் பல்லாயிரம் ஆண்டுகளுக்கு முன்பாகவே ஈரடிகளில் சுருக்கமாகவும் தெளிவாகவும் வள்ளுவர் கூறியுள்ளார் என்பதை அறிய முடிகிறது.

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நற்றிணையும் நல்லறமும்

சி. லூர்து ஹெலன்

தமிழ்த்துறை

பொன்னையா ராமஜெயம்

நிகர்நிலைப் பல்கலைக்கழகம்

வல்லம், தஞ்சாவூர்

முனைவர். சு. அழகிரிசாமி

துறைத்தலைவர்: தமிழ்த்துறை

பொன்னையா ராமஜெயம்

நிகர்நிலைப் பல்கலைக்கழகம்

வல்லம், தஞ்சாவூர்

அறமாவது வரையறுக்கப்பட்ட ஓர் ஒழுங்கு முறையாகும். பண்பின் அடிப்படையில் தோன்றிய இனியமாட்சியே அறம். இயற்கை விதித்த இனிய விதியிலே வழுவாது வாழும் நெறியே அறம். திருவள்ளுவர் மனத்துக்கண் மாசிலனாதல் அனைத்தறன் (34) என்றும்,

அழுக்காறு அவா வெகுளி இன்னாச்சொல்
நான்கும் இழுக்காவியன்றது அறம். (35)

இன்சொல்லினதே அறம் (63) என்றும் விளக்கியிருத்தல் நாம் அறிந்ததே. அறம் உலகிற்குப் பொது; அது சாதி, நாடு, இனம், மொழி, நிறம் முதலியவற்றிலிருந்து விரிந்து பரந்தது எனலாம்.

அறத்தின் தலைமை

உண்மை, நம்பிக்கை, அறம் என்ற முப்பெரும் பண்புகளில் மிகச்சிறந்தது அறம் ஒன்றே என்று விவிலிய நூல் கூறுகின்றது. இவ்வறத்தையே சங்க காலத்தும், அதற்கு முந்திய காலத்தும் வாழ்ந்த நம் முன்னோர் அறம் பற்றிய திறத்தை நன்கு உணர்ந்திருந்தனர். நம் இலக்கியங்கள் இத்துறைச் செய்திகளை நமக்கு இனிதே வழங்குகின்றன. ஒரு தலைவனும் தலைவியும்

காதல் கொண்ட செய்தியை அத்தலைவி தன்னுயிர்த் தோழியினிடத்தே உரைப்பாள். தோழி செவிலிபால்; செவிலி நற்றாயினிடத்து; நற்றாய் தந்தையுடமும் அன்னையிடமும் கூறுவாள். இம்முறையை நமது அகப்பொருள் இலக்கணம் 'அறத்தொடு நிற்பல்' என்று மொழியும்.

'சிறந்தானை வழிபடஇச் சென்றனர்;

அறந்தலை பிரியா ஆறு மற்றதுவே'

என்ற பாலைக்கலிப்பகுதி அறப்பாதை இன்னதென அறிவறுத்துகிறது. நற்றிணைப் புலவர்கள் நல்கியுள்ள பாடல்களிலே இந்நல்லறம் பொங்கி வழிகிறது; புதுமணம் வீசுகின்றது.

வழிபடு தெய்வம்

உடன்போக்கின்போது தலைவன் தலைவியை நோக்கி உரைக்கின்றான்; என் துயரங் கெடநின் தோளை அடையப் பெற்றேன்! இஃது எதனைப் போன்றது தெரியுமோ? நெஞ்ச அழிவின்றித் தவநெறியாகிய அறம் தலைப்படுவர் நல்லோர். அத்தவத்தின் பயனால் வழிபடு தெய்வத்தை அவர்கள் தம் கண்முன்னே காண்பார்; அதனைப் போலவே

நான் நினை அடையப்பெற்றேன்; என்கின்றான். இவ்வாறு நற்றிணையில் பாலைபாடிய பெருங்கடுங்கோ பாடல் (6) மிகச் சிறந்த செய்தியை உவமையாக்கி உரைத்துள்ளது உள்ளத்தொறும் உவமையயப்பொன்றாகும்.

பொருள்நிலையில்லாதது

பொருள் நிலையில்லாது ஒழிவது என்ற உண்மையை யாவரும் உணர்வர். கூத்தாட்டு அவையில் மக்கள் ஒருவரின் ஒருவராகக் கூடுவர். ஆட்டம் முடிந்தவிடத்து அனைவரும் ஒன்றாக விரைந்தேகுவர். இதைப் போன்றதே பெருஞ்செல்வம். சேருங்கால் ஒன்றான்றாகச் சேரும். ஒழியுங்கால் எல்லாம் உடனொழியும் என்ற திருவள்ளுவர் இதன் நிலையாமையை இனிது விளக்குவார். நற்றிணையில் சிறைக்குடியாந்தையார் என்ற செந்தமிழ்ப்பாவலர், பொருள்நிலையற்றது; வாடாத மலரையுடைய பொய்கையிலே ஓடுகின்ற மீன் செல்லும் வழி எப்படிக்கணநேரமும் நில்லாதோ, அதைப்போல விரைந்து கெடுவது (பாடல் -15) என்று உரைத்துள்ளார்.

எது செல்வம்

நற்றிணையில் மிளைகிழான் நல்வேட்டனார் செல்வம் எது என்பதை விளக்குகையில், தம்மை அடைக்கலமாகச் சேர்ந்தோரது துன்பத்திற்கு அஞ்சி அத்துன்பத்தைப் போக்கி அவர்களை இன்பமாகக் காக்கும் இனிய பண்புச் செல்வமே செல்வமாகும் என்பது அப்புலவர்பிரான் கருத்தாகும். (பாடல் 210) செல்வத்தே தேடுதலிலேயே காலத்தைக் கழித்துப் பண்பு நலம் தேடாதிருத்தல் எவ்வளவு பேதைமை என்பார்.

பொய்ச்சான்று கூடாது

ஒரு வழக்கு என்றால் அது பொய்ச் சான்று சொல்வோரை உடைத்தாயிருத்தலாகாது.

கையூட்டுப் பெற்றுக் கொண்டு பொய்ச்சான்று சொல்வோர் பலரை இக்கால அறமன்றங்களிற் காண்கிறோம். நற்றிணையில் வெள்ளைக்குடி நாகனார் என்ற விழுமிய புலவர் தலைவியின் கூற்றாகத் திங்களை நோக்கி அறிகரி பொய்த்தலின் ஆகுமோ அதுவே (பாடல் 196) என்று வினாவும் பகுதி நம் முன்னோர் அறவாழ்வின் சிறப்பை இனிது விளக்குவதாகும்.

அறஉள்ளம்

நற்றிணையில் மருத்துவம் புரிவோரின் அறமலைப் பங்கை நற்றங்கொற்றனார் நன்கு விளக்கியுள்ளார். (பாடல் 136) பிணியாளர் விரும்பியவைகளையெல்லாம் மருத்துவன் கொடாள். அவனுக்குத் தெரியும், பிணியாளனது பிணிக்கு மாறாவன இன்னவென. தான் கொடுக்கும் மருந்துகளை ஆய்ந்து கொடுப்பானே ஒழியப் பிணியாளன் விரும்புவனவற்றையெல்லாம் கொடுக்காத அவன் தன்மைபோலத் தந்தை சிறுவளையாகத் தனக்குச் செய்தளித்தான்; அது தலைவன் பிரிந்ததால் இளைத்த உடலொடு கழலாது கிடத்தலால் நொதுமலர் அறிந்திலர், என்றனள் தலைவி. இங்கே மருத்துவனின் மனம் அறத்தின் அடிப்படையில் நடுவுநிலைமை பிறழாது இருத்தல் இனிது விளக்கப்பெற்றது சிறப்புடையது.

வாழ்வின் குறிக்கோள்

தலைவர் தத்தம் அன்புக்குரிய தலைவியரைப் பிரிகின்ற செய்தி நம் இலக்கியத்தில் பயின்று வருதலைக் காணலாம். காதலைவிட அறத்தைப் பெரிதாய் எண்ணுவார் நம் முன்னோர். உலகியல் நெறியிலே மனையறம் வருவாமை இயற்றுதல் ஆடவர்க்குற்ற கடமை; அதனை உணர்ந்து அவரொடு வாழ்க்கைத் துணையாதல் மகளிர் கடமை. இருபாலரும் இதனைப் புரிந்திருந்தனர். இதுவே இனிய

வாழ்வு ! கருவூர்க் கோசனார் என்ற கவிஞர் நற்றிணையிலே இத்திறத்தை நன்கு விளக்கியுள்ளார்.

இம்மைக்குரிய புகழ், இருமையின்பம், அதனை விளைக்கும் ஈகை என்னும் மூன்றும் தத்தம் இல்லங்களில் சோம்பியிருந்தார் பெறல் இயலாது; ஆள்வினைத் திறத்தோடு அயல்நாடு சென்று பொருள் திரட்டிவருவோரே இம்மனையரம் பேணற்கு உரியர் என்று (பாடல் 214) கவிஞர் பேசுதல் அக்கால முன்னோர் அறம் பேணும் ஆர்வமாக்களாக இருந்தமையைத் தெளிவுபடுத்துவதாகும். மேலும்,

காமக்கணிப்பசலையார் என்ற பெண்பாற்பாவலர்

‘பொருள்வயிற் பிரிதல் ஆடவர்க்கியல்பெனின் அரிதுமன்றம் அறத்தினும் பொருளே’

(பாடல் 243) என்ற இக்கருத்தையொட்டியே நற்றிணையில் பாடுதல் ஒப்புநோக்கி மகிழ்தற்குரியது. களிற்று யானை ஒன்று விரைந்த செவையுடைய தாய்க்குன்றம் ஒன்றில் தோன்றுகின்றது; நன்கு செருக்கிய சிந்தையோடு தோன்றும் அவ்வேழத்தைக் கூர்ந்து நோக்கினால் அதன்பால் குன்றாத ஒரு பொழிவு தோன்றுகின்றது. அப்பொழிவுக்கு ஓர் உவமை உரைக்கின்றார். அதனைப் புகழ்பட வாழ்பவர் செல்வம்போல அவ்வேழம் பொலிகின்றது என்பது அவர் கருத்து. எவ்வளவு அழகிய கருத்து!

சான்றோர் செல்வழி

அஞ்சிலாந்தையார் என்ற செஞ்சொற் கவிஞர் முன்னோர் சென்ற முதுநெறி தலைப்படுதலே சால்பு தழையும் பெருவழி என்பதனைக் குறிக்கின்றார். தானே புதுவழி தேர்ந்து புகுவரையின் கல்லும் முள்ளும், புதரும் இடர்புரிவன அன்றோ? அன்புடைய நெஞ்சிலே அருள் பொருந்தி ஆன்றோர் செல்லும் நெறியிலே வாழ்தல் வேண்டும்;

அதுவே சான்றோனாதற்கு உறுவதாகும் (பாடல் 234) என்று அவர் கூறும் அறிவுரை பொது, அன்பும், அருளும் சால்புமே நன்னெறிக்கு அடிப்படை என்ற கருத்து சிறப்பாகும்.

சொல்வறாமமை

சொல்லிய சொல் பிறழாமையே ஒரு பேறறமாகும். மொழிப்பிறத்தலைப்போன்ற கொடுமை வேறில்லை. இவ்வுலகமே தலைகீழாக மாறினாலும் சொல்லிய சொற்புடைபெயரார் காதலர் என்று மருங்கூர்ப் பட்டினத்துச் சேந்தங்குமரனார் (பாடல் 239) பாடும் பகுதி இவ்வறத்தின் திறத்துக் கோர் எடுத்துக்காட்டாகும்.

“அம்மா வாழிதோழி காதலர்

நிலம்புடை பெயர்வதாயினும் கூறிய

சொற்புடை பெயர்தலோ இவரே”

இந்த நிலை மக்களினத்துக்கு வந்தெய்துங்கால் வாழ்வு பெரிதும் சிறப்பதாகும். இதுவொரு நல்லறமேயின்றே? இதனை நற்றிணை நல்குகிறது.

முடிவுரை

கருத்துப் புலப்பாடு சமுதாயத்திற்கு இன்றியமையாத ஒன்றாகும். உண்மை, நம்பிக்கை, அறம் இந்த மூன்று பண்புகளில் சிறந்தது அறம் என்பார்கள். நல்ல ஒழுக்கமாகிய அகத்திணையைப் பற்றிக் கூறுதல் வேண்டும். ஐவகை நிலங்களிலே வாழ்ந்த மக்களின் சிறந்த ஒழுக்கங்கள் பலவற்றை நற்றிணையில் காணப்படுகிறது. சிறந்த பண்பாடு, கற்பொழுக்கம், அசையாத அன்பு, குடும்ப வாழ்க்கை, உயிர்களிடம் இரக்கம், பரம்பரைக்குணம், உணவு-உடை-விருந்து-விளையாட்டு போன்ற வாழ்க்கையின் இன்ப துன்ப நிகழ்வுகளையும் ஆண்-பெண் இல்லற மகிமையையும் நாகரிகத்தன்மையுடன் அமையப் பெற்றதைக் காணலாம்.

INVESTIGATING VARIABLES INFLUENCING DIFFERENCE IN AN ATTITUDE OF SECONDARY SCHOOL STUDENTS TOWARDS SCIENCE

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Abstract

The main objective of the study is to study the attitude of secondary students towards science. The study investigates whether any influence of gender and type of management of school on attitude of secondary school students towards science. The study adopted simple survey design and collected student's attitude towards science using Science Attitude Scale developed by DrAvinash Grewal. In this research t test is used to compare the mean score of attitude towards science of boys and girls and the students of government and private school. The finding of the study revealed that the students of government school showed higher attitude towards science than the private school. Related to overall sample Gender wise analysis revealed that no difference in the attitude of boys and girls towards science. Whereas specifically girls showed higher attitude towards science than the boys of government school. Whereas gender difference is not observed in attitude of science in private school students.

Keywords: attitude, attitude towards science

Introduction

Science is major subject in school. For daily life as well as the students who vision to go for higher education in science need focus on and develop attitude towards science subject. Attitude means favorable or unfavorable feeling towards thing or subject or person etc. One of the major objectives of education is the development of desirable attitudes in students (Aggarwal J.C., 2019). Development of scientific attitude among the general aims of science

education (Rao, 1997). Some people view the scientific attitude as by-product of teaching science and it is very significant concern of process of science education (Rao, 2004). As attitudes are generally regarded as enduring through, modifiable by experience and/or persuasion and as learned rather than innate (Kohili, 1992). So science teachers need develop scientific attitude through effective teaching. Development of attitude towards science is most important at secondary and senior

secondary level. The present study is also attempt to study attitude of secondary school students towards science subject.

Statement of Objective

The Main Objective of the Study is to Investigating Variables Influencing Difference in an Attitude of Secondary Students Towards Science.

Review of Related Literature

Adesoji F.A., (2008) conducted a study on managing students' attitude towards science through problem-solving instructional strategy. The study found that experimental group developed more attitudes towards chemistry after treatment compare to control group. Prakash S & Xavier, (Nov 2013 - Jan 2014) carried out a study on attitude of urban and rural college student teachers towards science. The study showed that urban and rural student teacher do not difference in attitude towards science. Gupta (2015) undertook a study on influence of higher secondary students' gender and stream of study on scientific attitude and attitude towards science. The study revealed that there is no difference in the boys and girls attitude towards science. Sethi, (2015) examined students' attitude towards science in relation to certain non-school factors. The study found that no difference in attitude of boys and girls, high and low socio-economic students towards science. Whereas difference exist in the urban and rural students towards science. Sakariyau A.O.,

Michael O, & Olalere W, (2016) investigated secondary school students' attitude towards science in Ogun State, Nigeria. The study revealed that there was no difference in attitude of male and female students towards science. Ahuja, (2017) carried a descriptive survey design to investigate study of scientific attitude in relation to science achievement scores among secondary school students. The study found that there was a significant difference attitude of boys and girls towards science. Sofiani D, Maulida A.S., Fadhillah N, & Sihite D.Y., (2017) applied cross sectional survey design to investigate the effect of gender on attitude of students towards science. The study revealed that students have positive attitude towards science which was at medium level. Boys and girls do not differ in attitude towards science. Simsar, (2018) explored childhood Turkish children's attitudes toward science. The study reported that students showed positive attitude towards science. There was a positive relation between using text book and hand books in science activities and children's attitude towards science.

From the literature review it is found that studies carried out on attitude of students towards science with different variable combination. The present study also add on to existing research and intended to examine is there any influence of gender as well as types of management on attitude of 8th standard students towards science.

Objectives of the study

1. To compare the attitude towards science of secondary students on the basis of types of management (Government and Private) of the school
2. To compare the attitude towards science of secondary students on the basis of gender.

Hypothesis of the Study

1. There is no significant difference in mean scores of attitude towards science of government and private secondary school students.
2. There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students.
3. There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students of government school.
4. There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students of private school.

Research Design

The study adopted simple survey design to collect student's attitude towards science. The data collected from two state board school located in Bangalore city. Among 60 students were from government school and remaining from the private school. A total of 120 eight standard student's respondents of this survey design. The study considered independent and dependent variables. Attitude towards

science scores are dependent variable and gender and types of management of the school are independent variable. The study designed to investigate whether gender and types of management of the school influence on the attitude of secondary students towards science.

Tool Used in the Study

In the present research personal data and scientific attitude scale were used to collect the data. Science Attitude Scale developed by Dr Avinash Grewal, which is a five point Likert Scale consists of 20 statements with ten positive question and same number of negative questions. Against each statement students instructed to rate their attitude by choosing Strongly Agree (SA), Agree (A), Undecided (UD), Disagree (D), and Strongly Disagree (DS). The scoring procedure for positive statement is, 4, 3, 3, 2, 1, 0 and negative statement 0, 4, 3, 3, 2, 1.

Statistical Techniques

The t test is used to compare the mean score attitude towards science of boys and girls and the students of government and private school.

Analysis and Interpretation of Data

Hypothesis 1: There is no significant difference in mean scores of attitude towards science of government and private secondary school students.

Table 1: Comparison of Mean Scores of Attitude towards Science of Government and Private Secondary School Students

Type of School	N	Mean	SD	t-value	'p' value	Sig level
Government School	60	67.22	5.54	3.054	.003	S
Private School	60	63.52	7.57			

The table indicate that $p = .003$, which is less than 05 level of significance. Thus, there is significant difference in mean scores of attitude towards science between the students of government and private school at .05 level of significance, $t(58) = 3.054$, $p = .003$. This indicates that the students of government ($M = 67.22$, $SD = 5.54$) school have statistically significant higher mean scores on attitude towards science than the students of private school ($M = 63.52$, $SD = 7.57$).

Hypothesis 2: There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students.

Table 2 Comparison of Mean Scores of Attitude Towards Science of Boys and Girls Secondary School Students

Gender	N	Mean	SD	t-value	'p' value	Sig level
Boys	55	66.81	6.83	2.163	.033	S
Girls	65	64.14	6.70			

The table indicate that $p = .033$, which is less than 05 level of significance. Thus, there is significant difference in mean scores of attitude towards science between the boys and girls students at .05 level of

significance, $t(118) = 2.163$, $p = .033$. This indicates that boys ($M = 66.81$, $SD = 6.83$) have statistically significant higher mean scores on attitude towards science than the girls ($M = 64.14$, $SD = 6.70$).

Hypothesis 3: There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students of government school.

Table 3 Comparison of Mean Scores of Attitude Towards Science of Boys and Girls of Government School

Gender	N	Mean	SD	t-Value	'p' value	Sig level
Boys	26	68.27	4.92	1.294	.201	S
Girls	34	66.41	5.92			

The table indicate that $p = .201$, which is higher than .05 level of significance. Thus, there is no significant difference in mean scores of attitude towards science between the boys and girls students of government school at .05 level of significance, $t(58) = 1.294$, $p = .201$. This indicates boys ($M = 68.27$, $SD = 4.92$) and girls ($M = 66.41$, $SD = 5.92$) of government school do not statistically significant on mean scores of attitude towards science.

Hypothesis 4: There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students of private school.

Table 4 Comparison of mean scores of attitude towards science of boys and girls of private school

Gender	N	Mean	SD	t-Value	'p' value	Sig level
Boys	29	65.52	8.04	2.030	.047	S
Girls	31	61.64	6.70			

The table indicate that $p = .047$, which is less than .05 level of significance. Thus, there is a significant difference in mean scores of attitude towards science between the boys and girls students of private school at .05 level of significance, $t(58) = 2.030$, $p = .047$. This indicates that boys ($M = 65.52$, $SD = 8.04$) have statistically significant higher mean scores on attitude towards science than the girls ($M = 61.64$, $SD = 6.70$).

Findings of the Study

- There is a significant difference in mean scores of attitude towards science of government and private secondary school students.
- There is a significant difference in mean scores of attitude towards science of boys and girls secondary school students.
- There is no significant difference in mean scores of attitude towards science of boys and girls secondary school students of government school.
- There is a significant difference in mean scores of attitude towards science of boys and girls secondary school students of private school.

Discussion and Conclusion

The analysis of total sample of the study indicated that statistically difference exists in the attitude of students studying in government and private school and boys and girls. It indicates that that type of management of the school influence and effect on the attitude of students towards science. Also concern to overall sample, gender influence on the attitude of students towards science subject. Whereas gender wise analysis of attitude towards science in government and private school reported that gender influence not observed in government school and there is an effect of gender on the attitude of students studying in private school.

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PORTRAYAL OF FAMILIAL TYRANNY IN ANITA NAIR'S NOVEL " THE BETTER MAN"

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Abstract

Indian English Fiction allowed a more comprehensive study of the Woman's Question. Women were used as symbols of rebellion, heroic values and passionate desires. From Arundhati Roy to Jhumpa Lahiri and Anita Nair, the novel conveys a vast "feminine mystique". Writing about almost anything under the sun, these women novelists are aware of their society, principles, and ideologies, convention along with the power, the strengths and weaknesses of the woman.

Keywords: *feminism and feminist literary criticism, culture, role of gender, position and difference of gender, object of male- desire and deprive of self- expression and self- determination, patriarchy*

Introduction

Literature is a social institution which uses the medium of language using devices like symbolism metre, etc. literature is an expression of life and life is a social reality. So, life becomes the subject of literary imitation. The literature reflects life. Literature is an expression of Society. It means that the literature shows some aspects of society. It does not mirror the whole life. The author may state his own life or his commencement of life but it would be untrue to say that he expresses the whole of life at a given time. 'Family' is a word that is difficult to define as a variety of definitions of 'family' has been provided to suit different purposes. Sociologists often

define 'family' and distinguish among its different varieties in terms of its functions. No culture or society has ever existed without some form of family organization. Society depends on the institution of the family for the reproduction, protection, socialization and social placement of its member's functions through which its continuation, as well as maintenance of social order, is possible. In addition to these universal functions, the family performs important economic, social, educational, recreational and religious functions. On the one hand, the family appears stable, enduring of all universal cultural forms, but on the other, each family is endangered by diverse threats of disintegration. The survival and

sustenance of the institution of the family is both the strength and weakness of the Indian situation. It is difficult to distinguish between the life of an individual as an individual and as a member of a family in Indian society. Marriage is not only the union of two minds; it is also the union of two families. Like a banyan tree, it spreads its roots and forms a maze of relationships. Any discord between partners or family members affects an entire host of relationships. Anita Nair's fiction presents the struggle and experiences of female protagonists, while the male characters are at the margin, the female protagonists are at the centre of each episode.

Anita Nair was born at Mundakottakurissi, close to Shornur in Kerala State. Her books are revealed in several languages around the world. Her career as an author started within the starting of the 1990s with novels and articles revealed in papers and radio. She was operating because the creative director of associate degree ad agency in metropolis once she wrote her initial book, a collection of short stories known as *Satyr of the Subway* (1997). As a bestselling author of fiction, her novels *The Better Man* (1999) and *Ladies Coupe* (2001) are translated into twenty-one languages. Anita Nair has additionally written *The seafowl Book of Myths and Legends* (2004), *A Book for children on myths and legends* and additionally amended wherever *The Rain is Born* (2003). Anita Nair's writings regarding Kerala

and her poetry are enclosed within the Poetry Asian Nation Collection and a British Council Poetry Workshop collection.

Anita Nair's novels throw light on inner climate, the climate of sensibility. Her primary intention as a novelist is to depict the psyche and emotional states of her protagonists. She has a great significance to achieve and handle the nuances of human inner psyche beautifully. In her novels, we do not find political and philosophical or social ideas of characters but only characters with their observation, motivations, their consciences and their tensions. Anita Nair is blessed with good observation, sensitiveness and penetrating analysis of the characters, the qualities necessary for some psychological novelists. It becomes natural for them to make each work of her haunting discovery of the inner-self. She wants to point out the psychological aspects of characters to employ a certain design. They discover the significance of reality by plunging below the surface and plumbing the depths, illuminating those depths till they become a more lucid, brilliant and explicable reflection of the apparent world. Anita Nair is one of the primarily a novelist of moods, of the persistent state of mind or psyche. She is interested in the psychic life of her characters and her novels reveal their real concerns are with the exploration of the human psyche. Her contribution to fiction writing has been quite commendable and substantial. They

come face to face with intangible realities of life, the innermost depths of the human psyche and the chaotic underworld of the human mind through their novels.

Familial Relationship in Anita Nair's Novel " The Better Man":-

The Better Man (2000) is apparently a male-oriented novel, because its protagonist, Mukundan undergoes regeneration from his psychological state caused by his dominant father. The novel narrates the life and experiences of Mukundan, though the female characters in this novel are the protagonists of their own episodes, and they are significant in the sense that they live in a male-dominated family set-up, and are victimized by the tyranny of the men in the family.

Mukundan is an elderly bachelor and a retired government servant, who returns to his native place, Kaikurusi, an imaginary village in northern Kerala. Mukundan, at the age of eighteen, left his village to escape the tyranny of his father, Achutan Nair. Mukundan, in his boyhood, had lived under the fear and domination of his father, which he feels even now at the age of fifty. He is also deeply affected by the feeling of guilt of abandoning his mother when she piteously asked him to take her with him to the city to escape the harsh treatment at the hands of his father. His father had a mistress then. His mother is said to have slipped and fallen from the stairs and died, but this story of the accident

might have been cooked by Mukundan's father. Mukundan, after his retirement, returns to Kaikurusi forced by the circumstances. He is still under the psychological domination of his father, who lives across the main residence with his mistress. His father was a stalwart personality in the village community until he was active. As Mukundan was absent from the village for a long time, he has no role to play in the village community after his father. The leadership of the village has now passed on to Power House Ramakrishnan, an ordinary man, who has turned into a millionaire by winning a lottery.

Mukundan who has a guilty feeling about his mother, and the fear of his father, has developed a psychological state from which Bhasi rescues him. Bhasi is popularly known in the village as a house-painter, but he practices a system of medicine evolved by himself and also Homeopathy. Bhasi cures Mukundan of his psychological anguish through his herbal cure. Despite Bhasi's successful treatment, Mukundan betrays him, when Ramkrishnan vindictively tries to oust Bhasi from the village to acquire the plot of Bhasi's house. Mukundan falls prey to Ramakrishnan's strategy of including him in the village committee organized for building a community hall. Mukundan realizes this later and tries to make amends by offering Bhasi a house in his own estate.

The impact of patriarchal notions is felt rather strongly in the village and

small townships than in the city. The life of women in Kaikurusi is naturally controlled by the patriarch in the family. There are mainly two types of women portrayed in this novel- 1) those honouring their wedding band, fulfilling their role of a wife, a mother; and 2) those trying to flout the wedding bondage that has become oppressive for them.

Paru-Kutty, Mukundan's mother, lived in fear of her domineering and violent husband, Achutan Nair for the whole of her life. When Achutan Nair had to go to Burma, Paru-Kutty very much wanted to go with him. But she was pregnant, and often threw up and felt tired very often. Her husband said, "I can't be saddled with an invalid for whom I'll have to be responsible every minute of the day" (Nair 68).

Paru-Kutty was in tears and tried to plead with him. But her husband would not take this liability with him to a foreign land. Mukundan had the first glimpse of his father when he was four years old. His father came back four years later unannounced. Even Paru-Kutty did not know of his arrival. This shows that Achutan Nair hardly communicated with his pregnant wife when abroad, and was not interested whether he had a son or a daughter. Even after four years of separation, he did not have a kind word for his wife. He growled at her and scolded her for the timidity of the child, Mukundan as if bringing him up was only her responsibility. Achutan Nair was used to venting his anger on others,

especially his wife. She was the victim of his autocratic behaviour. She tries to shield her son also from the anger of his father. Whenever Mukundan draws the ire of his father, she tries to console Mukundan saying (Nair, 2000): "He is not angry with you. He just wants you to grow up to be like his, strong and capable. When you have a son of your own, you too will find that you want him to be like you" (17). Paru-Kutty is afraid of her husband. He is like a despot ruling the kingdom and not a loving husband or a father. Achutan Nair is the epitome of patriarchy. Achutan Nair formed the extramarital alliance with Ammini, who used to sell butter-milk to him on his round in the fields. And finally, he bluntly told Paru-Kutty (Nair, 2000): "I'm tired of having to visit Ammini in her house. The whole village knows about Ammini. So, I might as well bring her here" (74). Paru-Kutty, for the first time, opposed her husband saying no, prohibiting her husband from bringing Ammini in the house. She sternly told her husband (Nair, 2000): "I'm willing to live with the shame of your taking a mistress. But I'm not going to let you flaunt how little I mean to you. I am your wife and I insist you treat me with the respect due to me" (74). and she threatens to kill herself if he tries to enter her house with Ammini. She was the rightful owner of the property; which Achutan Nair had almost forgotten. He had no other way but to live separately with Ammini, his mistress. Paru-Kutty had

always lived in fear of her domineering husband.

Paru-Kutty, however, encouraged Mukundan. But Mukundan knew she was very much intimidated by his father and was always the target of his anger and violence. When Mukundan was going to Trichy for his job, Paru-Kutty piteously appealed to her son to take her away with him saying, "Take me away with you, son. I am so unhappy here." (31) But her son was squeamish about it. He made excuses, but he was really terrified of his father. When Mukundan came back to Kaikurusi, after thirty-seven years, he hallucinated about his mother, who accused him (Nair, 2000): "Where were you when I needed you? You could have rescued me, but you chose not to" (31). Mukundan felt guilty of not helping his mother. His mother's ghost thrust her face towards him showing him the caved in the temple of the right side and the smashed skull, when his father pushed her down the stairs. Paru-Kutty was thus the victim of the tyranny of the patriarchal tyrant, who dictated what his son should or should not do and when he found another woman, pushed his wife to certain death. Mukundan's mother was the victim of a callous patriarchal tyrant, though she tried her best to honour her wedding bond, remaining with him to the end of her life.

Paru-Kutty is presented as a dependent woman, and her life is the representative example of the life of women in the middle-class families

where women have to carry the burden of tradition in which women mutely suffered the tyranny and unfaithfulness of the husband. Paru-Kutty is a passive sufferer. She feels insecure in her husband's house, but she cannot escape this life. She is a typical example of women subjugated and helpless in their family on account of their lack of education and means of earning a livelihood. She is a typical example of Indian women in their married life, pinned down to the house and the hearth, totally dependent on their husband, suffering insults and indignities and even brutality. She represents Indian women who are the worst sufferers of patriarchy on account of their illiteracy and economic dependence. She is also partly responsible for her sufferings. She does not protest against her husband's unjust actions. She cannot defend even her son. Only when Achutan Nair brings in Ammini, she puts down her foot and opposes sharing a house with her. As pointed out above when Achutan Nair proposes to bring Ammini home. Paru-Kutty opposes it. She tells him point-blank that she would not allow him to flaunt his mistress in her face and she herself means little to him. She also tells him that if he brings Ammini in her house, (Nair, 2000) "It'll be over my dead body. For as long as I'm alive, I will decide who lives in this house and who doesn't" (74).

She reminds her husband that she is the rightful owner of the property. After this, Achutan Nair had to buy a

piece of land in front of Paru-Kutty's house and he built a house there for himself and Ammini. She takes revenge on her husband by not allowing Ammini to store paddy on the palm-leaf mats in her yard. The incident of her husband bringing another woman in the house awakens self-respect in Paru-Kutty. From a fearful timid wife, she changes into a bold and defiant wife, who opposes her husband's tyranny. Paru-Kutty asserts herself by razing to the ground the almond tree planted by her husband. She invites Devayani, her cousin, and Devayani's husband to her house in defiance of Achutan Nair, as he does not at all like them, and takes revenge on him. But, Paru-Kutty's life is tragic because not even her son helps her and she dies a mysterious accidental death.

Conclusion and Observations

Paru-Kutty honors her wedding bond by sticking to her husband. Paru-Kutty pleaded with her husband to allow her to accompany him to Burma, but she was then pregnant, which gave him a legitimate excuse to leave her alone. She is uneducated and the husband's house is the only place in her life. She cannot even think of leaving it. This is the reality of Indian Women, who, once married, are buried in their household. Paru-Kutty fulfills her primary responsibility of bringing up her children. Despite her fidelity to her husband and the family, she has to suffer betrayal by husband. The women in *The Better Man*

represent new womanhood in the sense that they try to fight back and seek an answer to their own problems. Even Paru-Kutty of older generation takes a stand against her domineering husband. This is a new womanhood finding an answer to the problems and depending on their own.

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SOCIAL IMPACT OF VIPASSANA MEDITATION ON THE MORAL FOUNDATION OF PANCHASHILA

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Abstract

Vipassana is one of the oldest meditation techniques in India. It is a practical method which cleanses the mind, eventually leading to the annihilation of all suffering. The practice of Vipassana has three important stages observing moral precepts, practice of Anapana meditation (observation of natural breathing for tranquil mind), and the practice of Vipassana meditation. Observance of the five precepts (Panchashila) constitutes the minimum moral obligation of a practicing lay Buddhist. These five precepts enjoin against killing living beings, taking what's not given (or stealing), sexual misconduct, false speech, and use of intoxicating drink or drugs. On the social level, shila contributes to harmonious and peaceful coexistence among community members and consequently helps to make social growth and development. On the personal level, the observance of five moral precepts serves as the preliminary groundwork for the cultivation of higher virtues or mental development.

The meditative practice can bring change in human life. Moreover, individual change can bring some essential change in society. The moral implications depend on the learned meditative practices into reality. Social implication of any moral precept depends on the conscious awareness of an individual towards society. The social impact of any meditation depends on understanding of social-moral intrinsic value for the betterment of the society. Therefore, Buddhist meditative practice needs a strong moral foundation to attend a higher state of actualization. This paper tries to analyze how Sigmund Freud's understanding of division of mind can interpret the need for moral foundation in vipassana meditation. In this context, this paper explores three components, such as the social impact of meditation, moral foundation, state of mind and Panchashila the process of moral implication to strengthen the superego.

Keywords: *Meditation, Panchashila, Sigmund Freud, S.N. Goenka, Vipassana*

Introduction

Vipassana is one among India's most ancient meditation techniques. It is a practical method that purifies the

mind, eventually leading to the eradication of all suffering. Although it was lost in India, Vipassana was preserved through an unbroken chain

of teachers and disciples in Myanmar (Burma), who kept the teaching in its pristine purity for many generations. In 1955, at the meditation center of Sayagyi U Ba Khin, it was learned by the present teacher, Mr. S.N. Goenka. The practice of Vipassana meditation was revived in India in 1969, when S.N. Goenka came back to India and re-introduced Vipassana (the teaching which was practiced and lost over the years). He has set up the first meditation center at Igatpuri in Nashik. Vipassana is a Pali word which means insight and it is described as 'to see things as they are', through the process of self-observation." It is the true essence of the teaching of Buddha and one of the most ancient meditation techniques which purify the mind. It is a scientific process of self-observation to concentrate the mind for inner peace. There are three fundamental modes of coaching in Buddhist practice: morality, mental culture and wisdom.

The English word morality is employed to translate the Pali term shila, although the Buddhist term contains its own particular connotations. The word shila denotes a state of normalcy, a condition that is essentially unqualified and unadulterated. When one practices shila, one returns to one's basic goodness, the first state of normalcy, unperturbed and unmodified. Shila is the most imperative step on the spiritual path.¹The practice of moral

precepts sharpens the individual mind and vipassana helps one to observe whatever arises in the mind, hence drive reduction does not lead to aggression due to the practice of Anapana meditation. This technique is known as observing natural breathing, an essential part of Vipassana meditation.

This technique is scientific which is bound with any particular religion; as non-sectarian teaching, Vipassana rapidly spread throughout the world. More than thirty Vipassana Meditation centers have been established or are being developed. About half of them are in India, and the rest are in Europe, the U.S., Australia, New Zealand and elsewhere in Asia. In 1993, 32,000 people from a wide range of social and religious backgrounds attended ten-day courses -an increase of about twenty-five per cent over the previous year.

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¹ www.dhamma.org

the U.S., Australia, New Zealand and elsewhere in Asia. In 1993, 32,000 people from a wide range of social and religious backgrounds attended ten-day courses - an increase of about twenty-five percent over the previous year.

The word vipassana is derived from passes (to look, to observe) and Vi (in a special way). It is a technique that purifies the mind, removes the negatives of anger, hatred, greed, selfishness etc., by self-observation and introspection. It is insight meditation. It is looking at things as they are and not through colored glasses. It is an effort to change the deep habit pattern of the mind, which dwells in the continuous blind reactions of craving and aversion. There are three steps to the training given in a Vipassana course. The first is the observance of five basic precepts of morality which, in practice, means abstention from violence, lying, theft, sexual misconduct and the use of alcohol and other intoxicants. In short, observance of these precepts means right action, right speech, and right livelihood. Whenever one violates these, one and strains from which one tries to gain release.² The co-relation of shila and vipassana forms a habit where a meditator can mindfully observe what arises in his mind. The application of 'to see things as they are' gives the alert state of mind. But it states that one must practice regularly to observe the effectiveness of meditation.

² S.N. Goenka, *Vipassana Its Relevance to the Present World*, Vipassana Research Institute, Iगतपुरी, 2002, p.12

When we generate vibrations of negativity- 'anger, hatred, ill-will, animosity, ego, etc. the atmosphere around us becomes charged with these vibrations. This pollution, although invisible, causes so many problems in human society - tensions, stress, strain, conflicts and misery. Vipassana is the way out of this misery. It is a technique to purify the mind. To overcome the darkness of ignorance and negativity we must generate love, compassion and goodwill. To generate these wholesome qualities, we need to purify our minds. This was necessary in the past, it is necessary today, and it will always be necessary.

Society is made up of individual human beings. To reform it, each member of society has to be reformed. Hence, the individual is the key. Human beings have a unique capacity to observe the reality within to develop true wisdom, true insight. The saints and sages of India and of other countries discovered a way to purify the mind. Every individual must practice this path of purification. If the individual can't come out of misery, how can society come out of misery?³

As long as the mind remains impure, it will continue to generate unhealthy vibrations, making the entire atmosphere full of misery. And unless one starts observing the truth within at the experiential level, mere intellectual understanding will not help. Reading the scriptures or listening to discourses is good; they give us guidance and

³ www.dhamma.org

inspiration. But they can't make us realize the truth about ourselves. For that we have to go deep within ourselves, and this is what Vipassana does, not merely at the intellectual or devotional level but at the actual, experiential level.⁴ Every society is made up of individuals. The individual in modern society is a victim of varying degrees of stress and strain. His or her existence is full of constant conflict between the world within and the world outside. The materialistic world holds humans under a hypnotic spell. Engaged all the time in filling their stomachs by earning and spending money, people are Slaves of their own cravings, euphemistically called ambition, aspiration, aims or ideals. These, alas, are seldom fulfilled, which causes deep distress, frustration and dissatisfaction, whether one belongs to the "Haves" or the "Have not."⁵ Every human being as a social animal needs to follow some principles - the code of conduct which is essential for peaceful society. The ego of a person always struggles for sense gratification. Due to this, there is a struggle between sense, desire and the rule of society. However, strong urge leads to anxiety and can affect the environment. Practice such as vipassana helps one to observe need and drive mindfully.

The basis of a healthy, harmonious society is always the healthy, harmonious individual. Only if each individual has a pure, peaceful mind

can we expect peace and harmony in society. Vipassana is a unique technique for obtaining peace and harmony within an individual at the experiential level.⁶

Panchashila:A Moral Foundation(Five Precepts)

Reflection of morality (shila) is the first and foremost step to practice by the laity to life. once when Mahanama inquired how an upasaka can be virtuous (silavanto), the Buddha's reply was "by observing five precepts like abstinence from killing (panatipata), stealing (adinadana), sexual misconduct (kamesumicchacara), lying (musavada) and intoxication (suramerayamajjapamadatthana).⁷ The most basic set of five precepts is found in the Buddha's teaching and is popularly known as 'Panchashila'. These five are the minimum ethical code binding on all the laity. It should be noted that lay-adherent is not called for celibacy but is required to remain faithful to his or her spouse.⁸ The first step on the path of the Buddha is five moral precepts or shila. It is expressed as morality, virtue, moral deeds, moral principles, it describes a moral base, the basic foundation of moral life.

There are three fundamental modes of training in Buddhist practice: morality, mental culture, and wisdom. The English word morality is used to

⁴ S.N. Goenka, op.cit, p.3

⁵ ibid, p. 11

⁶ ibid

⁷ Anguttara Nikaya, Part 3 Vol. I, VRI, Igatpuri, 1995, p. 56

⁸ Suttanipatapali, VRI, Igatpuri, 1995, p. 141.

translate the Pali term shila, although the Buddhist term contains its particular connotations. The word shila denotes a state of normalcy, a condition that is unqualified and unadulterated. When one practices shila, one returns to one's basic goodness, the original state of normalcy, unperturbed and unmodified. Killing a human being, for instance, is not human nature; if it were, human beings would have ceased to exist a long time ago. A person commits killing because he or she is blinded by greed, rage or hatred. Such negative qualities as anger, hatred, greed, ill will, and jealousy are factors that alter people's nature and make them into something other than their true self. To practice shila is to train in preserving one's true nature, not allowing it to be modified or overpowered by negative forces. Shila is the most important step on the spiritual path. Without morality, right concentration cannot be attained, and without right concentration, wisdom cannot be fully perfected. Thus, morality not only enhances people's ethical values and fulfills their noble status as human beings, but it is crucial to their efforts toward the highest religious goal of Nibbana.

On the social level, shila contributes to harmonious and peaceful coexistence among community members and consequently helps to promote social growth and development. In a society where morality prevails and members are

conscious of their roles, there will be general security, mutual trust, and close cooperation, leading to greater progress and prosperity. Without morality, there will be corruption and disturbance, and all members of society are adversely affected. Most of the problems that society experiences today are connected, directly or indirectly, with a lack of good morality.

Questions of morality always concern the issues of right and wrong, good and evil. For a moral life to be meaningful, these issues must not remain mere theoretical principles but translated into practice. Good must be performed; evil must be given up. It is not enough to know what is good or evil; we also need to take proper action concerning them. We need concrete guidelines to follow, and these are provided by the Buddhist moral precepts. Even the oft-quoted Buddhist ideals of abstention from evil, implementation of what is good, and perfect mental purification can be initially actualized through a consistent practice of moral precepts. The precepts help us to live those ideals; they teach us to do the right things and to avoid the wrong.

Buddhist moral precepts provide a wholesome foundation for personal and social growth. They are practical principles for a good life and the cultivation of virtues. If we understand the objectives of shila and realize its benefits, we will see moral precepts as an integral part of life rather than as a burden that we are compelled to

shoulder. Buddhist moral precepts are not commandments imposed by force; they are a course of training willingly undertaken to achieve the desired objective. We do not practice to please a supreme being, but for our good and the good of society. As individuals, we need to train in morality to lead a good and noble life. On the social level, we need to help maintain peace and harmony in society and facilitate the progress of the common good. The practice of moral precepts is essential in this regard.

Social impact of meditation

Vipassana as a meditation technique can help an individual to balance his mind. Moreover, this varied technique is essential to reach the highest realization, which is called Nibbana in Buddhist philosophy. Vipassana enables us to experience peace and harmony: it purifies the mind, freeing it from suffering and the deep-seated causes of suffering. The practice leads step-by-step to the highest spiritual goal of full liberation from all mental defilement. Under the able guidance of S. N. Goenka number of courses were held at various levels, such as vipassana at Tihar jail, Vipassana at government sectors, etc., show that vipassana can have a social impact on society.

The basis of any healthy, harmonious society is always a healthy, harmonious individual. Only if each individual has a pure, peaceful mind can we expect peace and harmony in

society. Vipassana is a unique technique for obtaining peace and harmony within an individual at the experiential level. Vipassana meditation, therefore, leads to better health and a happy, blissful mind. There is less mental tension and confusion, and with such a clear and calm mind, one is able to deal easily with one's problems, thus living a merry and joyful life. The meditator becomes free to live for higher values, richer goals, loving-kindness, compassion, sympathetic joy and peacefulness. Vipassana, thus, leads people from narcissism to mature, social love, to a life of altruism and this personal transformation becomes the catalyst for social change and development.

Sigmund Freud's state of mind

Freud understood the mind as constantly in conflict with itself, and understood this conflict as the primary cause of human anxiety and unhappiness. "Freud originally divided the mind into two parts, the conscious surface or the Ego and the unconscious interior. Afterwards, he calls the latter Id, and this is set in antithesis to two other factors, the Ego and the Super - Ego. The Id, ever unconscious and disorganized, contains all the instinctive driving forces of the individual life. The Ego is the part of the psyche that meditates between the Id and the external world. On the one hand, it tries to carry out consciously the behest of the Id; on the other, it

represses such demands of the Id as are incompatible with the environment. The repressed desires are sent back to the Id. The Ego is partly conscious and largely preconscious and also partly unconscious, as it is found sometimes to offer unconscious resistance to the instincts in the Id. The Ego is largely a product of the environment and its healthy development consists of increasing organization and growing adjustment to the environment. Freud also adds a third principle, namely, the Super-Ego, which is something like our uncompromising conscience. At the same time, the Ego corresponds to prudence, the Id is the primitive rebellious element in us opposed to both. The Superego, like the Ego, is conscious, preconscious and unconscious". The three divisions of Freud connect to the idea of remaining mindful of the conscious mind, to observe things as they appear in the mind can help one to stay alert at their conscious mind. However, Vipassana meditation practice resists negative thoughts to fall into suppression. 'The superego's function is to control the id's impulses, especially those which society forbids, such as sex and aggression. It also has the function of persuading the ego to turn to moralistic goals rather than simply realistic ones and to strive for perfection'. 'The superego is the ethical component of the personality and provides the moral standards by which ego operates. The superego's criticisms, prohibitions, and inhibitions form a person's conscience,

and its positive aspirations and ideals represent one's idealized self-image, or "ego ideal".⁹ An ideal self and moral growth are dependent on the observation of moral principles; however, moral principles help to think rationally about the situation and ethical implication along the vipassana meditation practice assist in developing an ideal personality. If one accepts the fact or situation which is opposite to choose and desire, this meditative practice minimizes the object of aversion.

The practice of vipassana meditation on the moral foundation of Panchashila helps individuals to build up strong moral character in society. The practice of five moral precepts strengthens conscious alertness of an Ego. An Ego is the component of personality that deals with reality; however, the reality principle weighs the costs and benefits of an action. An action must lead with mindful thought. Vipassana helps one to observe thought, also helps to observe drive over the needs. Therefore, practice of moral precepts (Panchashila) builds moral foundation of character.

Conclusion

Training mind with the practice of Vipassana meditation and cultivating with the moral precepts (Panchashila) can lead an individual to live a life with full of morality, however morality is the

⁹<https://www.britannica.com/science/superego>
Accessed on 12 Sept 2020.

state of the mind which person achieves through the practice of vipassana and observing five moral precepts. By consciously practicing the five precepts, one brings this compassion to a higher level of development and come a step closer to the realization of the Dhamma (The law of nature). In the process, our conduct becomes more refined and our mind becomes more sensitive to the problems and suffering of others. By practicing the second precept, we not only purify our livelihood but train in generosity and non-attachment. The third precept has a direct connection with the training in sense restraint, which is an essential feature in higher spiritual development. Enlightenment is not possible without mastery over the senses. The fourth precept deals with training in truthfulness and virtuous speech. The objective of this precept is not only the cultivation of respect for truth but a way of life that is sincere and free from falsehood in every respect. Even the fifth precept, which enjoins against the use of intoxicants, is not merely negative. The resultant effects that take place in the mind in terms of mental strength and moral integrity are very positive. The observance of this precept is also a natural precursor to the cultivation of mindfulness and wisdom, which are the essence of insight meditation. Every precept increases our awareness of how we may skillfully conduct ourselves in

body and speech and helps us to see more clearly whether we are improving in this process of self-discipline. However, social changes are depended on the individual effort towards collective progress. Panchashila and the practice of four Brahma vihara Maitri (friendliness), Karuna (compassion), Mudita (sympathetic joy) and Upekkha (equanimity) can create peace and harmony in the society. Thus, the practice of Vipassana is a prerequisite to moral precepts to create change in the society.

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A STUDY OF CUSTOMER SATISFACTION WITH REFERNCE TO AACHI MASALA

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Abstract

Aachi masala "is the popular masala in the household with the millions of people today it is doing masala trading in the field of pure spice powders like turmeric chilly coriander powders and mutton chicken kulambu masala etc

This curiosity lets to enter into the masala world with boldness. This spice faced a lot of obstacles since it was the spice product of Asian women who were traditional conservatives in those days it was not easy to sell considering the efforts it could get in the kitchens of our country and other parts of the world.

The shop may seem like a miracle, but hard work, the pot holes, and the bumps on the way to produce the person who stood behind produce masala for all those achievements was with the help of their business partner the consumer satisfaction aachi masala products in Sivagangai district.

The primary objectives of this research are to identify the suggestion to improve the quality of the product.



AACHI-The word

In Chettinad Tamil, "Grand mothers" are fondly called "AACHI."

Food prepared with aachi is equal to the food prepared by our mother, who is equal to the food prepared by our

mothers, which have always been special and in good taste.

A mother always speaks the language of love through cooking good and quality tasty food, which is always a favorite among the young and old!

"Creativity often consist of

Merely turning up what is already there."

A D PADMASAINGH ISSAC

Chairman and managing director

AACHI group of companies

Aachi group held found in the year 1995 by Mr. Padmasingh Isaac, a first-generation entrepreneur with BBA and hailing from Nazareth

Surely aachi has come to rule the kitchen today!

My motto is the famous proverb
உணவே மருந்து

For me, it is not a saying but a reality.

Brand and quality are my brand's aroma and shield; therefore, Eat healthy live happy- உங்கள் ஆரோக்கியம் எங்கள் லட்சியம் Says Mr. A D Padmasingh Isaac. Thus Eat healthy live happy.

Family Background

He came from a farming family in Nazareth with the sudden death of his father of five siblings when he could not completely stop him from facing life's challenges that Mr. Isaac would be 12 years old.

With the support, guidance, love, and tireless efforts of his mother, Mrs. Flora, he pursued his celibate formal education bachelor of business administration (BBA)

His mother's aromatic cooking blended with her abundant love wove a magical spell on him that gave him an idea to do something to make cooking a pleasure.

Aachi Group comprises of the following companies.

Aachi masala foods private limited

Aachi spices & foods private limited

Aachi special foods private limited

Aachi products are now available in the USA, Canada, UK, Belgium, Holland, France, Denmark, Singapore, Malaysia, Thailand, Korea, Japan, Australia, Germany Kenya

Awards Conferred On Mr Ad Padmasingh ISSAC

S no	name of the awards\ award constituted by	Award given for	Year
1	National award	The best employer award	2016
2	Most influential leader	ERTC	2017
3	Asia most promising brand	World consulting & research corporation	2017
4	Centennial legacy award	Lions clubs	2017
5	Fast 50	India's fastest growing brand	2016
6	The brand trust report	India's most trusted spice	2015
7	Wcrc leaders	Power leaders	2016

Vision

To manufacture and market masala on a sustainable basis catering to all segments of the society at a affordable prices and increase the intrinsic values for all stakeholders with the highest corporate governance standards.

Mision

Aachi is dedicated to providing the customer with the finest high-quality

products hygienically prepared and competitively priced, living up to their expectation and suppliers for achieving a symbiotic relationship.

SWOT Analysis



Strength

- It is one of the fastest-growing industries.
- The export of spices industry is increase day by day.
- Easy availability of raw material
- Less investment is required.
- No substitute available

Weakness

- The products cannot be stored for a long time.
- Transportation cost is higher as compared to other industries.

Opportunities

- There is a vast market to capture
- Good foreign demand for the product
- The market for packed spices is increasing day by day.

Threats

- Loose spices in the market are major threats to the industry.

- Stocking habits of the consumer and not purchasing when needed also affects sales.
- Cut throat competition in an industry is also a threat.

Process

High-quality raw materials are sourced from all over the world through company approved suppliers.

For instance

Chilies are sourced from Guntur.

Turmeric from erode

Coriander from Rajasthan

From Madhya Pradesh so ensure the standard step process of cumin and mustard on quality individual.

- The quality of the raw materials to be checked will be taken to further processing production.
- All spices are cleaned and fried at high temperatures to enhance the aroma and ensure food safety
- Roasted spices are blended as per standard formulation and then powdered and packed.
- The dispatch is done with the company's own truck to ensure prompt supply to the distribution channels. The distribution is ably supported by an active sales team monitored directly by the founder and chairman.
- With an efficient distribution and marketing network across the
- Aachi can satisfy the market demand quickly.

- The entire process is governed by the food safety management system with ISO 9001:2008 certification.

Statement of Problem

- Now a day a lot of masala products producing companies have started masala products production all over the world.
- One of the famous masalas is aachi masala products.
- Aachi masala has gained a good reputation from the society nowadays it is being considered as the fast-moving consumer goods other brands of masala powders are not moving fast as like the aachi masala powders.
- This interest makes the research to study about this issue it is essential to study the customer satisfaction of aachi masala in **SIVAGANGAI DISTRICT**.
- In this fast-moving world people have very little time to do a lot of work in their day-to-day life to complete their works quickly make us of ready-made processed spices products that save them a lot of time in doing work.
- Their survival is questionable as the aachi masala captures the entire market.
- Further, in some of the area in the Sivagangai district the sales volume of the aachi masala products fluctuating frequently.

Objectives of the Study

- To examine the factors that influence the purchasing pattern of aachi masala products in the Sivagangai district.
- To offer new suggestions to improve the customer satisfaction of aachi masala in Sivagangai district.
- To study the consumer satisfaction of aachi masala.

Need of the Study

Most companies want to know customer satisfaction normally, they had made a huge amount of investment to make the products known to the consumer.

To know the effectiveness of sales and customer satisfaction can be made through a particular survey.

Research Methodology

A research methodology is a term for the structured process of conducting research. There are many different methodologies used in various types of research, and the term is usually considered to include research design gathering and analysis.

Research methodology seeks to inform: why a research study has been under taken how the research has been defined in what way and why the hypothesis has been formulated, what data have been collected and what particular method has been adopted, why particular techniques of analyzing data have been used and host a similar other question are usually answered

when we talk of research methodology concerning a research problem.

Sources of Data Collection

Data collection is a standout amongst the essential stages in carrying on research.

You can have the best research plan in the world; however, if you cannot gather the necessary data, you will not have the capacity to complete your venture.

Normally we can gather data from two sources, namely.

1. Primary data collection
2. Secondary data collection

Primary data gathered through perception or questionnaire review in a characteristics setting illustrate data obtained in an uncontrolled situation.

Secondary data is acquired from optional sources like magazines, books documents, journals reports, the web, and more.

Sample Selection

- The consumers who are using aachi masala products for preparing the food stuffs items are the population for the study.
- As the population is numerous in the study area, 100 respondents were selected in the Sivagangai town from the total population.
- The respondents were selected at random by using the convenient sampling method.
- The sample respondents consist of both male and female respondents in the ratio of 1:5, respectively.

Study Area

- Sivagangai is one of the districts which are familiar with both agricultural development and also for educational development.
- The people in the district use both aachi masala products and also other brands.
- As the researcher hailed from the Sivagangai area, the researcher selected Sivagangai for his project work.

Statistical Tools

The collected data will be analyzed and interpreted properly to find the result of the research work.

Frame Work Analysis

Percentage Analysis

To analyze the primary and secondary data, the percentage analysis tools have been taken.

It is one of the basic statistical tools which is widely used in analysis and interpretation.

$$\text{Percentage} = \frac{\text{no. of respondents who responds}}{\text{Total no. of respondents}} \times 100$$

Data Collection and Sample

The research paper was on the primary data collected from the respondents.

- The questionnaire was prepared, which was contained question was circulated online.
- And offline platform to the aachi consumers.
- In the end, there were 50 valid responses that were taken to test the research validity.

Analysis and Interpretation

Gender

The aachi masala customers are both male and female in the following table-wise distribution of the sample customer

Table 1

Particular	No of respondents
Male	15
Female	35
Total	50

Source: primary data

Inference: from the above 50 respondents, 15 respondents are male, and 35 respondents are female

Chart 1

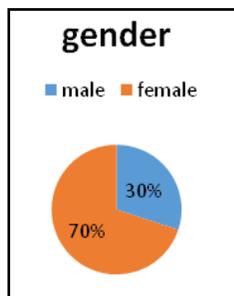


Table 2 This table shows the respondent age wise

S no	Particular	No of respondents
1	20-30	5
2	30-40	20
3	40-50	15
4	Above 50	10
	Total	50

Source: primary data

Chart 2

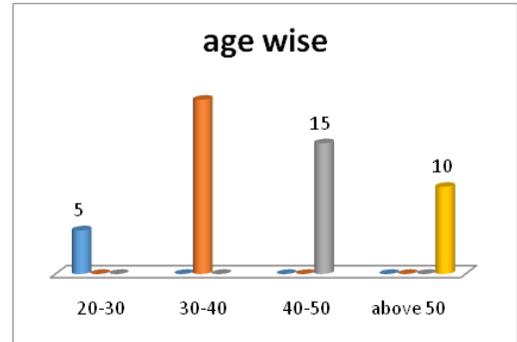


Table 3 the following table shows the marital status of the respondents

particular	No of respondents	Percentage
Married	35	70%
Un married	15	30%
Total	50	

Source: primary data

Inference: among 50 respondents, 70% of the respondents get married, and 30% of the respondents are unmarried

Chart 3

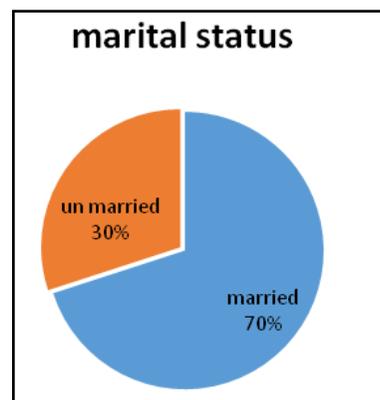


Table 4 This Table Shows the Occupation of the Respondents

S no	Particulars	No of respondents	Percentage
1	Government	15	30%
2	Private	30	60%
3	Business	5	10%
	Total	50	

Source: primary data

Inference: among 50 respondents, 30% of the respondents are government employees, 60% of the respondents are private employees, 10% of the respondents are business people

Chart 4

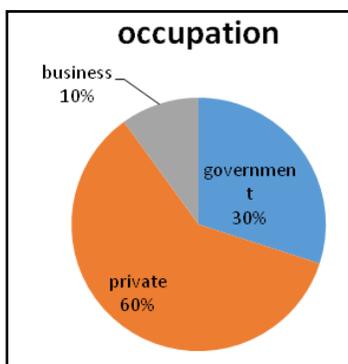


Table 5 This Table Shows the Respondents Family Size

S no	particulars	No of respondents	Percentage
1	Up to 2	10	20%
2	03-05	30	60%
3	06-08	10	20%
	Total	50	

Source: primary data

Inference: among 50 respondents, 20% of the respondents family size is up to, and again 20% of respondents family size is 6-8 members and 60% of the respondents family size 3-5

Table 6 This Table Shows the Respondent Knowledge about The Product

S no	particulars	No of respondents	Percentage
1	Relatives	25	50%
2	Friends	10	20%
3	Advertisement	15	30%
	Total	50	100%

Source: primary data

Inference: among the 50 respondents, 50% of the respondents get the knowledge of the product from relatives, 20% of the respondents get knowledge From friends, 30% of respondents get knowledge from advertisement

Chart 6

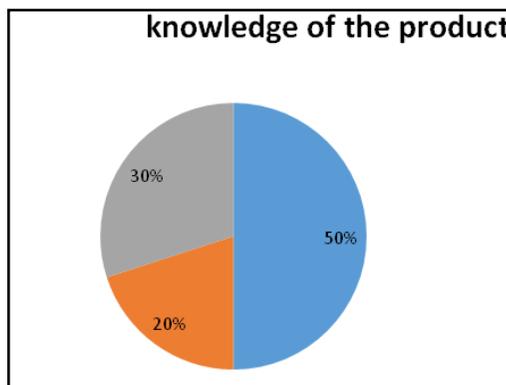


Table 7 Table Showing Classification on the Basis of using Masala

S no	particular	No of respondents	Percentage
1	Vegetarian	15	20%
2	Non vegetarian	10	30%
3	Both	25	50%
	total	100	100%

Source: primary data

Inference: among 50 respondents, 20% of respondents are using vegetarian masala, 30% of respondents are using nonvegetarian 50% are using both vegetarian and nonvegetarian masala

Chart 7

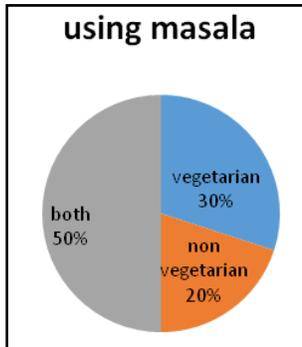


Table 8 This Table Showing Classification on the Basis of Opinion Regarding Price Level of Masala

S no	Particular	No of respondents	Percentage
1	High	5	12%
2	Reasonable	35	85%
3	Low	10	3%
	Total	50	

Source: primary data

Inference: among 50 respondents, 12% of respondents said that price level is high, 85% of the respondents said to be price level are reasonable 3% of the respondents are said to be low.

Chart 8

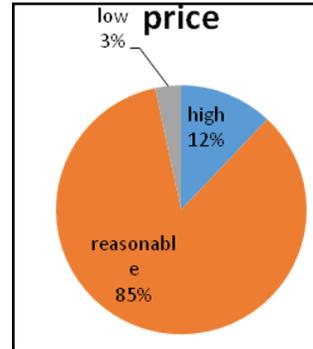


Table 9 This Table Shows the Brand Image of the Product

S no	particulars	No of respondents	Percentage
1	Low	0	0
2	Neutral	10	20%
3	High	40	80%
	Total	50	100%

Source: primary data

Inference: among 50 respondent, 20% of the respondent said that brand image is neutral, and 40% of the respondents said that brand image is high

Chart 9

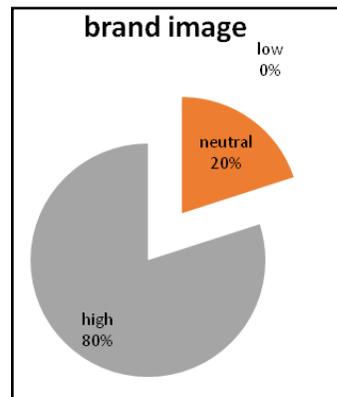


Table 10 This Table Shows That will You Recommend the Masala to Your Friends

S no	Recommendation	No of respondents	Percentage
1	Yes	40	80%
2	No	10	20%
	Total	50	100%

Source: primary data

Inference: among 50 respondents 80% of the respondents will recommend the masala to their friends, and 10% of the respondents will not recommend the masala

Chart-10

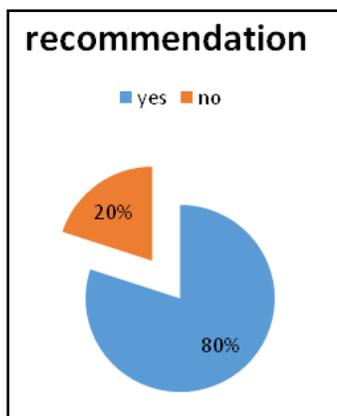


Table 11 This table shows the reason for recommendation

S no	particulars	No of respondents	Percentage
1	Best quality	10	20%
2	Variety of price	15	30%
3	Reasonable price	25	50%
	Total	50	100%

Source: primary data

Inference: among 50 respondents, 20% of the respondents recommend the reason for best quality, 30% of the

respondents recommend the reason for the variety of products, and 50% of the respondents recommend the reason for a reasonable price.

Chart -11

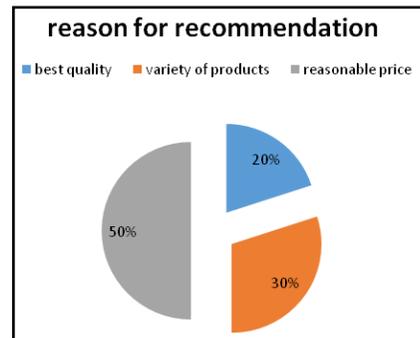


Table 12 This Table Shows the Level of Satisfaction

S no	Particulars	No of respondents	Percentage
1	Highly satisfied	25	50%
2	Satisfied	20	40%
3	Dissatisfied	5	10%
	Total	50	100%

Source: primary data

Inference: among 50 respondents, 50% of the respondents are highly satisfied, 40% of the respondents are satisfied, and 10% of the respondents are dissatisfied with using this masala

Chart 12

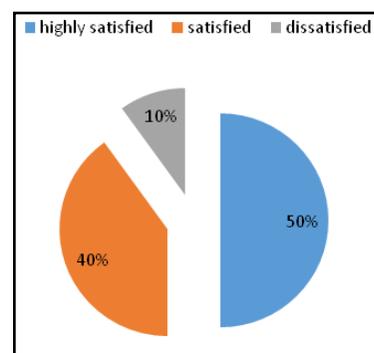


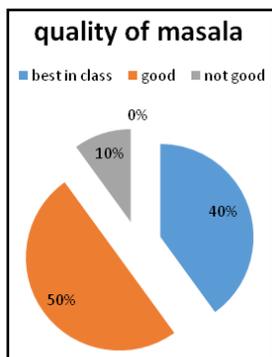
Table 13 This Table Shows the Quality of the Aachi Masala

S no	particulars	No of respondents	Percentage
1	Best in class	20	40%
2	Good	25	50%
3	Not good	5	10%
		50	100%

Source: primary data

Inference: among 50 respondents, 40% of the respondents are said to be best in class, 50% of the respondents are said to be good, and 10% of the respondents are said to be not good

Chart13



Appendix-1

A Study on Customer Satisfaction With Reference To Aachi Masala

Interview schedule

Personal details:

- Gender:
 - Male
 - Female
- Age group(in year) :
 - 20-30
 - 30-40
 - 40-50
 - above 50
- marital status:
 - Married
 - Unmarried

- Occupation:
 - Government
 - Private
 - Professionals
 - Others
- Income (per annum):
 - less than 1 lakhs
 - 5-10 lakhs
 - 5-10 lakhs
 - 10-15
- Family size:
 - up to 2
 - 2-4
 - 4-6
 - above6
- Have you used AACHI masala
 - Yes
 - no
- If yes how satisfied are you with AACHI masala
 - Very satisfied
 - satisfied
 - Neutral
 - not satisfied
- Which brand of food masala do you prefer?
 - AACHI masala
 - MDH masala
 - Sakthi masala
 - Everest masala
- Why did you choose the brand?
 - Price
 - availability
 - Taste
 - variety
- How did you come to know AACHI MASALA?
 - Newspaper
 - friends
 - Posters
 - television
- How did you come to know about aachi masala various offer?
 - Retailer
 - media
 - Some other buyer
 - other
- Which promotional activities from AACHI masala attract you most?
 - Offers
 - discounts
 - Coupons
 - others

- 8) Which other sales promotional activity do you think the company should offer?
- Cash incentives
 - buy one get one
 - Free gifts
 - others
- 9) Which promotional activity do you think can create a long term impact?
- Advertisement
 - sales promotion
 - Publicity
 - personal selling
- 10) Advertisement in which media from aachi impacted you the most
- Television
 - newspaper
 - Internet
 - hoardings
- 11) How important do you think advertising is to market the AACHI MASALA?
- Very important
 - important
 - Less important
 - not important
- 12) How do you perceive aachi brand image
- Very favorable
 - favorable
 - Neutral
 - Not favorable
- 13) Which media is more effective for direct marketing?
- Tele marketing
 - e mail
 - Personal selling
 - other

Findings

- Among 50 respondents 30% are male
- Among 50 respondents 70% are female
- Among 50 respondents 70% are get to be married
- Among 50 respondents 60% are working in private sector
- Among 50 respondents 60% of the respondent's family size is 3-5 members
- Among 50 respondents 50% of the respondents get knowledge about the product from their relatives
- Among 50 respondents 50% of the respondents use both vegetarian and non vegetarian masala
- Among 50 respondents 85% of the respondents said that price of the product is reasonable
- Among 50 respondents 80% of the respondents agree that brand image of the product is high
- Among 50 respondents 85% of the respondents will recommend to their friends
- Among 50 respondents 50% of the respondents agree that product is best in quality
- Among 50 respondents 65% of the respondents are highly satisfied
- Among 50 respondents 50% of the respondents said that quality of the product is good
- Among 50 respondents 65% of the respondents strongly agree that they prefer the sales promotion is available

- Among 50 respondents 75% of the respondents strongly agree that they have been rewarded
- Among 50 respondents 80% says that its suits their household items

Suggestion

- Some of the respondents opined that the rate of the aachi masala products is increased frequently hence the management should try to maintain stability in the price of the products which will help to increase the potential customer
- Few respondents in the study area are not satisfied with the aachi masala products hence the company should enhance the quality and taste of the products to satisfy all the customer
- Few respondents in the study area do not know much about the aachi masala due to lack of awareness and limited literacy so the company may give more advertisement
- some of the customer are not satisfied with the compliments scheme given by the aachi masala products company hence the company may try to increase more compliments which will help to overcome the competition in the market

Conclusion

- Through this research the researcher was able to gain knowledge about

- the various factors which influence buyer`s behavior in choosing the masala
- It also helps me to gain practical knowledge about identifying understanding analyzing and sorting out marketing by the application of marketing principles and techniques and application buyer behavior concepts
- Competing for the consumer is a never ending challenge
- Knowledge of the buying motives of consumers is essential for the marketer the changes in the market are brought by the consumer

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ROLE OF LOCAL SELF GOVERNMENT DURING COVID-19 PANDEMIC IN KERALA

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Abstract

Covid-19 was first reported in China has put the world to a standstill. World Health Organization has declared COVID-19 spread as an international health emergency. It has badly affected the world economy and all sectors, including health and education. This process widens the socio-economic disparity in the world. In Kerala, Local bodies have been at the forefront of defending covid-19. It has a strong historical track record of well functioning local governments. Its history of decentralization and participatory planning helped the government implement effective measures to prevent the spread of covid-19. Local governments coordinate all services that included health workers, police, public workers, kudumbashree workers, drivers, and volunteers who delivered food, medicines, and sanitizers to fight against the pandemic.

Key words: *covid-19 pandemic, Kerala, local self-governance*

Introduction

Regarding the 73rd and 74th amendments to the Indian Constitution, the state of Kerala adopted decentralization with a big-bang approach, devolving funds, functionaries, and functions to the below tiers of government. Health was viewed as a characteristic of the local public good, and the distribution and access to the health service were

decentralized to achieve as many possible profits as possible.

Interferences of *Panchayat Raj Institutions* (PRI) were successful in getting the health personnel accountable to the public. Wherever medical officers were willing to respond to local circumstances and needs, the results were favorable. Many local leaders took an interest in ensuring the availability of doctors and Auxiliary

Nurse Midwives (ANMs) in their area. However, indifference on the part of local leaders is too seen. The mere presence of a health facility does not guarantee its satisfactory function and use to the common man. It lacked basic facilities like water, vehicle, and staff quarters. Some *Panchayats* took the initiative in improving the health infrastructure by earmarking funds for direct and proximate determinants and by mobilizing funds locally. Any meaningful involvement of grassroots leaders is possible only by creating health awareness and training them on their duties and responsibilities in providing primary health care to communities. Given the relatively low education attainment of most panchayat members, their responsibilities are often not very effective outside the administration, political inexperience, lack of contribution to the organization, and expression of competence of the PRI. However, those elected in the *Panchayats* who had a good awareness of these scenarios were actively involved in improving the health status of the community.

In general, health planning is routinized with a focus on specific infrastructure and mandatory allocation. Some pantheons, however, made innovative efforts for professional support and guidance, whether or not the results were motivated. Unfortunately, PRIs have no clear idea about the division of powers and responsibilities between officers and

public health officials. Cases of conflict between these two stakeholders were reported. And, wherever the knowledge, attitude, and practice of the people were high, Panchayat functionaries and public health officials responded positively to improve healthcare provision. The decentralization experience in the health sector in Kerala provides examples of success and signs of potential. Plus, those possibilities are not yet fully prepared.

The health and local self-government (LSG) departments can also develop accountability to the public if they pay more attention to training professionals and elected representatives. Professionals, including medical officers and their staff, need to be re-corrected in health management in a decentralized system of induction training. Lack of skills and exposure due to local government mandate to respond to local health should have caused various obstacles by grassroots leaders. Levels should be taken by the LSG department to improve the ability to come second.

The LSG sector allocation of the health sector should be fixed at a uniform minimum level, with the freedom to allocate more new projects. Basic facilities contributed to the improvement of these health sectors (water, vehicle, and staff quarters, among others) and would allow addressing proximate health determinants too. *Panchayats* with exemption performance have already evolved innovative initiatives. Their best

practices should be popularized across the state, adopted according to local suitability.

In India, Kerala was the first State hit by the corona virus. Kerala was at huge risk and was likely to be the new epic center of the virus. But right from the very beginning, the Kerala government has undertaken various remedial measures to prevent the spread of COVID-19. The State Government, in collaboration with several departments, has implemented plans to combat the disease. One thing that made the Kerala model a success is the unique panchayat system in the state as it has been successful in containing COVID-19 and in achieving a low rate of spread, high recovery, and low fatality. The strong public health system-, social capital, and the active involvement of the people through local self-governments played a significant role in preventing the spread of COVID-19 in Kerala. Local self Governments played a major role in bringing the preventive measures of the State Government to the grass-root level. Local Self Governments in Kerala are the closest to the people. Therefore, local bodies can easily interact with people. The State Government implements many schemes in Kerala through the Local bodies. This is because the local bodies in Kerala, being closest to the people at the grassroots level; it is possible to find beneficiaries of the program and bring results to the people effectively. Therefore, local self-government plays a

crucial role in development as such local governments are at the forefront of dealing with any pandemic with the participation of people. They are the first alarming agency at the time of any pandemic, and in the fight against the corona pandemic, local governments stood in the front line.

Methodology

This study is based on secondary data. The required data have been collected from various articles, KILA documents, local self-government data based on covid19, and other journals.

Public Health System and Local Self Governments

Kerala's successes in the health sector have been often cited as role models for the country. Some of its health statistics do not match the position of developed countries. The state has a good health standard with low birth and death rate, rapidly declining birth rate, high level of adoption of family planning methods, and increased life expectancy. Government of Kerala's patient-friendly hospital mission AARDRAM provides quality health services at all levels. Accordingly, it is envisaged to convert primary health centers into family health centers in a phased manner to deliver effective family-centered health services.

While providing quality healthcare affordable and acceptable to all, the State is also focused on prevention, control, and management of communicable, non-communicable,

and lifestyle diseases, disaster management, healthy pollution-free environment, making the public aware of the need to identify health needs and utilize health services by implementing various national health programs.

Historically, Kerala made a small beginning to provide infrastructural facilities for a primary healthcare system. After the re-organization of the State, it has reached a fairly high level of standard and soundness. The availability of primary health care facilities, for their approach, has kept the Kerala model an almost complete one with the highest degree of acceptance by the people consciously.

What is currently in demand is the active participation and cooperation of the people by the staff involved. With the effective involvement of the private sector, which plays a major role in the health sector, and with the involvement of voluntary organizations, this task is attainable.

The Kerala model has historically focused on public health and education. Along with the local self-governments, the public health care system in the state has also played a crucial role in the prevention of the COVID-19 pandemic. In our public health system, the focus was on primary health. So every gram panchayat in Kerala has a primary health center. Taluk or community health center is with the block panchayat or municipalities. The district hospitals are with the district panchayat. This means the primary

and secondary health centers have been transferred to the local governments. They work under the supervision of local governments while the government pays the salary. To fight against the pandemic, The Kerala Arogyam portal was launched by the Department of Health and Family Welfare with comprehensive information on COVID-19. Covid Jagratha portal and Directorate of Health Services website was launched by the Department of Health and Family Welfare with comprehensive information on COVID-19. The local self-governments have taken several initiatives in public health care by distributing gloves, sanitizers to volunteers and creating awareness among the public. The self-governing institutions faced an important problem of the shortage of resources in the case of public health. The public healthcare system was strengthened by hiring people and preparing additional facilities to face any emergency. Hospital beds, ICUs, and ventilators were mobilized. Concerted efforts were made to ensure adequate domestic production and distribution of respirators, oxygen cylinders, biomedical instruments, and personal protection equipment (PPE), and N95 masks for healthcare workers.

Preventive Measures Undertaken by the Government

The first step taken by the state government to fight against the pandemic was that the state prepared

itself early to confront Covid-19 in a very organized manner. The government set up state-level control rooms in all districts. The state developed guidelines for health officials and local self-governments on measures to be adopted and designed standard operating procedures on screening, testing, contact-tracing, quarantining, and treatment protocols. The local self-government institutions have been instructed to identify hostels, defunct hospitals, uninhabited houses, colleges, schools, and other institutions as quarantine centers. At the local level, the government institutions efficiently managed the quarantine centers for covid19 infected persons and persons in isolation. The Community groups led by ward members and comprising government officials, ASHA, Anganwadi, and health workers were constituted in each ward to identify and collect the details of bed-ridden patients and senior citizens who suffered from various ailments. The women self-help groups Kudumbashree helped the local-self government. Kudumbashree formed close to 1.9 lakh WhatsApp groups with 22 lakh neighborhood groups (NHGs) to educate on key safety measures advocated by the government during the lockdown. Nearly 60,000 workers from 33,115 Anganawadis in the state were actively participated in preventing the pandemic. They also understood door-to-door awareness campaigns to inform people about COVID-19, especially about effective hand washing

methods. Due to increased cases of covid-19 in Kerala, the state went into lockdown. It created a difficult situation for people to find their basic needs, and it created a burden on the local-self government to satisfy their needs. But local government bodies were in the front line in serving people.

Guest Labour Force of Kerala

During the pandemic, the state has been taking great care of the health and wellbeing of migrant workers. Local self-governments had done a massive exercise to map their camps and dwellings and the living conditions. Wherever the condition was not good, camps have been set up, and workers were provided food from the camps or the community kitchen. In case they did not like to have Kerala food, they were being provided with grocery kits to prepare the food of their choice. Local bodies maintaining the camp for guest laborers and ensured that they have enough facilities to secure themselves and to follow up social distancing.

Community Kitchen Management

The community kitchen was set up with the intention that no one should go hungry due to lockdown in the state. The Kudumashree poverty eradication mission of the state was entrusted with setting up the community kitchens. Many hotels and catering service workers had come up voluntarily offering work force and cooking utensils. The government started community kitchens in every panchayat. It helped the people who

could not afford to cook during the time of lockdown and also helped the beggars and elderly persons. The monitoring committee for the community kitchen was the local-self government Chairperson, Standing Committee Chairperson, Kudumbashree official in charge, Health Inspector, and a Non-Governmental Organization representative nominated by the local self-government. Out of 352 total community kitchens, 180 were maintained by gram *Panchayats*, and 16 percent of community kitchens were located only within the urban local bodies and remaining in municipalities and corporation areas. A sum of Rs 23.64 crore was allotted to Kudumbashree. Depending on the population, there was more than one community kitchen in a panchayat.

Sannadha Sena

It is a State youth volunteer force from different local bodies between 20 to 40 years. The main objective of the scheme is to ensure one volunteer for a community of 100 people, and they need to participate in the public platforms, including relief camps. The volunteers were drawn from inside or outside of Kerala with various skills to act in emergencies. The Social Volunteer Force was considered as a unified form. The ward-based emergency response team in the activities related to the formulation of disaster extenuation plans by governments. The local self-

governments were are also in the process of pulling in volunteers to bolster their efforts in containing the spread of the corona virus. Through the online registration process, volunteers were being identified and duties assigned to them according to the tasks at hand. With a primary objective of ensuring that the volunteers themselves did not become carriers of the virus, strict protocols were enforced, especially personal hygiene. There was also a plan to allot adequate volunteers to each housing cluster within wards to ensure that information flows regarding government notifications reach the last person.

Disaster Management and Local Self Government

The State of Kerala had faced various disasters in the recent past few years. These include the cyclone Okhi in 2017 to the devastating floods of August 2018, followed by another flood in 2019, and at last the Covid-19 pandemic. During the 2018 floods, too, the elected representatives of the local self-government swung into action and organized response measures saving thousands of lives. Their knowledge of grass-root level realities and how it was used to take rapid response measures is a strong testament to the fact that disaster response has to be bottom-up. Such these catastrophic incidents mandated that all local self-government institutions prepare local level disaster management plans. Through a people-

centric process, local resource groups at the local self-government level were roped into gathering grass-root level data from primary and secondary sources. Considering the crucial role of local government institutions at the grass-root level, Kerala has decided to prepare disaster management plans at the local government level. The Kerala model with local participation is working well because of a post people's local self-government system in Kerala. For many Local self- governments, the preparation of the disaster management plan has become very useful in the fight against the COVID-19 pandemic.

Conclusion

At the beginning of the covid19 pandemic, the Kerala government played an adaptable way to prevent the pandemic. The collective work of Kerala state government, local and urban governing bodies, strong community engagement, volunteers, health workers, and police force performed well together to save people from the pandemic. The Kerala state registered the highest recovery rate of 27.17 against a global rate of 22.2 by successfully tackling the virus transmission. But the increased case of breaking the rules by social gathering without proper social distancing, not wearing masks, the arrival of people from foreign countries, and breaking of quarantine created several social problems that resulted in gaps in government actions. The formation and

maintenance of a community kitchen, ensuring availability to those who were in quarantine, making awareness among people, managing all agencies together for one purpose have been considered as the most difficult thing. The state government's pandemic response contained supportive measures to ensure that poor lives were not pitted against rich lives. Rather the aim was to protect all lives and livelihoods. State and Central governments need to give more importance to local self-governments, especially to ensure financial stability. Today the Covid19 epidemic is a reminder that a catastrophe can affect lives, livelihoods, and health beyond our imagination. The fight against Covid -19 pandemic is not going to get over by a few days or months, so we still need to continue the vigilance we had in the beginning in responding to the Covid -19 pandemic.

To make this possible, better co-ordination is needed between the Directorate of Health Service through its district machinery and local governments. For dual control to become effective, the roles, activities, and responsibilities of PRI officials and public health functionaries should be better defined. The Kerala Panchayat Act can serve as a basis for developing a manual that enlists the complementary activities of all actors and guides the day-to-day management of the local health system. In this way, the still patchy effectiveness of Kerala's

decentralization in health can become a more widespread success story.

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SYLVIA PLATH'S POETRY: AN AMALGAM OF ART AND ANGUISH

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Abstract

Sylvia Plath is a prolific poet in modern American Literature. Her premature and unnatural death by suicide was cutoff a promising poetic career. She took a permanent place in modern American poetry and gives a poetic transformation to her personal agonies and suffering by pouring out her soul in her poetry. Plath's portrayal of her traumatic experiences in her poems ultimately acquires a universal connotation. She has manipulated the shape of her poem in a manner that it is not only the shape of her psyche but also of the epoch the age.

Sylvia Plath is a prolific poet in modern American Literature. Her premature and unnatural death by suicide was cutoff a promising poetic career. She took a permanent place in modern American poetry and gives a poetic transformation to her personal agonies and suffering by pouring out her soul in her poetry.

Her personality became a curious amalgam of mental disorder, delusion, hallucination and narcissism... Her life and work also present an interesting study of Electra complex as she could not obliterate the father image all through her life. Completely isolated, Plath took to poetry as an outlet of her inner being and her multifaceted personality. (Chaudhary 158)

Sylvia Plath was one of the most dynamic and admired poets in American literature. Her poems attracted the attention of a multitude of readers, who noticed in her singular verse an attempt to catalogue despair, violent emotion, anguish, mental depression and obsession with death. Plath as "one of the most celebrated and controversial of postwar poets writing in English", (Carol 132).

Plath being a hypersensitive person and endowed with artistic skill was eminently successful as a creative writer. Her poetry unbosoms her personal suffering and anguish. She is not only interesting personality with their despair, mental disturbances, candidness, courage and fortitude but also meticulous and conscious artist.

She entwined the idea of divulging the details of her personal life and

feelings through her poems. She does not show any sign of abnormality as they are artist par-excellence and can gloss over their personal failures by giving them a creative form. There are excessive suffering and anguish in her poems.

At her most articulate, meditating on the nature of poetic inspiration, [Plath] is a controlled voice for cynicism, plainly delineating the boundaries of hope and reality... She taps a source of power that transforms her poetic voice into a raving, avenger of womanhood and innocence. (Donoghue 58)

Throughout her life she encountered adverse circumstances pertaining to her family life, married life, love affairs etc. She chose confession as poetic medium as this enables her to present many unpalatable things. She considered herself as a victim of adverse circumstances. Thus she dealt her poetry with candor, sincerity, intimacy and intensity.

Plath was awfully fascinated by the robust personality of her father. The untimely death of her father, when she was only nine, created a great chasm in her mental balance. She took this event as a betrayal and her anguish is interwoven in many poems that she wrote afterwards. Her most famous poem 'Daddy' presents her ambivalent attitude towards her father. She finds the world without the father meaningless and unreal. She wants to

get back to him through death in order to recover her true self.

... black shoe

In which I have lived like a foot
for thirty years, poor and white
Barely daring to breathe or Achoo
Daddy, I have had to kill you
You died before I had time –
Marble – heavy, a bag feel of God.
(2-8)

The dark undercurrent of her experience becomes a fierce passion and there is no aesthetic distancing anymore, no distinction between poetry and life. As the poems belong to the most critical and chaotic period of her life, they express the pain of victimization in an inimical world. Most of the poems seem to be documents of her trapped condition and sustained struggle for finding release from it. She dramatizes her suffering in order to put herself at the centre of atrocities and brutalities associated with the human world.

Another apparent and important influence on the life and work of Plath was her husband, Ted Hughes. The marriage was not without misunderstandings. Faithless act of Ted stirred up Plath's peace of mind. After certain period, he left her. This experience tormented her both psychologically and emotionally. In her poem, "Mad Girl's Love Song", Plath beautifully sings:

fancied you'd return
The way you said
But I grow old and I
Forget your name.

I should have loved a
Thunderbird instead;
At least when spring
Comes they roar back
Again. (12 – 20)

Plath best known poems were written during the final, turbulent weeks of her life. "Contusion" is a poem of pure death obsession centered on an impressed image. It moves with morbid inevitability towards its closing images of death. It presents Plath's inner wounded condition

The heart shuts
The sea slides back,
The mirrors are sheeted. (10 – 12)

She felt highly insecure and the feeling of isolation had an adverse impact on her psyche. She took this alienation to her heart and it gave her a sense of separateness and loneliness that become an integral feature of her life and poetry. Her shattered peace of mind find a spontaneous flow in many of her poems.

Sylvia Plath was emotionally disturbed as she self that persons, who, had, hither to, been affectionate and

caring, had developed a little coldness in their love for her". (Rose 26)

Plath's portrayal of her traumatic experiences in her poems ultimately acquires a universal connotation. She has manipulated the shape of her poem in a manner that it is not only the shape of her psyche but also of the epoch the age.

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