

**INTERNATIONAL JOURNAL OF ENGLISH:
LITERATURE, LANGUAGE & SKILLS**

**Volume 8 Issue 1, April 2019
ISSN 2278-0742, www.ijells.com**



Founding & Chief Editor

Dr. Mrudula Lakkaraju, Department of English, Osmania University is trained from EFLU and a Doctorate from Osmania University. She prefers the designation of a trainer and a writer. She has presented several academic articles to international and national seminars, conferences, journals, and magazines. Casual and creative writing is also her forte. She is a prolific reader and writer. Her areas of interest are Post colonial Literature, Gender Studies, Film Studies, English Language Teaching, Contemporary Literature and Communication Skills.

Board of Editors

Dr. Thirunavukkarasu Karunakaran
English Language Teaching Centre,
University of Jaffna, Sri Lanka.

Dr. George Kolanchery
Bayan University College
Oman

Dr. Isam M Shihada
Al Aqsa University,
Gaza strip

Dr. Hareshwar Roy
Govt. Autonomous P.G. College Satna
Satna, Madhya Pradesh

Dr. Ravi Bhushan
Bhagat Phool Singh Mahila Vishwavidyalaya
Khanpur Kalan, Sonipat, Haryana

Dr. G. Venkata Ramana,
BVRIT, Narsapur



Dear Readers & Contributors,

We have now forayed into the eighth year of publishing. IJELLS has now; with this issue a total of 38 Issues to its account. The sheer pleasure of reading an original argument or thought process has kept us on this quest of looking for more. It was always a challenging and invigorating experience reading through the articles and formatting them for publishing.

The creative writing session has always garnered our special attention we, as students of literature celebrate creativity.

This issue hosts a special concoction of articles, interesting and educating.

Happy Reading and Sharing!

Dr. Mrudula Lakkaraju
Founding & Chief Editor



Contents

Editorial Board	02
Editor's Note	03
Contents	04

English Creative/Casual Section

Laxmi	
Wr. by Baburao Hasabnis, Tr. by Muktaja Mathkari -	05
Save the pictures of Nature for Posterity	
Ramakrishna Gundelli -	17
Easterine Kire in Conversation with Ramakrishna D	
Ramakrishna D -	19
Shaping of a Positive Personality	
Rimni Chakravarty -	23
Tharoor's <i>Riot: a Novel</i> – a Review	
Swati Chauhan -	25

English Literature

Gender Imbalance in Rohinton Mistry's <i>A Fine Balance</i>	
Anita Delwin -	32
The Indian and Guilty Conscience of the Indian Government in Aravind Adiga's novel <i>The White Tiger</i>	
P. Hiltrud Dave Eve -	36
Decoding the Metaphor of Doll within the Larger Metaphor of White Beauty and Black Ugliness in Toni Morrison's <i>The Bluest Eye</i>	
Neelu Tiwari -	43
Cultural Conflict in Jhumpa Lahiri's <i>Interpreter of Maladies</i>	
J. Pushkala & K. Mangayarkarasi -	49
Arundhati Roy's <i>The Ministry of Utmost Happiness: An Epic of Chaos</i>	
Rajeswar Pal -	53
Mother Hood in Ambai's Selected Short Stories	
P. Subapradha -	59
Debunking the Heroic Ideal in <i>Catch-22</i>	
Suneeti Tippiseti & P.Narsimharaju -	62

English Language Teaching

Octopian Claws of Linguistic Factors around the Second Language Learning (ESL) Situation in Odisha	
Rajendra Rana -	68
Maintaining a Balance between Left and Right Brain Dominant Students	
Shifan Thaha & Bahia Khalifa Ibrahim Mohammed -	75

English & Communication Skills

Career Workshops for Management Trainees: A Pathway to Bridge the Gap between Academia and Industry	
Kajal Srivastava -	83
Author Profiles	91

Pictures Courtesy

<https://www.sunpeaksresort.com/explore/sun-peaks-in-summer>
<http://agritech.tnau.ac.in/horticulture/pdf/A%20Technical%20Guide%20On%20Carnation.pdf>
<http://www.wellbeingguide.ca/be-positive.html>
<http://costarica-information.com/nature/ecosystems-of-costa-rica/middle-elevation-forests>
<https://www.pinterest.ch/pin/462322717993374371/army124>



Laxmi

Wr. by Baburao Hasabnis

Tr. by Muktaja Mathkari

(Originally written in Marathi and translated to English)

It was a stroke of seven in the governmental office.

Laxmi kept hastily a place of animal feed before a buffalo and in order to milk her, taking water in the pot, she went near her.

At this time of evening she was always busy. As it was the tea-time of rich people in the village she had to supply milk at an early hour. She was highly appreciated for her regularity by her customers.

She also paid the same kind of careful attention to her duties of home. Within seven to eight months after her marriage she had a nice attachment for her new house. In her family there were only three members, she, her husband Shripati and her old mother-in-law. After marriage she could live in Shripati's company only for seven to eight days. Due to his military job he could get a very short leave. The moment leave was over, it was necessary to report to duty immediately. So, there were only two members at home – she and her mother-in-law.

Every day she used to meet the postman, Kaluram and she went out for supplying milk. Every day she used to ask him about a letter from Shripati and he used to say, 'No, there's no letter for you.'

That day also she met Kaluram. She was in haste. She just smiled and started walking ahead. But that day Kaluram accosted her, "oh Laxmi, there's a letter for you, have it, haven't you been asking for it every day?"



“Oh!” said Laxmi. There was a smile on her face. She came back hastily.

Kaluram gave Laxmi her postcard and turned round to distribute letters.

Laxmi turned the letter upside down. But she didn't know how to read? She didn't know what to do .she looked at Kaluram's back and called him loudly, “Oh Kaluram, come here. Who will read the letter?”

Kaluram came back. He took the postcard from her hand and looked at her closely. There was joy and surprise sparkling from her eyes simultaneously.

Kaluram glanced at the letter and said, “Your Shirpa is to come tomorrow.”

“Ah! Read the entire letter!”

Kaluram started reading the letter,

To *Saubhagyawati* Laxmi,

The reason to write this letter to you is as (my services) have been transferred to a distant place, I'm coming on two days leave to meet you. By leaving this place tomorrow I'll come there on Thursday. Give my regards to mother.

Yours Shripati

Kaluram completed the reading of the letter. But Laxmi could not understand it for some time. She was looking at Kaluram's face and the letter alternatively. She was completely engrossed in some thought. She came to her senses when Kaluram put the letter before her for valerians it. Kaluram enjoyed her strange behaviour due to her confused state of mind. He said mischievously, “Oh! It seems you've started enjoying! But why so early? He is to come tomorrow.”

“It's not like that. But.....”

“Understood, I understand everything”

“But Kaludada” Laxmi said with the intention of changing the subject. Has he written what he is to bring with him?”

“Read what was written! We'll see tomorrow bringing him new sari and *choli* for his queen.”

“Ah! There's no *jawar* to eat and I'm putting on a sari.”

Laxmi took away the letter from Kaluram's hand a little bit forcibly keeping it with her she started walking fast. Kaluram started looking at her back with a sense of appreciation. After having the last puff of a *beedi* he started walking on his way.



Though Laxmi was walking she was thinking of Shripati. Shripati was coming after six to seven months. Their marriage was eight months old. Shripati had to report his duties immediately after their wedding. She was in his company for a very short time! Her heart started overflowing with joy as at least for two days there was going to be nothing but moon-lit-night atmosphere at home. She was busy in thinking over how to prepare what Shripati liked very much.

“Yes, it’s not compulsory to sell brinjals one *anna* per *sher*. Go there and drink the water from the river, go”

Laxmi overheard this fully heated conversation. She looked at the road-side, Saguna Malin (a woman selling vegetables) and her customer were brawling. Saguna was taking away brinjals from the customer’s bag and putting them on her sack. And while doing this she was saying, “Yes, he has come to purchase! I got them six paisa for 250 gms and he wants me to sell them at four paisa!”

“What happened Saguna maushi?”

Said Laxmi, putting her hands on her waist and controlling a heavy plate on the head.

“Nothing, oh! Laxmi!” Saguna looked at her face.

“Have you got short *methi-pendi*? If you have, give me one or two.”

“Are you mad? Is it Shergaon? What for?”

“Just asked.”

“Now but! Can anybody ask just without any purpose?” Saguna looked at Laxmi suspiciously. She looked at the letter on her body. By laughing a little she said to Laxmi, “It seems you’ve a letter? That’s why I thought why you got crazy for *methi*? Are you pregnant? When is your husband coming? Now are you going to dress up nicely – the queen of the king?”

“Oh, don’t speak like this!” Laxmi twisted herself boastfully bashfully “He is to come tomorrow.” Laxmi replied shyly.

“It’s very late. Let me go” saying so she started walking.

She supplied milk to her regular customers. Ranade Vahini spoke some-what bitterly to her. She put forth an excuse that her buffalo kicked her.

Speaking softly and gently she left Ranade Vahini and started walking homeward.

On her way back she met Saguna maushi again who said, “Oh Laxmi, are you going home?”



“Yes” saying this Laxmi started walking ahead hastily. But Saguna maushi was unique. She called Lakshi and made her stop.

“What’s so strange in your husband’s coming? Stop for some time.”

Laxmi looked at her laughingly and twisting herself started walking again.

“Oh Laxmi!” Saguna said loudly by pressing her purse against belly.

“Don’t you want *methi*? It is very fresh in the farm yard of Malgauda Patil at Umdhal. Tell him my name and have it.”

Laxmi looked at Saguna gratefully. “I will go there in the afternoon.” Saying this she started walking.

Laxmi came home. Her mother-in-law was lighting a stove with a small lighted lamp by her side and was coughing intermittently. Laxmi was about to keep the heavy plate from her head to the ground, her *Mother-in-law* said, “Have you come? Why so late? Not made buffaloes free yet! That Ganya is shouting for a while!” “Is it so?” Laxmi went to the cowshed. She saw Ganu making one buffalo free, but the buffalo was not allowing Ganu to come near her. She was looking at Ganu fiercely. So he does not know how to approach her. He was just moving from one side to the other. Laxmi enjoyed seeing all that and started laughing.

“Oh, Ganya can’t you control one buffalo? You want to marry this year!”

“Your buffalo is very violent, what can I do?”

Gana was very happy the moment Laxmi spoke about his marriage. Laxmi made the buffalo free and went inside. Her *Mother-in-law* was busy in preparing *bhakaris*. After seeing that Laxmi went ahead and said, “Move aside, let me do that. Why are you sitting before the fire place though you have not been feeling well since the last night?”

She started preparing *bhakaris*. “Wandering all over the village like a queen and today very kind to *Mother-in-law*?” saying this *Mother-in-law* left the place.

After some time *Mother-in-law* had a snuff and she sneezed. By that time Laxmi had prepared two to three *bhakaris*.

“One month is over for receiving a letter from Shripati, isn’t it so?” her *Mother-in-law* said.

“Today it’s there.” said Laxmi bashfully.

“Haven’t spoken of it still? What is he saying? Is he all right? When is he coming?” the old woman asked many questions in one breath.



It struck the old woman that her daughter-in-law didn't know how to read and write. Collecting herself she said, "I forgot! How can you read the letter? Where is the letter? Let me have it, I will get it read from Rama?"

"I got it read from Kaludada. He is coming tomorrow morning by bus." Laxmi was very happy when she told all that to her mother-in-law and at the same time blushed a lot.

"It's all right!" said the old woman with full of satisfaction. "Do prepare something sweet. He likes sweets."

"Yes" said Laxmi and made preparations for the night-meal. Both of them had it. It came to the notice of the old woman that Laxmi did not have it as usual and she asked Laxmi about it. Laxmi said. "I'm not very much hungry today." Saying so and washing her hands she took the plates out for washing. It struck one in the government office in front of the house. Laxmi heard it. She hurriedly completed her work. She spread a blanket for her mother-in-law to sleep on and by saying "collecting money for *jawar* from Vahini" she came out.

She collected eight annas from Ranade Vahini and started going towards Umdhala for getting *methi*. The walk was through the standing *jawar* crop. Laxmi was walking fast. She had Shripati before her eyes all the while. She recollected Shripati's little company she had of after their marriage.

She recollected the same kind of occasion of the day. When both of them were going to Umdhala to their relative for a meal, Shripati was going ahead very happily, with plume of his turban moving in the open and she behind him with a border of her *saree* on her nose. Just at that time a thorn of acacia (*babhul*) pricked in her heel. She moaned 'Su hai' and pressed the thorn. Shripati turned to look at her. She bent down to remove the thorn. Shripati came forward immediately and very softly removed the thorn. Even after removing the thorn, Shripati was looking at her continuously holding her foot in his hand. And after coming to his sense he asked after short while, "What, is the foot paining a lot?" "No" because of blush she could not say anything.

Nobody was around then. Shripati lifted her chin and embraced her. She resisted a little bit fakely.

"Let's move. People may look at us!" saying something like this she freed herself out of his embrace.

Exactly at this time, at this place it happened. Laxmi was reminded of everything. "Had there been such type of standing grown up *jawar* crop there at that time." (She laughed at



herself suddenly). The idea came to her mind and her entire body went on shivering. She felt a hot wave passing through her temples.

She was in that state of happiness for a pretty long time. She collected *methi* and some green chilli from Malgauda Patil's wife. After getting vegetables she reached the village in no time. To collect spices she went to Hiri Gujarani's shop. She uttered asafoetida, cumin seed, coriander etc. one after the other with such express train like a speed that Hiri got very much surprised.

"Yes, it's all right. But wait a little. Are you going to arrange village meal tomorrow?" Hira asked in her hoarse voice.

"Yes give everything without asking for anything" Laxmi answered in the same upper tone (voice).

Laxmi purchased *jawar*, onion, garlic and other things along with spices and came home very fast.

She came home and started working but she was fully engrossed in the memories of Shripati. Her *Mother-in-law* asked her certain things but she replied very casually and in a babbling manner. She could not think of anything else but only Shripati's coming next day. While milking the buffalo, the thought of storing milk for Shripati came to her mind. So there was shortage of milk for the evening customers. But she told them a total lie unhesitatingly 'today the buffalo did not yield milk properly'. She was speaking a lie for her Shripati. She was sure that there was nothing like sin in it. At night, after keeping milk for souring, she put the lamp off and lay on the blanket near her *Mother-in-law*, her heart was full of joy and curiosity. Again and again she put her fingers on Shripati's letter that was near her belly. She couldn't sleep throughout the night. She felt Shripati's hot breath again and again. But when she saw surprising, around, there was her *Mother-in-law* snoring heavily. She laughed at herself for all that. She was in that state of mind for a pretty long time. She could not understand when she went off to sleep.

She awoke by a certain noise. She got up quickly. By lighting the lamp she looked at the sling where the milk was kept for souring. Its cover had fallen down and broken. The pot for curd was also twisted and some curd had come out of it. She abused the cat and made the pot neat.

At first she was very angry with the cat but afterwards she thanked it for awaking her earlier. Her heart was overflowing with joy by the only idea that she was to meet Shripati very shortly.



In that state of mind she completed her morning programmes very quickly. She went for milking the buffalo earlier than usual, but what happened, God knows, the buffalo didn't yield milk. She felt bad. She had to tell her customers different excuses. For a short time she was nervous, but immediately her Shripati's image appeared before her eyes and sadness ran away. Her mind became full of joy again.

Her customers abused her for the shortage of milk. But she didn't pay any attention to them. By supplying milk she was coming home very fast. She saw Kaluram going from post office to the rail-way station for bringing postal bag. She asked him, "Oh Kaludada, has the train arrived?"

"Not yet, but it will arrive soon. And how come you completed your works so early?"

"Yes" said Laxmi laughingly and started walking fast. After her going far ahead it struck Kaluram. Then he realized the reason of Laxmi's haste. He laughed at himself. In a certain mood of happiness he lighted his *beedi*. He had a long puff of it and went on his way to the station.

After coming home Laxmi kept water for heating on the fire place. Her *Mother-in-law* was sitting in the Verandah. Laxmi came out for giving water to her *Mother-in-law*. Just she looked at the station-road. She saw two men coming. The man in the front had a lot of luggage on his head. And after him there was a young man in *Khaki* dress walking proudly. Laxmi looked at him very carefully.

Yes, he was her Shripati. By moving the stick in his hand he was walking carelessly. Laxmi's joy knew no bounds. For a long time she was observing him. She forgot everything. She came to her senses as her *Mother-in-law* asked her question.

"What are you looking at?"

"He has come!" bashfully saying this she went in. the old woman was looking at her for a long time. Laxmi put sugar into the boiling water and stood in the kitchen.

She could hear Shripati coming to the Verandah. Laxmi looked at him; there was a marvelous smile on her face. As per female sense of modesty she covered her face with the border of her *Saree* and she went a little bit behind the door.

Shripati asked the coolie to put the luggage in the Verandah. First he put his head on the feet of his old mother. She moved her hand softly on his back. "Long live my son!" while blessing him with these words her eyes were full of tears.

As he was about to stand up after bending down before his mother someone said, "What, oh! Shripati have you come?" and kept his hand on Shripati's shoulder.



He was Ramji Patil. They started discussing certain things of general interest.

Laxmi was very angry with Patil. But what could she do! She went in for preparing a cup of tea for Shripati thinking Shripati might be tired. She put tea powder and milk into the boiling water simultaneously. After boiling it properly she put the tea pot on the ground and strained it into cups and came out in the Varandah. But to her surprise, Shripati was not there!

“Ah! Where had he gone just now?” she asked the old woman.

“He went along with Patil. Patil’s wife delivered a baby boy so the Patil is to offer a treat, that’s what he said.”

Laxmi went cold after listening to it! The cup and saucer in her hand started shaking as went in. she put the tea into the pot and she went towards cow-shed.

“He has got a son! Has he got him today? He never invited me once. And did he respect my husband? So why so much love and affection now...” Laxmi was uttering all that with herself while cleaning the cow-shed.

Now in order to cook, she cleaned her hands and entered the kitchen. She had a doubt in her mind whether Shripati would come to meal or not. But she put it aside. She started preparing Shripati’s favourite *jawar kanya* on the fire place and began to cut *methi*.

But she was not feeling at all energetic while cooking. She did not understand the reason. She asked herself whose evil mouth she had seen in the morning! “I’m very religious and I do all the sacred things without fail and still I’m ignored. Why?” That’s what she couldn’t understand. Shripati didn’t have any time to look at her? She asked it to herself with the intention to console and she went on cooking.

The cooking was almost done. She baked one or two *bhakaris*. Just then she heard her *Mother-in-law* speaking with someone. Without cleaning her hands she came out and started listening.

Ramaji Patil’s *Mhadya* was telling her *Mother-in-law*, “Oh Grandma, Aba wants Shripati kaka to dine with him. Sokaka sent me to tell you not to prepare anything for his meal.”

Laxmi immediately went before him and raising her left hand asked, “When is he to come here?”

“Who knows?” *Mhadya* went home running.

“Is it proper?” complained Laxmi to her *Mother-in-law*. She with the intention to console Laxmi said, “In the evening he will be home. Then show your skills in cooking. Till then be calm and quiet.”



Laxmi felt it's better to go to Patil's house and to take Shripati left and right. But she had certain apprehensions as to what people would think. "Even for being yourself, one has to bother about people!" she said something like this to herself.

Both *Mother-in-law* and daughter-in-law prepared their plates but Laxmi couldn't feel like eating. Just to hide it, Laxmi swallowed something with the help of water and putting her plate aside sat quietly. Whatever she did afterwards she did with an empty mind. She looked at Shripati's luggage as that of a stranger's but lifted it with warmth and cleaned the Verandah. She cleaned and properly kept the mattress that was lying tightly bound in the drawing room. It struck her mind how man lives on false hopes. She laughed at herself sadly.

Till the evening she did all her work silently. She did not speak a single word to anyone. In the evening the buffalo yielded milk properly. She supplied it to her evening customers. As usual she had not been at Ratan Panwali and didn't pay any attention to Ratan's mother selling corn ears though she had called Laxmi.

It was seven. She coldly moved the piece of wood in the fire place. Afternoon food was lying there as it is. She took *jawar flour* in the plate for preparing *bhakaries*.

Just then she heard the sound of Shripati's shoes. She stood up and started looking out.

The old woman held Shripati's ear.

"Shirpa where were you enjoying all while? Your wife prepared so many things for the meal and you went somewhere out! Why did Patil have this sudden surge of love for you?"

"Oh mother....." freeing himself Shripati said, " The reason for all this is different, I'm a *hawaldar* now, Patil wants me to help with his promotion hence he is behaving a bit too cordially" Saying this he lighted a cigarette.

"What is this? Since when have you started smoking?"

"At our work we can't do without it. When we won the battle in Africa my Sahib gave me a cigarette to smoke and since then I've been smoking. And when I was in Quetta in the winter how could I do without smoking? So Patil wants me to recommend his name for promotion to my Sahib and my Sahib should recommend it to his Sahib and this is the way Patil wants to get promoted. And mother I've got an order to report duty at a distant region. I'm leaving by early morning train tomorrow. How can I help it? It's my duty."

"Oh my son? Aren't you staying back for a day more?" the old woman asked hesitantly.



There was the same feeling in Laxmi's eyes. Her throat went dry. She could not see anything before her eyes, some strange figures started dancing before her eyes. After a while she recovered herself. She came forward and asked in a low tone, "Yes? Are you going to have something now?"

"No mother, not at all. I'm full. That Dyanya Dhumal made me eat *pav*, *bhaji* in a restaurant hotel. I'm not hungry at all. You two do eat. I'm going to that Mohite to ask him whether he has any message for Ganu."

Shripati lighted a *cigarette* again and went to Mohite.

Laxmi felt the entire world empty. Then something happened as it had happened in the afternoon. *Mother-in-law*, after eating something, went into the front part of the house.

Laxmi felt hopeful again. At least the night is ours. She hoped that Shripati would console her and then she would have everything she desired. This made her somewhat energetic.

It was silent everywhere. At eleven Laxmi heard the horn of the bus going to Wadi coming to verandah she started looking at neem tree with cheerless face.

It was twelve. She heard the loud sound of the train. She got startled.

"Why isn't he coming? How long to keep someone waiting?" Just then she saw a figure of man coming towards home. She felt exhilarated.

Shripati came. He removed his shoes. Changed his clothes. He sighed and laid on the bed.

Laxmi was standing in the door of the drawing room. She felt that Shripati by catching her hand would embrace her. She composed herself. But by looking at Shripati's tired face she came forward. Shripati started looking at her while puffing a *bidi*. She moved bashfully and sat at his feet and began to massage his feet. There was a smile on Shripati's face.

"Oh, don't do this. Let it be" Shripati said. "Let it be! Keep quiet!" Laxmi whispered. "Ah, I'm saying no, move here."

Laxmi started looking at him with courage obliquely. Her lip got a little bit separated. She went on looking at him impatiently. Shripati caught her hand very tactfully. Laxmi getting her hand free asked him anxiously, "Are you going tomorrow early in the morning?"

"Yes"

"Why didn't you eat at home? I worked hard to prepare many dishes for you."

"Yes"

"Why do you do so? *Mother-in-law* is inside"

"Why do you frighten me by saying her name?"



Shripati got up. He took her near and embraced her. Just then they heard the sound of someone knocking the door.

“Ah Shirpa, get up immediately it seems thieves have been to Patil’s house.”

Shripati abused that Patil and those thieves. He moved Laxmi aside and went to the door.

Laxmi got disappointed. She got very much upset. She felt suppressed, very much suppressed. She asked Shripati opening the door huskily “Are you going out?”

“Should I not go? Yes, don’t raise your voice, lie down silently.”

Shripati took the rifle and ran away.

Laxmi was angry since the morning. Then it became impossible for her to control it. But as she thought of the members of Patil family, she was sorry for them. She thought of waking up her *Mother-in-law* but as it was very much disturbing for the patient of asthma, she didn’t do it. Instead, with a lamp in her hand, she went to the cowshed. She washed her face with water and drank water from the waterpot. And she moved her hand on the back of the buffalo. She was worrying about Shripati. In a disturbed state of mind she went on moving wearisomely. She felt like going running to the Patil’s house. But people’s apprehensions kept her at home. She worried more and more for Shripati. She was confident that Shripati would have an upper hand over the thieves and would come home victoriously. But somehow she was restless and she could not get over that state of mind. There was tremendous pressure on her disturbed mind. Now and then she went on going in and out.

Just then she heard a great uproar. She also heard two shots of rifle. She was startled to hear. With confused expressions on her face she started hearing all that. She heard someone abusing the thieves bitterly. She felt relieved. It was the voice of Shripati. Then she was hopeful about Shripati’s coming back.

Within a short time Shripati came back. His entire body was drenched with sweat. The people coming after him were acclaiming him for driving away the thieves.

After seeing the people after Shripati Laxmi ran into the house. The moment Shripati came in she went forward to remove his clothes drenched in sweat.

Just then she heard the crowing of a cock coming from somewhere. After hearing it Shripati got startled. He put on the shirt removed partially. He started staring at Laxmi. She got confused. Just then, someone called him from outside “Oh hawaldar sahib, come out. The cock has crown now.”



The old woman got awakened because of the clamour from the outside. She felt honoured because of her son's heroism. She came into the drawing room with her some people from outside entered in. Laxmi and Shripati got disappointed.

He ran away to cow-shed with the intention to wash his mouth. Laxmi went after him immediately. She was looking expectantly at Shripati. Shripati also got very much disturbed. He embraced Laxmi tightly. He lifted her chin. He couldn't say anything. Ultimately making same effort to speak, he said, "Laxmi I have to go! It's a government job."

Laxmi couldn't control her sob. She put her neck on his chest "Be careful!", a weak utterance came out of her mouth.

But people from outside went on calling to their uttermost! Shripati started on his way out. While coming out Laxmi whispered, "Have a cup of tea before going out".

"There's no time. I may miss the train."

Laxmi hastily packed *bhakari* and *methi* vegetable into a cotton piece and kept it near his luggage.

Shripati put on his clothes and bowed to everyone and went out. While going out, he looked at the drawing room. Laxmi said goodbye to him with eyes full of tears. She uttered to herself, "This is what a woman's life is!"



Save the pictures of Nature for Posterity

Ramakrishna Gundelli

I was elated to go on an errand to a town where I had spent my childhood. We left the town three decades ago, once and for all, as my father was transferred on promotion to other place. It was a three hour travel by car. My excitement knew no bounds for this is the town that my total childhood memories are associated with. The topographical features of the town and consequent emotions accompanied with them started flashing in my mind throughout the journey.

The township we lived in was built by Singareni Collieries Company which now falls in Mancherial district of Telangana. My father was a driller in the exploration department of this company. The quarter we resided in the township was close to a blacktop road that skirted around the township. The heath that spread across a kilometer distance beyond the road was predominated with *Tangedu* shrubs (*Senna Auriculata*) A windy path, formed by the frequent movement of bullock carts through the bushes, leads one down to a rivulet that divides the heath from forest. My friends and I, a team of adventurers, went up to the rivulet many a times but never dared to wade through it and enter the jungle lest we encounter wild animals though we were sure that the forest, once an abode of wild animals, was reduced to a thin forest which harboured but a few birds like peacocks and small animals like rabbits and porcupines.

Destruction of nature in this region indeed had begun a long time ago. I could visualise the past splendour of the forest in this region from the events narrated by my father and grandfather. I was enthralled by the accounts of tigers sitting on road nonchalantly not caring two hoots to the hooting of poor bus drivers or hush-hush of passengers. As



children we never felt bored to hear about an incident of my grandfather's face to face with tiger.

Though the forest I witnessed had shrunk in its size and density, though it had lost many wonderful creatures once it housed, yet it had its own charms to cast a spell on the visitors. The forest had its own bounties like wild cherries, *Mahua (Madhuca Longifolia)*, *Tendu (Diospyros Melanoxylon)* and other delicious fruits to offer us. Do not mistake that the band of adventurers had ventured into the forest at last, to collect those fruits. We always loved to watch the rivulet meandering through the long trees with thick foliage and listen to shrill of birds from a safe distance for we feared that some tiger or cheetah, escaped from poachers, might be lurking in foliage to devour us. We, however, savoured those rare fruits and satisfied our palates by buying them at our school gate sold by two women during intervals or lunch breaks.

Finally I reached the place. I looked intently to locate the surroundings I dwelt in but I was bewildered to see the extent of obliteration taken place in three decades. The heath, once a habitat of shrubs, has turned into a colony of the company. The rivulet has diminished into a small canal with no trace of sand in it indicating the avarice of sand mafia. The forest was annihilated by the company to pillage coal from open cast mining. The shrill of peacocks is replaced with the rumbling of machines and tippers. Whole place attained a desolate look. I got into the car before the dust rising from tippers engulfed me and quit the place as the gloominess started overshadowing my mind. I wish I had not come to this place again. I wish I had taken photographs of nature of my childhood days and preserved them for future to relive those moments. I request all nature lovers to save pictures and videos. Preserve them to show to your children and grand children and reminisce those moments before human greed ravage nature beyond recognition. They have their own advantages. Those pictures perhaps may turn out to be a documented evidence for future historians and scientists to assess our deprivation. They may help future filmmakers to recreate, at least, on silver screen, the beauty of nature and its blissfulness.



Easterine Kire in Conversation with Ramakrishna D



Debrutalisation would have to happen at two levels: at the spiritual level, they have to unlearn violence as a means of getting what they are fighting for. At the physical level, they need to learn life skills that will help them practically to build new peaceful lives. - EK

Easterine Kire is one of the first Naga novelists. She lives in northern Norway. Her novels include *A Terrible Matriarchy*, *Bitter Wormwood* and *Mari*. She speaks about her novels, debrutalisation, deconstruction of history, oral tradition of Naga and many more.

D. Ramakrishna (DRK): In *A Terrible Matriarchy*, the grandmother, Vibano, oppresses girls and women by her ideal of training them into good wives. At the same time, she pampers the boys and reveres men. Of course, when she was young, the men used to protect the village from the attacks of the outsiders. She locked herself in the past and she was unable to understand that the situation was different and both boys and girls were equal. In *Bitter Wormwood*, You have suggested that the Nagas should move away from the past but not clinging to it. Though it was said in entirely different context, I think it can be applicable to the women who are working to make women inferior to men and are upholding the patriarchal interests. One can see such old women not only in Northeast India but all over India. While it is difficult to women to fight with men for their empowerment, it is even more difficult with such old women who are weakening and creating obstacles for women. How can change be brought in such women?

Easterine Kire (EK): I strongly suggest that you do not take out a statement from its context because when you take it out of context, and apply it to another situation, it will not work well for that situation. *Bitter Wormwood* is stating the importance of forgiving people who have wronged you. It is talking about moving away from the tendency to cling to historical events as that could result in continued feelings of injustice. The past events were unjust but staying in the past helps no one. What would help is moving into the future with new minds and willingness to embrace new solutions to old problems. I have recommended human solutions to political problems therefore in *Bitter Wormwood*. In *A Terrible Matriarchy*, please remember it was written about a girl who lived 58 years ago.



It may be impossible to change the mindsets of women who believe that all women are supposed to serve men that young women and girls should be taught to submit to men. Education is one way of changing their minds. However they are like that because of their cultural beliefs as well as their need to control younger people. Therefore it may not ever be possible to change them. The younger generation would be more amenable to change than the older generation.

DRK: When I read the scenes of the presence of ghosts in *A Terrible Matriarchy*, I felt that you too have the belief in such spirits. If it is true, how can you justify yourself for having such beliefs even being highly educated?

EK: I don't feel I have to justify my beliefs in the presence of spirits. I believe. That is all. I have grown up seeing spirits and as an adult I have experienced the presence of spirits. I don't think education can take it away from you.

DRK: In *Mari*, the scene I loved so much and that haunts me every now and then is that when Victor was killed in the war and Mari was moving to a safer place, a bee was circling around her persistently. Her heart knows that something happened to Victor. I had tears in my eyes when I was reading that scene. It is the most aesthetic, delicate and heart-wrenching. However, I felt disappointed when I was unable to find such beauty in the remaining novel. There was a kind of rush in the novel. What were your thoughts about that beautiful scene when you were writing? Have you too felt something is missing in the later course of novel?

EK: MARI is a novel written based on the diary of the protagonist. The incident of the bee circling Mari for a long period of time was vividly described by Mari to me. Eventually she discovered that Victor died on that same day. After hearing that she believed that the bee was a supernatural event where the message was brought to her of Victor's death. I have tried to visualize her confusion and despair when the bee refused to leave her alone. I haven't felt that anything was missing in the rest of the novel that follows.

DRK: In *Bitter Wormwood*, Neibou suggests the debrutalisation of the militants. He says, "I want to do something to help debrutalise those who are trapped in the conflict, like the cadres for examples. Some practical training that they can use to rebuild their lives. The practical training may not be so difficult, but getting the violence out of them will be much more challenging." What do you exactly mean about the practical training for debrutalisation? What made you believe that the practical training to militants is not so difficult?

EK: I am writing in the Naga context. Many young men join the nationalist groups. We call them nationalists and not militants. They were fighting the occupation of their lands by India in the 1950s. Before 1947, Naga areas were not part of India and in fact, there was no India before 1947. We have to remember that.



Debrutalisation would have to happen at two levels: at the spiritual level, they have to unlearn violence as a means of getting what they are fighting for. At the physical level, they need to learn life skills that will help them practically to build new peaceful lives. This is relevant in the Naga context where the nationalists would need jobs when they leave the national movement.

DRK: In *Bitter Wormwood*, when a Bihari boy was attacked, Mose tried to stop the attack but sadly he lost his life in that process. In Bijoya Sawian's *Shadow Men*, a native woman tried to find the real murderer of a Bihari labourer. Was this empathy on outsiders the recent phenomenon in Northeast India or it existed even in the past?

EK: Even though there is fear of the Indian soldier among the villagers, the feeling toward Bihari traders or Jain or Marwari traders from Rajasthan is different. If they are being abused by some ruffians, local people interfere and stop them from being abused. It is part of our culture that we don't allow people to be mistreated especially outsiders.

DRK: Even in *Bitter Wormwood*, the earlier pages are full of imagination and lively especially, the life among Mose, his mother and his grandmother. In course of the novel, it had become more or less like a report of history and deliberate trial for solving the problem through discussion between Northeast and Mainland Indians (Neibou and Rakesh's family). Have you felt that the magic of the beginning of the novel was lost in the course of the novel?

EK: *Bitter Wormwood* is not an easy novel. It is a book based on facts and the ideal life of Mose and his grandmother is brutally destroyed when the Indian occupation of the Naga hills begins. His grandmother is shot by a soldier. Many innocent Naga families were affected like this by military brutality. There have been so many cases of torture and killings by the Indian army in the fifties and sixties. But I didn't want to write too badly about that so I have written only on a few incidents. Can you see that the story of Mose's life which started out so idyllically was quickly interrupted by the Naga story of occupation and military suppression which was backed up by legal support from the constitution and fragmentation within the Naga movement? It is a deliberate loss of magic because the ideal life is completely destroyed by the brutality of the movement.

DRK: Do you feel the writer writing from the Northeast can present more authentically than the writer writing from outside of the Northeast as the writers living in Northeast have more daily experience than the writers living outside?

EK: Definitely the writer from the Northeast is the only authentic representative for writing on the Northeast. We belong to the culture and we understand the depths of the cultural practices and the interconnections in the lives of the community. In the same way that I could never write a convincing and culturally correct book on the lives of the Bihari



community in a village in Bihar, a writer from outside would not be able to do justice to the Northeast.

DRK: Can literature from Northeast contribute for bringing peace into this region? If so, how can it be possible? How does the research on literature of Northeast by mainland Indians contribute the betterment of this region?

EK: Literature from the Northeast can help mainland Indians to understand the cultures of the Northeast. That is very important because there are so many misconceptions about Northeasterners in Indian cities. I think you are starting from the stereotypical position that the Northeast is a very violent region, that is the media image of the Northeast. Please visit Nagaland. Please visit states of the Northeast. It is a safe region and a very safe region for women in particular. In my hometown Kohima, the young women tell me that they don't get harassed by men, and they are safe even when returning home late at night. If the mainland Indians do the right research on the region and give out the correct information, it will contribute to better understanding. If they write in a way where they reinforce the stereotypes they will only harm relations between the mainland and the Northeast.

DRK: I know you and Mamang Dai are trying to preserve the oral tradition of your respective states. What is the importance of the oral tradition of Nagas? Does it useful only in preserving the Naga culture and history or does it have any more important functions?

EK: Our oral tradition contains all our cultural teaching and this is why it is important to preserve it. It transmits our knowledge from generation to generation. It is not just a carrier of history, it carries our life philosophy.

DRK: What are the modes of othering in Northeast India? How did the centre otherise the Northeast India? How does the Northeast India otherise itself from the rest of India? What are your views about internal otherisations in Northeast India?

EK: I think you are aware that young students from the Northeast face much discrimination in Indian cities even to the extent of being killed. On one side the government of India tells us we are all Indians; on the other side it offers no protection when Northeast students are beaten, even thrown off trains. This kind of isolation only reinforces the feeling of alienation amongst Northeasterners whenever they are in Indian cities.

Only an emphatic program of mass education which covers schools and colleges and village Panchayat can educate the average Indian about the wrongness of racist and discriminatory behavior against the people of the Northeast. Sincere attempts to understand the Northeast is missing. The label Northeast is unfortunate, because all the seven states are very different from each other.



Shaping of a Positive Personality

Rimni Chakravarty



The term personality is derived from the Latin “*persona*” which means a mask. During the ancient times in Rome actors put on a mask and played the role of different characters. It was then the effort to hide the original character and enter into the role play of a character that is different from the actor. In modern times in this global village personality development has become an important subject of research and discussions. Personality is concerned with the psychological pattern of an individual – the feelings, thoughts, emotion that are make the person different from the other. The term personality has a subtle difference from the character; character is the inherent nature of a person while personality is what the person seem to be .It is our habit that become the core of our being and that counts to ones shaping of a personality.

As the title suggest developing a positive personality one need to know oneself at the very outset and analyse one’s strength ,weakness which may also termed as improvement areas. Self analyses become a vital ingredient to shape up ones persona as to which direction one should proceed. It is the development of the different aspect of one’s self: the physical, mental, emotional, social, aesthetical as well as spiritual.

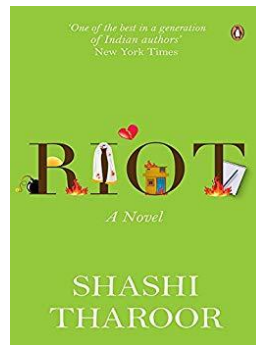
To develop a strong personality one need to work on some areas and take into some time for self introspection.

- **Every individual is unique:** Every individual must have an understanding of one’s unique qualities that make one stand out from another. So one must not compare with others and never allow others to make any such comparison.
- **Compassion for own self:** We are taught to develop compassion for others and now in the society of deep cut throat competition one must be specially taught from the childhood to develop an optimistic outlook for own self and never let any negative thought control the mind. Usually it is seen in examination when a child do not live up to the expectation he or she feels guilty .This guilty feeling should not be encouraged rather one should let go the past and develop kindness for own soul.
- **Spontaneity and sense of humour:** only when one is natural and easy going one can develop a sense of humour to accept every situation in life no matter how difficult. It helps one to move on with ease.



- **Let Go:** Life is too serious to be taken seriously .one should let go the sordid and take lessons from it with a cheerful mind.
- **Accept the challenges with a smile:** One must smile to accept the changes and come out of comfort zone to know the unknown, see the unseen. It is to be taken as a source of enjoyment and not punishment or else life become difficult.
- **Stay Calm, Poised and Relaxed:** One must remove all clutter from the mind to let go the stress and practice to remain calm, relaxed even during hectic schedule. Otherwise anxiety, worry, tension will creep into the mind to blow one out of proportion.
- **Stay Positive, Hungry as well as Foolish:** One need to be positive even amidst negative situation for own benefit or else health issues will crop up .A sound mind exist in a sound body and a vice versa says Aristotle. So the mind need to be taken care and for this purpose remaining positive even in unpleasant situation may help to solve many a life problem .As says Steve Jobs one need to be hungry and foolish to open up self to develop new skills and knowledge.

Reference: Art of Living, Internet



Tharoor's *Riot: a Novel* – a Review

Swati Chauhan

The second novel of Shashi Tharoor is *Riot: a Novel*. Tharoor proved his immense intellectual expertise and creative insight in the novel. The novel is set against the religious background of tension in India between Hindus and Muslims. It deals with the build-up issues between Hindus and Muslims in an obscure town, culminating into a major conflict claiming some human lives. The Hindu and Muslims clashed over Ram Shila Pujan that leads to riots. The novel is a story of ignited passions and communal violence between the Hindus and Muslims over a four hundred year old mosque (Babri Masjid) in 1992. Tharoor followed the sensitive event minutely and captured each and every historical event as he was highly concerned with the communal issues prevailing in country. Tharoor in one of the interview asserts:

It is based in part on a real story, but not the stains murder. I had become increasingly concerned with the communal issues bedeviling our national politics and society in the 1990's. As a novelist though, I sought an interesting way to explore the issues in fiction. Years ago my old friend Harsh Mander, an IAS offices sent me an account he had written on riot he dealt with as a district Magistrate in Madhya Pradesh. I was very moved by the piece and urged him to publish it. But his story sparked me thinking of a riot as vehicle for a novel about communal hatred since I never managed a riot myself. I asked Harsh for permission to used the story of his riot in my narrative, a request to which he graciously consented at about the same time, I read a newspaper account of a young American girl, Amy Behl, who had been killed by a black mob in violent disturbances in South Africa. The two images stayed and merged in my mind and Riot was born. (Hindu)

The recent history is amalgamated with a romantic relationship between the collector of Zalilgarh, the Zero point, and a young American girl who was associated with an NGO working for the welfare of women. Tharoor comments on the title of the Novel *Riot* and says:

I use word "Riot" for the novel because it's stark, its one word it's clear and simple. The riots, tragically, have been a phenomenon of our independent history for some time, and communal riots, that is, "riots between two religiously defined communities have been a particular political problem in contemporary India. (The Hindu)

The plot of *Riot* depicts the span of eight and half months (2nd February 1989 to 16th October 1989). Tharoor includes various historical events in *Riot* that includes Hindu - Sikh Riots of 1984, the Ayodhya incident of 1992. The novel covers the events of pre-independence Hindu - Muslims unity and ends up with riots related to the Ramjanmabhoomi i.e. demolition of Babri



Masjid. The novel possesses the increasing split between the two communities and growing communalism in politics. Tharoor highlights the views of two different communities i.e. Hindu and Muslim in the novel through the voices of Ram Charan Gupta and Professor Sarwar Mohammed.

Tharoor believes that a hegemonic discourse of Hindu - Muslims communalism possess deep roots in India that leads to communal violence in India. A discourse of Hindu-Muslim difference was created before independence that has struck deep roots in both the communities. Lakshman in the novel asserts:

Why should today's Muslims have to pay a price for what Muslims may have done four hundred and fifty years ago? It's just politics, Priscilla. The twentieth century politics of deprivation has eroded the culture's confidence. Hindu Chauvinism has emerged from the competition for resources in a contentious democracy. (145)

The novel *Riot* is based on actual incident related to a riots took place in Khargone, Madhya Pradesh. The fictional account of riots, various political issues and Ram Janmabhoomi issue indicates that Tharoor fictionalizes history in the novel. The small district Zalilgarh is the fictional representation of Khargone Madhya Pradesh. Tharoor is highly concerned with the communal issues bedevilling our Indian politics. Tharoor was very much moved by the riots in Khargone due to communal politics. He decided to pen down the experiences of riots as he asserts:

As a novelist, though, I sought an interesting way to explore the issues in fiction years ago, my old college friend Harsh Mander, on IAS officer, sent me an account he had written of a riot he dealt with as a district magistrate in Madhya Pradesh. I was very moved by the piece and urged him to publish it, and I am very pleased that a collection of Harsh's essays about the forgotten people he has dealt with in his career has just emerged from penguin under the title unheard. Since I have never managed a riot myself, I asked Harsh for permission to use his story of "his" riot in my narrative, a request to which he graciously consented" (The Hindu)

Now, I would like to discuss the aspects of Fictionalization of history in the novel *Riot: a Novel*. *Riot*, is a novel that represents the immediate and remote past of India by highlighting the communal violence in India. Tharoor while writing a novel used a mélange of formats like transcript of interviews and conversations, newspaper reports, diary and journal entries to convey the story. Tharoor through fictionalizing history highlights the communalism in India. Tharoor asserts that "I have been extraordinary, emotionally and intellectually fascinated by the idea of India, by the force that have shaped and made India and by the forces that have sometimes threatened to unmake it" (Tharoor 11).

Riot is based on the actual incident that took place in Khargone, Madhya Pradesh. The historical events and fictional happenings depicted in the novel provide multiplicity of perspectives and highlights different versions of historical and fictional reality.

The novel possesses mélange of real and fictional events and characters. Tharoor presents various historical events in the novel like Ram Shila Pujan partition of India, the Emergency, operation Blue star providing different perspectives on each issue. The plot of the novel is modelled on two events.



Firstly, the account of real riots took place in Khargone Madhya Pradesh between Hindus and Muslims as reported to him by his IAS friend Harsh Mander. Secondly, is of Amy Behl, an American scholar who was murdered during racist attack in South Africa.

Demolition of Babri Masjid

Tharoor through fictionalizing history highlights the era of 1980's and early 1990's. The year witnessed much bloodshed and the worsening of Hindu - Muslim relations due to the frenzy generated by them. Tharoor in the novel presents the historical event of demolition of Babri Masjid which was regarded as watershed mark in Indian history. Babri Masjid Ramjanmabhoomi issue is one of the most complicated issues in the novel that leads to communal tension in India. According to the novel Ayodhya is the sacred place as ‘Lord Ram was born in Ayodhya. Many thousands years ago, in the tretayuga period of our Hindu calendar’’. (52)

Ram Charan Gupta believes that Mughal emperor destroyed Ram temple to build Masjid:

In olden days a great temple stood there. A magnificent temple. There are legends how big it was, how glorious. Pilgrims from all over India would come to worship Ram there. But a Muslims king, the Mughal emperor Babar, not an Indian, a foreigner from Central Asia knocked it down. And in its place he built a mosque, which was named after him, the Babri Masjid (52.)

According to the historical evidences the mosque was constructed in 1528 by the Nobleman Mir Baqui, at the request of emperor Babar. The English translation of Persian script written on the gate of mosque as follows:

By the command of Emperor Babar, who justice is an Edifice reaching up to the very height of the heaven; the good hearted Mir Baqui built this alighting - place of angle Buvad Baqui! (May this goodness last forever) the year of building made clear likewise when I said Beewad Khair Baqui (935 A.H.) i.e. (1528) (Ahmed 5)

The above description does not clarify that Ram temple was demolished in order to build the mosque. While some historians believe that king Vikramaditya had renovated the temple during the reign of Gupta dynasty in the fifth century. The description of temple was also there in Vaishnava Khanda of Skandapurana. It is believed that Babar got it built by demolishing Ram temple. But still there is no evidence to reinforce the claim that mosque was built in spot of temple.

The history of Ramjanmabhoomi was based on Ramayana written by Valmiki that consists of multiple versions. Each version possesses a different story as "the Ramayana is basically a literary creation by some single poet, who has named Valmiki. There is evidently no historical core below the surface." (Murthy 15)

Conclusively, no historical evidence demonstrates that Babri Masjid was constructed on the remains of Ram temple. Most interestingly the senior BJP leader in this context asserts that:

It is not possible to pin point the exact spot where Ram was born. But it is known that Ram, the king of Ayodhya, whom vast masses of Hindus, regard as an incarnation of god, was born in



that historical city and temple dedicated to him had been in existence since long. This temple was built and rebuilt over the ages. (qtd in Gopal 64).

Tulsi Das, the firm devotee of Rama, did not write anything regarding the temple in his Ramcharita Manas (1574), which proves the Hindu claim. On the basis of above discussion we can say that Tharoor to some extent deviates from history.

Ram Shila Pujan Programme

Tharoor in the novel discussed the ‘‘Ram Shila Pujan Programme’’ launched by Hindutva forces. On the sanctified day, bricks inscribed 'Ram' was transported to Ayodhya to rebuilt Ram temple:

The Hindu militants had organized a mammoth procession, some 30,000 strong in a town of just 100,000 to take consecrated bricks through the centre of Zalilgarh to a collection point. From there the bricks would be transported to Ayodhya. Where the Hindu hoped to use them to construct a temple, the Ramjanmabhoomi, on a disputed site occupied by a discussed sixteenth century mosque, the Babri Masjid (6)

According to historical sources The Bhartiya Janata Party along with its Hindutva allies announced the programme of Ram Shila Pujan at the disputed site of the Babri Masjid at Ayodhya. The programme was launched on September 1989, and proves to be a watershed in Indian history as the Ram Shila Pujan Programme launched by Hindutva in 1989 was like a hurricane which shook secular India by religiously and morally. The situation becomes worse as the groups of young men paraded the streets in every town and aggressively bearing bricks in the name of Ram. The mob of young men was throwing acid at Muslims, shouting slogans against them.

Tharoor further highlights that Shila Pujan sets off the hatred among Hindus and Muslims. The Muslims find them alien and consider it as a disastrous event against their community. Hindus are shouting slogans against them as Gurinder Singh asserts in this context:

Every day as the bastards prepared for their march, hundreds of young Hindu men would gather in the Muslim parts of town and shout slogans, abusing Muslims, taunting them, and goading them. Some of their slogans were aimed at bolstering the courage of the wavers among the Hindus." Hindu Ka Khoon Na Khaule/ Khoon Nahi Hai Panihai - "The Hindu whose blood doesn't boil has water in his veins." And of course the usual affirmations that "Mandir Wahin Banayenge" - "The temple will be built right there. (128).

This fatal aggravation against Muslims makes situation intolerable for them. With gust of air Muslims reply in the similar manner Has Ke Liyatha Pakistan / Ladke Lenge Hindustan; Hindus wanted to retain their Hindutva identity to construct the temple by destroying the mosque. Despite Muslim's opposition and legal action, the Hindus wanted to demolish the Babri Masjid and reconstruct the Mandir with those Shilas.

According to the history the Programme of Shila Pujan led to riots in several parts of the country and most of the riots took place in congress ruled states. BJP infused the emotions of Hindus and using slogans against Muslims as:



- Sougandh Ram Ki Khaate Hai, Hum Mandir Wahi Banayenge.
- Bachha Bachacha Ram Ka, Janmabhumi Ke Kam Ka.
- Chahe PanthA nek Hai, Hindu Hum Sab Ek Hai etc.(DNA)

Further, nearly about many years after the demolition of Babri Masjid, once again there was a terrorist attack on the depicted site on July 5, 2005. One of the leading politicians from BJP immediately took it as opportunity and misguide the people by the slogan that, Mandir Wahi Banayenga.

Tharoor completely confirms history in this context and wants to highlight that how the filthy political environment destroyed the communal harmony of the country. It added a new dimension to communalism and put a question mark on the unity of the country. The Shila Pujan to some extent brought religion into politics and politics into religion.

Operation Blue Star

Tharoor in the novel introduces another voice that highlights another aspect of history. Tharoor presents the story of another riot in India during Indira Gandhi administration. Gurinder Singh in one of the conversation with Randy Diggs discussed the storming of Golden Temple, to flush out the terrorist. He asserts that “we had a mad preacher, Sant Jarnail Singh Bhindranwale holds up in the holiest Sikh Shrine, the Golden Temple in Amritsar, surrounded by assholes with rifles and Kalashnikovs and bombs, ranting about creating a new Sikh state called Khalistan” (190).

According to historical sources as well we find that Jarnail Singh Bhindranwale, a fundamentalist who wanted to purify Sikhism and return it to its orthodox state wanted to create a new Sikh state called as Khalistan. Bhindranwale and his army followers moved into the complex building in the Golden temple in Amritsar, as their base operations. The situation become out of control as the sewers outside the Golden Temple began to fill with the bodies, the victims of Bhindranwale's gang.

In the novel Gurinder Singh told that Bhindranwale and his followers assassinate anyone they didn't like “especially Sikhs who'd cut their hair or smoked cigarettes or disagreed with the separatist frigging agenda” (191). In one of the incident they killed newspaper editor and government officials who act against them. He further reveals that:

A Sikh cop I sort of knew and greatly admired, a deputy inspector general of police, A.S. Atwal, Senior man, able honest, came out of the temple after praying there with his eight year old son and was shot in back killed just like that, outside the Golden temple, with his boy wailing in uncomprehending grief at his side.(191)

Tharoor minutely observes history as according to historical sources as well Bhindranwale shot dead the owner of a Punjabi chain of newspapers named as Lala Jagat Narain on September 9, 1981. He was arrested on September 20, 1981 followed by great protests against his arrest and he finally emerged from Jail as “a national hero”. (Frank 455)



Finally on April 23, 1983, police inspector was shot dead after leaving the temple: “The lone gunman who stood near the imposing gates of the Golden Temple last fortnight could not have done his job more effectively. In one fatal hail of bullets he gunned down Deputy Inspector General of Police Avtar Singh Atwal and critically injured two others ‘’ (India Today). This is event followed by the violence escalate against the Hindu population Gurinder Singh in the novel added that in 1984 Mrs. Gandhi finally decided to do something on this issue. She sends army men into Golden Temple and “cut off the water supply, prevented food from reaching the terrorists, starved them into Surrender” (191). But all the efforts go waste as the Bhindranwale and his gang killed hundreds of innocent Sikhs in the temple. Singh asserts that:

Bhindranwale fought back like hell; he and his people went down in the finest bloody Sikh tradition, all guns blazing. And at the end of the army assault the temple stood pockmarked and bloodied, many of its priceless treasures damaged as destroyed, Sikh Pride in ruins (192).

According to history After Atwal’s assassination many congressman pleaded with Indira Gandhi to do something about the riots prevailing in Punjab. On October 5, 1983 Bhindranwale men stopped the Amritsar Delhi bus and killed six Hindu passengers. Soon after this incident Calcutta Kashmir train was detailed they killed nineteen people and 129 were badly wounded. The terror of Bhindranwale increased day by day. By April 1984, Bhindranwale and his army have killed eight people and injured 107 most of them were Hindus and Pro-congress Sikhs. Government attempted negotiation with them but amounted to nothing.

Tharoor reveals in the novel that Indira Gandhi finally called for operation blue star. Though Indira Gandhi ended the Bhindranwale terror but “they had done too much demand damage in the process” (192). Due to the damage occurred during Operation Blue Star the Sikh Community wants to target Prime Minister Indira Gandhi. Tharoor successfully presents true account of history as according to history on May 30, 1984 Indian troops began to surround Amritsar Bhindranwale even told journalists that “if the authorities enter this temple, we will teach them such a lesson that the throne of Indira will crumble we will slice them into small pieces. Let them come”. (Frank 481)

Further, on June 5, 1984, Indian army officers ordered all civilians to leave the temple and surrender. Indian troop entered into the temple forcedly and after the skirmish more than half of the ninety Indian troops were killed and injured operation Blue star was a disaster as out of 1,000 troops sent into Golden temple, between 300 and 700 were killed. The death of toll of civilians reached thousands. The operation Blue star hurt the sentiments of Sikhs deeply as the holiest shrine violated during the event.

On the basis of above discussion we can say that Tharoor reminds us of a secular India, a country where all communities are equal. Lakshman in the novel acts as a mouthpiece who neither prone to Hindus nor Muslim. He was against Babri Masjid agitation as he prefers to build Ram Temple in his mind rather constructing it by demolishing the mosque. Through the fictionalizing history Tharoor wants to show that Hinduism is not a label of national identity but a set of Indo-nostalgic human beliefs. Lakshman in the novel represents true Indian, he considered Hinduism as filthy politics that divides people on the basis of religion. He believes:



It is just politics, the twentieth century politics of deprivation had eroded the culture's confidence. Hindu Chauvinism emerged from the competition for reserve in a contentions democracy. Politicians of all faiths across India seek to mobilize voters by appealing to narrow identities. By seeking votes in the name of religion, casts and region, they have urged voters to define themselves on these lines. Indians have been made more conscious from ever before of what divide us. (145).

Tharoor through fictionalized version presents true picture of India's contemporary social and political history that makes the secular heart cry. Tharoor highlights the cultural, spiritual and personal diversity of the multicultural Indian society. Tharoor paints the picture of cotemporary India struggling with the forces of communalism; violence and riots. *Riot* expresses the anguish of Indian isolation and social mores of Indian society. The novel *Riot* Filled with subtlety, grace and beauty, and takes on a range of topics fusing life, art, history, class and culture into a vibrant novel about communication in the wake of the Babri Masjid demolition.

Tharoor through fictionalized history paints very balanced pictures of the views of different communities that lead to conflicts between Hindus and Muslims. The Hindus trying to establish and reinforce their identity while Muslim, maintaining theirs. Tharoor makes serious and sincere efforts to uncover the venomous ideas and communal clashes due to politics.



Gender Imbalance in Rohinton Mistry's *A Fine Balance*

Anita Delwin

Abstract

A Fine Balance (1995) was the most antagonistic work of Rohinton Mistry. Set in 1970s India this long story follows the lives of its heroes the sewer Dina Dalal, the tailors Ishvar and Omprakash and the specialized understudy Maneck Kohlah who meet up in a level in the city not long after the administration proclaims a State of Emergency. Mistry's tale is established in the boulevards of Bombay the city which he abandoned for Canada at the age of twenty three. *A Fine Balance* looks more profoundly at the history and social conditions of the Parsis. In the novel, the Parsi universe of Bombay is compared against provincial India and the bourgeoisie characters are counter pointed with the most unfortunate of poor people, the road individuals of the city. The four primary characters combine in the apartment of the woman protagonist Dina as exiles from contracting caste, gender or social jobs. They are exchanged by the network and they endeavour to focus their very own individuality. It tells how the lives of four normal individuals are upset by the Emergency, a time of political unrest and viciousness. The tale centres a sight the life of working class and urban world Dina Dalal a pretty widow in her forties who experiences mistreatment because of sex thus battles hard to lead a free life.

Keywords: Gender, Parsis, Exile, Individual, Abuse

Main Paper

Women's oppression has been a subject for a considerable length of time. Women everywhere throughout the world are persecuted in view of religion, legislative issues, or even their male partners. It has made Feminists sprout considerably increasingly, some are excessively domineering and others are not sufficiently oppressive. Society in general discussions about how individuals should treat women better and how we can and will change things yet everything is the equivalent. Martin L. King expresses that nobody else is free while others are mistreated. It is a basic case that women are abused. By being abused one is being denied ones human appropriate to be an equivalent. In India, as in all nations around the world brutality against women happens every day. Male centric society assumes a job in this savagery. For some Indian women the likelihood of viciousness happens for the duration of their lives particularly with changes in marital status.

Due to gender discrimination, women have dependably been stifled by society and men as they were regularly observed as substandard. Jawaharlal Nehru, India's first Prime Minister stated, "You can tell the state of a Nation by taking a gander at the status of its Women" (qt.inVaghela, Tearfund). The present India offers a lot of chances to women, with women having a voice in regular daily existence, the business world just as in political life. In any case India is as yet a male overwhelmed society where women are regularly observed as subordinate and second rate compared to men. Nonetheless, despite the fact that India is moving far from the male commanded culture, segregation is still exceptionally obvious in country just as in urban zones, all through all



strata of society. While women are ensured uniformity under the constitution, lawful security has a constrained impact where man centric customs win.

The Oppression is the significant subject in Mistry's *A Fine Balance*. The foundations of abuse are many. Today it very well may be not dismissive and suffering clashes on the planet and so human relationship are involved with social and different impacts. What is displayed through the narrative of *A Fine Balance* is the image of the Indian culture amid the mid-70s when Prime Minister Indira Gandhi pronounced crisis. The subject of persecution is very much archived alongside human relationship in Mistry's fiction. All the four characters in *A Fine Balance* have a place with the lower strata of society occupied with humble callings and they are in like manner treated by the high society or the first class gatherings of society. "Entire of up to this point existing history is the narrative of class war" (Marx 34) that one class is continually attempting to deal with the different class. The novel fundamentally centers around gender discrimination in minority communities in Indian setting who are additionally separated again because of their class, position, race, along these lines uncovering and uncovering the different prejudicial experience of lady. Dina Dalal the protagonist and the fundamental sewing power of the novel draws out every one of the complexities of inter-sectionality in regards to her being women and having a place with the lower strata of society. Male centric relations of intensity and the resultant disparity improve the minimization of women.

In *A Fine Balance* the foundation of family, state, private enterprise, male centric belief systems or more all cash as the main driver of every one of these shades of malice are grinding away. Every one of these powers cooperates to devastate the fine parity not from the life of a solitary feeble lady rather makes her battle for survival practically unthinkable. "She absorbed everything like a capacious sponge."(574). Dina Dalal is attempting to make due at different dimensions of presence, being women, widow, individual from minority network, uneducated and actually untalented in a general public where to be feeble is a wrongdoing and a consistent legitimization for a wide range of exploitation. The interaction of material social belief systems and male centric domineering position makes it troublesome for her to keep up her autonomy and singularity with her moving toward age and coming up short visual perception. She is battling perpetually for a spot to stand and to verify her character in a domineeringly imbalanced society. She is the casualty of power gender because of her sibling Nusswan at home and from the materialistic free enterprise powers of gender discrimination then again which were characterizing and structuring India in 1975.

In *A Fine Balance* the battle for domination and principle is going on in family and open circle. After the demise of Dina's dad, Nusswan the senior sibling takes the charge of the family and not long after in the wake of turning into the head he grabs hold of family fund and his first choice was to reduce employed help. The cook was permitted to proceed yet the cleaning worker was approached to leave. Mrs. Shroff attempted to meddle arguing concerning who might do the cleaning and tidying his answer was "Dina is a young girl with full of energy. It will be good for her, teach her how to look after a home"(18). She was just thirteen and this was her school age as opposed to urging and propelling her to get training and help get her increasingly talented for the intense life ahead he constrained her into the household course just to influence her to obey him. He puts the duty of the entire of the house on Dina who is unreasonably youthful for the undertakings doled out as despite everything she needs consideration, care and love from the family.



It can likewise be seen that home turns into the battle ground where sorts of essential gender discrimination, sexist determination, abuse and suppression happen for the sake of the control where the universal age old convictions of mastery, bad form and misuse are found. Nusswan takes the hold of all family resources and money related assets and grabs the privilege of instruction even from the more youthful frail sister Dina rather makes her increasingly defenceless for a wide range of abominations. Dina's short hair style as per Nusswan was the indication of her rebellious frame of mind. He hauls her to the restroom and begins detaching her garments, shivering in cold. She is standing exposed before him, "Shivering, she stared defiantly at him, her nipples stiffening.... Look at you with your little breasts starting to grow. You think you are a woman already. I should cut them right off, along with your wicked tongue" (24)

Mistry features the injustice done to women, investigates the underestimation of women in the male ruled society and fights that imbalance is brought about by the social development of gender differences. Dina's brother Nusswan exemplifies the distinction between the social example of Hindu and Parsi Community while recommending Dina to remarry after her better half's passing. He brings up the Parsi people group which won't disallow a widow in wedding once more. Here Mistry features the liberality of his own way of life or network. Indeed, even in Parsi people group there is separation among male and female. Dina's brother too abuses her. He doesn't enable her to visit her companions and influences her to do the household works. He keeps welcoming his companions for full four months to acquaint Dina with his companions which bring about nothing productive. He helps her situation to remember being a widow to influence her to understand the ghastliness of her situation in that society. For Dina the recollections of her wedded existence with Rustom are precious to the point that she can't ever consider wedding again, something that Nusswan continually endeavors to coax her into concurring a lot to her disturbance. Very soon the brother and sister relationship ruin in the method for average Parsi trade of assaults and put-down. Nusswan says,

Do you know how fortunate you are in our Community? Among the unenlightened, widows are thrown away like garbage. If you were a Hindu, in the old days you would have had to be a good little sati and leap onto your husband's funeral pyre, be roasted with him. (52)

Nusswan continues advising her that she is living on his philanthropy and along these lines she takes in sewing from Rustom's aunt Shirin and turns into a tailor and likes to live in that leased level which Rustom had abandoned him. Here one more fight begins, the skirmish of the care of the level and her falling flat vision. With the assistance of her companion Zenobia she takes fitting contract from Mrs. Gupta and battles the voracious benefit based powers of free enterprise. She works day and night to help her small self to pay the lease, power bills and kitchen that at unimportant forty two she begins feeling strain on her eyes. With the assistance of Zenobia she gets fitting contract from Mrs. Gupta and it is concluded that she should contract a few tailors and administer them. Her deficient instruction is an extraordinary obstacle in her getting and securing some great position even here in fitting she isn't completely talented and feels startled to deal with the arrangement which is the main calling she is somewhat alright with. Mrs. Gupta the genuine industrialist voice who holds the string of the satchel and therefore can choose the terms and states of work and wages gives Dina sewing contract at low wages. She is running a major boutique with American organizations and likes to manage private contractual workers just to maintain a strategic



distance from the inconveniences of the association specialists. This battle for survival is particularly troublesome for the mistreated, quieted voices of woman who are additionally partitioned into the classification of common labourers with age and untalented abilities as additional handicaps.

Dina develops as a solid, dynamic and a free woman. She brings two tailors, Ishvar and Om and begins working for Au Revoir Exports and their lives thrive. Be that as it may, Dina's impermanent triumph dashes to ground when the state forces Emergency. City beautification plans and populace arranging plans of this crisis obliterate the passing equalization and satisfaction of these poor, minimized gatherings who are simply keen on procuring their day by day bread. Domination always includes the generalization of the commanded; all types of mistreatment infer the degrading of the subjectivity of the abused. The power structure of society doesn't permit Dina to live in her leased level. Ibrahim the lease authority comes to realize the tailors dwelling with her and begins coercing her for the expansion in the lease and the expulsion of the level. She isn't prepared to surrender to the horrible conditions and unyieldingly will not be extorted by Ibrahim, the one more specialist of intensity governmental issues neutralizing her freedom who additionally sends goondas to get the level ousted right away. "Their hopes of rescue faded with the twilight. As the night deepened, the four sat in silence attempting to discern face of tomorrow."(439)

Through this novel Mistry gives a shocking rendition of man's brutal cruelty to man and furthermore the unfathomable hardship and disparities experienced by the discouraged and mistreated in India. It is tied in with overpowering distance and purposelessness and undertaking an edgy battle for physical survival. In *A Fine Balance*, Mistry plans to give a voice to voiceless whose accounts or lives are viewed as useless basically in light of the fact that they are women or borne into the wrong standing. In their lives satisfaction flashes as the dimness covers their reality. . The novel is an eye opener for the Indians to understand the evil of caste system which influences the life of such a large number of individuals in the Indian culture. The treatment of the abuse of human rights in the novel shows Mistry's concern for his fellow people and his humanism. The novel likewise illuminates the treachery, the brutality, the injuries and the uniqueness occurring in provincial India. The cruelty of upper class is incredibly confirm in the novel

A Fine Balance ventures India as though it is loaded up with despair, brutality, discrimination, injustice and lack of opportunity for its people. Truth be told Mistry has demonstrated his concern for disassembling the limits for the oppressed prepared by the individuals who are in power from the Vedic ages to till now. It will be exact and suitable to state that *A Fine Balance* is a great and one of a kind artful culmination of the socio-cultural implications of the society of the contemporary time of Mistry.

Work Cited

- Mistry, Rohinton. *A Fine Balance*. Great Britain: Faber and Faber, 1996. Print.
- Ali, Tariq. *The Nehrus and the Gandhis: An Indian Dynasty*. London: Picador, 1985. Print.
- Marx, K. and Engels, F. *The Communist Manifesto*. London: Penguin Books, 1948. Print.
- Indira, B. "Designer Quilt: A Study of *A Fine Balance*" *The Fiction of Rohinton Mistry: Critical Studies*. New Delhi: Sarup and Sons, 2001. 65-79. Print.



The Indian and Guilty Conscience of the Indian Government in Aravind Adiga's novel *The White Tiger*

P. Hiltrud Dave Eve

Abstract:

Aravind Adiga, the bold and realistic writer has portrayed the Indian government with its harsh reality in his novel *The White Tiger*. The protagonist Balram is a common driver of the middle class, hails from darkness-village. The sufferings of Balram's father as a rickshaw puller, represents the suffering of each individual in the Indian society. The paper delineates how Adiga portrays the negligence of the Indian government in the case of poor people in the democratic country.

Keywords: negligence, village school, bus, hospital, rich and poor, rickshaw puller

Introduction:

India is considered as the wealthiest nation in the world. But now everything has changed, because of the entrepreneurs who settled in America and has black money deposited in American banks. Adiga says that China is far ahead of India in every aspect, except in entrepreneurship. He criticizes the Indian society. In India, there is no proper drinking water, electricity, sewage system, public transportation, sense of hygiene and discipline, but it is filled with entrepreneurs.

Adiga points out that the whole tragedy of the country lies in the half - baked man who can read and write, but does not understand what they read. The parliament is filled with the half - baked man, and in their hands, the future of India is in chaotic condition. Even the entrepreneurs are made from the half-baked clay. The situation is worse than the former. How a person who does not understand what he reads, manage to rule the country and do favor to the land? The question is always there in the heart of each individual who lives in the country.

The Condition of Village in India:

In village there is no hospital facility. The poor people do not have proper food and they never had time to name their children due to poverty. Aravind Adiga calls the village as 'darkness' where people never see the luxuries of the city life. They are longing for basic necessary things such as food, medicine and good water and shelter. Adiga divides India into two:

I am talking of a place in India, at least a third of the country, a fertile place, full of rice fields and wheat fields and ponds in the middle of those fields choked with lotuses and water lilies, and water buffaloes wadding through the ponds and chewing on the lotuses and lilies. Those who live in this place call it the Darkness. (The White Tiger 2008:14)

He divides India into two: India of Light and India of Darkness. He comments that the ocean brings life to India. But the river brings life to India by its water-he called the river as black river; it is the river of death. He calls the place 'darkness' where the river Ganga flows, that place is filled with disease because the river is filled with straw, soggy parts of human bodies, buffalo carrion and



with seven different kinds of industrial acids. Once upon a time, river Ganga is considered as the river of illumination, protector of all, breaker of the chain of birth and rebirth. At present, its status is polluted by human, and wherever it flows it causes death. If anyone takes bath in the river, he can get stench of decaying flesh.

The present condition of villages in India is the same, electricity – defunct; water tap-broken. The children are too lean and short for their age. Their heads were oversized because of the deficient of the nutrients. Adiga calls it ‘the guilty conscience of the government of India’. The politicians who visits the houses of the poor in the village during the election time, forgets their existence when they got power. Adiga mocks at the Indian democratic system which ignores the poor who occupies the one third of the population. He condemns the lame promises which were made by the politicians during the election time.

So much for the place. Now for the people. Your Excellency, I am proud to inform you that Laxmangarh is your typical Indian village paradise, adequately supplied with electricity, running water and working telephones: and that the children of my village, raised on a nutritious diet of meat, eggs, vegetables and lentils, will be found, when examined with tape measure and scales, to match up to the minimum height and weight standards set by the United Nations and other organizations whose treaties our prime minister has signed and whose forums he so regularly and pompously attends.

Ha!

Electricity poles- defunct.

Water tap- broken.

Children – too lean and short for their age, and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India. (The White Tiger 2008: 19-20)

The village people writhe when the rain comes; they go to the landlords and begging for money to lead their life. This is the naked truth of the Indian village dwellers who work for their family. But the landlords are burgeoning by exploiting the other poor people and imposing heavy tax. In 1930 itself Periyar declared at the Erode Self- Respect Conference in his 14 point programme, suggested that the poor land owners should be safeguarded from the exploitation of the money lenders. But in the present condition the government and politicians never bother about the poor people.

The Status of the Village School in India:

Adiga ironically indicates the present condition of the village. He states,

If the Indian village is a paradise then the school is a paradise with in a paradise’ (The White Tiger 2008:32)

The food which was prearranged by the government to quench the hunger of the village poor students had been stolen by the teacher who works in the school. The school teacher has a legitimate excuse to steal the money, adding that the government hadn’t been paid his salary in six months. Everything given by the government dress and food never reached the students. The same disorder is prevailing everywhere in the government schools. The village boys are not allowed to



continue their education because of the economic status of their family. Even the bright student like Balram could not succeed in his dream. The chief ministers promises to raise the standards of the Indian villages but everything in vein.

The Pathetic Condition of the Hospitals in the Village:

There is no hospital in the village Laxmangarth, but there are three different foundation stones for a hospital, laid by three different politicians before three different elections. At present, in India no village has the hospital facility. The father of the Balram was suffering from Tuberculosis and there is no hospital in the village, which make them to take him by boat across the river. The river water is also polluted which increases the spit of blood. Adiga clearly visualizes the punitive, stern, real truth of the hospital in a subtle way. There was no doctor in the hospital. The poor who were suffered a lot, had to bribe the ward boy to know the fact that when the doctor will arrive. The government hospital is filled with patient, and it is a pathetic condition to see the people who are abandoned by the government as well as by the society.

Kishan and I carried our father in, stamping on the goat turds which had spread like a constellation of black stars on the ground. There was no doctor in the hospital, the ward boy, after we bribed him ten rupees, said that a doctor might come in the evening. The doors to the hospital's rooms were wide open; the beds had metal springs sticking out of them, and the cat began snarling at us the moment we stepped into the room.

It's not safe in the rooms- that cat has tasted blood'. (The White Tiger, 2008:48)

Each and every doctor in the government hospital is very keen about making money by their own clinic in the city side. Adiga questions the society indirectly, what might be the destiny of the village people and their life. The life of the poor is still worse than animal. Even animal are fat than the village children.

The Rickshaw Puller and his life in India:

It is a very unanswerable question, is it right to call India, a developing country? In each and every corner of Bombay city is filled with rickshaw puller whose body is very lean and thin like an animal. Adiga made a comparison between the body of a rich man and the poor rickshaw puller.

A rich man's body is like a premium cotton pillow, white, soft and blank. Ours are different. My father's spine was a knotted rope, a kind that women use in villages to pull water from wells; the clavicle curved around his neck in high relief, like a dog's collar; cuts and nicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hipbones into his buttock. The story of a poor man's life is written on his body, in a sharp pen. (The White Tiger,2008:27)

Rickshaw pullers are only seen in India. Adiga wonders is it called a civilized society, treating a human being as a beast. Adiga compares a rickshaw puller as a human beast of burden.

Insist on going to Old Delhi, or Nizamuddin – there you'll see the road full of them- thin, sticklike man, leaning forward from the seat of bicycle, as they pedal along a carriage bearing a pyramid of



middle class flesh- some fat man with his fat wife and all their shopping bags and groceries. (The White Tiger,2008:27)

The dream of the rickshaw puller is that he wanted to live like a man. He says in his own words that

My whole life, I have been treated like a donkey. All I want is that one son of mine – at least one- should live like a man. (The White Tiger,2008:30)

Adiga criticizes the city as ‘half-baked cities, built for half – baked men. The air in the city is filled with money, buildings are made up of glass, whereas the poor people live among the mud and do not have any place to hide themselves during rain. The village people do not have food to eat and money to protect and satisfy their needs, but the people in the city have gold in their teeth. All the gold is the outcome of the sufferings of the people who work very hard in the coal mines. Everyone has car in the city. There is lot of opportunity for the young people in the city.

India Before and After Independence:

The country was safe before the independence. Adiga compares pre independence India to a zoo. Everyone is in their own place without disturbing others. Everything went on well. It is a clean and well-ordered zoo. People live their own life without exploiting the others.

See, this country, in its days of greatness when it was the richest nation on earth, was like a zoo. A clean, well-kept, orderly zoo. Everyone in his place, everyone happy. Goldsmiths here. Cowherds here. Landlords there. The man called Halwai made sweets. The man called a cowherd tended cows. The untouchable cleaned the faeces. Landlords were kind to their serfs... and then, thanks to all those politicians in Delhi, on the fifteenth of August, 1947 – the day the British left- the cages had been let open; and the animals had attacked and ripped each other apart and jungle law replaced zoo law. (The White Tiger, 2008:63-64)

The only destiny which discriminates the poor people and spoils their whole life is the caste system. Leaders of the past insisted on the abolition of the caste system but till today the caste system spread its wings in all walks of life. In olden India, all caste people were living in the same land peacefully. When India got independence, when the British left the place, the above mentioned cages of the zoo was let opened; the animals in the zoo, the rich and strong men started to crush and eat the poor and weak people. The whole world relies on one system- that is exploitation, especially the people who are very poor. Adiga sarcastically points out that there are only two castes in the present India – the men with big bellies and men with small bellies. He also adds that there are only two destinies in India – eat or get eaten up.

The rich people expects even their dogs can be treated like human being. But they never care for their servants who have a living soul, better than an animal. They neglected to pay attention to the human who is longing for the soft and smooth words which nurtures their heart. The poor people even sacrifice their life to safeguard their master from crime.



The Poor verses the Rich:

The only qualification for being a minister is, the politicians should have the basic criminal cases, murder, rape, and grand larceny, gun-smuggling. These are the basic requirement for the country after getting votes by bribing the poor people. Adiga points out that there are only three fevers in India. They are typhoid, cholera and election fever.

The police, the law enforcement officers were totally rotten in our society. In cities they have their own rule. If they saw anyone without seat belt, they demand bribe. They are the good business men in India. The people in the city are totally rotten; they never care for their own family people. Love and affection does not have any place in the heart of the rich people. The air and every man's intellect were filled with money. There is no value for the lie of the people. One can find people in the pavement in the great city Delhi, the seat of parliament, of the president, of all ministers and prime ministers. It is like two separate cities inside and outside the dark egg.

The poor people in the city are not allowed to visit the shopping mall. Everyone is boasting that India is a democratic country. Is it worthwhile to say India a democratic country, when the poor are denied to enter into malls? Adiga questions,

Is there No space for the poor in the Malls of New India? (The White Tiger, 2008:148)

The dream of a poor man is that he would rule India, and the rich would be polishing the boots of the poor people. Their heart was longing for equal rights, they do not have courage to raise their voice, if so, and their call has been unidentified in this world, which was dominated by rich people.

Adiga attacks the parliamentary system which never looks after the necessary needs of the people in its land. The rich people in Delhi, during winter lives in well-equipped houses with electrical heater, or gas-heater or even burn logs of wood to keep warm. The homeless people, the servants and drivers are forced to spend time outside in winter. Every rich man in the city diverse his wife. The people from the village were building homes for the rich, but they lived in tents covered with blue tarpaulin sheets and partitioned into lanes by lines of sewage.

Men and women in Bangalore live like the animals in a forest do. They sleep in the day and then work all night, until two, three, four; five o'clock, depends their masters are on the other side of the world, in America. There is no train system during night time, and there is no safety during nights. The men of the city are animals. The rich man Mr. Ashok represents the whole upper class community. There was lot of food in his house. On Sundays one even got a special dish, rice mixed with small red chunks of boneless chicken.

The way a rich thinks and the way a poor thinks are very much different. For a poor fellow, the entire world revolves around the rich; serving him, taking care of him and he depends entirely on his mercy for his compensation. While the rich makes it big in life with the money coming from various sources, they end up paying to ministers, corrupt officials and many others. Though they have money, they don't have peace of mind. Poor man's mind always keeps revolving around the



rich. They don't look at the world as it is. They look at it as some other poor person will look it. So, they have to work very hard and in a very innovative manner to break out of the cocoon.

The poor parts of India are referred to as the Darkness which is a world filled with hunger, servitude and life-long debt. Modern Delhi is referred to as the Light. This is a world where men and women grow fat, have air-conditioned cars, mobile phones and guarded apartments with large TVs and computer games.

Conclusion:

Aravind Adiga does not pull any punches and describes in a very honest and believable way of how the rich and poor classes live. One can read about how it is common for a servant to do jail time when it is the master who has committed the crime. The poor of India are not allowed in the malls because they are dressed wrong, children are not taught properly because the teachers have not been paid and doctors are not seeing patients because they have bribed the health officials.

Everyday millions of workers awaken in the dawn and started their work early in the sunrise like washing the cloths cleaning the utensils and cooking for the rich and they are called servants and especially it is only in our India not in any other nations. Every rich man these days is divorcing his wife India is well known for this tradition and culture but the both are distracted especially by the high class people in this novel to narrator narrate that rich men were casually divorced their wife.

At the beginning of the novel he is an innocent and poor man who finally changes into a ruthless murderer. The reader gets to know the big contrasts in India like the Darkness and the Light, the modern western lifestyle and the old traditions and the poor and the rich people. When Balram does rebel, he assumes that the family of the rich man he murdered will kill all of his family in revenge – it's the way it works. He does it anyway, because it's the only way he can see to escape. He must sacrifice everything, from his honesty and morality and upbringing to his entire family. He must be utterly selfish.

When the poor get rich they also failed to change or ignore the problems and the lack of wantonness to the poor people where he was like that in his past but in present hide his eyes like Balram was a driver his lord make to accident and one's poor life was exhausted the same thing too held in Balram's life when he became rich so the humans thoughts ideas or changed but the poor status can't change. A magazine namely murder which survives the city especially liked by the rich people whom they bought it without fail where they would find many private substances which makes them happy. Then the habitual activities of the rich where they would go for on opium the place is fully marbled and the odor of their cabin are equal to their status. Adiga portrays the life in the village side and the life of the poor people clearly shows the lethargic, insincere rule offered by the government of India.



References:

- Adiga, Aravind. *The White Tiger*. New Delhi: Harper Collins. 2008. Print.
- www.complete-review.com/reviews/india/adigaa.htm
- www.distribunomics.wordpress.com/.../book-review-the-white-tiger-by-aravindadiga
- www.bookbrowse.com/reviews/index.cfm/book.../the-white-tiger



Decoding the Metaphor of Doll within the Larger Metaphor of White Beauty And Black Ugliness in Toni Morrison's *The Bluest Eye*

Neelu Tiwari

Abstract:

There are the marginalized African- Americans who are the victims of white racism in a highly racist American society and, on the other hand, people fighting an ongoing battle against class-exploitation. Morrison brilliantly depicts the existence of a class-conflict within the African-American community where people are doubly marginalized- search for identity in white culture and black feminine consciousness.

Though her characters are the victims and are tortured by the white dominant world they are aware of the fact that they are 'Black females' and are marginal in American white society. They are living with that marginality but instead of lamenting they are proud of their own black identity and thus, coping with that throughout their lives.

Through intense metaphor and emotion in *The Bluest Eye* Toni Morrison shows how society inflicts on its members an inappropriate standard of beauty and worth, a standard that mandates that to be loved, one must meet the absolute "white" standards of blonde hair and blue eyes. However, Morrison's narrator, Claudia defies the idea of romantic love and the idea of an absolute universal standard of beauty.

By providing similar black female character, Morrison reveals how white Euro-centric standards of beauty and self- play havoc with the lives of these girls. She also shows how a conscious black woman can evade the metaphor of white beauty and black ugliness if she trusts herself.

Key Words: Racism, Marginalized, consciousness, Euro-centric.

Article:

Collins says:

The colored women feel that woman's cause is one and universal; and that...not till race, color, sex, and condition are seen as accidents, and not the substance of life; not till the universal title of humanity to life, liberty, and the pursuit of happiness is conceded to be inalienable to all; not till then is woman's lesson taught and woman's cause won-not the white woman's nor the black woman's not the red woman's but the cause of every man and of every woman who has writhed silently under a mighty wrong. (37)

*A new horizon emerges when the horrific becomes beautiful, the pitiable becomes infused with dignity, hidden is brought into full view. Such is the canvass on which the prolific writer like Toni Morrison paints characters like Pecola and Claudia of the novel *The Bluest Eye*.*

The novel decodes the metaphor of doll keeping in mind the traditional concept of 'beauty'. A 'doll' is generally associated with the sense of dressing up and as a static entity it connotes feminine physical beauty in all its forms-its eyes, facial features, the hair, the contours of the body etc. It is be true that beauty is the central focus of many women, and according to Naomi Wolf, "this is a



very powerful myth”(*The Beauty Myth*). Yet, the ideal of beauty, depicted as a woman with light skin and blue eyes, can also be achieved by the woman of color. As Paul C. Taylor argues in his article: “a white dominated culture has racialized beauty,[in] that it has defined beauty per se in terms of white beauty, in terms of the physical features that the people we consider white [people] are more likely to have.”(16-20).

The novel tells the sordid story of Pecola, a young African American girl who feels ashamed of her blackness to such a degree that she sees herself as ugly and as an object possessing an abject body. She is the most extreme victim of these ideas. The ugliness of racial tension overcomes the search for beauty and in turn the search for love.

Pecola prays for ‘blue eyes’ as a solution. This desire is actually a yearning for love and adoration that she feels attributed to the ‘blue eyes’, which is inseparable from the figure of the doll. Her insatiable desire for blue eyes is manifested in her overusing of milk from the Shirley Temple cup. Shirley Temple, thus, assumes a maternal image for Pecola. The cup represents the attractiveness forced upon the young black girls of the story. This contentment is ultimately insufficient for Pecola who wants to be truly loved. As her desire to be loved doesn’t get fulfilled, so being loved by others becomes her only desire.

A close psychological study of Pecola’s character proves that it is her mother, Pauline’s notion of white beauty that is extended into her. Pauline learns the idea of physical beauty and romantic love by watching movies and while carrying Pecola, in her womb, she transfers such ideas to Pecola even before her birth. Psychologists also believe that a child’s ‘sense of self’ develops fully when he or she experiences ‘the mother’s gaze’. Pecola can generate no self-identity, certainly no positive identity, since she has never experienced her mother’s lovely gaze. She is deprived of even her natural birth right only because she is ugly. That’s why Pecola develops a reverence for whiteness. In a way, she internalizes the doll image of beauty and whiteness, which she is unable to shake off till the end.

Even at school Pecola faces insults and disgusting remarks by the schoolmates. The black boys of her school call her by insulting names, “Black e mo, black e mo yo daddy sleeps nekked.”(*The Bluest Eye* 50) This shows their ignorance and hatred for their own race for they themselves are black. They bully the weak and poor Pecola only to prove their supremacy over her but they forget their own plight that being black they are also the victims of same white standards of beauty. But instead of understanding their stigma, Pecola forms the notion of her own identity around the names that she is called by and hence suffers from no self- confidence.

Since Pecola experiences discrimination from peers, adults, and neighbours, their treatment begins to affect her view of the world. She is overburdened by parental neglect and abuse, peer cruelty and communal scapegoating. As Cynthia Davis puts it in the article, “Pecola is the epitome of the victim in a world that reduces persons to objects and then makes them feel inferior as objects.”(330) Ironically, for Pecola the ideal object, the epitome of beauty, and all that is good, in the world, is the doll, with the blue eyes- an image that ultimately becomes the cause of her undoing. Laughed at on the playground, scolded at home – a storefront room that holds the yelling and hating of her parents’ fight – and ridiculed by her teachers and classmates for her ugliness, Pecola prays for ‘blue eyes’ as a solution: “if those eyes of hers were different, that is to say,



beautiful, she herself would be different.”(*The Bluest Eye* 46) .Even in her prayers we find the sustenance of the metaphor of doll.

She can read the dominant white culture, so well, that she internalizes its standards of beauty and thinks that being more “beautiful” will change her life. But innocent Pecola does not realize that she has been trapped into a dangerous situation as her desire to be “beautiful” is next to impossible since her desire for blue eyes is absurd. On the one hand she understands that her blackness has made her an outsider and on the other hand, it is physically impossible for her to change the color of her eyes. A further step in Pecola’s fall into the imaginary realm occurs in her inability to differentiate herself from the other.

To Pecola ‘blue eyes’ symbolize beauty but they also symbolize her own blindness for she gains blue eyes only at the cost of her sanity. Her insanity is a kind of escape for Pecola. But she is so innocent that she fails to understand that such a wish can be granted to her only at the cost of blinding herself so that she can find herself as well as the world around her beautiful. Hence, she is unable to realize that her wish to be seen beautiful and to see beautiful has a tragic connection which brings a kind of doom to her.

Pecola cannot get the suitable self- image in the imaginary as she is always looking into the mirror which holds up for the by white society- the mirror inculcates in her that she is ugly, black, and poor, and the only acceptable norm with this mirror is one with white skin and beautiful eyes, something akin to the image of doll. Consequently, her entrance to the symbolic other causes her mental, psychological and physical destruction.

Her madness shows how she has experienced to be a ‘normal feminine’ woman in a patriarchal society and also expresses the dominating authority of the ruling of the other, the white culture. It is noteworthy, here, that Pecola is left alone in isolation not only because of the others’ neglect of her but also because of her unawareness of her self-worth. But one thing is certain that it is her madness which creates a free space for her. Her madness is a kind of celebration. The creation of desired self, actually, reduces her suffering. She keeps looking at her ‘blue eyes’ in the mirror, and worries about the fact that her eyes are not the ‘bluest’. Here again we find Pecola seeking refuge in the imaginary ‘doll image’- she, in fact, recedes into this to experience ‘relief’, though in insanity.

Thus, it is quite clear that the novel is a narrative of victims of ‘racialized beauty’ in which characters like Pecola try to conform to an imposed ideal of femininity. Gibson puts the same idea in his article by asserting that the “cultural icons portraying physical beauty: movies, billboards, magazines, books, newspapers, window signs, dolls, and drinking cups find a parallel in the story of Pecola.” (19-32)

Consequently, in trying to conform to the ideal of white femininity, the black women characters despise their blackness which in turn leads to self-hatred. They see themselves through the eyes of white people and their worship of white beauty also has destructive effects on their own community.



Although the novel centers on Pecola's tragic figure, it is through Claudia that the author is able to present before the readers the color ideology of white beauty/ black ugliness. Therefore, not all the black characters adore or are in awe of western standards of beauty. Claudia is a better taken care of child than Pecola but she is only one step ahead of her. That slight advantage gives Claudia the ability to fight back against the color ideology of white beauty versus black ugliness. Claudia as a character has been subtly drawn by the author. The reader is aware that her words are recounting of the past.

From her mature point of view, Claudia recognizes that the crime was perpetrated by the community against its own children. The community rejects the beauty of its own children, encouraging them to recognize the beauty standard of the dominant media- Shirley Temple, blonde and blue eyed privileged image as the only kind of beauty. They are conditioned to think that blackness is regarded as ugly: the blacker a person, the uglier. Claudia resists this colour ideology, this internalized racism, vehemently. In the novel Claudia's ideas are concretized more clearly through the metaphor of the 'white dolls'.

Till the end Pecola is not able to shake off or reject the 'doll image', the symbol of dominant white culture. Pecola's psyche, occupied by dominant culture, gets crippled but Claudia has a different understanding of her situation. She does not accept the ideal of cuteness in white beauty. Rather than embracing the 'racial other', as Pecola does, Claudia consciously rejects it in language and behavior full of bitterness and hatred. She is able to decode the metaphor of doll as a centre of consciousness in the novel.

She fully understands how detrimental the doll image is. When she is given a baby doll as a gift, she only wants to "dismember it" in order to find out what is so dear about it. Claudia's psyche gets a boost with the rejection of blonde, blue-eyed dolls, the symbol of white culture.

Her hatred is intensified when the adults force her to love the white baby doll, a mirror image that reflects her own unworthiness. Claudia is disgusted with the white doll that everyone else finds beautiful, because of its 'hard unyielding limbs' (*The Bluest Eye* 13) Even as a child she refuses to accept the popular idea about dolls:

From the clucking sound of adults I knew that the doll represented what thought was my fondest wish ...all the world had agreed that a blue-eyed, yellow haired, pink-skinned doll was that every girl child treasured.(The Bluest Eye 19-20)

When she is given a baby doll as a gift, she only wants to "dismember it" so she could examine it to see what it was that the entire world said was lovable." (*The Bluest Eye* 20-21) Thus, finding the doll "undesirable", she dismantles it for a ruthless examination finding the material constituents of "sawdust", "gauze", "disk with six holes" and "a mere, metal roundness." (*The Bluest Eye* 22) In fact, the doll is 'an emblem of a manipulative, inverted order', because the whites are covertly informing people that the doll's beauty is what they must conform to in order to belong to their society. But she escapes victimization through her resistance to racial ideology and doesn't internalize it into herself.



Besides dismembering white baby dolls, she also wanted to do the same to white girls. She wanted to discover "what eluded her." She wanted to know what made black women look admiringly at them but not her.

The reason for this kind of awareness and difference, in Claudia's understanding, is the strong presence of an alternative culture at home passed on to her by her mother. The major factor to her success and privilege in this realm can be attributed to her mother who played a great role in the development of Claudia's subjectivity. MacTeer family is a world of relationships. In a sharp contrast to Pecola, Morrison establishes a strong mother-daughter relationship between Claudia and her mother. Mrs. MacTeer "In spite of her 'painful rebuffs' and 'unjust punishments' of her children, is 'capable of soft music, warm laughter and an abiding love.'" (*The Bluest Eye* 67) She does not succumb to societal indoctrination; she is able to sustain her daughter's gaze. As Lacan calls a perfect "dialectical synthesis" of the internal self and the external reality is seen in Claudia. It is due to the positive reflections of her maternal mirror that Claudia can harmonize the self and society so well. By doing so Mrs. MacTeer bestows on her daughter a sense of identity and self worth that Pecola does not know. So, Claudia, unlike Pecola, experiences a moment of reunion with her mother. Thus, Claudia's case is different.

As children, Claudia and her sister Frieda are happy with their difference, their blackness: "We felt comfortable in our skins, enjoyed the view that our senses released to us, admired our dirt, cultivated our scars, and could not comprehend this unworthiness." (*The Bluest Eye* 57) This also suggests that Claudia resists the pressure to conform to a white vision of beauty.

When Pecola gets pregnant with her father's child, members of the community wish it to be dead because it would be ugly. She is disturbed at the thought that nobody wants "poor baby" to be welcomed into the world. She finds the society insensitive as she feels that it is an essential human nature to sympathize with the victim and rejoice at the creation of a human life. But, to her dismay, she finds that people have become emotionless! The reason is their own self-hatred. Claudia's sympathy for Pecola grows all the more when she understands how Pecola serves as a scapegoat for the society whose members are ashamed of their own physical appearance. They use Pecola's ugliness as a shield to protect themselves and, therefore, scorn and insult her.

At the end both 'family and community, loved ones and landscape have banished Pecola.' Left in a state of insanity due to the absence of inspiration she needed to find her identity, she is left on the edge of society, 'among the garbage and the sunflowers.' Gunilla T. Kester has noted in the article "that Pecola's self-concept might have been different had she received, "more support" from her community." (*In Women Healer and Physicians: Climbing the Long Hill*)

An in depth study of Claudia's character reveals that her support system in the form of a strong family unit is responsible for her better understanding of life. Above all, her rejection of "white dolls" at an early stage of life shows that she celebrates what she has and does not cry for what is not. As in the novel it is said: "she transgresses the law by storytelling and presses on wisdom and consciously changes herself and the community." (*The Bluest Eye* 72) What finally flowers in Claudia is an insight and a more conscious respect of her own reality. As a responsible member of the society she feels that every member of the society should shoulder the responsibility of



Pecola's ill fate as the society, as a whole fails, to root out the internalized racism possessed by the black imagination.

Therefore, Claudia's consciousness can also be read as decolonizing her mind from colonial oppression as she frees herself from white standards imposed on black people. As Terry Eagleton says, "emancipation thus involves the most difficult of all forms of liberation, freeing 'ourselves from ourselves.'"(103) Through Claudia, however, the novel suggests that some are capable of challenging this, but for the victims of such oppression this awareness may come too late. Thus, Morrison's work consistently shows that identity and place are found in the community and in the communal experience and not in the transcendence of society or in the search of a single, private self.

Works Cited

- Collins, Patricia Hill. *Black Feminist Thought: Knowledge Consciousness and the Politics of Empowerment*. New York: Routledge, 1991. 37. Print.
- Davis, Cynthia. "Self, Society and Myth in Toni Morrison's Fiction" *Contemporary Literary Criticism* 23:3 (1982):330. Print.
- Eagleton, Terry. *Ideology: An Introduction*. New York. 1991.103. Print.
- Gibson, Donald B. "Text and Countertext in Toni Morrison's *The Bluest Eye*". *LIT: Literature, Interpretation, Theory*. 1989. 1. 1-2. pp. 19-32. Print.
- Kester, Gunilla T. "The Blues Healing, and Cultural Representation in Contemporary African American Women's Literature." ed. *In Women Healer and Physicians: Climbing the Long Hill*. n.p, n.d. N. pag. Web. 20 Jan. 2016.
- Morrison, Toni. *The Bluest Eye*. Boston: North East University Press. 2000.
- Print.
- Taylor, Paul C. "Malcolm's Conk and Danto's Colours; or Four logical Petitions Concerning Race, Beauty, and Aesthetics", *The Journal of Aesthetics and Art Criticism*, 1999. 57.1: 16-20. Web. 25 Jan. 2016.



.Cultural Conflict in Jhumpa Lahiri's *Interpreter of Maladies*

J. Pushkala & K. Mangayarkarasi

Abstract:

Jhumpa Lahiri's short stories *Interpreter of Maladies* deals with the theme of cultural identity which comprises encounters between India and America. Lahiri's characters characterize different social walks of life and always find themselves caught in two different worlds, one that they have left behind and other in which they try to adjust and thus face a cultural conflict. The writer expresses the story of the struggle of the culture conflict consciousnesses. Both, Mrs. Das and Mr. Kapasi suffocate in their married life. She expresses the strained relationship between Mrs. Das and Mr. Kapasi. She describes the gradual change from the Americanized second generation migrant to Indo-Americans who suffer due to cultural conflict. The writer presents the two different cultures through the characters Mrs. Das and Mr. Kapasi. The story thus foregrounds cultural hybridity. It also reveals the search for an identity and cultural conflict in a new unknown world.

Key Words: Cultural identity, immigrant, cultural conflict and hybridity.

Jhumpa Lahiri's short stories '*Interpreter of Maladies*' deals with the theme of cultural identity which comprises encounters between India and America. Lahiri's characters characterize different social walks of life and always find themselves caught in two different worlds, one that they have left behind and other in which they try to adjust and thus face a cultural conflict. This cross cultural conflict is always present in most of her stories. Especially in America the immigrants easily become familiarized to the convention and culture and find it suitable to settle there but the yearning for their homeland never goes from their head and heart.

Mr. Kapasi the protagonist is an Indian American cab driver cum tourist guide and also a gifted linguist. Lahiri aims in this story to show the trauma of loss of identities and clash of culture. The story opens when Mr. and Mrs. Das take a cab for Konark temple. The writer describes the Indian-American couple. Actually, it reveals the cultural conflict of the couple, 'The family looked Indian but dressed as foreigners did, the children in stiff, brightly colored clothing and caps with translucent visors.'(43-44). Mr. Kapasi, a middle aged Indian, carries tourist to Konark temple. When he meets Mr. and Mrs. Das, he thinks that they are Indian, but they are born and brought up in America. They have conflict in their mind, whether to follow Indian or American culture, 'Mr. Kapasi found it strange that Mr. Das should refer to his wife by her first name when speaking to the little girl' (45).

The couples are aware about Indian culture. But, Kapasi thinks that their children are naive about Indian culture and civilizations. The writer sequentially elaborates various incidences which articulate the cultural conflicts of Indian immigrants. Further in the story when children see the monkeys, they get excited and shout by referring to them as 'monkeys'. But Mr. Kapasi said 'they are quite common in the area' (47) and they call them as 'hanuman'. The difference in Indian and American society is revealed through the characters Mr. Das and Mrs. Das and their children. When they visit India they are in a bewildered situation. Especially, the children are flabbergasted about the things which they are introduced in India, 'Daddy, why is the driver sitting on the wrong side in



this car too? The boy asked' (48). Thus, the writer not only describes the social indifference, but cultural hybridity too.

Another difference that the readers face is the relationship of Mr. and Mrs. Das that is completely different from the life of Indian husband and wife. In India, the husband and wife don't express their emotions for each other but in it doesn't mean they don't have the emotions or feelings. Though they don't express themselves apparently, but they keep a strong understanding, attachment for each other which is beyond the limitation. But Mr. and Mrs. Das are quite candid; behave with their children like an elder brother and sister, but not like parents. On the apparent level they have great intimacy but as the story unfolds, it becomes comprehensible that they lack the emotional attachment especially from the side of Mrs. Das as she is suffering from a guiltiness with which Mr. Das is completely unaware of. She even finds Mr. Kapasi as an appropriate person to talk about her past instead of her husband.

As the story progresses, it reveals more discourtesy and dryness of the culture. Mr. Kapasi works as an interpreter at clinic. He interprets the maladies of the people to the doctor. Mr. Kapasi considers his job as worthless, but for the first time, Mrs. Das appreciates his job. Mr. Kapasi is attracted towards Mrs. Das because of her admiration. She is the only one who takes high esteem in his job whereas his wife is discontented with his job. He actually needs support from his wife, but he finds it that Mrs. Das supports him and she is so romantic. She lifted her pinkish brown sunglasses and arranged them on top of her head like a tiara. For the first time, her eyes met Mr. Kapasi's in the rear view mirror: 'pale a bit smaller their gaze fixed but drowsy' (50).

Mrs. Das for the first time says that his job is highly grateful because the patients are totally dependent on him. Mr. Kapasi, though likes the praise of Mrs. Das, is totally disenchanted with his profession. When he gets married his wishes are vanished. The writer depicts the predicament of Mr. Kapasi. He considers his job as a different one, 'He had dreamed of being an interpreter for diplomats and dignitaries, resolving conflicts between people and nations, setting disputes of which the alone could understand both side' (52).

Mr. Kapasi's wife does not like his career. Though she thinks that he is an assistant of doctor, it is not factual because, the reason is more drastic, 'In the end the boy had died one evening in his mother's arms, his limbs burning with fever, but then there was the funeral to pay for' (52). Mr. Kapasi tries to soothe his wife and keeps her from crying in her sleep. He knows that his wife has little regard for his profession as an interpreter. He knew that it reminds her often of the son she had lost. She never asks him about the patients who come to doctor's office or say that his job is full of responsibilities. So, when Mrs. Das praises his job, he is fascinated towards her, 'For this reason it flattered Mr. Kapasi that Mrs. Das was so intrigued by his job. Unlike his wife, she had reminded him of its intellectual challenges. She had also used the word 'romantic' (53).

The writer dexterously reveals the condition of Kapasi. He is attracted towards Mrs. Das and thinks that she is the only woman who tries to think of his passion. Though Mr. Kapasi is not much attracted to his wife, their relationship continues. Mr. Kapasi finds that Mrs. Das behaves like his wife though they are bound in the custom and traditions of Indian society, 'She did. He could smell a scent on her skin, like a mixture of whiskey and rosewater. He worried suddenly that she could smell his preparation, which he knew had collected beneath the synthetic material of his shirt' (55).



The writer here not only describes the strained relationship between the relations, but also the clash of cultural differences. The new generation of the immigrant cannot think about the Indian culture.

Here, Lahiri elaborates how the migrated people miss their great Indian culture and heritage, ‘The temple made of sandstone, was a massive pyramid like structure in the shape of a chariot. It was dedicated to the great master of life, the sun which struck three sides of the edifice as its journey each day across the sky’ (56). Even in this situation also, the writer describes the sorrowfulness of Mrs. Das who feels distorted in her married life. Though she cannot express it freely, it reflected through her behavior when she stops, ‘every three or four paces staring silently at the carve lovers and the procession of elephants and the topless female musicians bearing on two sided drums’ (57). Not only Mrs. Das, but Mr. Kapasi also thinks about the same. His own married life is full of ups and downs. He lost his son and his wife’s lamentation does not concern about his profession and his inner sorrow. Hence, he is fascinated towards Mrs. Das whereas Mrs. Das was different unlike the other women, who had her concentration only in the carvings of temple and kept her noses buried in a guidebook or her eyes behind the lens of a camera, Mrs. Das had taken an interest in him.

Mr. Kapasi for the few days lived a life as he always dreamt because he never gets this kind of treatment from his wife. Though he has not expressed it anymore, he feels that emptiness. The turning point of the story is when Mr. and Mrs. Das arrive at hill, Mr. Kapasi talks of her children. He mentions the boldness of Bobby. But, at this juncture, Mrs. Das reveals one of the scandalous secret of her life. She reveals that Bobby is not Raj’s [Mr. Das’] son. Bobby is from her secret affairs. Mr. Kapasi is flabbergasted about the disclosure of Bobby by Mrs. Das to him. This is so because the clandestine about Bobby’s birth is not known even to her husband. It seems that she has never been very close to him anyway. Hence, she is not much fascinated to Mr. Das.

Interestingly enough, the marriage of Mr. and Mrs. Das was not an arranged marriage, rather Mrs. Das had fallen in love with Mr. Das at a young age and later they got married with the permission of their respective families but it can’t be called a typical arranged marriage. Even Mrs. Das frankly talks to Mr. Kapasi about her sexual relation with Mr. Das. This was quite strange for a person like Mr. Kapasi, who has never seen his wife naked. Even he does not approve the infidelity which Mrs. Das has committed though his own marriage was not a happy one.

The writer discriminates the Indian and foreign culture. Though Mrs. Das is an Indian woman, she is brought up in the foreign country. Mr. Das on the other hand, is oblivious about the affair of Mrs. Das. She has not received much affection from Mr. Das though it is not treasured in Indian culture. But, it is familiar in foreign culture, ‘She made no protest when about to make a pot of coffee, then pulled her against his crisp navy suit. He made love to her swiftly, in silence with an expertise she had never known, without the meaningful expressions and smiles Raj always insisted on afterwards’ (64).

Mrs. Das unfolds her eight years secret to Mr. Kapasi. She thinks that Mr. Kapasi is the only one who feels her hurting. She thinks that Mr. Kapasi only interprets the maladies. He may know some medication for her inner maladies. The writer minutely describes the innermost feelings of Mr. Kapasi. Though he is fascinated towards Mrs. Das he never opens his feelings instead he bottles up the emotions. His dream of getting a good friend in the form of Mrs. Das shatters at once. Lahiri,



at the end of the story, symbolically represents the vast gap between two cultures when Mrs. Das slips the address of Mr. Kapasi. The writer very skillfully elaborates it beautifully, 'When she whipped out the hairbrush, the slip of paper with Mr. Kapasi's address on it fluttered away in the wind. No one but Mr. Kapasi noticed. He watched as it rose carried higher and higher by the breeze, into the trees where the monkey's now sat, solemnly observing the scene below' (69).

Lahiri also presents many other aspects of Indian culture through the medium of Konark Temple, Mr. Kapasi and many others which is quite different from those of America and Americans. Thus the writer expresses the story of the struggle of the 'culture conflict consciousness. Both, Mrs. Das and Mr. Kapasi suffocate in their married life. She expresses the strained relationship between Mrs. Das and Mr. Kapasi. She describes the gradual change from the Americanized second generation migrant to Indo-Americans who suffer due to cultural conflict. The writer presents the two different cultures through the characters Mrs. Das and Mr. Kapasi. The story thus foregrounds cultural hybridity. It also reveals the search for an identity and cultural conflict in a new unknown world.

Works Cited:

- Das, Nigamnanda. *Jhumpa Lahiri Critical Perspective*. New Delhi; Pencraft International, 2012
- Devika, 'Diaphanous Expose of Human Values in The writer's Interpreter of Maladies,' Ed. Mishra, Binod and Kumar, Sanjay. *Indian Writings in English*. New Delhi: Atlantic Publishers and Distributors, 2006.
- Lahiri, Jhumpa. *The Interpreter of Maladies*. New York: Houghton Mifflin, 1999.
- Sarangi, Jaydeep. *On the Alien Shore: A Study of Jhumpa Lahiri and Bharathi Mukherjee*. Delhi: Gnosis, 2010.



Arundhati Roy's *the Ministry of Utmost Happiness*: an Epic of Chaos

Rajeswar Pal

Abstract

Arundhati Roy is a multi-faceted genius who practiced her hand on essays, political reviews, films, editorials and novels. *THE Ministry of Utmost Happiness* is her second novel. Her first novel, *The God of Small Things* earned her prizes, name and fame. The present novel enunciates unrest of terrorism of Bastar, Sri Lanka, Iran, Iraq, Syria, Afghanistan and especially terrorism in Kashmir. The novelist is never in favor of using weapons against terrorists. She narrates dirty situation of streets, cities and pitiful life of eunuchs, prostitutes and common workers. Politicians like Sanjay Gandhi, Modi and Man Mohan Singh are not satisfactory to solve the national problems. The novel is controversial as all communities have been criticized with a kind of venom. Military, journalists, photographers, writers and police have been presented as villains. Vulgar abuses, rapes, cheap Urdu poems and atrocities can be seen frequently in the novel. Many philosophical issues also have been dissected in the novel like where the birds go to die. The main motto of philanthropic note makes gives the novel an international tone. The main theme of the novel is terrorism which for Roy seems not to find any solution. Also, it is surprising that we do not find separatist leaders in the novel responsible to arise terror in Kashmir. Another theme is miserable life of discarded people like poor, alien and eunuchs. the novel presents Roy as an angry woman like George Orwell.

Key Words: multi-faceted, terrorism, atrocities, philanthropic, separatist, discarded

Suzanna Arundhati Roy was born on Nov. 24, 1961. She is Indian writer mostly interested in the political affairs. In her early career she practiced her hand on the movies and television and screenplays based on her experiences as a student of architecture. Publication of her first novel, *The God of Small Things* earned international fame for her and for this, she was awarded Booker Prize for Fiction in 1997. In 2009 she wrote *We Are One: A Celebration of Tribal Peoples* explaining the culture of human beings all around the world, depicting their diversity and the challenges to their existence. She practiced her hand on many essays on contemporary politics and culture. Roy spent her enough time on political issues and nonfiction. She is a commentator of the anti-global and alter-global movement and a pungent critic of neo-imperialism and foreign policy of America in Afghanistan. She opposes India's policies towards nuclear weapons as well as industrialization. She is devout supporter of Kashmir-freedom. For her controversial statements, she has to face judicial and public criticism. She frequently interferes in international matters of different countries. She criticizes U.S. for using and selling weapons and interference in Iraq. She criticized testing of nuclear weaponry in Pokhran and raised questions about investigation against Indian Parliament attack in 2001. Roy has never been in favor of using weapons against separatists and terrorists. She has been always in controversy for her logics and ideology. She did not like the Lokpal policy of Anna Hazare and connected Mumbai attack with Kashmir. She has soft corner for Naxalites, Maoists, LTTE and separatists only for one reason that she loves non-violence for which she got Sydney Peace Prize in 2004.

The Ministry of Utmost Happiness is Roy's second novel dedicated to "The Unconsoled", may be the birds, animals or human beings. The novel has been divided into twelve chapters and the



name of one chapter is repeated. Before starting the first chapter she laments on the death of the eagles due to Diclofenac poisons and cow-aspirin given to the animals in order to get more milk, so that we may eat enough chocolates. “cattle turned into better dairy machines, as the city ate more ice cream, butterscotch-crunch, nutty-buddy, chocolate-chip ... vultures’ necks began to droop as though they were tired and simply couldn’t stay awake.” (P.1) Poor friendly birds have to bear the stones in the trees and some persons carve their names in the logs of the trees. In the first chapter “Where Do the Birds Go to Die” Roy exuberantly describes the ancient love figures like Laila-Majnu who have been defined as Romeo and Juliet by Western people. In her opinion it doesn’t matter what our name, language, religion and culture is, but she feels that we should think beyond these things. Anjum and Imam of the Mosque are the opening characters in the first chapter. Both of them seem not much educated yet they are curious for different philosophical subjects. Anjum retorts that nobody knows where the birds go to die. They don’t fall upon our heads. God created us all and He makes all arrangements Himself. She used to live in a building named Khwabgah.

Jahanara Begum had given birth to three girls and since last six years she had been waiting for a male child planned to name him as Aftab. At night she delivered the baby and the nurse told her that it was a male child. In the morning when she examined the body of the child she found the baby was a eunuch. After it many distressful thoughts come and go in her brain. The worst thought comes in her mind that she should kill the child and commit suicide. Further, she decides not to open this secret before anybody and lays by the side of the baby, “Like the God of Christians did, after he had made Heaven and Earth.” (P.8) She visits to *dargah* of Hazrat Sarmad Shaheed to pray to get the baby changed into male. Different communities have a competition to prove the religious places as their own. Some of them say that he was Jewish Armenian merchant; some say that he was Abhay Chand and others associated him with Judaism and Islam. Roy describes the importance of males in the society than females; and third sex like eunuchs has no place in the hearts of parents. It is pitiable and secondly, we are quarrelsome on the unknown shrines. Moreover, it enunciates the blind faith of the people whether visiting to *dargah* can turn a eunuch into male.

Jahanara’s secret about Aftab remains safe and she wanted to heal Aftab’s feminine part. He was sent to school to learn Hindi, Urdu and Quran. Soon, in the school, Aftab’s companions started to ridicule him. Consequently, he has to leave school to learn music. Jahanara consulted the doctor who was habitual to recite Urdu poems before patients in spite of giving treatment. Aftab was a rare case of Hermaphrodite – a female in the male body. One day he looks a fashionable eunuch in female dress and followed her. At last he joins the company of eunuchs and learns music there. These persons pined to be either women or men. God made *hijras* as an experiment, “He decided to create something, a living creature that is incapable of happiness.” (P.23) Nimmo remarks at this that nobody is happy here and everyone to face some problems like price rise, school admissions, Hindu-Muslim riots and Indo-Pak war etc. All these conflicts are in the hearts and minds of these eunuchs. They are “jackals who feed off other people’s happiness” and they are “Happiness Hunters” (P.24) Aftab became Anjum, disciple of Kulsum Bi. These eunuchs use vulgar language and abuses yet they are, “chosen people, beloved of the Almighty ... a Body in which a Holy Soul lives.” (P.27) We find mythological examples in plenty in the novel. Kulsum Bi says when Bharat went to forest with people to persuade Ram to return. Ram told to all men and women to return. He forgot to say anything about *Hizras* who waited Ram’s return and stayed there, “So we are remembered as forgotten ones.” (P.51)



Anjum was ambitious to be a mother and pined for a pleasant homely life. One day she finds a lost girl whom she named her as Zainab, nourished her, loved her enough with other eunuchs in Khwabgaha. Soon Zainab started to call ‘mother’ to Anjum’s friend. It was unbearable for Anjum and in the age of forty-six she decided to leave *Khwabgaha* and started to live in the corner of a graveyard where A *Maulana* visits her often. For their livings these eunuchs have to do odd jobs. Zainab became a voracious eater and naughty child. Anjum admitted her in the school and Saqib, her brother and his wife were registered as her official parents. In this crowd of the public, Roy presents Anjum as the embodiment of philanthropy that she is ready to nourish the lost girl in place of giving her to police. Anjum liked Saddam much gave a room to him in the Zannat Guest House – built in the graveyard. Abandoned people like prostitutes and unknown dead bodies are cremated here.

Roy, in between of her narration leaves the main story mostly and states other stories. She narrated Godhara incident and casts satires on Hindus that they think, “ancient Hindus had invented all science. She writes about Modi that “The Chief Minister with cold eyes and a vermilion forehead ... Gujrat kaLalla” and this phrase has been repeated many times in the novel. (P.61) Further, Roy adds about Modi that people ‘idolized him’ and he was ‘presiding deity’, ‘paranoid and secretive’ who “trusted nobody and sought no advice. He lived alone, ate alone, and never socialized. For his personal protection, he hired food-tasters and security guards from other countries.” (P.401) The persons who called themselves the defenders of Hindu faith are ‘gangs of thugs’ to whom, “The Holy Cow became national emblem.” (P.402) Mobs attacked on the hospitals and Police did not register murder cases.” (P.45) The novelist does not find anything pleasant in the world. In Delhi the wire cables are burnt, the roads are filled with dung, teachers exploit females sexually, police activities are corrupt, News Papers publish false news and physicians are ‘professional cheat’. It is very difficult to dissect her humor from pathos. “Muslims ... were buried in unmarked graves that dispersed over time and contributed to the richness of the soil and the unusual lushness of the old trees. (P.58)

Dr. Man Mohan Singh, for her, is “timid little Prime Minister ... who wanted to be seen on TV ... trapped rabbit ... a puppet.” (P.81) Further she writes, He spoke like a marionette. Only his lower jaw moved. His bushy white eyebrows looked as though they were attached to his spectacles and not his face ... seemed to shudder in fright. When he walked away, only his legs moved, nothing else did.” (P.82) It is difficult to distinguish here whether this is Roy’s humor, satire or insult of a Prime Minister. She abuses to Hindus, Muslims and politicians as well. Roy does not hesitate to call names to the politicians. She retorts at the emergency period of twenty-one months in 1976 encumbered by Indira Gandhi when Civil Rights had been suspended and the government arrested anybody. “Her spoiled younger son, Sanjay Gandhi ... more or less running the country, treating it as though it was his personal plaything.” (P.34) Roy further comments on Vajpai Government who “believed India was essentially a Hindu nation.” He “admired Hitler and compared the Muslims of India to the Jews of Germany. ... Each time he said Muslim or Musalman his lisp sounded as endearing as a young child’s.” (P.41)

In the chapter “The Nativity” Roy describes the condition of the nation and in describing it she presents some instances from foreign countries. The government wanted to control population growth, unlawful possession of the land and for it the team is ready with machines. On the other hand, public has written vulgar abuses on the walls. One old man speaks about the different scams



committed by the governments. The situation all around is chaotic. “India is ruled by donkeys, vultures and pigs.” (P.131) Public demands hanging of the terrorists. Backward castes, reporters, politicians, Hindus and Muslims are shouting for their own interests in the name of nativity. God is being given milk to drink and industrialists are giving money to shout against the government. “The trapped rabbit’s government, once the messiah of India’s economy miracle, was paralyzed” (P.104) and he refused to meet Bhopal Gas victims. Wearing Gandhi caps Hindus are shouting for Kashmir problem, Manipuri Nationalists asking for the revocation of the special powers of Armed Forces, Tibetan are demanding for free Tibet. Roy feels the democracy has turned into “Demon Crazy” (P.115) and “politicians were all bastards.” (P.117)

The story of Dr. Azad Bhartiya is a story of his agony and hunger strike since last seven years. Roy finds this kind of chaos not only in India but in neighboring countries like Sri Lanka, Burma, Pakistan, Afghanistan, Iran, Syria and Iraq also. The novelist has witnessed mob lynching and Sikh assassination in Delhi but she “was not shocked” (P.151) at it as she is habitual to see it everywhere. She meets Mrs. Mehra, a rich lady who is fool to throw garbage in the street. Rich people can call Russian whores in the Farm Houses. S. Tillottama disowned her daughter when her husband left her. Around the grave of MizaGhalib vagrants and freaks gather for ‘thick tea’. Educated and rich persons also live the desolate life. Somewhere husbands are not good and somewhere wives are not good. But it is sure that none of these characters seem to solve the problems. Either they are pessimistic or they are arrogant and stupid. The Hindu faith in 330 million deities is false, “the selfish deities we call Ram and Krishna are not going to save us from hunger, disease and poverty.” (P.164) To her, religious faith and patriotism are contradictory. Brahmins, who wear sacred thread, have “their sacred ponytails dangling down the inside of their vegetarian skulls” (P.165), want to establish a ‘Hindu Pakistan.’

Roy has thrown a wide concentration on Kashmir problem where security forces have been presented as the villains in the novel. Pinky Sodhi is cruel for the militants only because her brother was killed by them. She loved her senior officer. Sometimes Roy seems angry against good qualities too. She narrates Pinky’s beauty, “many of them were busy writing love poems to her and even proposing marriage. Such was ACP Pinky’s fatal charm.” (P.177) It is ludicrous that the beauty and charm can be ‘fatal’. Police officers, to her are killing militants to get medal, prize and promotion. In Kashmir, people are shouting for freedom, they throw stones on military, “Kashmiris mourned, wept, shouted their slogans, but in the end they always went back home.” (P.181) STF takes the citizens on gunpoint and ask about militants. They arrest people, kill them and show them killed in encounter. The police do not listen to the complaint of a journalist Manpreet and the Inspector says, “If I want I can make you ladies burn alive here. I have that power.” (P.201) Police give electric shocks to people and crush the chest and stomach, kick and beat on the bases of caste. Amrik Singh was honest officer but he alleged of a murder and he had to commit suicide. Further, ‘Kashmiri-English Alphabet’ has been explained in very dangerous way in the novel.

Characters in the novel have become accustomed to tolerate the agonies of life in search of joy. Anjum wanted love and fashion and a homely life which she could not achieve. Naga’s mother live lonely life as her Ambassador husband is dead. Naga married Tilo and Tilo agreed to it only to get shelter. Naga hit his wife and then requests her not to leave him. Amrik Singh had to commit suicide to get rid of his chase. Kashmiri Pandits have already gone from Kashmir. Only Muslims live there yet the terrorism is in existence there because Sunnis say, “they will go to Jannat more



surely if they kill a Shia than if they kill a Hindu.” (P.222) These persons are simply being used by Pakistan to bleed India. Innocent boys have been brainwashed and they honor them who have trained them for jihad more than their parents. Aijaz replies to journalist Naga that they have everything in Kashmir, “We buy our ammunition from the army. It’s twenty rupees for a bullet, nine hundred for -” (P.229)

All around in Kashmir there is a chaos. The dogs in the night are hauling and running with the human limbs dissected by the Doctors in hospitals. Manzoor Ahmed became a militant so the police arrested his father and kept in custody for one and half year. Roy presents many instances of unlucky persons and asks the name of the hero in multiple-choice questions. Mahmood, a tailor in Budgam posed himself with a rifle. He was sentenced to ten years in jail. MamoharMattoo, a Kashmiri Pandit, associated with Ante-Indian activities was killed by unknown persons that he was a kafir. Roy many times blames to army and says they turn around and shoot people. Mudasser is arrested by STF. His father requests to leave him but the police say “if you want your son back, then send us your daughter.” (P.283) Not only this, the police take bribe, “two militants were captured and released after payment of Rs 40,000.” (P.294) Illegal immigrants from Bangladesh like Salim, Ramzan and others were shot dead next day while they were not militants. People are going to police station to ask their brother, sister, wife or husband. At this the police swelled their chests and bristled their moustache and played with their medals, assess their grief and will need, “A fee? A feast? A fuck? A truckload of walnuts?” (P.315) Police uses inhumanly torture against civilians. Commander Gul says to Sultan, “If you didn’t know how to live with military, why did you come in this world?” (P.365)

Truly, the miserable lives of ‘unconsoled’ persons have been enunciated in the novel. The most pathetic life of Revathy, a full-time worker with Maoist has been depicted in the forest of Bastar. Her father was court marshaled and he tortured his wife for dowry, dance and to wear short clothes. Revathy was born in her maternal father’s house. She was black so her mother was blamed to give birth to a child other than her husband. Her father married other woman. Her mother and grandmother used to steal coconut to pay her school fees. In place of Marx and Lenin she was convinced with the thoughts of Mao. Police started Green Hunt operation. She was educated and Party assigned outside tasks for her. One day during her visit she is arrested by the police in Kudur village where police gave her chloroform and led to some unknown place. It was a classroom in the school – a police camp where next day morning she found herself nude in the presence of six policemen. One of them was cutting her skin with a blade. They burnt her with cigarettes and raped her many times. Somehow she managed to run away from there. She says that “this was the experience of so many women in the forest.” (P.423) She ran barefoot, throughout the night without blouse and petticoat wrapping herself only in the sari. She reached to Dr. Gorinath’s clinic, “All the cigarette burns were bubbles, on my face, breast, nipples, stomach.” (P.423)

In her group, PLGA women were not allowed to have children but she found herself pregnant. She stayed in the forest during pregnancy without any assistance or company in the and gave birth to Udaya, a female child. Here, “everyday police is burning killing raping poor people” – four grammatical mistakes in a single sentence. (P.426) Dr. Azad Bhartiya was her comrade in Delhi where she left this child in presence of Azad. This child was nourished by Anjum the eunuch – the hero of the novel. She wrote a letter to Azad about birth story of her child and her suicide, “So I am returned to Dandkaranya to live and die by my gun.” (P.426) She herself does not know who



was Udaya's father out of six policemen but she desired in her letter that her daughter should know about this story and her mother but not about her father. The eunuchs pray for her and Dr. Azad tried to teach Miss UdayaJebeen, "she of the six fathers and three mothers." (P.427)

In the eleventh chapter of the novel "The Landlord" we find that the landlord is alien. His wife did not return from abroad and his daughters did not care for him. Police compelled the persons to die. Still "the butcher of Kashmir lived now. Some were journalists, some were writers, photographers, lawyers ... some were just ordinary people" and "One day Kashmir will make India self-destruct in the same way." (P.433) In the last chapter "GuhKyom" Roy tries to make the novel a comedy without joy but with optimism. Jebeen is waited by her father, "wide awake and on duty, lying on his back with his legs in the air to save the world if the heavens fell." (P.438)

There are some printing and grammatical mistakes in the novel. Roy focusses her attention on the terrorism, may be in Bastar or anywhere in the world but her main concern is about Kashmir-terrorism. Somewhere she considers that Pakistan is responsible for it to send and nourish the terrorists and during the military operations she undoubtedly considers the military is responsible for it. Police also seem to play a vital role in the chaotic situation of Kashmir. In the end, she narrates that all journalists, lawyers, writers and ordinary people are responsible to it. At some places in the novel we find that Muslims are responsible to it as well as Hindus. It is ludicrous how photographers and journalists can be responsible to create terrorism. No doubt that the situation of Kashmir is pathetic but it is surprising that Roy does not find any person in the novel who really wants to demolish the structure of terrorism in Kashmir.

The Ministry of Utmost Happiness is an epic of sorrow, corruption, murder, rape, bribe, treachery, inhumanity, abuses and vulgarity. The novel has many vulgar abuses and some cheap Urdu poems. During the description of rude language of the common people, Roy has no boundary line between realism and vulgarity. In the novel we find twelve chapters in which seventh and eleventh chapters bear the same name. Amidst agonies we find that Roy seems to assert that "it is important to laugh sometimes." (P.132) But her humor is something uncommon and bombastic as the car driver in the parking, "lifted its bonnet and its boot like a girl lifting her skirt." (P.410)

The plot construction of the novel is scattered. During the narration of the main story Roy never forgets to paint the surrounding situations which create monotony. The main theme of the novel is terrorism which for Roy seems not to find any solution. Also, it is surprising that we do not find separatist leaders in the novel responsible to arise terror in Kashmir. Another theme is miserable life of discarded people like poor, alien and eunuchs. Anjum the eunuch is the embodiment of humanity. Anjum by birth is Muslim but we find her philanthropic for everyone may be Hindu, Christian, Muslim or Maoist. Overall the novel presents Roy as an angry woman like George Orwell.

References

Roy, Arundhati, *The Ministry of Utmost Happiness*, (Gurgaon: Penguin Random House Pvt. Ltd.) 2017.



Mother Hood in Ambai's Selected Short Stories

P. Subapradha

Abstract

Literature in India or Indian English has not escaped from depicting the institution of mother or motherhood as a major subject matter. The aspect of motherhood has such a tremendous impact on the Indian writers that it has found its best expression and representation in the works of many women writers. The aspect of motherhood is seen prominently in C. S. Lakshmi's (Ambai) works.

Keywords: Motherhood, Tradition, Selfhood, Identity

Main Paper

C.S. Lakshmi with the pen name as Ambai is one of the prominent feminist short story writer from Tamilnadu, India and she comes on the forefront of modern Indian writers who has made a remarkable mark in World Literature as a whole. Ambai is considered as a greatest short story writer in a feminist perspective. Though she declares herself not as a feminist, her writing style reveals her passion for feminism and feminist issues. Her works are characterized by her passionate espousal of the cause of women with a lucid and profound style and the touch of realism. Literature in India whether regional or Indian English has not escaped from depicting the institution of mother or motherhood as its subject matter. The aspect of motherhood has such a tremendous impact on the Indian writers that it has found its best expression and representation in the works of many women writers.

Motherhood is greatly admired and respected and has a revered position in India. Mother is considered as a form of living God in Indian culture. The Vedas say that Matrudevo Bhava, which places mother on the high pedestal. The motherhood has various roles such as creator, caretaker, life giver and carrier of culture and is worshipped as equal to god. Beyond this, the importance of mothers lies in their spontaneous sympathy, love, care and responsibility for the family. Their love is unconditional and extreme, heavenly, unlimited and of rare kind. In Indian society the mother figure is not restricted to married women; rather it refers to any woman and girl irrespective of age and status. All Indian women are referred to as 'Ma' or 'Ammamma' in different parts of the country. Therefore Usha Bande says:

Since the concept of mother is central to Indian life and society, it has been treated with utmost care and concern in the country's philosophy, religion and literature. It is related to the historical process of the people within which the Indian society has been engaged, a process that is an intervening of tradition, culture, period of foreign rule and the final independence. [Bande 1994:1]

Ambai's novella Pirasurikapadadha Kaipirathi [Unpublished Manuscript] is a portrayal of a mother's quest for her own space and identity, and the revealing description of a bitter life to save her daughter from a drunkard husband. It is about a chronicle of a mother's struggle for selfhood with her daughter. This mother's autobiography leads Chenthamarai, her daughter to a closer understanding of the relationship between her parents. Chenthamarai's mother is not only a



biological mother but more than a friend, a mentor, a philosopher, problem solver and a guide for her daughter. She taught her daughter to foster creativity by writing poems and survive in the wild world surrounded by men. The manuscript made a great impact on Chenthamarai with mixed feelings towards her mother, like sorrow, affection, anger, astonishment, respect and desire. After reading her mother's full script Chenthamarai loved and respected her mother like an angel but not like a stone angel.

Her story *Amma Oru Kolai Seidhal* (Mother committed a Murder) is a tale of a mother and daughter. Ambai gives voice to a young girl Nirajatchi, the narrator. The story begins with the description of her mother on whom she is dependent on. For her, mother is the ultimate solace, embodiment of love, care, compassion, sakthi, etc. She seems like a "fire woman". [112]. She wonders, admires and envies her mother,

Amma, why are you so fair? And I am so dark? Silly, who can be as pretty as you are? [AKS 112]
Her mother is the queen in all of them. She is "the fire which purifies, burning up all that is ugly or dirty". [AKS 112]

When the narration progresses, there is a dramatic change in the girl's perspective. The young girl slowly becomes aware of the actual world outside rather insular relationship she enjoyed before she was, as it were marriage bait and consequently a burden. In this state Ambai takes the girl to a puberty stage.

I am 13. My skirts are becoming too short for me. Mother lets out them to lengthen them. Amma, what is "coming of age"? Suddenly she says: "I want you to be as you are now... romping around in your swirling skirts. [AKS117]

The mother knows the future to be sure and her changing subjects' .She hides the bitter truth from the young innocent girl. On the feast day of lights and firecrackers, the rite of passage occurs, much to the ignorant girl's dismay;

Something frightful has happened...[AKS 115]

In this frightful situation, she wants to see her mother who has been away from the town. She starts to cry longing for her mother. The father is not of good help either so Kalyani, the neighbour. She presumes her mother will give answer to all her worries and she explains to her,

Why my whole body sweats and trembles and why the world seems to darken. [AKS 116]

In her pain the young girl equates the blood stains on her lavender dress with blood from the wound from the man suffered from cracking his head on a stone, a form of death for her;

Oh, the blood! So much of it! [AKS118]

She waits for her mother's return and is of course she faced the rude awakening with no sympathy, a week after the fact;



What is your hurry about this wretched thing, girl? We have one more problem on your hands now.
[AKS120]

She has gone from beloved to a commodity, the fee the mother and father will have to pay to find her a husband, owing to her dark skin. From then on, she would have to live in a constructed subjectivity. Her mother, whom she believed to be an embodiment of love and compassion seems like a Kali with hurting words and killed the spirit of the young girl.

Ambai is deeply concerned about the women, the silences they are locked into, the space they try to create for themselves against the tremendous odds, the relationships with their life and the sorority they share with other women. Her *Manjal Meen* [Yellow Fish] focuses on the love of a mother. Women attain the peak of joy when they give birth to a child. Likewise, they become lifeless when they lose the child. Anu, the mother of Jalaja is waiting at the sea thinking of her own daughter. She is not able to forget her daughter because of the love and care she showered on her. She is unable to accept the loss of her child. She is guilty as she was powerless to save her daughter. She understands the importance of a life. When she looks at the yellow fish struggling to save its life, by opening and closing its mouth, she remembers her own daughter and wants to help the fish. But she realises her inability to put the fish back into the sea. She gets the help of a fisher boy to put it into the sea. When the fish gets into the sea, it happily jumps and swims backward and forward to enjoy the independence once again. Anu feels happy and contented thinking that a mother has done something good for child by helping a fish, striving for life.

Ambai's women characters are made of flesh and blood and they express all their rational desires without any qualm. They emerge from the situations by destroying the identity that had been formerly imposed on them and in the process they create a new one. She is an expert analysts of human mind, creators of memorable characters and astute interpreters of the vicissitudes of life.

Ambai protagonists are living individuals of flesh and blood, interested in life, with its hopes, aspirations, dejections and chaotic flow. They are, in fact, moved by the aesthetics of existence, ultimately realizing that whatever is beautiful and good, whatever had glory and power, is only a position of the divine radiance and divine grace which must be shared with others in order to be more meaningful insights.

References:

- Lakshmi.C.S. Wikipedia
- [www.outlookindia.com/The sorority spoke in whispers](http://www.outlookindia.com/The_sorority_spoke_in_whispers)
- Ambai. *Kaatil oru Maan*, Crea Publication, 2001.
- Ambai. *Siragugal Muriyum*, Crea Publication, 1974.
- Holstorm Lakshmi. *A Purple Sea*, Stories by Ambai, Madras affiliated East-west Press Pvt. Ltd.1992.
- Anantharaman, Latha. Rev. of *A Purple Sea by Ambai*. The India Magazine of her People and Culture.1997.



Debunking the Heroic Ideal in *Catch-22*

Suneeti Tippiseti & P.Narsimharaju

Abstract

War has been an interesting and fascinating subject for several American novelists and one such work that deals with the plight of a young protagonist caught up in the trauma of the war machine is Joseph Heller's masterpiece, *Catch – 22*. In the novel, Yossarian, a bomber pilot, runs away from the war asserting that his life is as important as his country. He would live for his country to fight another day to safeguard its freedom. It is better to live and wait for an opportune moment to display one's heroism rather than die an un-heroic death in an unequal combat where the odds are in favor of the enemy. In his novel, *Catch – 22*, Heller holds to ridicule the traditional view of heroism, chivalry and nationalism in the context of the contemporary world where it is more heroic to live than to die. Therefore, one can say that *Catch – 22* has initiated a new class of fiction which sheds new light on war and devises a new, more pragmatic concept of heroism. In his efforts at debunking the notion of heroism and demythologizing of war, Heller aims at bringing about a peaceful human order conducive to the healthy growth of contemporary humanity.

Key Words: heroism, chivalry, nationalism, war, death, freedom, humanism.

Main Paper

This paper aims at discussing the concept of heroism in the modern American novel in contrast to the conservative views of heroism – the treatment of which has provided a veritable collage of human consciousness. In *Catch-22*, Joseph Heller romanticizes war and heroism through satire. He uses war as a metaphor of a world in which order, truth and humanity have been ruthlessly abolished. The novel is a fictional exploration of military experience in the titanic conflict of World War II. It makes a powerful statement about war and mirrors an individualist's healthy protest against the dehumanizing structures of society.

The novel deals with an American bomber group stationed on a small island, Pianosa, on the Mediterranean. Captain John Yossarian, the anti-hero of the novel, who has no desire to be a great leader of men, or to die gloriously for his country, is the one character who is directly or indirectly responsible for all the events in the novel. His effort to survive in a nightmarish world of stupidity, malignity, and death is the common thread that binds the novel together. He is in danger of being killed by the enemies as well as by the commanding officers of his own squadron who are hell bound to see him fight until his death. Thus his fight is both against the Axis as well as his superior officers who represent the Allied Powers. In this context, Stephen W. Potts aptly remarks that Yossarian is “aggressively and even belligerently anti-heroic and in his anti-heroism ... a direct challenge to the values and ideals which the world claims to hold”(114).

In *Catch-22*, absurdity, black humour and most importantly the déjà vu method play a vital role in tracing the development of the hero who finally breaks the romantic illusions of war and heroism. Heller's satire is directed against the institutions that make up the American society –



business, psychiatry, medicine, law, military, assuming, as he says, the apparatus, which operates according to the principle of “Catch-22”. It is the law, which the apparatus uses to bind the individual to only those possibilities, which strengthen the society rather than the individual.

In the novel, Heller implies that both man's attitudes and institutions are susceptible to change. Thus Yossarian learns that “Catch-22” is not necessarily the way things have to be, and that one can break the system because its rules are not absolute. He is animated solely by a desperate determination to stay alive: "Yossarian was willing to be the victim of anything but circumstance".(C-22:67). But ultimately he realizes that the 'catch' means a moral if not physical death.

Yossarian has no romantic notions about dying in war that was common with the other soldiers. He reacts to the threatening world of “Catch-22” often by retreating from it to the hospital where he finds the security that the outside world of catastrophe does not provide. He resorts to defensive ploys hoping to survive. He believes that life must pre-empt all other moral considerations. Since he cannot fly more missions or accept Cathcart’s deal both these choices being two forms of surrender to the absurd – the only meaningful revolt he can accomplish on Pianos is to flee. “In an absurd universe”, writes Frederick Karl, “the individual has the right to seek survival.. one’s own substance is infinitely more precious than any cause”(Kennard276).

Yossarian rejects Milo’s invitation to join with him in his business. The rejection of Milo represents the birth of moral consciousness and the death of Snowden and the simultaneous regression of Yossarian to nakedness represent a rebirth of self. The recognition of Snowden's full meaning parallels both the moral and archetypal patterns of birth and death. Yossarian learns the secret of humanity from the dying Snowden.

There is a sudden transition in the closing chapters from hilarious comedy to the blackest evocation of horror. In the penultimate chapter, we learn the full details of Snowden's death, which brings about a transformation in Yossarian. It is the oft-repeated incident in the novel, which is dark, macabre, and grotesque. This particular incident is central to the novel as it drives Yossarian to the final desertion and for the overall shocking effect it creates. The novel comes to full circle with Yossarian finally revealing the full meaning and the entire secret of Snowden's message: "Man was matter that was Snowden's secret. Drop him out a window and he'll fall. Set fire to him and he'll burn. Bury him and he'll rot.... The spirit gone, man is garbage. That was Snowden's secret. Ripeness was all"(C-22:429-430). Yossarian is struck with terror at Snowden’s death and for the first time realizes the real nature of his situation. He acknowledges the plenitude of life. In the end, its cathartic effect enables him to act decisively against the insane world of war. Finally, Yossarian makes his leap of faith and lights out for Sweden. Thus Yossarian breaks the shackles of tradition.

The military machine is dehumanized and tosses man to his death. The power of military machine is crystal clear in the mysterious regulation called “Catch-22”, which is a malignant principle used by people in power to justify their illogical use of power. It is the law that says what it commands is right. In this connection, Raymond M. Olderman observes: "Catch-22 is the principle that informs the military-economic machine, giving it power and making war possible in the first place. Catch-22 is the untouchable power that has usurped man's control over his own life



and handed it over to an institution which manufactures fatal and incredible death traps"(99). It is a mysterious conspiracy preying upon the soldier's paranoia. In the climax of the novel, Colonel Cathcart and Korn tempt Yossarian with a proposition which will send him home to a hero's welcome and spare him from further missions: "We are going to glorify you, send you home a hero... A whole new world of luxury awaits you once you become our pal" (C22: 417). This deal exposes the spurious and destructive values of the 1950s culture. But Yossarian has no respect for excessive authority and obsolete tradition. He refuses to submit himself, robot like to the diabolic machine.

In the novel, the mordantly hilarious set up of military-industrial nexus and absurdist satire of officials is simply amazing. The devastating effect of World War II destroyed the notions of heroism and chivalry of fighting in a war. The Americans questioned their involvement in the war and came to believe that they have been tricked into it to safeguard the private interest of the industries, bankers, politicians and other profit seekers. The novel echoes the effects of bureaucratization on individual consciousness and suggests how the organizational ethos was transforming the character of the American middle class. The novel also satirizes the power blind bureaucracy. It portrays a new breed of bureaucrats who compete for power uncritically and manipulate the structure of the organization. The clash between General's Dreedle and Peckem best illustrates this new mentality. Their actions reflect the cold logic of wartime insanity.

Ironically, the military claims to exist to deal with the chaos and confusion of war, but seems completely incapable and incompetent of realizing it. We have the essence of "Catch-22" neatly and aptly packed thus in the words of Robert Merrill:

Indeed, the greatness of Catch-22 lies in Heller's ability to convert the tenets of a conventional liberalism into the informing ideas of a powerfully moving fable... Yet he goes beyond his liberal predecessors to show that the enemy is not just the corporations and their authorities. "They" are indeed amoral if not immoral; "they" are Korn, Black, Cathcart, Scheisskopf, Dreedle, Peckem, Aarfy, Wintergreen, and Milo. In a very real sense, however, M&M Enterprises is not the enemy, for someone like Milo only has the power he is allowed to have. As Pogo once remarked, memorably if ungrammatically "we have met the enemy, and it is us." Catch-22 is a masterful confirmation of Pogo's insight (150-151).

The ideological aspect plays an important role in substantiating the anti-war and anti-heroic theme of the novel. It suggests that idealism is dopey. The traditional concept of war has two basic assumptions. The first is that fighting the war is sensible and the second is that heroism is better than cowardice. These are in contrast to the values Catch-22 suggests. It suggests that since heroism results in death and cowardice it will keep one alive. Heroic self-sacrifice is a delusion to the point of lunacy.

In Catch-22, Clevinger is idealistic. He is educated, a humanist and a principled man. He believes in ideals and in the myths of patriotic self-sacrifice, whereas Yossarian is more pragmatic, sensible and rational. Staying alive is very important to him unlike Clevinger. To Yossarian, Clevinger's willing trust in authority when his life was in jeopardy is stupidity to the point of insanity. He explains to Clevinger that victory in war doesn't make any difference to someone who is dead. But Clevinger fails to learn the reality and as a result he dies. During the war there is death



of human values. Values are relative and slippery and Yossarian's wish not to die for his nation is not craven but heroic.

Yossarian, intent on living, takes each impediment and danger as a conspiratorial challenge. Yossarian is a nut and so are his friends. Nuttiness is a sign of individual freedom and counters the influence of institutionalized life. Beverly Gross writes: "In circumstances of Catch-22, which is about the literal and figurative deadliness of institutionalized insanity, nuttiness winds up being an affirmation of the human spirit, a triumph of human intelligence and human endeavor "(113)..

In Catch-22, Heller finds war's greatest evil in its responsibility for the production of military inhumanity as war destroys sanity, life and the human spirit. In the novel, the thrust is more on the life-negating war. The organized institution is one real terror that haunts the novel, and that in the name of reason, patriotism and righteousness has seized control over man's life. The institution has provided a surer death of the human spirit. It snatches all that is human. The military-economic institution is characterized by the meaningless aspirations that plagued the officers. The pilots are trapped in their escalating demands. The officers make Pianosa devoid of values. They deprive the individual of any humanity and make him perfectly inanimate and inert. They make the people spiritually debilitated. Yossarian also suffers from the fear of becoming inanimate. But he does not resign to dying in war.

The world of war creates an endless cycle of victims and victimizers. In the end, Yossarian is saddled with Nately's whore who attacks him because of Nately's death. Yossarian understands his burden and even accepts it: "someone had to do something. Every victim was a culprit, every culprit a victim, and somebody had to stand up sometime to try to break the lousy chain of inherited habit that was imperiling them all."(C-22: 396-397). Yossarian also attempts to break the chain in the end when he hunts for the whore's kid sister.

Yossarian's learning in his quest for life really reaches its climax when he makes his night trip through the eternal city of Rome. Walking through the streets of Rome he feels pity for all the miserable people in the world. There he learns the pervasiveness of human insanity. He sees the pathetic and horrific scenes and learns the truth of the miserable, placid and cold world. Dejected on all sides, Yossarian "thought he knew how Christ must have felt as he walked through the world, like a psychiatrist through a ward full of nuts, like a victim through a prison full of thieves."(C-22: 405). He sees the streets swollen with suffering and filled with horror, agony, and misery. Here he experiences real transformation and his interests move from mere survival to a position of moral responsibility.

Yossarian makes desperate efforts to rescue the kid sister of Nately's whore. But his efforts end in futility as he arrives too late to catch that girl Aarfy tossed out of his window like garbage. He is astounded at the brutal murder of Michaela. Shockingly, instead of Aarfy being punished, Yossarian is picked up for being AWOL. He hears the cold, inhuman voice of the military: "their marching footsteps on the dull tile floor thundered, like an awesome, quickening drum roll."(C-22: 410). It is a moment of epiphany in the novel as it shows the destructive tendencies and the illogicality of the whole System. The fact that Aarfy is left unpunished and Yossarian arrested for not having leave papers, imply that in war-time, petty-infractions of the rules are dealt with severely, while more heinous crimes fade into the background of acceptable violence.



Yossarian undergoes one further temptation by the System to absorb him. Colonel Korn offers him an “odious deal” that would make him a part of the gigantic military system. But he remembers Snowden's message and the phantom also warns and dissuades him from selling his soul and losing his humanity. Thus Yossarian withstands the temptation. He transforms and learns that in a land ruled by the cold military-economic machine and catch-22, everything leads to death, destruction or betrayal of humanity. Orr supplies him the ultimate alternative. He is impressed by Orr, who cultivated a look of innocence and idiocy and acts sensible and takes sanctuary in Sweden. The news of Orr's success restores Yossarian's faith in the possibility of human survival, and he decides to escape. He also answers Danby's objections that his decision is not negative or escapist: "I'm not running away from my responsibilities. I'm running to them. There's nothing negative about running away to save my life." (C-22: 440). Desertion of Orr and Yossarian is a triumph of the individual over the System. Yossarian's desertion can be viewed as an existential act of individual affirmation not precluding his social responsibility. The clear headedness of Yossarian's final action, David Wood states:

is heightened by its optimistic foregrounding against a backdrop of absurdity and desolation. Most appropriately the last line of the book announcing his departure just as he once again faces Death is expressed in language which befits equally both aeronautics and transcendence as Yossarian is both literally and figuratively flying from a captive state to one of liberty and thus truly accepting his duty to himself (52).

Yossarian's ultimate values are not merely “physical”. He does pursue zealously of the physical pleasure and safety throughout the novel, but it is not his only concern. If his primary concern is survival, then he would have accepted Cathcart's deal and he would have returned to the United States to pose as a live war hero. But Snowden's death enlightens him. He learns that people must rebel against the forces that would render them garbage. Yossarian develops and discovers that there is something greater than mere survival. Robert Merrill writes that Yossarian decides to "move away from some of the views he espoused earlier, including the view that one's own substance is infinitely more precious than any cause. Indeed, Yossarian deserts because he finally realizes there are greater horrors than physical pain and death" (148).

Heller mocks at the absurd patriotism, which results in mass killings for some abstraction, called country. He focuses on the foolishness of man's pride in war and the idiocy of his inhumanity. Yossarian justifies his thoughts as he finds them to be more humane and ethical than helping the war bloodhounds. Thus there is no treason, no betrayal of the country: only the sound reason of redeeming one's soul. Yossarian justifies his morality:

I earned that medal I got, no matter what their reasons for giving it to me. I've flown seventy goddamn combat missions. Don't talk to me about fighting to save my country. I've been fighting all along to save my country. Now I'm going to fight a little to save myself. The country's not in danger any more, but I am. (C-22: 435)

Catch-22 mirrors the un-comic and horrifying realities of the world, in which we live and hope to survive. By deserting, Yossarian's will scrapes away all those restrictions, prejudices, limitations and preconceptions that confine him in a shell of reduced possibilities. He seeks to protect his authentic self against a suffocating system.



Yossarian is truly heroic in the sense that he finds a way to affirm life over death come what may. He seems to suggest that though the alternatives may be extreme, life is still possible and that man can always find some way to assert the human spirit. The conclusion represents an act of "inverted heroism." Yossarian learns that ideals are pretty shallow. He is heroic in the real sense as he manages to remain morally alive and is able to take responsibility for his life in a totally irresponsible world. Here Stephen W. Potts substantiates this view by saying that the book is "an anti novel, parodying the novel's form even while undermining the reader's expectations, the way an anti-hero parodies and undermines the character of a conventional hero"(111).

In *Catch-22*, Joseph Heller thus debunks the notion of heroism and demythicizes the hero. He suggests that war ruthlessly abolishes the order, truth and humanity in the world and the military machine is dehumanized. The hero, Yossarian rebels to outfox the System. He discovers that it is meaningless and foolish to die and prefers to live. He is rational, sensible, and pragmatic. Heller thus mocks at the conventional view of heroism, chivalry and nationalism, which are idealistic and are not practical in the modern context. He suggests that self-preservation is the most important aspect in the contemporary world.

Works Cited

- Gross, Beverly. "Insanity is Contagious: The Mad World of *Catch – 22*". *The Centennial Review* 26.1 (1982 Winter) : 86-113. Print.
- Heller, Joseph. *Catch – 22*. New Delhi: Light and Life Publishers, 1975. Print. (Quotations from this text are cited as C-22 and page number)
- Kennard, Jean E. *Contemporary Literary Criticism*. Editors Dedria Bryfonski and Phyllis Carmel Medelson. Michigan: Gale Research Company. Vol.8, 1978:276. Print.
- Merrill, Robert. "*The Structure and Meaning of Catch – 22*". *Studies in American Fiction* Boston, MA (SAF). 14:2 (1986 Autumn) : 139-152. Print.
- Olderman, Raymond M. *Beyond the Wasteland: A Study of the American Novel in The Nineteen-Sixties*. New Haven: Yale University Press, 1972. Print.
- Potts, Stephen W. *Catch – 22 Antiheroic Antinovel*. Massachusetts: Twayne Publishers, 1991. Print.



Octopian Claws of Linguistic Factors around the Second Language Learning (ESL) Situation in Odisha

Rajendra Rana

Abstract

India is a multi-cultural and multi-lingual setting where 22 recognized languages along with many dialects and 'bolis' are in vogue. Odisha is a replica of Indian language settings with Odia as MIL (O), English as ESL (L2) and Hindi/Sanskrit as TLH/S so far as three language formulas are concerned. Role of English is very much important in Indian context as medium of instruction, official language, library language, window to the world outside, language of mass-media etc. ESL is taught as a compulsory subject at primary, secondary and degree levels. Since long past effort has been made to teach English in an unbiased learning atmosphere. Still we cry for success because we have not been able to overcome the problem of MT interference and other linguistic factors in the day to day life situation. The undergraduate learners of Odisha basically pertaining to rural background are the worst suffers.

Key Words: ESL (English as Second Language), MT (Mother-tongue), Language Learning, L2-Second Language, MIL (O)-Modern Indian Language (Odia), TLS/H- Third Language Sanskrit/Hindi.

Main Paper

The state of Odisha has a multi-lingual setting where the undergraduate learners have the ability to speak in not less than three languages .It's natural that they have propensity towards learning L1 and L3 so they take L2 or ESL as a burden. Thus, they are handicapped in ESL. They have satisfactory base in MT and other-tongues at least in reading and speaking skills.

MT interference is the most dominating linguistic factor that hinders ESL learning situation in Odisha. The undergraduate learners have natural fascination for their own MT. They have language chauvinism .They learn other-tongues through MT. That's why they over generalize MT rules in learning L2.Because of this overgeneralization of the grammatical rules of L1/MT ESL learning is affected. The grammatical rules of MT mismatched L2 rules .Pattern of both the languages are different from each other. There is no uniformity at all. There are different areas of difficulties in ESL learning like phonological, morphological, syntactic, semantic etc. These areas of difficulty affect a lot in ESL learning in formal class-room situation.

Place of language learning is also another important linguistic factor that affects ESL learning. Home and school are the two better places of ESL learning.ESL learning needs a formal setting with proper infrastructure facilities. Good surroundings have good products .The undergraduate learners of English medium schools are smarter and better learners than the vernacular local medium schools. But in reality the former are good at speaking aspect but the latter are sound in reading and writing aspects. They have potency in different aspects of ESL learning situation.



Medium of instruction for the undergraduate learners at school, college levels plays a major role in their ESL learning situation. It is found that majority of them are the products of vernacular Odia medium school. Degree colleges in Odisha have both English and Odia medium learners. Though medium of instruction at degree level is English as per the university guidelines, lecturers are obliged to adopt bilingual method of teaching as per the convenience of the learners. Even some colleges are noticed where teaching is imparted in Odia medium. ESL learning setting is nightmare for them.

Creeping of MT into the classrooms is another linguistic factor that affects L2 learning situation at degree level in the state of Odisha. Lecturers in Degree College adopt bilingual method while teaching English in the classroom situation. Intentionally they use Odia as per the convenience of the learners. Bilingual approach is the most used one for the college teachers which deters ESL learning situation.

English learning environment does not prevail off the class-hour that affects the ESL learning situation. Most of the college teachers in their off class-hour become informal to put aside in ordinary conversation. The college teachers prefer MT forgetting the formal setting of class-hours. Only a few teachers deem it proper to anglicize their conversation with a view to having some positive linguistic impact on students. This is the naked reality. A little bit formal setting classroom situation is better than casual outside class hours.

Mushrooming of tutorials and private coaching centers breeds another linguistic issue in Odisha. The undergraduate learners are becoming examination-oriented by running after textual notes where self thinking and imaginative faculty of learners is severely affected. Still the parents and guardians unnecessarily encourage their wards to go with their maddening pursuit. Again, the language use in their home-tutorials is also another issue that affects the ESL learning atmosphere. Majority of the tutors prefer bilingual approach and grammar translation method tutors. Even, they do not hesitate to use Odia only to satisfy the learners. In this way their ESL learning is often at stake.

It has come to notice that learners miss the scope of using English while making official inquiry. English being only the written official language, they take MT for the purpose. They feel uneasy with English for any official enquiry. So English correspondence is not as per the expectation..As a result their ESL learning situation is affected.

Language use in emotional state is another important factor to be noted. Language is a psychological process. Man is basically instinctive by nature. He expresses inner urges in his convenient easy going way with L1 and other substitutes as he does not internalize English. In case of learners confidence level is also so low that they cannot do in English. In this way ESL learning setting is affected.

Use of language in personal letter writing, official correspondence and report writing of the undergraduate learners is also matter of study. Personal letter is an outlet for the inner flow of a person and again it is the inner overflow in which they prefer MT as the best medium. They have much mental makeup. A handful of the undergraduates prefer English for the same. For official



correspondence in English they are yet to achieve their target though English is their official language. Again the report writing for club, association, organization and institution etc is another important linguistic factor for ESL learning. Majority of them could manage in MT and OT. As a result, their ESL learning situation finds no improvement.

Language used in SMS sending through mobile is the fashion of the day. Again for the smart phone users they operate whatsapp, face book, messengers, twitter etc. They use English script but the language they use is L1.

Language use in creative writing is also a determinant. All the undergraduate learners are more or less born with some inborn potentiality. They feel comfortable in MT and OT and other local languages. They are handicapped in English. They even do not try. On the other hand they have inclination to MT while participating in co-curricular activities like debate, discussion, song and dance competition etc. So their ESL learning situation is affected. In case of language preference in various entertainment programmes like movie/cinema/film majority of them have fascination for Hindi and MT. They neglect English movie. Many things can be learned from English movies. Negligence in this regard affects ESL learning situation. The same thing happens in TV serials which is another important linguistic factor. Like Hindi serials they have liking for Odia ones. Comparatively they have less fascination towards English serials.

Language used in class- note preparation is also another important linguistic factor that affects ESL learning situation. Though English is the medium of instructions as per the university guidelines majority of them use Odia mostly in university examinations as per their convenience.

It is obvious that taking up MT as the medium of learning in classroom leads the learners to appear in their examinations in MT, not in English. The university guidelines are in favour of English but they opt for Odia. So the chance of learning ESL comes to an end here.

In case of the language selection in reading newspaper and the reading habit of the text-book and non-text books, it is found that majority of the undergraduate learners prefer Odia and Hindi papers. They also read Odia guide and Odia references book for better understanding. They have less interest in English.

Language use in Computer is also a determining factor in ESL learning. Majority of them are computer literate. Cent percent English use is yet to be achieved among the undergraduate learners. So their ESL learning situation is affected.

While listening to running commentaries on sports and other events from TV and radio, almost all undergraduate learners take interest in Hindi or Odia. English is preferred less comparatively. Ignoring English commentaries they are losing ample scope of ESL learning. Again the language used in TV advertisement is another linguistic factor. Catchy captions, quotations, theme, rhythm etc are used for the same purpose. Majority of them are fascinated by Hindi and Odia advertisements. Giving priority to MT and OT and neglecting ESL one cannot learn the target language.



They are afraid of making mistakes while speaking with teachers, peers, juniors and seniors. They feel they will make laughing stock of themselves. Some of them feel there is no need of speaking English. They develop phobia towards English. They are not scientific in their attitude and aptitude. Unreasoned fear freezes their mind. In day to day conversation in which they are impelled to communicate, the learners easily resort to MT thereby putting boundary against English.

It is not too late that we can't rise to occasion. It is rather high time we came out with plans to put them to action. We can bring thought to some effective pedagogical suggestions which are mentioned below:

Giving importance to mother tongue leads to mother tongue interference in ESL learning. All the learners should see that ESL learning is in no way affected by mother tongue interference. Translation approach may be followed but their target should be learning Second Language English. Learners of multilingual setting cannot avoid mother tongue. But they should be intelligent enough in handling the multilingual situation. Direct approach should be adopted by the degree college teachers instead of bilingual grammar-translation approach.

College teachers should motivate learners for ESL learning as far as practicable. A conducive English environment is essential. The Government of Odisha should open its hand through different grants to promote ESL learning situation. We cannot expect good products out of ill-equipped ESL setting. Well-furnished ESL learning setting should be provided to them. Then, only ESL conducive learning can be possible.

Whatever may be the occupation their parents; all the learners should be treated as equal economically so that we can expect a situation conducive to ESL learning. Frankly speaking, problems are found in learners, teachers, colleges, system etc. Sorting out problems and their remedies should be made accordingly. A collaborative effort of students, teachers, parents, college authorities and government should be made. University guidelines which prescribe English as the medium of instruction in the classroom are to be strictly followed.

Direct method of teaching should be preferred. Learners can get utmost knowledge through direct approach. Teachers should be the role model in speech, accent, voice modulation, and syntactic, semantic, lexical items and all the basic skills of listening, speaking, reading and writing. Maximum use of English will serve the purpose of an effective communication. This will help them create a conducive ESL learning atmosphere.

Teacher centered-teaching should be replaced by learner-centered teaching. The analysis has another significant finding; that is the involvement of college teachers in the private coaching centres mushrooming here and there. Parents and guardians are often biased by the persuasion given by private coaching centres. This is a negative factor that affects ESL learning situation. The private coaching centers manipulate ESL learning situation. Interaction with the respondents and some of their friends reveals that the company the learners keep often regulates ESL learning situation. Interactive or communicative ESL learning can also be possible with friends. Thus, it is good if the learners organize debates, discussions, extempore speeches, mock interviews in English. Hesitation to talk in English and the psychological fear can be eliminated.



The more we study the more we are exposed to the language. Reading English books will enhance knowledge, vocabulary, understanding ability or comprehension skill or reading skill of learners. Book reading habit is an easy way to ESL learning. The syllabus designers, textbook framers, curriculum framers should prepare books to cater to the requirement of the readers. Libraries should be equipped with good and useful reading materials. Teachers should motivate the learners for use of English in official enquiry and official correspondence as well, which will not only facilitate language learning but also be useful in their future. Teachers should be inspirational.

Besides curricular activities other extra-curricular activities like-Debate, discussion, speech competition, extempore speech, mock interview group-discussion, seminar, symposium, community participatory programmes, study-tour and field-trip etc. should be organized at regular intervals for the development of speaking skill. In tutorial classes, the teacher can encourage the learners to open up without hesitation as such classes have limited number of students in each group. Situation for English speaking should be provided. Experts from outside should be invited.

The learners should be made more aware of the formal and informal use of English. All attempts should be made to compose SMS and e-mail only English. Plain structure can be preferred. No fear for error should be there. The prime responsibility of the teachers lays in writing words, phrases, expressions on the blackboard and allowing the pupils to take notes. It can help their writing skill grow.

Class-notes preparation has a great impact on ESL learning. They can supervise them. Parents and teachers should motivate them for writing in English. Teachers should give them scope through wall magazines and college magazine. Learners can improve their creativity from school and college levels. Newspaper reading is a kind of self reading process. Self learning is a good learning process. ESL learning can take place in news paper reading. Monitoring should be made while reading in library.

A good listener can also be a good speaker. Learners have to listen with attention. Then, only they can apply it in their day to day use. Listening commentaries has a great impact on ESL learning. Learners should adopt only English. Teachers and parents should also advise them to cultivate the habit of listening to good conversation on English both in the radio and TV. Learners learn English without being conscious that they are learning. In fact, it is the best means of ESL learning.

Besides movies, TV serials have also a great influence on ESL learning. Learners should be choosy in this matter. They should not confine themselves to entertainment; rather they should be smart enough in choosing TV serials in English. The Government should also take initiative for more and more internet connectivity to colleges even in remote areas. Teachers, parents, guardians – all should encourage them for speaking English.

Communicative language teaching makes use of real-life situations that necessitate communication. The teacher sets up a situation that students are likely to encounter in real life. Unlike the audio-lingual method of language teaching, which relies on repetition and drills, the communicative approach can leave students in suspense as to the outcome of a class exercise, which will vary according to their reactions and responses. The real-life simulations change from day to



day. Students' motivation to learn comes from their desire to communicate in meaningful ways on meaningful topics.

A learner centered approach is one where the complete eLearning experience is focused on the learners. For example, the courses need to be very user-friendly, so that learners can navigate the course without any difficulty. They should be able to access easily the content of their choice, and skip the sections they are not interested in. Likewise, learners should find the courses relevant to their challenges and learning needs. The courses should include real life examples that they can relate to.

In fact, Odisha is the prototype of multilingual India, so far as the undergraduate learners ESL learning is concerned. Linguistic factors affecting ESL learning atmosphere of Odia undergraduate learners are a matter of concern. On the other hand the importance of English is increasing day by day. English is next to Chinese as the largest speaking language in the world. Its place in India is also quite note-worthy as ESL. It's the need of the hour to create a conducive atmosphere for ESL learning situation at degree level in Odisha. At any cost ESL learning atmosphere should not be marred by any linguistic factors. It's no more the language of the Britishers rather the window to the outside world. Hence a joint venture of the undergraduate learners, language teachers, parents, guardians, school, college and university authorities and the elite mass of the community of Odisha is the call of time. Then the undergraduate learners of Odisha can enjoy a broader scope in the global market. English has ceased to be a language, rather than it has evolved to be a way of life in India. Life today without English goes nowhere. With globalization binding us together into a single whole, English has successfully made its way into every corner of the world .Still then it is regrettable that countless number of world population are outside the intellectual coverage of English .One such mass may be cited to be the undergraduate learners pursuing their English learning at different colleges in Odisha.

Works Cited:

A. Primary Sources:

- An exhaustive questionnaire eighty-one questions eliciting responses from the undergraduate learners of English in degree colleges in Odisha.
- Interviews taken to the teachers teaching English at degree level in the state of Odisha.

B. Secondary Sources:

- Abercrombie, D. "Problems and Principles: Studies in Teaching English as a Second Language, London: Longman's Green Publishers, 1957, print.
- Agnihotri, R.K. and A.L. Khanna(eds). *Second Language Acquisition: Socio-Linguistic Aspects of English in India*. New Delhi: Sage, 1994. Print.
- Ansary, Iqbal A. *Indian English in Use of English: Verities of English and their Uses*.
- Diss. CIEFL, Hyderabad, 1978. New Delhi: New Statesman Publishing Company, 1978. Web. <<http://www.efluniversity.ac.in.>>.
- Dash, M. *The Needs for English in Orissa*. Diss. CIEFL, Hyderabad, 1977.
- Web. <<http://www.efluniversity.ac.in.>>.



- Ellis, Rod. *The Study of Second Language Acquisition Oxford applied linguistics*. 10th ed. New York: OUP, 2003. Print.
- Fabri, Charles. *History of the Art of Orissa*. New Delhi: Orient Longman, 1974. Print.
- Kachru, B. Braj. *The Indinization of English: The English Language in India*. New Delhi: OUP, 1983. Print.
- Krashen, S.D. "Second Language Acquisition and Second Language Learning, Pergamon Press, 1981. Print.
- Krashen, S.D. and F. Terrel. *The Naturl Approach: Languae Acquisition in Classroom*, Oxford: Pergamon Press, 1983.
- Krashen Stephen, D. *Second Language Acquisition and Second Language Learning*. California: University of California, 2002. Print.
- Panda, S.C. *New Aspects of History of Orissa. Vol.III*. Sambalpur: P.G. Dept of History, Sambalpur Univ., 1981. Print.
- Samantray, Kalyani. *Academic and Research Writing: A Course for Undergraduate and Research Students*. Hyderabad: Orient Blackswan Pvt. Ltd., 2015. Print.
- Vergese, C. Paul. "Teaching English as a Second Language". New Delhi: Sterling, 1989. Print.

C. Web Sources:

- <http://www.dheodisha.gov.in>
- <http://www.efluniversity.ac.in>.
- <http://www.eltai.in>.
- <http://www.englishforum.com>



Maintaining a Balance between Left and Right Brain Dominant Students

Shifan Thaha & Bahia Khalifa Ibrahim Mohammed

Abstract

Active learning is possible when learners are highly motivated, have self-confidence, and low anxiety. The teacher plays an important role in lifting the morale of the learners and making the learning process enjoyable and productive. Thus, stressing on edutainment. This initiative taken by the teachers can 'raise' the affective filter and remove the 'mental block'. Maintaining a balance in a heterogeneous class especially, in terms of catering to the learners with left and right brain dominance is challenging yet satisfying. The purpose of this study is to determine how the teachers can maintain a balance between students with right and left brain dominance. This research paper will provide the teachers to find out the dominant part of their students' brains and use the appropriate classroom techniques, methods and tools according to them. The data of the study were collected through a questionnaire comprising of 20 questions, which were divided into three segments, namely: Personal traits, learning styles and goals. The questionnaire was administrated to 40 students from the English department at the Collage of Sciences and Humanities (Female section) Prince Sattam Bin Abdulaziz University, Al Kharj. The results revealed that there is a significant difference in the learning style preferences and traits of the learners. Therefore, it is concluded that the well balanced range of instructional methodologies could significantly improve students' performance and enhance their learning.

Key words: Balance, Left Brain, Dominance, Right Brain

Introduction

Language classrooms consist of students who have different learning styles and these learning styles are related with the dominance of right or left brain. This has a great impact during the learning process. Therefore, having an idea about the brain dominance of the students is important. If the teacher knows his or her students well, he or she can use the methods, techniques and materials adequately communicate better with students, strengthen the learning environment, and develop positive interaction that would increase academic effectiveness, motivation and proficiency of learners.

Acknowledgement of their predominant perception channels: visual, auditory, or kinaesthetic. These are also called representational systems, as they represent the specific ways in which we take in, store and code information in our minds.

Many teachers have difficulties with some children such as keeping them still and focused, finishing assignments, keeping organized, grasping concepts the way they are taught. In 2006, Morris described the reasons specifically related with the dominant side of the brain. He also added that left brained children have analytical thinking. They make lists and schedules. They always want to know the rules and follow them. They take in information through analysis, observation and thinking. They have little trouble expressing themselves in words. They are precise in choosing



words. Their language abilities are so refined. They are also good at processing symbols and mathematical formulas.

The theory of left-brain and right-brain dominance derived from a study performed by a neuropsychologist by the name of Roger Sperry. Based on this study it was gathered that each person learns and thinks by using mainly one side of their brain. Some people are right-brain dominant and some are left-brain dominant. There are also some that think with part of each side. These people are referred to as middle-brained or whole-brained thinkers.

Right brained ones use mostly their feelings about something to decide if it is true or not. Their minds move rapidly from one thought to another and this causes difficulties in finishing the assignments. They are holistic learners that they need to see the whole picture then examine and learn about all the parts that create the whole. They are creative and imaginative. Singing, music, art, writing, designing, anything creatively based are easy for them. They view their opinions through their own personal experiences and backgrounds. Right brained children know exactly what they mean but have trouble finding the words to express. They are visual learners who can see a three dimensional image in their minds. They like things to be concrete so they like to see, feel or touch the real object. There are also whole brained children who use many of the above strategies for learning. The right brained ones may also have left brained tendencies or vice versa.

Research has shown that right-brain learners are more intuitive and spontaneous people. When it comes to the right side of the brain 'it thinks in pictures not words.' (O'Conner, 1997, 8) 'Visual-spatial skills of location and direction (maps), reorganizing colors and shapes and imagining and arranging them into art (sculpture, painting, architecture, music, rhythm, and dance) are functions of the right brain.' (O'Conner, 1997, 8) The right-brained tend to look at the big picture beforehand rather than all the details and facts. A left-brained is driven by logic and prefers following steps or a specific system to accomplish a task. Details and facts are always important to the left brain. 'It decodes and processes information.' (O'Conner, 1997, 9) 'It works step-by-step; sees things in parts; puts things in order; remembers people's names; comes up with logical answers to problems.' (O'Conner, 1997, 9) Middle-brained learners use each side of the brain thus making them more flexible when it comes to learning new things. Many studies have been conducted that validate these notions.

Another study was conducted that utilized students learning English as a second language. (Ofiaz, 2011) The subjects of this study were all taught by different teachers who used various teaching methods. In this study the left and right-brain traits were again examined. The left-brain students in this study were more organized than their right-brain counterparts. They also approached things more seriously and realistically. Creativeness was not a strong point for left-brain thinkers. Language was an area in which the left-brained excelled. In this same study, right-brained students showed to be less serious-minded. They showed more of a humorous side and outlook on things. They also had more of a creative side. The desire to explore and fantasize was proven a prevalent trait. Right-brained students recalled faces rather than names and pictures rather than words unlike the left-brained students. This study, like many others conducted before it, helps to reiterate the initial study of brain dominance by Roger Sperry. These studies are important pieces of information for a student, teacher, or tutor.



Method

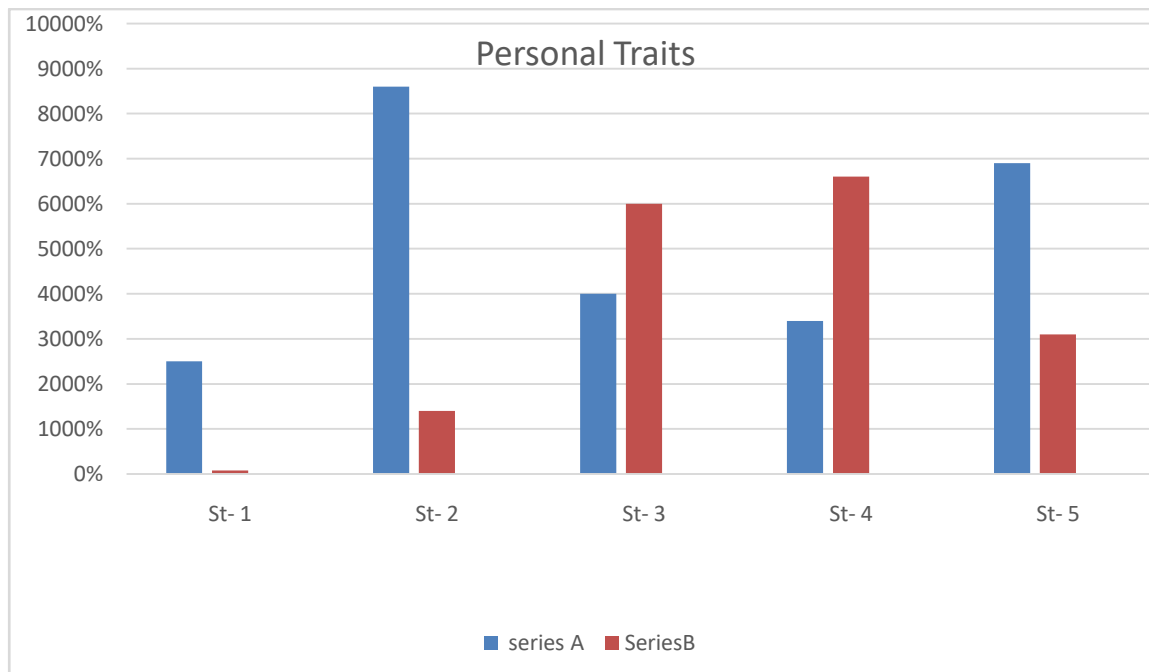
Instruments of the study:

The data of the study were collected through a questionnaire comprising of 20 questions, which were divided into three segments, namely: Personal traits, learning styles and goals. The questionnaire was administrated to 40 students from the English department at the Collage of Sciences and Humanities (Female section) Prince Sattam Bin Abdulaziz University, Al Kharj.

Right/Left Brain Dominance Test

Personal Traits

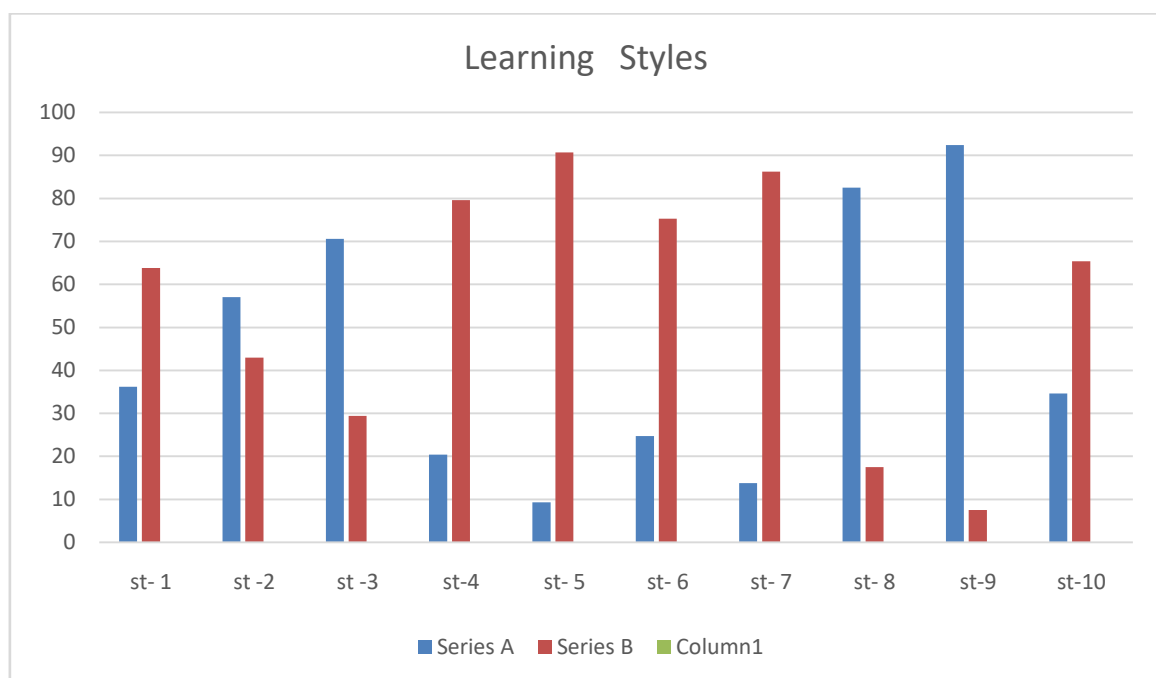
		A	B
1	A. At home, my room has organized drawer and closets. I even try to organize other things around the house. B. I ignore and overlook things which are not related to me.	24.6%	75.4%
2	A. I enjoy a movie only when I watch it right from the beginning. B. I can watch a movie from any point. I can quickly guess the story.	85.8%	14.2%
3	A. I decide what to wear, a day in advance. B. I pick up a dress without much planning.	39.7%	60.3%
4	A. I keep a track of my expenditure. B. I like to spend money as long as it makes me feel happy.	33.9%	66.1%
5	A. While buying a thing I give importance to its purpose more than its appearance. B. I buy things which look beautiful and colorful.	68.6%	31.4%





Preferred Learning Style of the learner

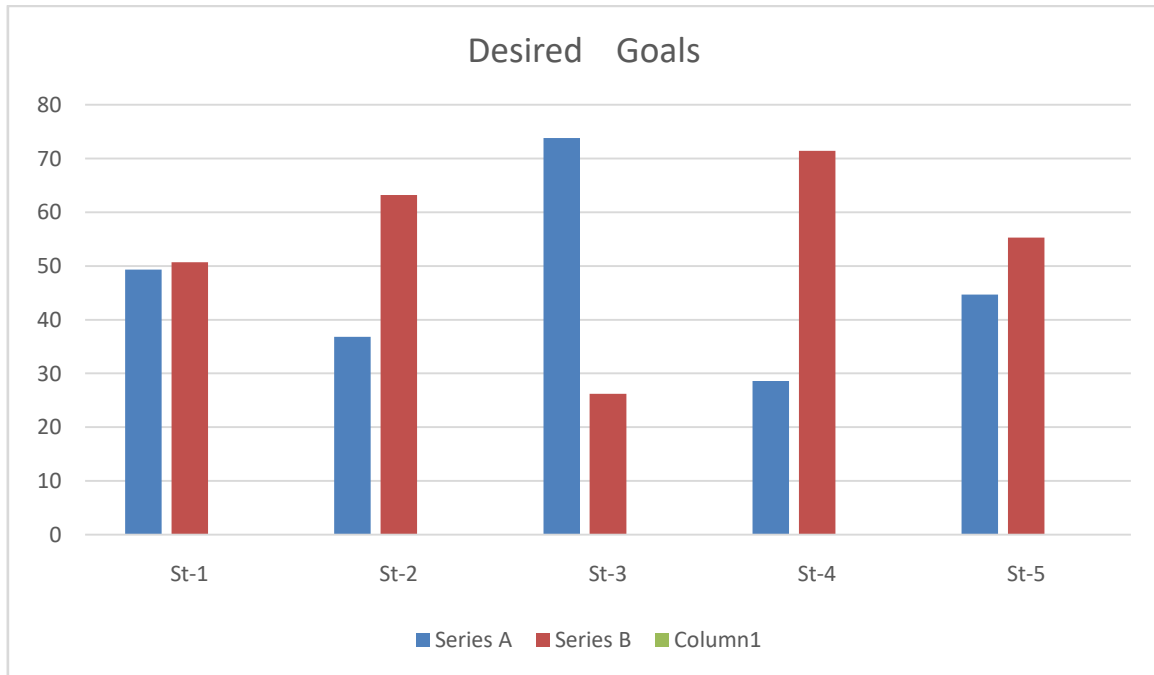
		A	B
1.	A. I like to improve my vocabulary by reading newspaper and magazines and books. B. I like to improve my vocabulary by reading the subtitles while watching movies.	36.2%	63.8%
2.	A. I prefer to list out the important points and highlight them. B. I prefer to read and understand the gist.	57.0%	43.0%
3.	A. While reading a comprehension passage, I take clues from the key words. B. While reading the passage I try to form an image about what is being said.	70.6%	29.4%
4.	A. I prefer to have a mind map before I begin to write. B. I prefer to write as the ideas keep coming to my mind.	20.4%	79.6%
5.	A. I prefer to read informative books on health, discoveries geography, inspiring personalities, etc. B. I prefer to read fictions, books on travelling, cuisines, cultures.	9.3%	90.7%
6.	A. I prefer to learn individually in order to avoid disturbance. B. I prefer to work in a group as interaction makes learning easier and interesting.	24.7%	75.3%
7.	A. I prefer writing assignments after referring to a good number of books. B. I prefer to make models and give presentations.	13.8%	86.2%
8.	A. I prefer to memorize the important points in order to reproduce. B. I prefer to understand the examples to reproduce.	82.5%	17.5%
9.	A. I prefer to learn in a quiet place . B. Sometimes I listen to music before or while studying.	92.4%	7.5 %
10.	A. I prefer to learn difficult concepts by gathering more information. B. I prefer to learn difficult concepts by watching videos.	34.6%	65.4%





Desired Goals

1.	A. I want to use correct grammatical structure while expressing. B. I feel conveying the message is more important than focusing on grammar.	49.3%	50.7%
2.	A. I am very particular about delivering my message very precisely and clearly. B. I prefer to present things in an interesting manner.	36.8%	63.2%
3.	A. I want to finish one task before taking up another one. B. I easily get bored if I work on something for a long time.	73.8%	26.2%
4.	A. I want to have a time line for my tasks. B. I would like to be flexible and stress free.	28.6%	71.4%
5.	A. I would like to study much in advance to avoid chaos and confusion at the last moment. B. I can deliver best only under pressure.	44.7%	55.3%



Findings and Analysis

From the data collected and analyzed, it is evident that most of the students have right brain dominance.

The findings are as follows:

- Most of the learners are very creative by nature.
- Majority of the students are usually emotional.
- Most of the students like to be different from others.
- Most of the students can handle situations easily
- Most of the students enjoy the arts (music, art, extracurricular activities)



- Most of the students are divergent thinkers.
- From the data collected it is also evident that :
- Very few students are rational in their approach.
- Very few students prefer reasoning and analytical tasks.
- Very few students usually favor purely theoretical courses
- Few students are methodical and organized.

Conclusion

The left brain and right brain dominance are stereotypes and any individual can have strengths and weaknesses from either set. There could also be differences in the way the brain processes various categories of cognitive skills. e.g., both left-brained and right-brained people can be good at spelling but how they do it may be different. Left brains memorize the sequence of each letter in a word; right brains memorize the image of the whole word. As a teacher or tutor, in order to cater to a wide range of students, whether left, right or middle-brained, it would benefit them to examine their own personal learning style and which side of the brain is dominant in them. The dominant side would ultimately have an impact on the teaching methods used. In a society and education system that normally favors and embraces the left-brain ways of learning, it is more beneficial for teachers to have a balance and not simply adhere to one type of learning, the left-brain, as they have been proven do most of the time. This could cause many students drift off or daydream, especially right-brained students, and lose the important information being discussed. Teachers can take this knowledge and use it to develop lesson plans to accommodate both types of students. Understanding left-brain and right-brain dominance will prepare them to take on different teaching techniques and use these new techniques for the benefit of their students. By accepting all of the unique attributes of each side of the brain and its learning styles and incorporating teaching methods that encompass both, all students will have a fair chance at learning and a better understanding.

Recommendations

1. Students could be made to conduct short surveys and analyze data.
2. Students could be asked to prepare models and charts.
3. Teachers could provide links of useful videos and incorporate at least one video during the lecture.
4. Teachers could incorporate songs to enrich vocabulary and improve the visual skills.
5. Teachers could explain concepts through role plays and props.
6. Teachers could take the students on field visits to give them firsthand experience.
7. Assigning Library hours and encourage extensive reading.
8. Teachers could encourage use of electronic gadgets in the classrooms.
9. Different Methodologies could be adopted to teach a variety of topics to minimize monotony.
10. Teachers could encourage the concept of flipped classrooms to make the learners responsible and active.
11. Teachers could record their lectures and upload them.
12. Teachers could encourage the students to conduct experiments, thereby making the learning process practical oriented.
13. Teachers could assign responsibilities to students on rotation basis.



14. Teachers could draw figures while explaining the concepts.
15. Teachers could provide case studies for classroom discussions.
16. Teacher could encourage the students to present in-class debates or hold online forums.
17. Teacher could encourage the students to implement more educational technology.

References

- Aslan, G. (1999). Drama Techniques Seminar. Istanbul: The British Council Education World (2000). Left Brain vs. Right Brain -- Which Side Are You On?
- Freed, J., & Parsons, L. (1997). The Left – Right Continuum for Teens and Adults. Right Brained Children in a Left- Brained World. New York, NY: Simon & Schuster.
- Gabriel, G. (2007). Left Brain - Right Brain: The Min Two. Scientific Learning. 5
- McCarthy, B. (1987). Hemispheric Mode Indicator (HMI). Barrington: Excel Inc. Morris, R. (2005). Left Brain, Right Brain, Whole Brain? An examination in the theory of brain lateralization, learning styles and the implications for education. *Geometry and Imagination*. 17 - 30
- Morris, M. (2006). The SPD Companion. Right Brain vs. Left Brain Learning Styles, 10.
- Revell, J. (1992). Left, Right and VAK, Practical English Teaching.
- Saleh, A. (2001). Brain Hemisphericity and Academic Majors: A Correlation Study. *College Student Journal*.



Appendix

Tasks for Left Dominance

Look at the following writing sub-skills and match each one to a stage of the writing process

planning , evaluation ,brainstorming , re-ordering , structuring, mind-mapping ,revising,
 focusing on grammar and vocabulary, checking ,forming opinions, restructuring, presenting finished
 piece to readers ,putting ideas into sentences ,selecting/ rejecting ideas, planning out the paragraphs

Process writing stages	Sub-skills
Pre-writing	
Drafting	
Editing	
Publishing	

How can you implement these stages to write about “ Beauty Tips: hair & Skin”

Tasks for right dominance

1. Write a letter to your younger self.

In this exercise, you are writing to yourself at a younger age. It can be your childhood self or yourself just a few years back. You can offer advice, compassion, explanation, forgiveness, or praise. Or you can simply recount an experience you had and how it impacted you as your adult self now. Try to see this younger self as a real and separate person when you write the letter.

2. Write a story told to you.

In this exercise, you want to recount a story told to you by another person. It can be a story one of your parents or grandparents shared about something that happened many years ago, or it can be a more recent event a friend or family member recounted.

Or

You can tell a story you learned in school or through reading about a well-known person or event. The story can be funny, sad, or educational — but it should be interesting, entertaining, or engaging in some way.

3. Pretend to be someone else.

In this exercise, you’ll practice writing from another person’s perspective. You can choose a person you know well, or you can write from the point of view of an imagined character. Put yourself in this person’s shoes, see things through their eyes, and react the way they would react.

Choose one situation, encounter, or setting, and write what you see, hear, think, and feel about the scenario.

4. Write about something or someone who changed your life.

In this exercise, rather than telling the story of someone else or pretending to be another person, you want to share your story from your perspective. Write about a person or event that has profoundly impacted you and changed your life. Talk about how it made you feel, what your reactions were, and how you were changed on the inside as well as the outside.



Career Workshops for Management Trainees: A Pathway to Bridge the Gap between Academia and Industry

Kajal Srivastava

Abstract:

In the current scenario, management schools tend to adapt various approaches to make students more employable thereby reducing the skill-gap between industry and academia. These approaches include participation in Summer Internship Projects (SIP), attending conferences and various other activities which allow students to get an insight into work related scenarios. However, in spite of this, students tend to lack the necessary skill-fit. Resultantly, career workshops have come into play and have become an integral part of the existing management curriculum. In order for career workshops happen to be effective, it is imperative that they be conducted in a systematic and strategic manner. This paper focuses on methodologies which are used to conduct career workshops. Various dimensions of career workshops have been explored including its linkage to Bloom's taxonomy and the concept of deep learning. This is a conceptual paper, in which convenience and random sampling have been used. Thereafter, focus interviews were conducted and responses were recorded. The implications of the research areas follows; there should be a thorough Training Need Analysis conducted before the conduct of career workshop and the workshops should follow a strategic plan which aims at making students a better fit for the industry.

Keywords: Career workshops, training need analysis, managerial students, Bloom's taxonomy, deep learning

Introduction:

With specific reference to Management trainees, there is a vast debate on how to bridge the gap between Academia and Industry. It has often been stated by Industry experts that the knowledge which students carry is confined to the book and therefore, not practical in the real world and job-related scenario. As a result, there is a huge gap in terms of what is required by the industry and what exists in the academic world. To fill this void, management trainees take part in Summer Internship Projects and are encouraged to participate in Conferences and other activities which also include taking part in Social Responsibility activities. However, it has also been observed that management trainees, in spite of having partaken in SIP's (Summer Internship Projects) and conferences and other activities lack the necessary job-skills. In order to bridge the gap between academia and industry, Career Workshops have been introduced in management schools. They have become an integral part of the curriculum.

Career workshops are highly interactive and provide an atmosphere which encourages a free flow and exchange of ideas. Resultantly, career workshops have a significant impact on management trainees which results in making them industry ready. The characteristics of a good career workshop include testing trainees on specific parameters and giving them a prompt and accurate feedback. The basic aim of career workshops is to build the existing employability skills in management trainees thereby making them suited to the current needs and demands of the industry.



The core idea of career workshops is to deliberate on the existing skill-fits and abilities of students, help them in identifying their key strengths, make career-related interventions and aid students into a smooth transition which is apt for the workplace which they want to be a part of. Therefore, it can be said that career workshops are platforms wherein there is a quick exchange of information through discussions, displays and other creative medium. The reason for stating a “quick exchange” is that the career workshops generally have duration of one and a half to two hours.

The career workshops discussed in this paper have the following traits of an effective workshop; they are well-defined, they carry a clear purpose, they have fixed processes with a systematic and specific time-line, they are aided by quick data collection techniques, data analysis and delve out specific details.

This research paper focusses on career workshops as a noteworthy tool to bridge the gap between academia and industry. The aim of this paper is to chalk out points that best outline the conduct of workshops with management trainees being the prime focus. The paper further aims to deliberate upon deep learning skills and its importance. The study also explores dimensions of workshops along with its limitations.

Review of Literature

Career workshops are specifically modelled to guide students into careers they wish to take up in the near future. One of the major roles of career workshops is to make students realize their aspirations, abilities and skill fit for the job that they are interested in. It is common to use a three-tiered model while guiding students to a best-suited career (Brown, Brooks & Associates, 1990). In this three-tiered model, the first tier comprises of self-assessment, the second deals with career exploration and the third and last tier comprises of decision making. Similar to research processes, in order for a career workshop to be effective, it has to be meticulously planned.

Most of the Management Schools across the globe have a Career Management Center *aka* CMC, Career Planning Centre or the likes of such departments. The aim of these departments is to ensure that each management trainee undergoes a series of training programs which are meant to chisel their employability skills and make them a better fit for the industry. Generally, a Career Workshop is held annually or bi-annually for students, depending upon the course structure of a management school. Furthermore, career workshops are basically founded on a model which is divided into self-assessment, career exploration and decision making skills. It is a systematic process and follows a series of procedures in order to achieve accurate results. The procedures involved are planning, implementation and evaluation of results.

It may be noted that career workshops are conducted after a thorough training need analysis. According to Narasimhan, G. V & Ramanarayanan, C. S. (2014), it is pointless to conduct training without prior analysis. Furthermore, for successful training programmes, a training needs assessment is imperative (Brown, 2002). Besides, training needs analysis also decides the effectiveness of any training and the tools to measure it (Ndivo, 2003).

The strategies of Career Workshops should ideally be centered around Bloom’s pedagogical frameworks (1956) and should specifically pertain to two taxonomies i.e.; constructivism and



learning. In addition to this, there are numerous studies which have documented reflection as a vital component of both (Cooperstein & Kocevar-Weidinger, 2004; Nentl & Zietlow, 2008). Constructivism involves linking new knowledge with the previously held concepts to understand learning experience. Consequent research by Entwistle (1983) and Biggs (1987) showcased that outcomes are determined by the type of approach a student adopts towards learning. Subsequently, engagement on a deeper level in a subject ensures a clearer understanding. This further results in the achievement of higher quality outcomes. It's a more gratifying experience as compared to superficial learning where there is no involvement with the topic at significant level, resulting in poorer outcomes (Ramsden, 2003)

The medium of instruction or teaching in career workshops is bi-dimensional i.e. instructor to students and it is interactive. For career workshops to be successful and have a meaningful impact there should be maximum participation by students. The workshops should help students in being engaged in deep learning. Creativity clubbed with collaboration ensures that the workshop is not passive and is focused towards being practical (Detlor, Julien, Willson, Serenko, & Lavallee, 2011). The teachings during the workshop are part of lifelong learning and are applicable to the working environment. During workshops, it is imperative to emphasize the outcome of the workshop at the outset itself. This is part of OBE (Outcome Based Education). Once the outcomes have been identified, students become motivated and involved in deep learning (Ferenc Marton & Roger Saljo, 1976)

Another strategy used in career workshops to assist deep learning is to have students work collaboratively. This has been recognized by the adult learning theorists Knowles (1980) and Mezirow (1991) (Jordan, Carlile, & Stack, 2008). Collaborative work warrants more ideas are generated among the group as each individual brings his or her own perspective to an issue. However, the students still need to be guided, and this is facilitated by encouraging reflection and discussion. Practical-based discovery tasks ensure the group takes responsibility for its own learning and engage deeply. It is important to recognize that students will normally adopt a surface and deep approach to learning as Nicol (1997) did Ramsden (2003). In order for deep learning to take place successfully, it is imperative to structure workshops so that students can relate the learning material to their own individual context.

Career Workshops have the following objectives; a) to develop critical thinking skills b) to reflect and c) to evaluate information through self-application. The approach used in workshops may be similar to mindfulness as developed by Fornaciari and Loffredo Roca (1999). This approach comprises of six stages which are completed cohesively and consecutively.

They are as follows;

1. Evaluating information
2. Sourcing credibility
3. Questioning the quality of the source
4. Interpreting the information
5. Critiquing the information
6. Analyzing and synthesizing data.

These stages mirror the attributes which MBA students should possess on graduation as stated by McMahon. In 1992, McMahon was of the opinion and had stated that business schools



should design their courses with a view to developing a set of graduate attributes. The graduate attributes comprise of: content knowledge, self-knowledge, diagnostic skills, application skills, team work skills, and self-control. (Barker, 2005) Apparently, Training Workshops try to incorporate these attributes within the given time-frame.

Research Methodology and Objective

The aim of this paper is to examine the purpose of Career Training workshops, its procedures and outcomes. In order to conduct this study, a review of literature was done on Training Needs Assessment and conduct of career workshops with reference to MBA students. For this research, mixed Sampling (Convenience and Random) was used. The sampling unit comprised of management trainees in management schools. These schools were selected through Random Sampling. The schools included prominent B-Schools in Lucknow city. The sample size was 150 from across the Indian state of Lucknow, Uttar Pradesh. The research is based on Convenience Sampling. Focused Interviews were conducted to list the expectations and feedback of management trainees in relation to career workshops. These responses were recorded. Furthermore, the responses were analyzed and grouped together in case of same responses from different people and multiple responses from the same individual.

Generally, a career workshop comprises of three phases which are as follows; a) Self-assessment b) Career Development and c) Decision making. Under Self-assessment, which is the first phase, students undergo leading industry psychometric tests so that they can have a better understanding of themselves. During the session, students' learning is assessed as they outline their own objectives. They feel more empowered in the decision-making process as the lesson plan is modified to reflect their choices. The aim of the psychometric exercise is to help students in making more informed specialization choices. Thereafter, the career development phase aims at deep-diving into market realities by discussing different roles after specific specializations. For example, students are sensitized to job roles after specialization in marketing. These roles are; Sales Managers, Brand Managers, Client servicing/ Advertising and Digital marketing. Specialization in the Sales domain offers roles in FMCG/ B2C Sales, B2B Sales/ Account Management, Retail/ E-commerce Sales, Banking + NBFC Sales and Insurance. Furthermore, specializing in Finance offers opportunities in Credit and Risk analysis, Analytics, Consulting, Insurance and Banking+ NBFC Sales. Specialization in HR entitles one to roles of an HR Business Partner, Talent Acquisition and IR. In addition to this, specialization in Operations gives the opportunity to work in Supply Chains or Service Based Operations. Since this phase opens a plethora of careers, students pay keen attention to job occupations that they are interested in and also capable of pursuing. The Career development also makes students realize their own short-comings in terms of their occupational knowledge which further helps them to identify their own needs in relation to a particular job. The final section of the Workshop is an amalgamation of the first two points. Under this, the career decision process is discussed. There are various examples cited from the industry and students are further asked to identify reasons that would inhibit them from making a career decision. When discussing decision making, the three basic styles of decision making are acknowledged; the rational, the intuitive and the dependent (London & Mone, 1987). The rational decision making is done on the basis of logical reasoning, the intuitive style of decision making is done under circumstances where there is an involvement of emotion and impulse. Eventually, the dependent



style of decision making occurs when an individual pays heed to opinion of others or external events. The basic aim of career workshops is to help students become independent decision makers.

Findings:

The responses recorded were as follows;

1. **Clarity related to specialization through self-assessment:** One of the basic aims of Training workshops is to aid students by giving them clarity into which areas they should opt for to specialize. It is a well-known fact that management students need to opt for sectoral specialization. However, many times, students feel that they belong to a particular sector without actually doing an in-depth analysis of themselves and the skills they possess. It is here that training workshops play a crucial role and act as an intervention tool which aims to help students through self-assessment. It is through self-assessment that the picture becomes clear for the management trainee. Training workshops act as a beacon which helps students in realizing their potential and making them understand which role they are best suited for. Therefore, training workshops aid in making students decide the areas in which they wish to gain specialization through self-assessment.
2. **Understanding Job Descriptions:** One of the prime aims of Management institutes is to ensure proper recruitment of students. As a result, management institutes pool in various companies which either come to campus or schedule interviews outside its premises. Resultantly, it is imperative that students have a thorough understanding of JD's (Job Descriptions) which are floated by companies. A keen sense of observation is needed to understand the key skills and basic requirements of the job in question. Apparently, Training workshops focus on how students should read and comprehend Job Descriptions. They help students understand various job profiles with specific focus on the companies that come to campus.
3. **Knowledge of the Corporate:** Since Training Workshops offer an insight into the current market scenario, they give a detailed description of the corporate and the various job profiles involved. As a result, management trainees' awareness is built since they get to know specifically the functionality of the various sectors that exist within a given corporate scenario. In short, these Training workshops make students more corporate-ready.
4. **Reducing Skill Gaps:** Since Training Workshops take into account, the corporate scenarios, discuss various job descriptions and its requirements, it gives a clear picture of the skills needed for a particular job. Training Workshops then provide ways and means to bridge those gaps. In the long run, it results in boosting employable skills.
5. **Outlining Behavioral Expectations:** In view of the job descriptions that are floated and discussed by companies, it follows naturally to discuss the behavioral expectations with reference to the Company concerned and the JD under discussion.

Discussions and Conclusions: The following conclusions can be drawn from this study;

1. **Training Need Analysis of Management Students:** In order for Career Workshops to be successful in bridging the gap between Industry and Academia, it is imperative that there be a thorough analysis of the training needs in the industry. Thereafter, workshops should be



developed keeping these needs in mind. A training analysis is an absolute must in order for it to have the desired impact. (Brown,2002).

2. **Pre-defined Strategies:** Career Workshops should have a pre-defined strategy which is on the lines of Outcome Based Education. Ideally, these workshops should be divided into three phases which are; self-assessment, career development and decision making. The strategies used in the workshops should encourage students to engage in deep learning and comprehend the relevance of their skills and abilities at a profounder level. According to a study by Marton, Hounsell, & Entwistle (1984) students cannot be guided towards adopting a deep approach to learning as they will naturally rebel by adopting a surface approach instead (Ramsden, 2003). However, good career workshops can contribute to the adoption of a deep learning approach by maximizing student engagement; by conveying passion for the occupations, highlighting their relevance, and explaining complex issues in an easy manner. Students take part in deep learning because they are eager to acquire new skills and knowledge complementing their existing workflow.
3. **Better Employee-fit for the Organization:** One of the basic aims of career workshops is to bridge the gap between the industry and academia. To do this, managerial students are sensitized towards the existing jobs and their pre-requisites. In order for career workshops to leverage the existing market scenario, it is imperative that a detailed discussion on JD's (Job description) is taken into account. It is only when the managerial students are sensitized towards JD's that they become aware of the necessary skills required for a specific job profile in an organization. It may be mentioned that there is no clear-cut formula as to what skills or abilities ensure getting the job. As it is, there have been various studies which demonstrate the processes through which recruiters select an employee and aim to get hold of the rightful candidate (e.g., Barber, 1998; Breaugh & Starke, 2000; Schneider, 1987). However, a detailed study of JD's helps in analyzing the skills required for a specific job. For a company, the aim is to hire a candidate who is well-suited to cater to the needs of the organization and its employees (Wanous, 1977, 1980, 1992). On discussing JD's, it becomes clear to the prospective candidate whether they identify with the organization and its concepts, thereby making them a better fit for the organization. (Ashforth & Mael, 1989). Therefore, career workshops are actually the medium which helps in plugging in the gap between the requirements of the industry and those of students. The workshops aid in making managerial students more aware of the industry and become more industry-ready.

Implications and Further Scope of Study:

This is a conceptual study based on focused interviews in one city. The same study may be conducted empirically to validate its findings. In addition to this, as mentioned earlier, this study pertains to one city, which may be a limitation. The scope of the study may be expanded by taking a number of cities into play. This would enhance the data pool and also throw light on whether career workshops conducted in various cities follow the same pattern or differ in style and approach. However, the existing research does reveal some interesting insights about the manner in which career workshops are conducted and the expectations and views of its participants. Since career workshops focus on particular JD's, they help at predicting the type of work, advancement opportunities, and coworkers which are important to job seekers (Turban, Eyring, & Campion, 1993). It may further be interesting to see and analyze the number of student-employee conversions in terms of those who have attended workshops vis-à-vis those who have not.



References:

- Ashforth, B. E., & Mael, F. A. (1989). *Social identity and the organization*. *Academy of Management Journal*, 14, 20-39.
- Barber, A. (1998). *Recruiting employees*. Thousand Oaks, CA: Sage.
- Barber, A. E., & Roehling, M. V. (1993). *Job postings and the decision to interview: A verbal protocol analysis*. *Journal of Applied Psychology*, 78, 845-856.
- Barker, R. T. (2005). *Learning from our students: Teaching strategies for MBA professors*. *Business Communication Quarterly*, 68(4), 481–487.
- Beghetto, R. A. K. J. C. (2009). *Intellectual estuaries: Connecting learning and creativity in programs of advanced academics*. *Journal of Advanced Academics*, 20(2), 296–324.
- Biggs, J. (1987). *Student approaches to learning and studying*. Research Monograph. Melbourne: Australian Council for Educational Research.
- Biggs, J., & Collis, K. (1982). *Evaluating the quality of learning: The SOLO taxonomy (Structure of the Observed Learning Outcome)*. New York: Academic Press.
- Bloom, B. S. (1956). *Taxonomy of educational objectives (1st ed.)*. New York: Longmans.
- Breaugh, J. A., & Billings, R. S. (1988). *The realistic job preview: Five key elements and their importance for research and practice*. *Journal of Business and Psychology*, 2, 291-305.
- Breaugh, J. A., & Starke, M. (2000). *Research on employee recruitment: So many studies, so many remaining questions*. *Journal of Management*, 26, 405-430.
- Brown, D. Brooks, L. & Associates (1990). *Career Choice and Development (2nd Ed.)* San Francisco: Jossey –Bass.
- Brown, J. (2002). *Training needs assessment: A must for developing an effective training program*. *Public personnel management*, 31(4), 569-578.
- Cooperstein, S. E., & Kocevar-Weidinger, E. (2004). *Beyond active learning: A constructivist approach to learning*. *Reference Services Review*, 32(2), 141–148.
- Detlor, B., Julien, H., Willson, R., Serenko, A., & Lavallee, M. (2011). *Learning outcomes of information literacy instruction at business schools*. *Journal of the American Society for Information Science and Technology*, 62(3), 572–585.
- Entwistle, N. J., & Ramsden, P. (1983). *Understanding student learning*. Kent, U.K.: Croom Helm.
- Fornaciari, C. J., & Loffredo Roca, M. F. (1999). *Age of clutter: Conducting effective research using the Internet*. *Journal of Management Education*, 23(6), 732–742.
- Jordan, A., Carlile, O., & Stack, A. (2008). *Approaches to learning*. Maidenhead, England: Open University Press.
- Knowles, M. S. (1980). *The modern practice of adult education (Rev. ed.)*. Englewood Cliffs, CA: Prentice Hall Regents.
- London, M. & Mone, E. M. (1987), *Career Management and Survival in the Workplace*, San-Francisco: Jossey-Bass
- Marton, F., Hounsell, D., & Entwistle, N. J. (1984). *The experience of learning*. Edinburgh: Scottish Academic Press.
- Marton, F., & Saljo, R. (1976). *On Qualitative Differences in Learning: I—Outcome and process*. *British Journal of Educational Psychology*, 46(1), 4–11.
- Mezirow, J. (1991). *Transformative dimensions of adult learning (1st ed.)*. San Francisco, CA: Jossey Bass.



- Miller, J. A., & Osinski, D. M. (2002). *Training needs assessment*. Journal of Commerce, UK.
- Narasimhan, G. V., & Ramanarayanan, C. S. (2014). *Analysis of Training Needs Assessments and Implementation-A Comparative Study of Public and Private Sector Banks*. Indian Journal of Commerce and Management Studies, 5(3), 71.
- Ndivo, T. K.(2003). *Training needs assessment practices among the large Commercial banks in Kenya*. Available at <http://erepository.uonbi.ac.ke:8080/xmlui/handle/123456789/21630> accessed (August 8, 2017)
- Nicol, D. (1997). *Research on learning and higher education teaching*. UCoSDA-BP-45. Accessed May 14, 2015, at <http://www.opengrey.eu/item/display/10068/419409>
- Ramsden, P. (2003). *Learning to teach in higher education* (2nd ed.). London, England: Routledge Falmer.
- Schneider, B. (1987). *The people make the place*. Personnel Psychology, 40, 437-453.
- Turban, D. B., & Greening, D. W. (1997). *Corporate social performance and organizational attractiveness to prospective employees*. Academy of Management Journal, 40, 658-673.
- Turban, D. B., Eyring, A. R., & Campion, J. E. (1993). *Job attributes: Preferences compared with reasons given for accepting and rejecting job offers*. Journal of Occupational and Organizational Psychology, 66, 71-81
- Wanous, J. (1977). *Organizational entry: Newcomers moving from outside to inside*. Psychological Bulletin, 84, 601-618.
- Wanous, J. (1980). *Organizational entry: Recruitment, selection and socialization of newcomers*. Reading, MA: Addison-Wesley.
- Yost, E. B. & Corbishely, M. A. (1987). *Career Counselling: A psychological approach*. San Francisco: Jossey- Bass.



Dr. Muktaja Mathkari holds a Master's degree in English, Bachelor's degree in Law and a Ph.D. in English Literature. She has an experience of 34 years in teaching. She has 53 international and 50 national paper presentations to her name. She has been a resource person for 30 international and 50 national programs.

Ramakrishna Gundelli is an Assistant professor of English working for Government Degree College, Karimnagar, and Telangana. He submitted two articles in journals with ISBN and presented papers in four national seminars. His broad area of interest is ecofiction, especially anthropogenic impact on environment.

Ramakrishna Dulam is an Asst. Professor of English at Government Degree College, Mancherial, Dist: Mancherial, Telangana. He is pursuing his PhD from Osmania University, Hyderabad. His area of interest is Northeast Indian English novel. He has participated in National Seminars and submitted research articles.

Rimni Chakravarty is an Assistant Professor in English at Siliguri Institute of Technology, post graduated in English Literature from the University of North Bengal. Darjeeling. Passionate in writing poems, she is also interested in music, art and literature.

Swati Chauhan is a Ph.D. research scholar from Jaipur national university, Jaipur. She is currently working as an assistant professor in D.P.G Degree College, Gurgaon of English. Her area of specialization is New Historicism.

E. Anita is a research scholar. Her research area is eco-feminism. Her area of interest is Afro-American writings in English. Her favorite genre in Literature is novel and the most liked one is Charles Dickens's *The Tale of Two Cities*.

P. Hiltrud Dave Eve has been an active practitioner in English Language Teaching for more than 11 years and has interacted with more than 8,000 adult learners of English in the Indian higher education. At present she is working in EGS Pillay College of Arts and Science, Nagapattinam in South India.

Neelu Tiwari is a PhD scholar at the Department Of English, M.L.S. University, Udaipur. She has had a teaching experience of more than 15 years as a lecturer in English. Her area of interest is gender studies.

J. Pushkala PhD Research Scholar, Govt Arts College, (Men) Krishnagiri Tamilnadu state

Dr. K. Mangayarkarasi Assistant Professor & Research supervisor, Govt Arts & Science College for women, Bargur Tamilnadu State

Prof. Rajeswar Pal, Principal & HoD in Sri Ram College of Higher Education, Baghat has contributed many articles and Research works to English literature. His book on Edgar Allan Poe is a nice criticism of his poems.



Dr. P. Subapradha is an assistant professor in English at Chettinad College of Engg & Tech., Karur. Her areas of interest are literature, communicative English, ELT, feminism, translation & soft skills. 8 National Seminars, 6 International Conferences, 4 papers published in international journals, attended 2 workshops.

Dr. Suneeti Tippiseti has been working as a Professor of English in Prince Sattam Bin Abdulaziz University, Riyadh, which is under the Ministry of Education; KSA. She published one book and 25 research articles in various national and international journals to her credit. She was awarded Doctorate and Post-doctoral Fellowship by Osmania University and OUCIP in 2003 and 2010 respectively.

Dr. Narsimha Raju. P is currently working as a Professor of English in the Institute of Aeronautical Engineering, Hyderabad, India. He was awarded PhD by JNTUH in 2018. He has around 15 years of teaching experience in premier Engineering Colleges at Hyderabad.

Dr. Rajendra Rana teaches English in the P.G Department of English Government College (Autonomous) Bhawanipatna, Kalahandi, Odisha as a guest lecturer. As a research scholar four scholarly articles, a Book-Review Report and many paper presentations in National Seminars go to his credit. He is an avid reader and an experienced teacher of English literature and language.

Dr. Shifan Thaha is an Associate Professor at Prince Sattam bin Abdul Aziz University, KSA. She has contributed papers in numerous national and international journals. Her research interests include Learner Autonomy, CALL, Teaching Methods and Curriculum Designing.

Bahia Khalifa Ibrahim Mohammed is a lecturer at Prince Sattam bin Abdul Aziz University, KSA. She is interested in Linguistics and Computer Assisted Language Learning.

Dr. Kajal Srivastava is an Assistant Professor (Business Communication) with Jaipuria Institute of Management, VineetKhand, Gomtinagar, Lucknow