



ROOTS

International Journal of Multidisciplinary Researches

A Peer-reviewed, Refereed & Quarterly Journal

Vol. 11

No. 3

February 2025

ISSN: 2349-8684



**CENTRE FOR RESOURCE, RESEARCH &
PUBLICATION SERVICES (CRRPS)**

www.crrps.in

ROOTS

ROOTS International Journal of Multidisciplinary Researches (RIJMR) is a peer reviewed, refereed and quarterly journal. The Journal is assigned by *National Science Library / NISCAIR, New Delhi* and powered & published by *Center for Resource, Research and Publication Services (CRRPS) Tamil Nadu - India*. The journal provides a valid space for academics, researchers and professionals to share the latest developments and advancements in Multidisciplinary Subjects. It aims to foster the exchange of ideas on a range of important international subjects and to provide stimulus for research and the further developments and updating of international perspectives. The international perspective is further enhanced and enriched by the geographical spread of the aspiring contributors.

There are many practical reasons to publish the research articles. We don't really understand what we have discovered until we write it up, when we submit an article for publication, we get back reviews and criticisms from colleagues and readers which undoubtedly can often be very helpful and sometime point our mistakes or shortcomings in the applied logic therein. When we share the results of our efforts through publication, we become a part of the scientific community. We benefit from the exchange of ideas and learn about what others have already done. We can often establish valuable collaborations with people on the other side of the planet even without seeing them. If everybody kept their results and ideas secret, the progress of science would slow to a crawl. If we want to benefit from the work others have done before we, it's only fair that we contribute our bit too. The process of research publication creates a mindset that is vital for research progress.

The scope of the Journal is to facilitate the researchers, scholars, resource persons and practitioners to come on a strong potential platform and to share their findings of the research with the rest of the world. So that intellectual decisions can be instilled to enrich societies as a whole with attitude of magnanimity and openness.

Dr. S. Balakrishnan
Publisher and Managing Editor
journalroots4u@gmail.com
www.crrps.in
09944212131

ROOTS
INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY RESEARCHES

A Peer-reviewed, Refereed and Quarterly Journal
ISSN: 2349-8684, www.rootsjournal.com, 75400 77733.

EDITORIAL BOARD MEMBERS

EDITORS-IN-CHIEF

Dr. M. DAVAMANI CHRISTOBER

Principal & Secretary
The American College
Madurai, Tamil Nadu, India

Dr. J. SURESH

Principal
The Madura College
Madurai, Tamil Nadu, India

Dr. Sr. STELLA MARY FMM

Principal
Stella Maris College, Chennai
Tamil Nadu, India

EDITORIAL ADVISORS

Dr. T. VENKATESAN

Principal & Chairman
Vivekananda College
Madurai, Tamil Nadu, India

Dr. P. KARTHIKEYAN

Principal & Senate Member
Government Arts and Science College
Dharmapuri, Tamil Nadu, India

PUBLISHER AND MANAGING EDITOR

Dr. S. BALAKRISHNAN

Founder Director, Centre for Resource
Research and Publication Services
(CRRPS), Tamil Nadu, India

ASSOCIATE EDITORS-IN-CHIEF

Dr. MANIMANGAI MANI

Senior Lecturer of English
Faculty of Modern Languages and
Communication
Universiti Putra Malaysia
Selangor, Malaysia

Dr. J. JOHN SEKAR

Former Associate Professor & Head
Department of English
The American College
Tamil Nadu, India

Dr. MAMTA BRAHMBHATT

Professor & Head
B.K. School of Professional &
Management Studies
Gujarat University, Ahmedabad
Gujarat, India

Dr. PRADEEP WAGHMARE

Associate Professor & Head
Department of History
Ramnarain Ruia Autonomous College
Mumbai, Maharashtra, India

Dr. B. J. GEETHA

Associate Professor
Department of English Studies
School of Social Sciences and
Humanities
Central University of Tamil Nadu
Thiruvavur, Tamil Nadu, India

Dr. S. THEENATHAYALAN

Associate Professor & Head
PG & Research Department of
Economics
The Madura College Madurai
Tamil Nadu, India

Dr. SURESH FREDERICK

Associate Professor and UG Head
Department of English
Bishop Heber College (Autonomous)
Trichy, Tamil Nadu, India

Dr. J. KARTHIKEYAN

Assistant Professor of English
National College
Tiruchirappalli, Tamil Nadu, India

Dr. K. KAVIARASU

Assistant Professor of English
Vivekananda College
Agastheeswaram, Tamil Nadu, India

EDITORS**Dr. GANGADEVI SENNIMALAI
MARIMUTHU**

Professor of foreign languages
Faculty of Arts and Humanities
Albaha University, Albaha Province
(1988)
Kingdom of Saudi Arabia

Prof. B. NIMALATHASAN

Professor, Dean of the Faculty
Management Studies and Commerce
University of Jaffna, Sri Lanka

Prof. T. BHAVAN

Professor of Economics
Faculty of Commerce and Management
Eastern University, Sri Lanka

Dr. J. S. ROHAN SAVARIMUTTU

Senior Lecturer in English
Department of Languages and
Communication Studies Faculty of
Communication and Business Studies
Trincomalee Campus
Eastern University, Sri Lanka

Dr. PON SASIKUMAR

Co-ordinator
Teck Whye Sec Tamil Language Centre
Singapore

Dr. VEERAMOHAN VEERAPUTHRAN

Senior Lecturer
Department of Foreign Languages
Faculty of Modern Languages and
Communication
Universiti Putra Malaysia, Malaysia

Dr. ESAYA BRITTO RAPHAEL

Assistant Professor of English Language
English Languages Institute
Al Jazan University
Jazan, Saudi Arabia

Dr. B. JEYANTHI

Associate Professor of English
Anna University, Regional Campus
Tirunelveli, Tamil Nadu, India

Dr. M. VASIMALAI RAJA

Professor
Department of Education (DDE)
Alagappa University
Karaikudi, Tamil Nadu, India

Dr. K. SADASIVAM

Associate Professor of Environmental
Economics
School of Economics
Madurai Kamaraj University
Madurai, Tamil Nadu, India

Dr. S. PAUL MARY DEBORRAH

Associate Professor of Physics
The American College
Tamil Nadu, India

Dr. J. HELEN RATNA MONICA

Associate Professor of Chemistry
The American College
Madurai, Tamil Nadu, India

Dr. Mrs.M. BEAULA RUBY KAMALAM

Associate Professor of Physics
The American College
Tamil Nadu, India

Dr. S.C.B. SAMUEL ANBU SELVAN

Associate Professor
Additional Dean of Academic Advising
Department of Commerce
The American College
Madurai, Tamil Nadu, India

Dr. GAUTAM TENKALE

Associate Professor and Head
Department of Philosophy
Sathaye College (Autonomous)
Mumbai, Maharashtra, India

Dr. S. PALANI

Associate Professor & Head
Department of Economics
Mannar Thirumalai Naicker College
Madurai, Tamil Nadu, India

Dr. S KARTHIKKUMAR

Associate Professor of English
Annamalai University
Chidambaram, Tamil Nadu, India

Dr. A. JOSEPH CHARLIE AROCKIA DOSS

Associate Professor & Head
Department of Tamil
Arulanandar College, Karumathur
Tamil Nadu, India

Dr. V. DARLING SELVI

Associate Professor of Commerce
Rani Anna Government College for
Women, Tirunelveli, Tamil Nadu, India

Dr. RENU VIJ

Associate Professor
College of Business Studies
Vidya Jyoti Institute of Higher Education
Chandigarh, India

Dr. T. SUDHA

Associate Professor of Economics
Bharathidasan University
Tricity, Tamil Nadu, India

Dr.H. DEEPA

Associate Professor
Department of Education (DD&CE)
Manonmaniam Sundaranar University
Tirunelveli, Tamil Nadu, India

Dr. BINDU SANGRA

Assistant Professor of Law
The Law School
University of Jammu
Jammu & Kashmir, India

Dr. PRASENJIT PANDA

Associate Professor
Department of English & Foreign
Languages
Guru Ghasidas Vishwavidyalaya
Bilaspur, Chhattisgarh, India

Dr. PUNAM PANDEY

Assistant Professor of English
Department of Basic & Social Sciences
College of Horticulture (BUAT)
Banda, Uttar Pradesh, India

Dr. INDIRA BANERJI

Assistant Professor of English
Yogoda Satsanga Mahavidyalaya
Ranchi University, Ranchi
Jharkhand, India

Dr. PRADNYA LOKHANDE

Assistant Professor of Chemistry
Bhavan's College (Autonomous)
Mumbai, Maharashtra, India

Dr. RAKESH KUMAR

Assistant Professor of English
Bhaderwah Campus
University of Jammu, India

Dr. RITUSHREE SENGUPTA

Assistant Professor of English
Patrasayer Mahavidyalaya
Bankura, West Bengal, India

Dr. M. CHITRA

Assistant Professor of Econometrics
School of Economics
Madurai Kamaraj University
Madurai, Tamil Nadu, India

Dr. T. ANANTHA VIJAYAH

Assistant Professor of English
The Gandhigram Rural Institute
(Deemed to be University)
Gandhigram, Dindigul,
Tamil Nadu, India

Dr. J. BALASUBRAMANIAM

Assistant Professor
Department of Journalism and Science
Communication
Madurai Kamaraj University
Madurai, Tamil Nadu, India

Dr. M. MEENAKUMARI

Assistant Professor & Head
Department of Sociology and
Social Work
Fatima College, Madurai
Tamil Nadu, India

Dr. K. VELLAICHAMY

Assistant Professor
Department of Education
Madurai Kamaraj University
Madurai, Tamil Nadu, India

Dr. S. ANGELIN SHEEJA

Assistant Professor of English
Centre for Research
Manonmaniam Sundaranar University
Tirunelveli, Tamil Nadu, India

Dr. S. DIRAVIDAMANI

Assistant Professor of English
Periyar University College of Arts &
Science
Salem, Tamil Nadu, India

Dr. S. RAJARAJAN

Assistant Professor of English
Kanchi Mamunivar Government
Institute for Postgraduate Studies and
Research U.T of Puducherry, India

Dr. M. MOOVENDHAN

Head of the Department
Department of English
Ayya Nadar Janaki Ammal College
Sivakasi, Tamil Nadu, India

Dr. Sr. M. FATIMA MARY

Assistant Professor of Mathematics
Fatima College, Madurai
Tamil Nadu, India

Dr. N. SUNDAR

Librarian

Thiagarajar College of Preceptors
Madurai, Tamil Nadu, India

Dr. C. GOVINDARAJ

Professor & Head of English,
Periyar University Centre PG and
Research Studies Dharmapuri,
TamilNadu, India

Dr. (Sr.) A. AMALA VALARMATHY

Assistant Professor of English
Auxilium College, Vellore
Tamil Nadu, India

Dr. N. RATHINAKUMAR

Assistant Professor of Tamil
The Madura College, Madurai
Tamil Nadu, India

Dr. K. MADHAVARAJAN

Assistant Professor of English
S.Vellaichamy Nadar College
Nagamalai, Madurai, Tamil Nadu, India

Dr. S. KARTHIKEYAN

Assistant Professor of Economics
The Madura College, Madurai
Tamil Nadu, India

Dr. P. KARTHIKA DEVI

Assistant Professor of English
SDNB Vaishnav College for women
Chromepet, Chennai, Tamil Nadu, India

Dr. S. AKBAR ALI

Assistant Professor of English
Jamal Mohamed College (Autonomous)
Tiruchirappalli, Tamil Nadu, India

Dr. P. PREETHU

Assistant Professor
Saraswathi College of Arts and Science
Thiruvananthapuram, Kerala, India

Dr. ELIZEBETH RENU JOSEPH

Assistant Professor of English
St. Michael's College
Cherthala, Kerala, India

Dr. S. KARTHIKA

Assistant Professor & Research Head
Research Centre in English
Sri Parasakthi College for Women
(Autonomous), Tenkasi
Tamil Nadu, India

Dr. P. SULOCHANA

Assistant Professor in English
Mannar Thirumalai Naicker College
Madurai

Dr. Z. JAMILA TAJ

Assistant Professor
Department of English
Shri Krishnaswamy College for Women
Chennai, Tamil Nadu, India

Dr. P. ARULLAPPAN

Head in-charge & Assistant Professor
Department of Religion
Philosophy and Sociology
The American College
Tamil Nadu, India

Dr. M. A. SHAHUL HAMEED

Assistant Professor
Department of Religion
Philosophy and Sociology
The American College
Madurai, Tamil Nadu, India

Dr. V. MALLIKA

Assistant Professor of Economics
Erode Arts and Science College
Erode, Tamil Nadu, India

Dr. S. SUGANTHI

Associate Professor & Dean of Arts
Mangayarkarasi College of Arts &
Science for Women
Madurai, Tamil Nadu, India

Dr. A. KUBENDRAN

Assistant Professor of Social Sciences
School of Social Science and Languages
Vellore Institute of Technology
Vellore, Tamil Nadu, India

Ms. KUHELI MONDAL

Assistant Professor of English
Nandalal Ghosh B.T College
North Parganas
West Bengal, India

J. ALAGIRISWAMY

Assistant Professor of Economics
Loyola College
Chennai, Tamil Nadu, India

V.R. SURESH KUMAR

Head of the Department
PG & Research Department of English
St. Joseph's College of Arts and Science
Cuddalore, Tamil Nadu, India



ROOTS INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCHES

A Peer-reviewed, Refereed & Quarterly Journal

ISSN: 2349-8684 | www.rootsjournal.com | 0452-4395131

GUIDELINES TO AUTHOR

About Roots

ROOTS International Journal of Multidisciplinary Researches (RIJMR) is a peer reviewed, refereed and quarterly journal. The journal provides a space for academics, researchers and professionals to share the latest developments and– advances in Multidisciplinary Subjects. This journal is an excellent forum for intra disciplinary and interdisciplinary study of various aspects of Arts, Science and Professional Studies as intellectually stimulating open platform for academicians, consultants, researchers, and business practitioners to share and promulgate their research works. Journal of Roots seek to publish research findings and articles that would promote research awareness and understanding dissemination.

Subjects for Papers

ROOTS Journal expects qualitative and standardized publications of original papers on research in Multidisciplinary Researches. An Agriculture, Anthropology, Education, Geography, Advertising, Botany, Business Studies, Chemistry, Commerce, Computer Science, Communication Studies, Criminology, Cross Cultural Studies, Demography, Development Studies, Library Science, Mathematics, Methodology, Management Studies, Earth Sciences, Economics, Bioscience, Entrepreneurship, Fisheries, History, Information Science & Technology, Law, Life Sciences, Logistics and Performing Arts (Music, Theatre & Dance), Religious Studies, Visual Arts, Women Studies, Physics, Fine Art, Microbiology, Physical Education, Public Administration, Philosophy, Political Sciences, Psychology, Population Studies, Social Science, Sociology, Social Welfare, Linguistics, Literature, Zoology and other inspiring topics to meet the present trend and craze of aspirants to satisfy them.

Call for Papers

The journal invites balanced mix of theoretical or empirical, conceptual papers to publish including research articles, case studies, review papers, comparative studies, dissertation chapters, reports of projects in progress, analytical and simulation models, technical notes, and book reviews, leading academicians, business peoples, corporate sectors, researcher scholars and students from academic institutions, research organizations, non – governmental organizations (NGOs), corporate sectors, civil societies, industries, and others from India and abroad.

Submission of Manuscript

1. Submit your article by email to journalroots4u@gmail.com.
2. The manuscripts/papers should be research based or related, original and comprise of previously unpublished material and must be presented following scientific methodology.
3. Authors must send an abstract of the paper not exceeding 250 words, all manuscripts must be in font style of Times New Roman, size: 12, line spacing: double spaced and submitted only in MS Word 2003/2007 version.
4. All manuscripts should follow the MLA or APA style manual. The full paper must not exceed 3000 words, including tables and references.
5. The manuscript should be well-organized to have Title page, Abstract, Keywords, Introduction, Literature Survey, Problem Definition, Material & Methods, Findings & Results, Interpretation & Discussion, Conclusion and References.

6. All quoted, reproduced material should clearly be referenced.
7. All contents should be original – authors' own words, ideas, findings and arguments.
8. Tables and figures should appear in the document near / after where they are referenced in the text. All figures and tables must have an intelligible caption in relation to the text.
9. Photographs must be sharp, and exhibit good contrast.
10. Correct and complete referencing of quoted and reproduced material is the obligation of the author. In the text, references should be inserted in parentheses in full.
11. If author uses a reference from an out-source, author should cite relevant source giving credit to the original author/contributor.
12. **Review of Article/Manuscript**
 - The manuscript will be numbered and sent to the review committee for review- report.
 - The author will be intimidated of the review and the process will take a maximum period of 15 – 20 days.

Ethical Policy

1. Authors are advised to adhere to the ethics of publication of his/her article to be considered for publication.
2. Acknowledgement of the original ideas, borrowed from other sources is imperative.
3. The authors of original research work (previously unpublished / under process for the publication elsewhere) should be an accurate submission of the work carried out,
4. provide the rationale of the significance of the research work in context with previous works, and should contain sufficient details to allow others for further research.
5. It will be the wholesome responsibility of the authors for such lapses if any on legal bindings and against ethical code of publication or communication media.

Plagiarism Alert & Disclaimer

1. The publisher & editors will not be held responsible for any such lapse of the contributor regarding plagiarism and unwarranted quotations in their manuscripts.
2. All submissions should be original and must have a "*statement of declaration*" assuring their research paper as an original and fresh work and it has not been published anywhere else.
3. It will be authors are sole responsibility for such lapses, if any on legal bindings and ethical code of publication.
4. Contributors are advised to be aware about Plagiarism and ensure their paper is beyond plagiarism as per UGC norms.

Publication Policy & Peer-review Process

Peer review exists to ensure that journals publish article which is of benefit to entire research community. Peer reviewers' comments and recommendations are an essential guide to inform the editor's decision on a manuscript that revisions and improvement. They are part of the publication process and actually help raise the quality of the manuscript. It also helps the readers to trust the research integrity of the article.

1. The Editor-in-Chief will primarily examine each manuscript.
2. The editor-in- Chief will advise the authors about the acceptance of the manuscript by email.
3. The manuscript will be evaluated on parameters of originality, practical importance, subject relevance, scientific level and contribution to the current academic scenario.
4. If the manuscript is accepted following publication policies.
5. Accepted manuscript will be forwarded to the double-blind peer review process. Such that the journal does not disclose the identity of the reviewer(s) to the author(s) and does not disclose the identity of the author(s) to the reviewer(s).
6. The review committee is not responsible for stripping of any information during panel review as the original author is not known to the committee.
7. Manuscript/paper will be published only when the article is 'commended for publication' from the review committee/editorial board.

8. If necessary the copy-editing work will be done by the members of the Editorial Board.
9. The review process may take minimum 20 working days.
10. In case of acceptance of the manuscript and commended for publication favorably, the manuscript will be published in online mode of time. If paper/article/manuscript is not commended for publication, the rejected manuscripts shall not be returned.

Copyright Notice

Submission of an article implies that the work described has not been published previously (except in the form of an abstract or as part of a published lecture or academic thesis), that it is not under consideration for publication elsewhere, that its publication is approved by all authors and tacitly or explicitly by the responsible authorities where the work was carried out, and that, if accepted, will not be published elsewhere in the same form, in English or in any other language, without the written consent to the Publisher. The Editors reserve the right to edit or otherwise alter all contributions, but authors will receive proofs for approval before publication.

Copyrights for articles published in *ROOTS International Journal of Multidisciplinary Researches (RIJMR)* are retained by the authors, with first publication rights granted to the journal. The journal/publisher is not responsible for subsequent uses of the work. It is the author's responsibility to bring any infringement action if so desired by the author.

Indexed

The journal will be indexed as per database norms. The Indexing will provide the manuscript to achieve its purpose of being accessible to worldwide readers. Easy accessible will increase as manuscript's and journal's reputation. It will be a source of the quality information in respective areas/studies.

Privacy Statement

We may collect the contact details from authors like names, designation with Institutional address, email addresses, postal address, phone numbers and other information to understand needs and provide with a better service that are entered in this journal site and will be used exclusively for the stated purposes of this journal.

Frequency of Publication of the Journal

Roots are a quarterly journal, will be published in February, May, August and November on respective Years.

Review and Evaluation Committee

Quarterly review committee meeting will be convened by the editor-in-chief. Authors are expected to submit their manuscript before 20 working days of the publication of the respective month. The journal will be published regularly as per Journal publication policy.

No article-processing charge Policy

As per our journal policy, No article-processing charge (APC) or publication fee to publish your articles in Bodhi International Journal.

Get your Roots journal Subscription

We provide personal or institutional Subscription. Subscriber will get all issues within the current year as four issues. No automatic renewal, subscription will expire automatically at the end of the publication year. For subscription, contact email.

Article Submission

Authors are kindly advised to send manuscripts along with registration & copyright forms. (Duly filled-in Registration form is mandatory with the paper for acceptance) Soft copy of the papers should be mailed to journalroots4u@gmail.com

Conference Proceedings

Roots will be published as special issues for the national / international conference and seminars volumes. The group of papers also will be published in Roots journal.

ROOTS
INTERNATIONAL JOURNAL OF
MULTIDISCIPLINARY RESEARCHES

A Peer-reviewed, Refereed and Quarterly Journal

Vol. 11

No. 3

February 2025

ISSN: 2349-8684

Aim & Objectives

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

Disclaimer

Contributors are advised to be strict in academic ethics with respect to acknowledgment of the original ideas borrowed from others. The Publisher & Editors will not be held responsible for any such lapse of the contributor regarding plagiarism and unwarranted quotations in their manuscripts. All submissions should be original and must be accompanied by a declaration stating your research paper as an original work and has not been published anywhere else. It will be the sole responsibility of the authors for such lapses, if any on legal bindings and ethical code of publication.

Communication

Papers/Enquiries should be mailed to
Journalroots4u@gmail.com

CONTENTS

S.No	Chapters	Page. No.
1	On Some Elucidations in Intellectual Capital Prof. Bekbergenova Zh.T, Prof. Khalilova M.V, Prof. Dr. S. Sandhya & Col. Prof. Dr. J Satpathy	1
2	Anita Desai's Fasting Feasting: The Study of the Effects of Binarism Constitutes an Important Dimension of Post-Colonial Studies Anurag Badoni & Dr. Geetanjali Tiwari	17
3	Cultural Translation of Shakespeare into Marathi: A Comparative Study of <i>Zunzararao</i> and <i>Othello</i> Dr. Kavita Patil	25
4	Anita Desai's Fasting Feasting: The study of the Importance of Spirituality and Mythology in the Postcolonial Indian Society Anurag Badoni	30
5	AI-Driven Decisions in Advancing HR Digitalization in Industry 4.0 : Research Directions Prof. Dr. S. Sandhya & Col. Prof. Dr. J Satpathy	37
6	Michel Foucault and the Blackmail of Enlightenment: Critique, Power, and Modernity B. Tirupati Rao	49

7	Impact of Neutrosophic t-Test in Stock Market Analysis P. Geetha & K. Anitha	55	19	Representation of Subalternity and Subterfuges in Kavita Kane's Menaka's Choice C. Sivasankari & Dr. P. Vasuki	127
8	Crossing Cultural Boundaries: English Language Acquisition through Comparative Literature Dr. S. Diravidamani & A. Arockiyaraj	60	20	Culture an Identity and Responsibilities of One People of Tamil Culture to Accept other Culture-an Analytical Study Dr. P. Jayasree	131
9	The Advocacy for Women's Suffrage in the Madras Presidency (1900-1947) P. Thenmozhi	64	21	Eco-Narratives: Exploring the Intersections of Environment and Literary Studies Towards an Eco-Just Society Dr.J.S. Rohan Savarimuttu	135
10	தமிழ்கூறு நல்லுலகம் முனைவர் பீ. பெரியசாமி	69	22	Indian Family Values Vs. Globalization and Modernization: A Critical Study of Girish Karnad's Wedding Album Mr. Yathish Kumar M & Dr. Avinash T	142
11	Portrayal of Womanhood in the novel 'In Times of Siege': Resilience, Identity, and Agency by Gita Hariharan R. Akbar Ali & Dr. A. Abdul Hakeem	78	23	Rethinking Disability: A Positive Psychology Perspective in Nandhika Nambi's Unbroken Shahinisa Beegam	146
12	The Enduring Legacy of Indian Literature in World Storytelling: From Epics to Modern Classics Dr. B. Viswanathan	83	24	Portrayal of Trauma and Survival in Susan Meissner's the Last Year of the War Nandini B Jayapal & Dr. Suresh Frederick	151
13	AI in the Classroom: Balancing Opportunities and Challenges Ms. Sridevi R	87	25	Managerial Practices of Women Entrepreneurs: Challenges, Strategies and Opportunities Dr. K. Sheik Fareeth & Niranjana. N	155
14	Digital Literacy and its Impact on E-Governance Participation Among Citizens: A Study in Major Cities of Tamil Nadu M. Vignesh & Dr. R. Maheshwari	91	26	Social Issues of Women in Walkers the Colour Purple K.Roja	161
15	A Study on the Mahatma Gandhi Concept of Sarvodaya K. Maheswari	107			
16	A Study on the Gandhian Way of Conflict Resolution Dr. P. Sivaguru	112			
17	The Fluidity of Identity: Cultural Dislocation and Self-Discovery in Mambo in Chinatown S. Uma & Dr. M. Nagalakshmi	118			
18	Cultural and Psychological Disputes in Bharati Mukherjee's Women Protagonists N. Srinivasan & Dr. S. Florence	122			

ON SOME ELUCIDATIONS IN INTELLECTUAL CAPITAL

Prof. BEKBERGENOVA ZH.T

Professor

Yessenov University, Aktau, Republic of Kazakhstan

Prof. KHALILOVA M.V

Professor

International University of Kyrgyzstan

Prof. Dr. S. SANDHYA

Professor & Research Head

NITTE School of Management, Bengaluru, India

Col. Prof. Dr. J. SATPATHY

Professor of Eminence

Vivekananda Global University, Jaipur, India

Abstract

The paper deals with the essence of intellectual capital and its definitions. The main aspects of the study include the analysis of mechanisms of intellectual capital formation, its impact on productivity and economic growth, as well as strategies of intangible assets management at the level of organisations and states. Understanding the essence of intellectual capital allows to reveal its key role in the transformation of economic systems, formation of innovation potential and sustainable development.

Keywords: *intellectual capital, human capital, sustainable development, structural capital and customer capital.*

Introduction

Comprehensive knowledge organizations nowadays are operating in a highly integrated, comprehensive, competitive and disruptive environment (Satpathy, J. & Weiss, L.;2022). In order to differentiate themselves from the crowd, to attract and retain customers, and to gain a competitive advantage, it is crucial for them to leverage their creativity and constantly innovate to stay on top of their game (Satpathy, J. & Weiss, L.;2022). While creativity helps comprehensive knowledge organizations bolster new ideas, challenges the way employees think and behave, and opens up new business processes opportunities for the comprehensive knowledge organizations to venture into (Satpathy, J. & Weiss, L.;2022). Innovation is seeded from this creativity – it is the comprehensive knowledge organization's

capability and competency to bring about the actual impact and change through actual execution leading to mass disruption (Satpathy, J. & Weiss, L.;2022). This need for creativity and innovation has been accelerated during the disorder, and it has become crucial for comprehensive knowledge organizations to upgrade and adapt to meet the shifting consumer needs and demands (Satpathy, J. & Weiss, L.;2022).

In the modern world there is a transition from industrial economy to information economy. This transition period is characterised by the high importance of natural and raw material resources, but the role of human capital, intellectual and innovative activity, which forms intellectual capital as a key factor of sustainable socio-economic development, is growing. In this regard, for Kazakhstan's economy, the exit from the global financial and economic crisis

and transition to post-crisis growth requires a change in the national development model: from raw materials export to innovation, based on the knowledge economy. In this regard, the development and introduction of modern approaches to management, such as the new paradigm of managing the intellectual capital of organisations, becomes an important factor for the economy of Kazakhstan. However, according to statistics, only an insignificant share of companies apply this paradigm in practice, which is not enough to form a knowledge economy and improve the competitiveness of business. One of the reasons for this situation is the lack of theoretical and methodological basis for the creation of the intellectual capital management system in organisations.

Antiquity of Creativity and Innovation

First, Industrial Revolution started in the late eighteenth century (Satpathy, J. & Weiss, L.;2022). There was a move from the cottage industry where people worked manually to the use of machine tools in factories (Satpathy, J. & Weiss, L.;2022). This industrial age was also characterized by innovation: steam was used to power new machinery, which became fundamental for running the railway system and shipping industry (Satpathy, J. & Weiss, L.;2022). This led to the formation of national and international knowledge - transaction points targeted to produce and sell the products of the new manufacturing era (Satpathy, J. & Weiss, L.;2022). The new technology of the Steam Engine grew a chain effect of innovation through the nineteenth century, which led to the breakthrough of innovations in the iron and steel industry and engineering (Satpathy, J. & Weiss, L.;2022).

Second, Industrial Revolution started and this era saw significant advancements in new, more scientifically-based industries, and drove an expansionary phase, with German chemicals, electricity, and vehicles being particularly noteworthy

(Satpathy, J. & Weiss, L.;2022). American companies then capitalized on these advancements by using German Technologies to push innovation in knowledge - transaction pointing and comprehensive knowledge organizational fronts (Satpathy, J. & Weiss, L.;2022). Mass production of automobiles began through the assembly line, specialist dealers began offering to lease and owning programs, and new governing structures were formed for multidivisional comprehensive knowledge organizations (Satpathy, J. & Weiss, L.;2022).

Third, Industry Revolution began towards the second half of the twentieth century (Satpathy, J. & Weiss, L.;2022). Japanese companies began competing with European and North American companies during the 1950s, specifically, through comprehensive manufacturing system innovation, such as lean production, novel labour-management approaches, and inventive forms within the comprehensive knowledge organization's transaction processes like just-in-time contracting (Satpathy, J. & Weiss, L.;2022). Technological Leapfrogging, which refers to an comprehensive knowledge organization's ability to invest in the most cutting-edge breakthroughs without being constrained by the sunk costs and interdependencies of earlier technologies, started too (Satpathy, J. & Weiss, L.;2022). Originating companies and countries were the first to reap the economic benefits of the innovation and have the opportunity to sell it to others (Satpathy, J. & Weiss, L.;2022). However, recipient users, such as late developing countries, escaped the expenditures of developing the technology and benefited more from its widespread deployment in bridging developmental gaps (Satpathy, J. & Weiss, L.;2022). Thus, based on 'social savings' calculation, emerging European countries such as Spain, appeared to have benefited more from their railway infrastructure than its technological forerunner, the United Kingdom (Satpathy, J. & Weiss, L.;2022). The amplified use of electronics and IT to automate production was

rampant during this time (Satpathy, J. & Weiss, L.;2022).

Fourth, Industrial Revolution (Industry 4 (Satpathy, J. & Weiss, L.;2022).0) is marked by technological convergence that blurred the physical, digital, and biological realms (Satpathy, J. & Weiss, L.;2022). Billions of people were interconnected through mobile devices, high processing power, unlimited access to knowledge and amplified storage capacity (Satpathy, J. & Weiss, L.;2022). The crux of innovation lay with Artificial Intelligence (Satpathy, J. & Weiss, L.;2022). Use of AI to make new software algorithms, predict consumer preference, and discover new medical treatments has been increasing due to better technological advancements and access to and availability to large amounts of data (Satpathy, J. & Weiss, L.;2022).

In terms of business processes and comprehensive knowledge organization, this revolution is seeing an amplified focus on managing the customer expectations, innovations leading to new product developments and enhancements, amplified collaboration-based innovation, and shifts in the comprehensive knowledge organizational structure (Satpathy, J. & Weiss, L.;2022). The industry is becoming more customer-centric as they form the crux of the business processes and the economy (Satpathy, J. & Weiss, L.;2022). Companies are innovating to meet consumer demands, make lives easier, and capitalize unifying their latent needs (Satpathy, J. & Weiss, L.;2022). With amplified digital prowess, comprehensive knowledge organizations are focusing more on providing improved customer experience, improved services, and better products (Satpathy, J. & Weiss, L.;2022). Amplified collaboration with companies facilitated by technology has changed how people, culture, and comprehensive knowledge organizational structures are being conceived on comprehensive platforms (Satpathy, J. & Weiss, L.;2022). Currently, comprehensive knowledge organizations are starting

to reconsider their business processes models to meet with the inevitable change from the digital adaptation characterized by the Third Industrial Revolution to the advanced technology-based innovations during the Forth Industrial Revolution (Satpathy, J. & Weiss, L.;2022). However, the bottom issue is consistent: Upper Management and Senior Leadership have to take a note of the disruptive changes, break the stereotypical barriers in the way they operate and focus on constant and aggressive innovation (Satpathy, J. & Weiss, L.;2022).

Shifts through Disorder

Any crisis acts like adrenaline for innovation which causes barriers existing over thousands of years to break down and decimate in a few days or months (Satpathy, J. & Weiss, L.;2022). CHAOS-19 brought about dynamic shifts in the way leadership and management function (Satpathy, J. & Weiss, L.;2022). Its core was the Eight Essentials of Innovations - Aspire, Discover, Choose, Evolve, Scale, Accelerate, Mobilize and Extend (Satpathy, J. & Weiss, L.;2022).

Aspire (Satpathy, J. & Weiss, L.;2022). Most Leaders had to rethink and re-evaluate the company's strategic and development plans – both long and short-term to survive the onslaught of the disorder (Satpathy, J. & Weiss, L.;2022). They had to identify their new North Star and carve out the mixture of the comprehensive knowledge organization's capabilities and strengths that would continue to thrive in the post-disorder world (Satpathy, J. & Weiss, L.;2022). For example, virtual platforms like zoom, which were once a support feature for comprehensive knowledge organization functions, have grown to become a 'can't do without' platform for work from home and, in the future, can position themselves to compete with business processes (Satpathy, J. & Weiss, L.;2022).

Discover (Satpathy, J. & Weiss, L.;2022). The disorder is a cesspool of unenviability with shifting

knowledge - transaction point needs (Satpathy, J. & Weiss, L.;2022). It becomes challenging to gauge when things would stabilize and whether or not the world will come back to the original norm (Satpathy, J. & Weiss, L.;2022). So, the leadership shifted their focus on discovering – the new customer needs and how they can impact their business processes and created a blueprint accordingly (Satpathy, J. & Weiss, L.;2022). For example, at L'Oréal, India, the disorder drove down the revenue to a negative because women no longer needed makeup as they were at home (Satpathy, J. & Weiss, L.;2022). So, the leaders at L'Oréal invested heavily to discover the changing beauty trends and found out that the at-home DIY facial section was booming (Satpathy, J. & Weiss, L.;2022). Thus, the idea for face masks was conceived, and the entire product was launched within six months (Satpathy, J. & Weiss, L.;2022).

Evolve (Satpathy, J. & Weiss, L.;2022). Crisis always provides an excellent opportunity for any comprehensive knowledge organization to evolve (Satpathy, J. & Weiss, L.;2022). The leadership had to identify the areas in their business processes model that were impaired and unlikely to bounce back (Satpathy, J. & Weiss, L.;2022). For example, comprehensive knowledge organizations that sold through brick and mortar shops moved to e-commerce and digital during the disorder (Satpathy, J. & Weiss, L.;2022). While some patterns were temporary, others like online shopping have undergone a permanent shift (Satpathy, J. & Weiss, L.;2022). CHAOS-19 made the leaders understand the changing patterns' implications on the comprehensive knowledge organization's current capabilities, tools, and assets and work on new ways to innovate their business processes model (Satpathy, J. & Weiss, L.;2022).

Choose (Satpathy, J. & Weiss, L.;2022). For innovation, funding becomes vital (Satpathy, J. & Weiss, L.;2022). It becomes critical, especially when the world is going through a disorder and the

comprehensive knowledge organization is financially unsound (Satpathy, J. & Weiss, L.;2022). As a result, the leaders needed to reassess the innovation pipeline and reallocate resources (Satpathy, J. & Weiss, L.;2022). They had to decide on which initiatives to keep, pivot, and cut (Satpathy, J. & Weiss, L.;2022).

Accelerate and Scale (Satpathy, J. & Weiss, L.;2022). CHAOS-19 has shortened the time for business processes to generate new ideas and bring them to knowledge - transaction point, accelerating the required regulatory practices and exerting influence and pressure on the industrial ecosystems to quickly procure scarce products and services (Satpathy, J. & Weiss, L.;2022). Leaders acted quickly to shift their investments, scale up or down, and react to possible capital and consumer knowledge - transaction points changes (Satpathy, J. & Weiss, L.;2022). In weeks, some companies changed their current manufacturing practices: industrial companies started making ventilators and hygiene masks, distilleries began producing disinfection alcohol, and luxury labels began producing hand sanitizers (Satpathy, J. & Weiss, L.;2022).

Extend and Mobilize (Satpathy, J. & Weiss, L.;2022). Business processes began to employ external collaborations during the epidemic to broaden their reach and, as a result, gain a higher return on their investment in innovation, risk management and, in some instances, help create regulatory rules (Satpathy, J. & Weiss, L.;2022). CHAOS-19 taught an important lesson: during the time of crisis, collaborating and partnerships - even between rival firms becomes crucial for survival (Satpathy, J. & Weiss, L.;2022). This was prominent in the rise of various private-public partnerships developed to help meet the onslaught of the disorder and help the Governments, society and Economy (Satpathy, J. & Weiss, L.;2022). For example - More than 15 major pharmaceutical companies in the USA

collaborated to find a cure for coronavirus by pooling their resources together (Satpathy, J. & Weiss, L.;2022). The creation of an agile culture and working style benefited comprehensive knowledge organizations, allowing them to mobilize innovation and encourage such extensions (Satpathy, J. & Weiss, L.;2022). As much as speed, the ability to persevere in the face of adversity became a crucial determinant in innovative success (Satpathy, J. & Weiss, L.;2022). As a result, Leaders reconstructed and reprioritizing their portfolio of innovation – giving priorities to those innovations which provided the maximum value as well as having the ability to meet the shifting needs of the customers and shying away from the innovations which were no longer required (Satpathy, J. & Weiss, L.;2022). While the suddenness of disorder brought many comprehensive knowledge organizations to their knees, several others used their creativity and innovation to revamp old comprehensive knowledge organization practices to adapt to the changing paradigms (Satpathy, J. & Weiss, L.;2022).

Approach

The spread of high technology in the modern world has contributed to the integration of intangible assets in all spheres of activity of organisations and economic entities. As a result, a new scientific direction and economic category - intellectual capital - has been formed. Relations related to the creation and use of intellectual capital on a commercial basis are rapidly developing. The study uses a comprehensive methodological approach including comparative analysis, deduction, induction. These tools help to take into account the unique challenges faced by the authors and develop relevant solutions. The paper uses the features of human capital from the theoretical side. Knowledge economy in the conditions of innovative development is based on intellectual human resources, which act as a key factor of economic growth, and on intellectual capital,

which is the dominant form of capital. Today, the world's leading economies are shifting to a knowledge-centred model, where intellectual wealth is becoming a new form of social wealth. Economic activities are increasingly linked to intangible assets such as knowledge, intellectual products and information technology.

Multinational Corporates

For most MNCs – especially Consulting Firms, IT Sector and other service - based sectors, employees form backbone of their profits (Satpathy, J. & Weiss, L.;2022). With many comprehensive knowledge organizations moving to the virtual model, it was essential for comprehensive knowledge organizations to innovate employment engagement practices to enable the employees to be able to work from home comfortably, while maintaining their expectations, commitment and satisfaction levels when it comes to performing their jobs (Satpathy, J. & Weiss, L.;2022). Hence, the employees were provided with the essentials to work productively in the otherwise difficult time of the disorder (Satpathy, J. & Weiss, L.;2022).

Companies like Genpact, AMD, Accenture, and Deloitte introduced a critical employee engagement activity: Family Engagement – employers' initiative to keep employees' youngsters occupied for a couple of hours while the employees were working from home during the lockdown (Satpathy, J. & Weiss, L.;2022). CEAT also amplified the downtime of employees, hired fitness instructors to help employees and their families stay motivated during the downtime via live sessions and podcasts (Satpathy, J. & Weiss, L.;2022). Capgemini focused on improving employee engagement by making creative video messages from Senior Leadership – in the form of a song and skit and created an in-house social network for its employees to increase employee bonding (Satpathy, J. & Weiss, L.;2022). HCCB, started a virtual campaign for engaging employees by involving

employees and their families to access resources to support their mental and physical wellbeing (Satpathy, J. & Weiss, L.;2022). McDonald's converted many of its training modules for India to a digital format, created e-learning modules, online assessments, master classes based on management skills, and several creative learning-based activities – all of which could be accessed from phone (Satpathy, J. & Weiss, L.;2022). Other creative ways in which comprehensive knowledge organizations amplified employee engagement are by hosting virtual challenges, competitions, and hackathons for team building, virtual All Hands Meet, Apology, and Appreciation session, Informal virtual Team Meetup over lunch, share your experience sessions, gaming sessions, conferences and learning sessions like TED, focus on results than timelines and Online counselling sessions to help employees handle and manage stress (Satpathy, J. & Weiss, L.;2022).

Hospitals (Satpathy, J. & Weiss, L.;2022). These comprehensive knowledge organizations were at the forefront of the CHAOS-19 disorder and were more or less forced to innovate to handle and treat the increasing number of CHAOS-19 infected patients while protecting their staff and dealing with scarce resources (Satpathy, J. & Weiss, L.;2022). So, many of them partnered with technology companies and implemented tools for virtual visits, digital symptom checkers, and IOT-based remote monitoring devices to monitor patients having mild symptoms (Satpathy, J. & Weiss, L.;2022). They also innovated their processes by using analytics to monitor the supply chain, heat-sensing cameras taking the temperature of people entering the hospitals, and mental health platforms for the staff and patients alike (Satpathy, J. & Weiss, L.;2022). CHAOS -19 led to increasing demand for PPE Kits, oxygen cylinders, ventilators, other equipment, and supplies, which were running out fast, and hospitals quickly ended up in short supply (Satpathy, J. & Weiss, L.;2022). To address this shortage of resources, many hospitals used their

creativity to reuse single-use or disposable PPE by sterilizing them using ultra-violet (UV) radiations readily available in the labs (Satpathy, J. & Weiss, L.;2022). They even started renting ventilators, purchasing single-use emergency transport ventilators, or converting their anaesthesia machines to be used as ventilators (Satpathy, J. & Weiss, L.;2022). For ensuring adequate staff available to treat CHAOS-19 patients, the doctors, medical staff, and nursing staff from different domains like cardio, neuro, etc (Satpathy, J. & Weiss, L.;2022), were cross-trained to deal with CHAOS-19 cases (Satpathy, J. & Weiss, L.;2022). The disorder also led to the shift in Leadership style– to include more humility and empathy while dealing with the crisis (Satpathy, J. & Weiss, L.;2022). It also brought a more robust drive in the physicians and hospital staff to serve (Satpathy, J. & Weiss, L.;2022).

Sports Leagues (Satpathy, J. & Weiss, L.;2022). Sports Industry was another one of the sectors worst hit by the disorder due to the shutdown of almost all sporting events and hence their primary sources of revenue (Satpathy, J. & Weiss, L.;2022). As the lockdown eased and sporting events started, the sports league used its creativity through leveraging technology to ensure minimum risk to its players (Satpathy, J. & Weiss, L.;2022). An example of this is 'Bubble,' a process innovation by the National Basketball Academy of the USA, which was used for isolation and protection of the players (Satpathy, J. & Weiss, L.;2022). For real-time tracking of the location and health information of the players, they used technology gadgets like Disney Magic Bands and Oura Rings (Satpathy, J. & Weiss, L.;2022). NBA also used the tap-to-cheer app developed by Microsoft Teams which used machine learning to create a simulated environment for replicating the stadium experience at home for the fans (Satpathy, J. & Weiss, L.;2022).

Airlines (Satpathy, J. & Weiss, L.;2022). The disorder brought the airlines industry to a standstill –

with multiple lockdowns and domestic and international flight restrictions (Satpathy, J. & Weiss, L.;2022). However, some airlines companies quickly adapted to take advantage of the situation (Satpathy, J. & Weiss, L.;2022). Emirates Airlines, for example, has launched Emirates skycargo, a new freight service that converts passenger jets into freight transporters (Satpathy, J. & Weiss, L.;2022). They also created further process improvements, such as faster CHAOS-19 testing, a larger workforce for all sanitization procedures, and optimizing their onboarding process with analytics to eliminate passenger interaction (Satpathy, J. & Weiss, L.;2022).

Ride-Sharing Companies (Satpathy, J. & Weiss, L.;2022). The transportation industry was another sector that was hit badly (Satpathy, J. & Weiss, L.;2022). With the customers sitting at home due to lockdown or the fear of using public transport and their revenues dropping, ride-sharing companies like Uber turned into innovation (Satpathy, J. & Weiss, L.;2022). For example, all drivers working for Uber were on a contractual basis (Satpathy, J. & Weiss, L.;2022). So, to retain the drivers, the company started a technological product innovation application known as Work Hub (Satpathy, J. & Weiss, L.;2022). The application gave a platform to more than 200,000 drivers to locate jobs easily in Uber's other ventures like Uber Freight (for Freight Delivery), Uber Eats (For Food Delivery), and Uber Blue (Temporary for blue-collared workers) (Satpathy, J. & Weiss, L.;2022). They also went into strategic partnerships with fedex, pepsico, and UPS to help these companies out with their logistical issues (Satpathy, J. & Weiss, L.;2022).

Video Conferencing Companies (Satpathy, J. & Weiss, L.;2022). With the workforce shifting to the virtual mode almost overnight, video conferencing companies got a huge opportunity to grow their existing business processes through product innovations like customer productivity enhancement

tools – file sharing, screen sharing, video clipping, live video editing, leveraging AI/ML for transcribing audio and real-time attendance tracking and reporting (Satpathy, J. & Weiss, L.;2022).

Appliance and Automotive Organizations (Satpathy, J. & Weiss, L.;2022). While comprehensive knowledge organizations were innovating to adapt products and services to meet the changing needs, many companies were quick enough to adjust their manufacturing capacities for product innovations designed for producing items crucial to the disorder (Satpathy, J. & Weiss, L.;2022). For example, hair appliance manufacturer Dyson and automotive manufacturer General Motors leveraged their skilled labour force and production competency for manufacturing ventilators on urgent demand (Satpathy, J. & Weiss, L.;2022). Another example is True Value – a paint company, who moved to manufacture hand sanitizers based on demand collected from their 4500 hardware stores (Satpathy, J. & Weiss, L.;2022). So, we can see that the disorder affected almost all comprehensive knowledge organizations across different industries (Satpathy, J. & Weiss, L.;2022). Still, they were quick enough to innovate the product or the process to survive, grow and in some cases even become more profitable and leverage the newly found opportunities arising out of the disorder (Satpathy, J. & Weiss, L.;2022).

The future of civilised states in the conditions of transition to post-industrial production is connected with the solution of tasks on preservation, increase, effective use and commercialisation of intellectual capital as one of the most important factors of strategic economic growth. At the global level, a new branch of production - the industry of information-intellectual products - is being formed.

Under such conditions, the key factor in improving efficiency is the introduction of technologies that support creative initiative and promote the development of resource- and energy-

saving solutions. In this case, the strategic priority is to develop the market of information-intellectual products and services [1, p.15]. The concept of 'intellectual capital' can be considered from different points of view. In the above table -1, an attempt has been made to summarise the concept of 'intellectual capital' by various scholars.

Table 1. Concept of Intellectual Capital

No.	Definitions	Author
1	Intellectual capital is the sum of knowledge of all employees of a company that ensures its competitiveness. Intellectual capital is the totality of patents, technical descriptions, business skills, technology, supplier and customer information, and experience	Stewart T.A.
2	Intellectual capital is the total knowledge of an organisation's employees that can be used to gain a competitive advantage	McDonald H.
3	Intellectual capital - an individual's accumulated knowledge and know-how that serves as a source of renewal	Albert S
4	Intellectual capital - objects and rights to intellectual property formalised as the property of the enterprise, used in the activities of the enterprise and bringing income to the enterprise	Novoseltsev O.V.
5	Intellectual capital - explicit and hidden assets of the company, which are the	Tulugurova E.V.

	product of innovative activity of the company's employees	
6	Intellectual capital reflects the totality of intellectual resources of the organisation and the system of relations between economic subjects on the production, distribution and use of intellectual resources and knowledge required for their effective functioning.	Zinov V.G

The following 3 components of intellectual capital are distinguished, namely: human capital, structural capital, consumer capital [3]. Human capital - plays a key role in the creation of an intellectual product and ensuring the innovative development of the organizational structure from within. However, its full implementation is difficult due to the hidden nature of some components as elements of intellectual human capital (Figure 1).

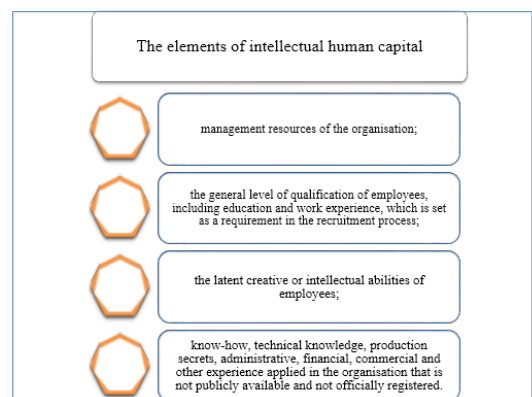


Figure 1 Elements of Intellectual Human Capital

The characteristics of human capital include

- Ownership of human capital is not transferable.
- Investments in human capital include investments in education, professional

- development, skills development, and improvement of physical and mental health.
- Changes in human capital are difficult to measure with the same precision as tangible assets.
 - Human capital performance depends directly on the personal qualities, knowledge, skills and health of the employee.
 - The efficiency of investments in human capital depends on the duration of a person's labour activity: the earlier investments are made, the faster they yield returns.
 - Human capital is subject to physical and moral wear and tear, but at the same time it has the ability to accumulate and multiply its knowledge.

The organisation is not the sole owner of human capital, but shares this right with the employee. By recognising equality in the use of this resource, the organisation can benefit, while ignoring it, it can lose the source of future profits. Human capital is not recognised in accounting, but the cost of financial incentives for valuable employees can be considered as an investment in this asset of the organisation.

An organisation's structural capital is the intellectual property of the organisation, reflecting its intellectual potential as a whole. The rights to this capital are legally assigned to the organisation. Unlike human capital, structural capital can leave the organisation only by its own decision. Structural capital is an explicit and valuable resource, which is a combination of intangible assets and the organisation's ability to compete effectively for a place in a competitive market.

The main components of structural capital are shown in Figure 2.

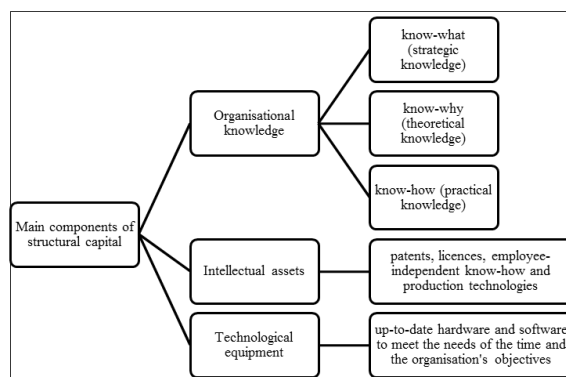


Figure 2 Components of structural capital

The main objectives of structural capital include:

1. Preserving knowledge by systematising it and preventing its loss.
2. Ensuring the timely connection of knowledge and employees for the effective realisation of tasks.

Structural capital, in turn, contributes to the creation of new forms of interaction between factors of production that meet the requirements of the knowledge economy. It combines knowledge as a modern factor of production and an intellectual worker as a generator of innovations. The economic functions of structural capital are:

- Uniting human and customer capital.
- Creating conditions for employees to implement their ideas and initiatives, which strengthens their commitment to the organisation and contributes to profit growth, improved sales, image and competitiveness of the company.
- Stabilisation and development of relations with suppliers, customers and other participants of the external environment through a well-functioning information management system.

Thus, structural capital plays a key role in maintaining the organisation's competitiveness, its sustainability in the market and the formation of effective internal and external interactions.

Customer capital includes external opportunities for obtaining intellectual resources and their effective application, as well as the company's interaction with counterparties. Its components are brand, trade

mark, business reputation, as well as stable long-term relationships with customers and suppliers.

In a broader sense, intellectual capital is a key factor in the production and operational activities of an organisation. It is a totality of knowledge and information realised in economic processes, which makes it an important resource of modern economy. Intellectual capital serves as a basis for competitive advantage in the market and contributes to the overall development of society and progress of the country.

Post-Disorder Shifts and Future Scope

Now that more than a year has passed since the disorder was declared, we have had lots of time to understand and reflect on how we can restore and renovate (Satpathy, J. & Weiss, L.;2022). With this new perspective, we wish to now look into the future to answer what role innovation will play in the new post-disorder world and in how creativity and co-evolution can be leveraged by comprehensive knowledge organizations to survive post-disorder (Satpathy, J. & Weiss, L.;2022). For post-disorder growth, it is very important to focus on innovation (Satpathy, J. & Weiss, L.;2022). The shift in working style during the disorder of various comprehensive knowledge organizations has brought and rebuilt comprehensive knowledge organizations taking care of digital transformation, innovating, and creating in new bold ways (Satpathy, J. & Weiss, L.;2022). Four major factors responsible for the change were the availability of more connectivity, lower transaction cost, unprecedented automation, and fundamental societal shifts (Satpathy, J. & Weiss, L.;2022). The unanswered question for many comprehensive knowledge organizations remains how they will perform after the disorder (Satpathy, J. & Weiss, L.;2022). This shift due to disorders has produced bad news for companies that were not able to change the process of operation and perform better; many reports have shown that 95% of profit is made by the

top 20% of companies (Satpathy, J. & Weiss, L.;2022). At the same time, there is good news looking from an executive point of view who sees it's an opportunity e that gets in generation for changes to be made and transitions to happen (Satpathy, J. & Weiss, L.;2022).

In a recent survey of over two hundred comprehensive knowledge organizations across industries conducted by McKinney & Company, it was seen that 90% of them believe that the crisis is going to change how business processes is done in the future, and 21% believe that they have the needed skill set and competency required to grow successfully (Satpathy, J. & Weiss, L.;2022). Correspondingly, a little over three-fourth agreed that CHAOS-19 has opened up novel growth opportunities for creative minds (Satpathy, J. & Weiss, L.;2022).

There are three ways comprehensive knowledge organizations are planning to target the future (Satpathy, J. & Weiss, L.;2022).

- The comprehensive knowledge organizations rightly understand what their vision and mission are and what they stand for (Satpathy, J. & Weiss, L.;2022).
- These comprehensive knowledge organizations have standardized the process of innovation and fixed the speed of changes happening (Satpathy, J. & Weiss, L.;2022).
- Lastly, but most importantly, they have developed an ability to generate good ideas, learn productively, and innovate day by day (Satpathy, J. & Weiss, L.;2022).
- Along with the above, carrying forward the learnings from disorder, comprehensive knowledge organizations must make sure to include:
- Making the core business processes adaptable to the changing needs of customers (Satpathy, J. & Weiss, L.;2022).

- To remake the innovation initiative portfolio and making sure that there is a proper allocation of resources (Satpathy, J. & Weiss, L.;2022).
- A system to quickly identify and grasp the novel opportunities that get created by the changing landscape (Satpathy, J. & Weiss, L.;2022).

Most business processes have to change the way they operate because what worked for them in the past may not help them to become successful in the future (Satpathy, J. & Weiss, L.;2022). Since the disorder, there have been rapid changes in consumer behaviour, the sales models adopted by comprehensive knowledge organizations, the need for digital offerings, and competition in the knowledge - transaction point place (Satpathy, J. & Weiss, L.;2022). An understanding of these changes and the opportunities they present can give the comprehensive knowledge organization a competitive advantage that it can sustain for the long term (Satpathy, J. & Weiss, L.;2022). It has been noted that the companies that are heavily invested in innovation are performing better than the knowledge - transaction point average by around thirty percent and are delivering a great growth rate (Satpathy, J. & Weiss, L.;2022). Well-established companies are better at executing than innovating (Satpathy, J. & Weiss, L.;2022). But this has to change (Satpathy, J. & Weiss, L.;2022).

Strengthen Identity

When it comes to better-performing comprehensive knowledge organizations, employees play a significant role (Satpathy, J. & Weiss, L.;2022). Employees in these companies are the ones who are the major stakeholders (Satpathy, J. & Weiss, L.;2022). Also, they stand along with the company, and the comprehensive knowledge organizations give them a sense of identity, support, purpose, and reason to work (Satpathy, J. & Weiss, L.;2022). Comprehensive knowledge organizations stand differently by creating a culture and attracting the

best workforce available (Satpathy, J. & Weiss, L.;2022). To further stand out from the competition, companies should adopt the following crucial measures: -

Strengthening the Purpose

Purpose serves a major role in attracting the workforce and giving motivation to the employees to work (Satpathy, J. & Weiss, L.;2022). The energy of the comprehensive knowledge organization is channelled through its purpose (Satpathy, J. & Weiss, L.;2022). To follow which comprehensive knowledge organizations nowadays have followed more engagement levels between the employees which were missing in the past (Satpathy, J. & Weiss, L.;2022).

Elevate Value

Focussing on the efforts made by each individual in the company and in instilling in them what really matters so as to create actual value for each of the employees (Satpathy, J. & Weiss, L.;2022).

Exploiting Culture

The precise culture in a comprehensive knowledge organization always helps leaders to find out the right performance within the team (Satpathy, J. & Weiss, L.;2022). Culture in a comprehensive knowledge organization is followed by the right behaviours, reports, experiences, and practices (Satpathy, J. & Weiss, L.;2022). A recent example of this is the two-pizza rule mandated by Amazon for its employees (Satpathy, J. & Weiss, L.;2022). Culture just does not exist in posters or slogans, but it exists within the principles, in the way of working of the comprehensive knowledge organization, and the behaviour with and among the employees (Satpathy, J. & Weiss, L.;2022). This also attracts the Right comprehensive knowledge and helps in retaining the older ones (Satpathy, J. & Weiss, L.;2022).

Flattened Structure

Comprehensive knowledge organizations to be ready post-disorder must follow fewer complex structures to solve complex problems in the knowledge - transaction point (Satpathy, J. & Weiss, L.;2022). Chinese manufacturer of appliances Haier photos a simple profit and loss structure with clear business process's objective value and mission statements avoiding traditional boxes, extra management, unnecessary layers creating a free environment for all employees (Satpathy, J. & Weiss, L.;2022). The same practice is followed after a disorder will help in the smooth functioning of an comprehensive knowledge organization with creative products for the changing demand (Satpathy, J. & Weiss, L.;2022).

Turbocharged Decision Making

Due to changing requirements and knowledge - transaction point conditions, comprehensive knowledge organizations are required to make fast and good-quality decisions (Satpathy, J. & Weiss, L.;2022). Many comprehensive knowledge organizations have shortened the time for making decisions periodically (Satpathy, J. & Weiss, L.;2022). One of the examples is Sysco, a big food chain in the USA was aggressively taking decisions as required by implementing different strategies, including the right allocation of resources and data for high quality and accurate decisions (Satpathy, J. & Weiss, L.;2022). This needs to be maintained (Satpathy, J. & Weiss, L.;2022).

Use of Comprehensive Knowledge

One must think of their comprehensive knowledge pool as their scarcest resource (Satpathy, J. & Weiss, L.;2022). For better performance and qualitative output in the future time coming attracting comprehensive knowledge delivery output the best use of existing comprehensive knowledge (Satpathy, J. & Weiss, L.;2022). The ecosystem of comprehensive knowledge management also

provides future-ready employees or an executive (Satpathy, J. & Weiss, L.;2022). Many companies at Cisco provide learning opportunities and the right skillset development programs which taps the exact job requirement and opportunities available (Satpathy, J. & Weiss, L.;2022).

Symbiotic Structure

Companies that are performing as individuals and those performing as groups have a lot of differences (Satpathy, J. & Weiss, L.;2022). Sharing values, assets, developing an infrastructure ecosystem mutually benefit all the firms (Satpathy, J. & Weiss, L.;2022). The best example for this case is how Tesla created and encouraged other companies to use its intellectual property rights in developing the electric car vehicle segment, which eventually created the need for an electric vehicle (Satpathy, J. & Weiss, L.;2022).

Build Rich Data Platforms

Taking data very seriously is one of the mandatory requirements (Satpathy, J. & Weiss, L.;2022). Data would allow us to not just understand past trends but also to understand the scope of their business processes and come up with great insights (Satpathy, J. & Weiss, L.;2022). Companies like McKinney and daughter consulting firms have used data-tech platforms to take tension decisions in less time with more accuracy (Satpathy, J. & Weiss, L.;2022).

Accurate learning vs (Satpathy, J. & Weiss, L.;2022). accurate hypothesis

Drastically changing situations give companies lesser chances to redo or re-stand in these disorder times (Satpathy, J. & Weiss, L.;2022). Dealing with this dynamic world, learning should be a continuous process (Satpathy, J. & Weiss, L.;2022). Building skills, capability and adaptability would allow comprehensive knowledge organizations to become resilient (Satpathy, J. & Weiss, L.;2022). Companies

must keep fostering reinvention (Satpathy, J. & Weiss, L.;2022).

Approaches to Intellectual Capital Management.

When developing the intellectual capital management system in the organisation, the following scientific approaches are used:

- Situational approach: adaptation of management to specific conditions.
- System approach: organisation of intellectual activity of the company on creation of intellectual capital at different levels.
- Process approach: ensuring interaction and consistency of actions in the management of intellectual capital.

The system approach and levels of formation of intellectual capital is given in Figure -3.

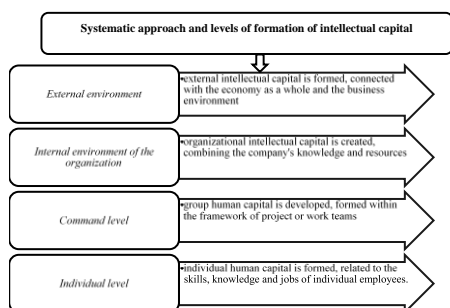


Figure 3. Systematic approach and levels of formation of intellectual capital

The objectives of intellectual capital management at the country level should aim to create intelligent organisations with significant competitive advantages. These advantages are based on the ability of companies to generate knowledge, effectively use it and transform it into economic benefits.

When organising intellectual activity in the company, it is possible to use the following conceptual approaches, reflecting the nature of inclusion of subjects of different levels, in the creation and use of intellectual capital and the degree of independence and self-sufficiency of the

organisation: traditional, cooperation, integration [2, p. 80]. Let us dwell separately on these approaches.

1) Traditional Approach

This approach assumes that the organisation predominantly uses ready-made information, knowledge and intellectual resources created by external social institutions. These resources are purchased ready-made and adapted according to the company's needs. The main focus is on minimising the cost of intellectual activity and on improving the efficiency of searching for and evaluating external information and intellectual resources.

Within the organisation, management focuses on the rational use of the acquired resources. This includes:

- Creation of an accessible and functional information environment,
- Development of information technologies,
- Effective application of ready information and knowledge to solve corporate tasks.

2) Co-Operation Approach

This approach is based on partnership relations between the organisation, public institutions and subjects of the business environment, which create infrastructure for intellectual activity. Within the framework of such interaction there is a joint formation of intellectual resources, creation of information, knowledge and intellectual capital.

The co-operation approach can differ in the following areas:

- Spheres of co-operation: industry partners come together to fulfil joint intellectual tasks in a particular industry. This can manifest itself as vertical (between companies at different levels of the production chain) or horizontal (between organisations in the same industry) cooperation.
- Regional partners co-operate within a defined geographical area.

- Scope of coverage: determined by the scale of geographical co-operation and the number of partners involved.

One of the forms of co-operation is -outsourcing, which allows:

- Obtain high quality intellectual services thanks to the specialisation and expertise of the counterparties;
- Reduce costs by avoiding the creation of internal divisions to perform such tasks.

Successful co-operation must fulfil the following conditions:

- A developed market economy;
- The presence of regional industrial and technological clusters;
- Support and stimulation of co-operative activity by regional authorities [7].

The cooperative approach provides synergy by combining the resources and experience of different participants, which contributes to the creation of intellectual capital and enhances competitiveness.

3) Integration Approach

When using the integration approach, the organisation creates within itself all the necessary institutions and a unified management system that provides independent intellectual activity (internal integration).

External integration implies the formation of a corporation with a unified management system, which unites companies that perform different types of intellectual activity:

- Educational activity: creation of corporate secondary and higher educational institutions for training specialists.
- Research and development activities: organisation of research institutes.

- Design and engineering activity: formation of engineering firms to develop and implement technical projects.
- Production activity: launching pilot and serial production at own enterprises.
- Legal activities: creation of patent offices for the protection of intellectual property.
- Economic activity: incorporation of financial institutions such as banks and investment companies.

Features and advantage of the integration approach, is based on the development of all types of intellectual activities within the organisation, and requires significant financial investment, but provides significant advantages:

- The possibility of realising an intellectual leadership strategy.
- Creation of conditions for confidentiality, especially for the protection of intellectual property objects (e.g. know-how), which are difficult to protect legally.
- Increasing the intellectual independence and competitiveness of the organisation.
- Strengthening the company's influence in the markets of tangible and intellectual products due to significant intellectual achievements.

The integration approach in turn faces complexities. This approach increases the demands on the intellectual capital management system. Organisations need to adapt their processes to ensure high performance.

The evolution of the integration approach is the transition from the traditional approach to the integration approach and this is accompanied by:

- An increase in the costs of intellectual activities.
- Increase in competitive advantages due to the accumulation of knowledge.
- Decreasing dependence on the external environment.

- Increased requirements to intellectual capital management.

The integration approach allows the company to achieve sustainable intellectual leadership, significantly strengthening its position in the market.

Conclusion

In this research, one observes importance of creativity, innovation and co-evolution and analysed how the different comprehensive knowledge organizations were able to leverage the three agents to survive and succeed during the disorder (Satpathy, J. & Weiss, L.;2022). Creativity, innovation and co-evolution over the years have been instrumental in waving the path for growth and development (Satpathy, J. & Weiss, L.;2022). Comprehensive knowledge organizations over time have been leveraging these factors to come up with new products and services (Satpathy, J. & Weiss, L.;2022). Crisis is driving force for innovations (Satpathy, J. & Weiss, L.;2022). Recent crisis has fuelled major changes in how comprehensive knowledge organizations operate (Satpathy, J. & Weiss, L.;2022). These changes are being supported by numerous innovative and creative solutions (Satpathy, J. & Weiss, L.;2022). It's time to go back to basics of understanding of comprehensive knowledge organizational behaviour to support future growth (Satpathy, J. & Weiss, L.;2022). Thus, intellectual capital is the results of intellectual activity in general, represented by codified and materialised information, reflecting the abilities, skills and cumulative knowledge of the organisation's employees, which can be used to gain a competitive advantage [6, p.101]. The problems of formation and use of intellectual resources are closely related to the effectiveness of innovative projects and programmes within the framework of strategic plans of enterprises and organizations. The implementation of innovation processes related to the development of new technologies, new types of products, services,

organisational, technical and socio-economic solutions of production, financial, marketing or other nature requires not only the expenditure of resources, but also the use of special organisational and economic tools [4, p.43]. In this context, intellectual capital acts not only as the most important resource for the introduction of innovations, but also as an effective organisational and management mechanism that contributes to the development of the country and strengthening its position on the world stage. It provides a sustainable basis for economic growth, stimulates the generation of new knowledge and technologies, and contributes to the formation of competitive advantages in global markets. Moreover, intellectual capital becomes a key factor of social progress, influencing the quality of education, scientific research and innovative entrepreneurship, which together determine the future of the national economy. Intellectual capital in modern conditions plays a double role: on the one hand, it is a key resource for the development and implementation of innovations, and on the other hand, it is a powerful organisational and managerial tool that determines the trajectory of the country's development and its competitive advantages at the global level. Its importance goes beyond the purely economic sphere, covering social and cultural aspects, as it contributes to the creation of intellectual infrastructure, improving the quality of life and strengthening national sovereignty. Moreover, intellectual capital forms the basis for the transition to a knowledge economy, where value is determined not only by material resources, but also by society's ability to generate, utilise and protect intellectual assets. In the long term, its effective use becomes a strategic factor that determines not only the economic power, but also the international prestige of the state.

References

1. Baraeva Y.V. Intellectual capital as a factor of development of innovative production.

- Dissertation for the degree of candidate of economic sciences. State educational institution of higher professional education Moscow State University of Economics, Statistics and Informatics (MESI). Moscow, 2011.
2. Bulatetskaya, A.Yu. Management of corporate intellectual capital in the innovation economy. Dissertation for the degree of doctor of economic sciences. - Moscow: Russian Academy of National Economy and Public Administration under the President of the Russian Federation, 2012.
 3. Dresvyannikov V.A. Formation of intellectual capital management system at industrial enterprises (theory and methodology). Dissertation for the degree of doctor of economic sciences. All-Russian correspondence financial and economic institute. Moscow, 2008.
 4. Fokova, D.A. Methodology of accounting and analysing the costs of intellectual capital in the innovation economy. Master's thesis. - Ekaterinburg: Ural Federal University named after the First President of Russia B.N. Yeltsin, 2022.
 5. [https://www \(Satpathy, J. & Weiss, L.;2022\). forbes \(Satpathy, J. & Weiss, L.;2022\). com/sites/ square/2020/11/18/from-brick-and-mortar-to-click -and-order-transitioning-to-ecommerce/?Sh=2ef0aa9f5067](https://www.forbes.com/sites/square/2020/11/18/from-brick-and-mortar-to-click-and-order-transitioning-to-ecommerce/?Sh=2ef0aa9f5067)
 6. Jordan Bar Am, Laura Furstenthal, Felicitas Jorge, and Erik Roth, 2020, Innovation in a crisis: Why it is more critical than ever, <[https://www \(Satpathy, J. & Weiss, L.;2022\).mckinsey \(Satpathy, J. & Weiss, L.;2022\).com/business processes-functions/strategy-and-corporate-finance/our-insights/innovation-in-a-crisis-why-it-is-more-critical-than-ever](https://www (Satpathy, J. & Weiss, L.;2022).mckinsey (Satpathy, J. & Weiss, L.;2022).com/business processes-functions/strategy-and-corporate-finance/our-insights/innovation-in-a-crisis-why-it-is-more-critical-than-ever)>
 7. M.S. Ivashechkova. Intellectual capital: concept, structure, management. Paper. Vestnik Universitet № 14. 2014r.
 8. Molodchik, M.A. Intellectual capital of the company: diagnostics and approaches to management. Study guide. - Moscow: Publishing House of the Higher School of Economics, 2012. - 208 c.
 9. Nisha Chanana and Sangeeta, 2020, Employee engagement practices during CHAOS-19 lockdown, <[https://www \(Satpathy, J. & Weiss, L.;2022\). student \(Satpathy, J. & Weiss, L.;2022\). unsw \(Satpathy, J. & Weiss, L.;2022\).edu \(Satpathy, J. & Weiss, L.;2022\).au/how-do-i-cite-electronic-sources](https://www (Satpathy, J. & Weiss, L.;2022). student (Satpathy, J. & Weiss, L.;2022). unsw (Satpathy, J. & Weiss, L.;2022).edu (Satpathy, J. & Weiss, L.;2022).au/how-do-i-cite-electronic-sources)>
 10. Satpathy, J. & Weiss, L.;2022. Klaus Schwab, 2016, The Fourth Industrial Revolution: what it means, how to respond, <[https://www \(Satpathy, J. & Weiss, L.;2022\).weforum \(Satpathy, J. & Weiss, L.;2022\).org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond](https://www (Satpathy, J. & Weiss, L.;2022).weforum (Satpathy, J. & Weiss, L.;2022).org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond)>
 11. Shanti Gopalakrishnan, Sarah Kovoov - Misra, 2021, 'Understanding the impact of the CHAOS-19 disorder through the lens of innovation', BRQ Business processes Research Quarterly
 12. Square Contributor, 2020, From Brick and Mortar to Click and Order: Transitioning To ecommerce
 13. Zelenskaya, T.V. Instruments of assessment and planning of intellectual capital, stimulating the transition from latent state to economic turnover. // Russian Journal of Applied Anthropology. - 2020. - № 4.

ANITA DESAI'S FASTING FEASTING: THE STUDY OF THE EFFECTS OF BINARISM CONSTITUTES AN IMPORTANT DIMENSION OF POST-COLONIAL STUDIES

ANURAG BADONI

PhD Research Scholar, Department of English
D.A.V. P.G. College Dehradun
HNB Garhwal University (A Central University)
Tehri Garhwal, Uttarakhand

Dr. GEETANJALI TIWARI

Associate Professor, Department of English
D.A.V. P.G. College Dehradun, Uttarakhand

Abstract

Anita Desai's novel *Fasting Feasting* delves deeply into the multifaceted challenges faced by women in postcolonial India, shedding light on the intricate and often harsh realities of their lives. The narrative explores critical issues such as exploitation, discrimination, deprivation, identity crisis, and pervasive gender bias, all of which shapes the lives experiences of women in contemporary Indian society. These challenges can be traced back to a lingering colonial mindset that continues to exert influence over social norms and practices, resulting in a rigid societal structure that often divides experiences into binary oppositions. Desai skillfully illustrates the emotional pain and psychological suffering endured by women who find themselves confined within this binary framework, which frequently manifests as a conflict between tradition and modernity, tradition and progress, or male and female roles. The paper aims to dissect the various problems and adversities that women face in a postcolonial context heavily influenced by binary thinking. It discusses how societal expectations rooted in gender roles lead to discrimination, limiting women's opportunities and autonomy. Furthermore, the narrative highlights the confusion surrounding personal identity that many women experience they navigate the pressures of cultural expectations alongside their individual aspirations. Through an in-depth analysis of these themes, this paper seeks to provide a comprehensive examination of the difficulties encountered by women in this complex socio-cultural landscape.

Keywords: deprivation, identity crisis, ambiguity, binarism, otherness, discrimination, gender bias, colonial mindset, hysterectomy

Introduction

Anita Desai, in her novel *Fasting Feasting* offers a profound analysis of the condition and status of women within the framework of Indian families and broader societal contexts. She vividly depicts how women are often relegated to positions of servitude, existing under the oppressive structures of a male-dominated patriarchal society. Desai effectively portrays the struggles faced by these women, who frequently turn to spirituality as a source of solace

amid their disenfranchisement. Her narrative seeks to encapsulate the harsh realities of their lived.

experiences, illustrating how women, through the process of enduring profound suffering, endeavor to escape the constraints of their material existence. Many seeks refuge in a spiritual dimension that allow them to transcend traditional power dynamics, exploitation, and subjugation. This yearning for transcendence echoes the sentiments expressed by Simone de Beauvoir, who posits that "There have been and there still are many women who seek to

attain individual salvation on their own" (Beauvoir 664) the character of Mira Masi serves as a poignant example of this trend. After becoming a widow, she embraces a spiritual path as a means to regain agency and seek salvation in her life. This pursuit of spirituality is not uncommon among women in similar circumstances; they often gravitate towards such paths in an effort to liberate themselves from societal norms that confines them. In this context, marriage emerges as a central institution, regarded as the primary avenue for women to achieve spiritual fulfillment and societal validation. This cultural belief is succinctly captured in the aphorism that "Hindu marriage is a sacrament- for the husbands one among many, but for the wife the only one through which she can acquire spiritual gains." (Mies 50) Within this framework, a women's worth and spiritual legitimacy are closely tied to her marital status. The prevailing belief holds that if a woman dies before participating in this sacrament, she is condemned to wander as an evil spirit. Therefore, the institution of marriage is perceived as indispensable for women, while for men, it represents merely one of several potential pathways to spiritual elevation, further highlighting the inherent inequity and male-centric validation of religious practices that permeate Indian society. Patriarchy, defines as "Patriarchy refers to male domination to the power relationships through which men dominates women and to characterize a system whereby women are kept subordinate" (Bhasin) becomes a pervasive force that molds these dynamics.

Desai further delves into the stark realities of deprivation faced by women, as illustrated through the character of Uma, who is denied the fundamental right to education in favor of attending to her younger brother. This prioritization of familial obligations over educational pursuits not only stifles Uma's potential but also reinforces the notion that her value is inherently linked to her domestic role. Consequently, this leads to Uma's marginalization within her family,

ultimately relegating her to a position akin to that of a household servant. Virginia Woolf's assertion that "It would have been impossible completely and entirely for any woman to have written the plays of Shakespeare in the age of Shakespeare" (Woolf 48) serves to underscore the systematic barriers that obstruct women's access to essential resources such as education, thereby rendering them vulnerable and significantly less empowered in relation to their male counterparts.

Desai provides a poignant exploration of the theme of isolation experienced by individuals within familial and societal contexts. Her characters grapple with the challenge of articulating their emotions to family members. For instance, Uma struggles to express herself to her parents, which leads her to seek solace in the company of Mira Masi, where she feels liberated from her isolation. This theme resonates with the character of Pauline in Toni Morrison's novel *The Bluest Eye* where Morrison poignantly illustrates Pauline's sense of alienation, stating, "they could make you feel just as no-count, 'cep. I didn't expect it from them. That was the lonesome time of my life" (Morrison 115) This quotation encapsulates Pauline's profound sense of isolation and entrapment among white communities after relocating with her husband, to northern Ohio in search of better employment prospects. Moreover, Desai's novel *Cry, The Peacock* further exemplifies the theme of isolation through the character of Maya, who feels detached while residing with her husband. Desai writes, "but when I went to rouse him from the couch, with a touch, I saw that he had closed his eyes not with mere tiredness, but in profound, invulnerable sleep, and was very far from any world of mine" (Desai 83) This passage vividly conveys Maya's sense of emotional disconnection and isolation within her marriage.

In addition, Desai explores the arduous journey women undertake as they strive to navigate the complex landscape of their lives. This exploration

often leads them towards a spiritual realm perceived as an avenue for newfound liberation. This nuanced situation is aptly articulated by Simone de Beauvoir, who explains “They try to justify their existence within their own immanence, that is to achieve transcendence through immanence. It is this ultimate effort- sometimes ridiculous often pathetic – of the imprisoned women to convert her prison into a heaven of glory, her servitude into sovereign freedom that we find in the narcissist, the women in love, and the mystic.” (Beauvoir 664) Desai’s intricate portrayal of the multifaceted struggles, enduring hardships, and pervasive challenges that women face underscores the oppressive ideologies that arise from colonially rooted outlooks. These societal constructs compel women to seek refuge from their harsh realities, often turning towards spirituality in their quest for liberation, peace, and ultimate salvation in their lives. In doing so, Desai not only sheds light on individual narratives but also addresses the broader implications of gender inequality and spiritual yearning in contemporary Indian society.

Critical Analysis

Medal of Pride

“More than ever now, she was Papa’s helpmeet, his consort. He had not only made her his wife he had made her the mother of his son. What honor, what status. Mama’s chin lifted a little into the air, she looked around her to make sure everyone saw and noticed. She might have been wearing a medal. (31) In this novel, the author illustrates Mama’s perspective on giving birth to a baby boy, which she perceives as a significant achievement. Concurrently she remains closely aligned to her husband’s aspirations, actively participating in his successes and social engagements such as joining clubs, attending dinner parties and celebrating weddings. Her husband’s accomplishments are mirrored as her own leading her to derive a sense of pride from these shared experiences. In the societal context, she

perceives herself as adorned with a metaphorical ‘Medal of Pride’ for having given birth to a son. This sense of distinction impacts her self-identity, setting her apart from other women in Indian society who are unable to deliver male offspring. Consequently, she begins to view herself as superior to those women, fostering a sense of pride in her perceived achievement. The Medal of Pride serves as a symbol of otherness, a concept frequently discussed within postcolonial studies, particularly concerning the historical context of colonialism. As a result, the son emerges as an emblem of pride, encapsulating the notion of binarism prevalent in Indian families and society.

Qualification for the Women to get Married

“It was the astonishing truth that Anamika was not only pretty, and good, but an outstanding student as well.” (69) “In fact, she did so brilliantly in her final school exams, that she won a scholarship to oxford. To oxford where only the most favored and privileged sons could ever hope to go!” (69) The preceding lines illustrate that Anamika’s parents harbor a deep sense of pride regarding their daughter’s acceptance letter from oxford University, a prestigious institution recognized for its academic excellence. However, their pride is juxtaposed with an unexpected decision- they do not permit her to attend the university. Instead, they derive a sense of fulfillment from merely possessing the scholarship certificate, which symbolizes Anamika’s academic capabilities. This document is perceived not as a pathway to further education or a means to achieve career aspirations, but rather as a critical asset that enhances her prospects for securing a favorable marriage with a man of high social standing. “The scholarship was one of the qualifications they were able to offer when they started searching for a husband for her, and it was what won her a husband who was considered an equal to this prize of the family” (70) In this light, acceptance letters and accolades from esteemed

institutions like Oxford are valued not for their potential to empower women or to promote their professional development, but rather as tools for augmenting their attractiveness in the marriage market. This perspective underscores a troubling narrative where educational achievements are relegated to mere status symbols rather than being recognized for their transformative potential in women's lives.

Through her poignant exploration of Anamika's circumstances, Desai delivers a powerful critique of the entrenched binary mindset that characterizes Indian society- one where educational opportunities are largely reserved for male heirs, perpetuating systemic inequality. This critique challenges the reader to reflect on the societal norms that diminish the value of women's education and limit their opportunities for empowerment outside of traditional marital roles.

The Perception of Beauty Significantly Influences the Role and Status of Women within Society

Beauty plays a significant role in illustrating the ways in which society often categorizes individual into binary groups, particularly within postcolonial contexts. In the narratives, two female characters serve as contrasting examples Uma, who is rejected in two marriage proposals, stands in stark contrast to Anamika, whose beauty allows her to meet societal expectations as an ideal woman, rendering her highly desirable for marriage. This dichotomy effectively demonstrates the binary perspectives that prevail within society, which are rooted in ideologies derived from a colonial past. Moreover, Anamika and women like her act as a role models, fostering a division among women who may aspire to emulate their image. Beauty isn't just about appearance; it also affects women's eating habits, leisure activities, and mental health, as it is closely tied to their social status. This shows how these socially constructed beliefs control the behavior and norms within society.

"We are looking for someone taller/fairer/more educated, for Sanju/Pinku/Dimp', even though the photograph had been carefully touched up by the local photographer..." (88) Desai articulates the circumstances surrounding Uma's life, particularly as Mama endeavors to secure a suitable marriage prospect for her. Desai highlights how Mama disseminated Uma's photographs to various individuals listed in the matrimonial columns of Sunday newspapers. However, each submission was met with rejections, typically accompanied by comments indicating a preference for candidates who were taller, more educated, or possessed more desirable physical traits. Despite efforts, including a session with a local photographer aimed at enhancing Uma's appearance by emphasizing fairness and the attributes of pink cheeks and blue eyes, the outcomes remained unfavorable. Desai seeks to illuminate the societal divisions among women regarding beauty standards and the pressures they face to conform to these ideals in order to achieve social status and recognition. The prevailing preference for fairness and specific physical features, such as blue eyes, reflects a mindset that has persisted from the colonial era to contemporary times. Through her novel, *Fasting Feasting*, Desai effectively presents this critique of societal expectations surrounding female beauty.

Women are Deprived of their Rights, Freedom and the things they Deserve

"She had had a miscarriage at home it was said, after a beating. It was said she could not bear more children. Now Anamika was flawed. She was damaged goods. She was no longer perfect." (72) In the quoted lines, Anita Desai discusses the condition of women in Indian society. She explains how women are often viewed as object for sexual satisfaction and as machine for reproduction. When a woman suffers a miscarriage and cannot have more children, she is considered unfit for society. This is evident in the

case of Anamika, who is treated as a reproduction machine by her in-laws. After her miscarriage, they viewed her as no longer perfect for the family. Desai refers to Anamika as 'Damaged Goods' highlighting that her worth is diminished in the eyes of her in-laws. "When Anamika was not scrubbing or cooking, she was in her mother-in-law room, either massaging that lady's feet or folding and tidying her clothes. She never went out of the house except to the temple with other women. Anamika has never once been out alone with her husband." (72) Despite being beautiful and intelligent, Anamika has a chance to study at Oxford however because she is a daughter and not a son. She suffers from the gender biases in Indian society. Regarding her freedom, Anamika can only leave the house to go to the temple when at home, she is not allowed to sit idle. Desai notes that if she is not cooking or cleaning. She is in her mother-in-law's giving foot massages or tidying up clothes. This shows how women are denied personal freedom and space because of the colonial mindset in the postcolonial world.

Women Suffering from Identity Crisis within the Family

"He looked at Uma glumly and without much interest what he saw did not seem to make him change his attitude. He handed over his garland and Uma was made to drape hers over his head. The man looked as old to her as papa, nearly and was grossly overweight too. While his face was pack marked. None of this disturbed her much, however as did his sullen expression." (90)

In the above quoted lines, author Anita Desai provides a compelling exploration of the identity crisis experienced by women within the context of marriage and family dynamics. For instance, the character Uma, who finds herself married to a man twice her age, struggles with communication and feels a profound sense of isolation within her marital relationship. Upon discovering that her husband is

already married with two children, she is deeply hurt and resolves to return to her family home. However, upon her return she comes to the realization that she has lost her significance and value in the eyes of both family and society. This situation culminates in Uma's profound identity crisis.

Similarly, the character of Anamika faces a comparable predicament as she is also married to a husband nearly the same age as her father, enduring threats and exploitation from her in-laws. This environment contributes to her familiar context. Together, these narratives depict the complex realities confronting women in the post-colonial era, illustrating their feeling of isolation and the challenges they face in establishing their identity within their families.

Three things Related to men in the Society i.e. Meat (non-veg.), Cricket and English Language

"Papa was confounded. A meat diet had been one of the revolutionary changes brought about in his life, and his brothers by their education. Raised amongst traditional vegetarians, their eyes had been opened to the benefits of meat along with that of Cricket and English language: the three were linked inextricably in their minds." (32)

In the aforementioned lines, examining the character of Papa, who consistently express concern regarding his son's consumption of non-vegetarian food. In his perspective, such dietary choices contribute to the strength necessary for playing cricket. Additionally, he emphasizes the importance of obtaining an education abroad to gain prestige within Indian society, which continues to value western education. Papa also reflects on his personal adherence to these three elements- non-veg. food, English proficiency and Cricket- each of which has been inherited from colonial influences. "They had even succeeded in convincing the wives they married of this novel concept of progress, and passed it on to their children" (32) This observation highlights the

persistence of a colonial mindset that is transferred from one generation to the next. Consequently, it has shaped the ideologies within our society, which includes feelings of binary, identity crisis, isolation, otherness, and ambiguity such ideologies frameworks pose significant challenges, particularly for women navigating the complexities of a post-colonial society.

Feeling of Otherness among Women/Girls within their Families

"You know we can't leave the baby to the servant," she said severely. 'He needs proper attention.' When Uma pointed out that ayah had looked after her and Aruna as babies, Mama's expression made it clear it was quite a different matter now, and she repeated threateningly: Proper attention." (30) The preceding paragraph illustrates the perception that women are regarded as less important than men. The phrase 'he needs proper attention,' employed by the author, accentuates the disparity for the readers. Rather than allowing Uma to attend school, she is instructed to care for a baby brother. Additionally, the mother emphasizes that as a girl, Uma should acquire skills such as giving an oil massage, changing nappies, and bathing an infant. "When Papa returned from office, he would demand to know how much his son had consumed and an answer had to be given: it had to be precise and it had to be one that pleased." Such tasks are deemed essential, to the extent that father, upon returning from work, inquires about the food consumption of his son throughout the day. This dynamic signifies male supremacy within the family unit fostering a sense of otherness among the female members. Within the context of a post-colonial society, women are often perceived as inferior regarding their roles in child rearing, education, and the provision of nutritious food. This perception contributes to a prevailing sense of otherness among women who reside within their families.

Impact of Binarism on the lives of Women living in Indian Society

The author Anita Desai, provides a detailed exploration of the psychological condition of women within Indian families and societies in the novel. Among the various female characters, Uma and Mira Masi are notable for their quest for freedom from the constraints of binarism that have affected them since childhood. Their formative experiences compel them to escape their societal confines and pursue spirituality. Additionally, the text illustrates that some women, deeply traumatized in their psyches, may become hysterical. As the author notes, "The mad women are not uncommon in the street of Benares," (142) highlighting the profound impact of binary structures on the mental health of women. Furthermore, following her rejection in two marriage proposals, Uma is perceived by her family and society as ill-fated. In response, Mira Masi asserts, "She is blessed by the lord, the lord has rejected the men you chose for her because he has chosen her for himself." (98) These statements reflect how women, confronted with harsh societal realities, often turn towards spirituality as a means to find strength, peace and freedom, illustrating the profound impact of binarism on the psyche of women living in a post-colonial Indian society.

Girls are often kept away from important things like jewelry, newborn baby boys, and education

"Mama was driven to Queen Marry's hospital for women and children and there delivered of what she had suffered so much for- a son.

A son." (16) It is evident from the preceding lines that the family eagerly awaits the birth of a baby boy. This baby is so important and precious to them that Uma feels incapable of holding such a fragile and valued life. In contrast, Aruna is not permitted to use the phrase 'so red- so ugly' in reference to the baby, highlighting the sensitivity surrounding his arrivals. Uma being a girl, is often kept away from matters of

great importance, which affects her confidence. "She opens her cupboard and considers her belongings. She could look through her collection of cards again but that is a pleasure reserved for holidays, evenings when Mama Papa are out, not just odd half-hour breaks in the routine." (137) Additionally, it is observed that girls in the families are not allowed to wear jewelry or even access their belongings in front of their families. The joy they derive from these items is relegated to special occasions, such as holidays or quiet evenings when they are home alone. This makes them lose confidence and limits their ability to fully engage with society.

The presence of ambiguity in the mindsets of individuals living in the post-colonial world

"Don't talk like that, Mama scolded them. I don't want to hear all these modern ideas. Is it what you learnt from the nuns at the convent?" (72) The preceding lines illustrate the complexities experienced by individuals residing in a post-colonial society, particularly the ambiguities that permeate their thought process. This is evident in the contrasting perspectives held by the character of Mama, who aspires for her children to distance themselves from the cultural influences associated with convent education, which symbolizes western mindset. "He did not expect her to understand the importance of sending Arun abroad to study, the value of a foreign degree, the openings this world create later in life, the opportunities." (124) Conversely, there exists a desire for their son Arun to pursue studies abroad, recognizing the value that a foreign degree holds in India. This duality exemplifies the inherent ambiguity in decision-making surrounding cultural allegiance, the hallmark of post-colonial societies where there is a noticeable attraction to western culture, yet a simultaneous appreciation for indigenous Indian traditions. The author, Anita Desai, has diligently endeavored to present this intricate depiction of ambiguity through her work, aiming to raise

awareness and encourage a re-evaluation of such mindsets within Indian society.

Conclusion

In conclusion, Anita Desai effectively illustrates the struggles of women through the characters of Uma and Anamika in her novel. Their experiences underscore the pain and challenges faced by women in society. Desai's work raises awareness regarding the entrenched binarism in societal roles, highlighting how women are often deprived of education, freedom, personal space, and a distinct sense of self-identity. Women are frequently regarded as objects of pleasure and beauty, associated with matters deemed of lesser significance. For instance, Anamika is consistently linked to description that emphasize her physical beauty, as articulated by Desai: "she was simply lovely as a flower is lovely, soft, petal-skinned, bumblebee-eyed, pink-lipped... Loving smiles, and with a good nature like a radiance about her" (68) This portrayal compels Anamika to conform to societal expectations, creating a benchmark for women within that society. Conversely, the character Arun is perceived as the future lamp of the family and is encouraged to consume non-vegetarian food to enhance his strength. Through this narrative, Desai poignantly exposes the binary oppositions rooted in colonial ideologies that continue to influence contemporary societal actions and thought processes. This awareness is crucial for dismantling binarism within society and ultimately improving the status of women in Indian society, thereby fulfilling Desai's overarching objectives.

References

1. Desai, Anita. *Fasting Feasting*. Penguin Random House India, 2020.
2. Cry, *The Peacock*. Orients Paperbacks New Delhi, 1980.
3. Morrison, Toni. *The Bluest Eye*. Vintage London, Editor. Reissued 2019. (First published 1999).

4. De Beauvoir, S. (1953). *The Second Sex* (H.M. Parshley, Trans.). London: Pan Books. (Original work published 1949).
5. Woolf, Virginia. *A Room of One's Own*. London: The Hogarth Press, 1929.
6. Sharma, Binda. *Feminist psyche and familial relationship in the novels of Anita Desai*. 2013. Guru Ghasi das University, PhD Thesis. Shodh ganga, <http://hdl.handle.net/10603/9600>. Accessed on 10 Nov 2024.
7. Mies, Maria. *Indian Women and Patriarchy: Conflict and Dilemmas of Students and Working Women*. New Delhi: Concept Publishing, 1980.
8. VOLNA, Ludmila. "Anita Desai's Fasting Feasting and the condition of Women". *Comparative Literature and Culture (CLC Web)*, Vol.7, no.3, 2005, Accessed on 12 Nov 2024. <http://docs.lib.purdue.edu/clcweb/vol7/iss3/6>.
9. Mathur, Prabhat. *Society and Individual in the novels of Anita Desai*. 2011. Chaudhary Charan Singh University, PhD Thesis. Shodh ganga, <http://hdl.handle.net/10603/162173>. Accessed on 10 Nov 2024.

CULTURAL TRANSLATION OF SHAKESPEARE INTO MARATHI: A COMPARATIVE STUDY OF ZUNZARARAO AND OTHELLO

Dr. KAVITA PATIL

Assistant Professor, Department of English
B. M. Ruia Girls' College, Mumbai

Abstract

This paper examines the cultural translations and adaptations of Shakespeare's Othello into Marathi by Govind Ballal Deval in the 1890s and V.V. Shirvadkar in 1961. It explores how these adaptations addressed the linguistic and cultural challenges posed by translating Western plays for Marathi-speaking audiences during the colonial and post-colonial periods in Maharashtra. By replacing character names, settings, and culture-specific elements with Marathi equivalents, both translators successfully localised Shakespeare's text while preserving its thematic essence. Drawing upon theories of translation, including Homi Bhabha's concept of 'hybridity' and Lefevere's 'textual and conceptual grids', the paper argues that these adaptations served dual purposes: encouraging cultural exchange and satisfying the expectations of contemporary theatre audiences. Deval's Zunzararao and Shirvadkar's Othello demonstrate the nuanced interplay between fidelity to the source text and the creative liberties taken to ensure accessibility and relevance. Through a comparative analysis of stage directions, spoken dialogues, and cultural markers, this paper highlights the transformative power of translation as a medium for cross-cultural engagement. Ultimately, these adaptations not only enriched Marathi theatre but also opened avenues for broader discussions on the dynamics of cultural translation in the global theatrical tradition.

Keywords: shakespeare, othello, translation, zunzararao, homi bhabha, marathi theatre

Introduction

The mid-to-late nineteenth-century colonial period in Maharashtra was characterised by historiographers of Marathi drama, such as Ramchandra Shankar Walimbe and Anand Patil, as the *Translation Age*, *Adaptation Age*, and *Shakespeare and Molière Age*. In his 1967 book, *New Directions in the Marathi Theatre*, Dnyaneshwar Nadkarni argues:

Like all other forms of literature, it was but inevitable that the Marathi theatre, too, should be influenced by its Western counterpart. At the turn of the century, the very first influences had become evident when scholarly men translated the plays of Shakespeare one after another. A few of these translations made for successful productions. Gopal Ganesh Agarkar's translation of *Hamlet* and Govind Ballal Deval's adaptation of Mahadevshastri Kolhatkar's translation of *Othello* are being performed to this day. A majority of the translations

were, however, bookish and showed an interest in the literary rather than the dramatic aspect. The point is that the foundations of the 'prose' school of Marathi drama were laid by these Shakespearian translations. A playwright like Deval went a stage further and, in his plays *Durga* and *Sanshaykallol*, gave us translations of other European plays – in the latter case that of a Molièresque comedy of marital misunderstanding. The better translators took care to adapt the original to the exigencies of our own country and our own culture. (11)

Between 1867 and 1915, plays by playwrights such as Shakespeare, Sheridan, Goldsmith, Molière, and Murphy were translated into Marathi. The first English play translated into Marathi was *Othello* by Mahadevshastri Kolhatkar in 1867, though this translation was likely never staged. However, Govind Ballal Deval adapted Kolhatkar's work into a play

script, which he staged as *Zunzararao* in the early 1890s. By the late nineteenth century, most of Shakespeare's plays had been translated into Marathi.

One reason for these translations could be the introduction of English education in India by the East India Company in 1835, which gave Marathi playwrights access to English literature. Another possible reason, as R. V. Bapat argues in his article "Natak Vishayak Vyapak Vichar", is that original Marathi plays written and performed before 1900, often focused on social movements, lacked originality in literary and artistic traits, with only a few exceptions. As a result, adaptations of Shakespeare's plays gained popularity (qtd. in Walimbe 145). Moreover, Shakespeare was already regarded as a master playwright, as evidenced by the fact that nine of his plays were translated into Marathi multiple times. These translations were not only significant as theatrical works but also paved the way for new developments in drama criticism and translation theory.

With the first translation of Shakespeare's play, the debate over the relative merits of translation versus adaptation began to gain serious attention. In his essay "Bhashantar" (1889), Vishnushastri Chiplunkar argues that translations for monolingual readers differ significantly from those intended for bilingual audiences. Translations for monolingual readers, he suggests, could be classified as adaptations, as they aim to preserve the 'essence' of the source text without capturing all the original's nuances and allusions. In contrast, translations for bilingual readers must strive for fidelity to the original, enabling readers to evaluate them against the source text and aiding newcomers in their study of the English language and culture. (213)

Cultural Translation

According to Chiplunkar and other critics, the adaptations of Shakespeare's plays created for

theatrical performance and contemporary audiences were typically monolingual. Theatre audiences often struggled to appreciate or grasp representations of unfamiliar cultures, making it necessary to replace English cultural elements with Marathi ones, positioning with the audience's cultural background. Notably, the absence of a specific object or concept in another culture renders certain words or sentences "untranslatable," resulting into adaptations. Adaptation, often referred to as free translation, involves the translator substituting culturally specific terms from the source text with equivalents that reverberate with the target audience. While this process allows cultural nuances of the source text to be understood, it often results in the transformation of the original's cultural connotations for readers of the translated text.

The adaptations of Shakespeare's plays were more successful than literal or bookish translations. This success can be attributed to the translators' deliberate efforts to produce cultural translations of the plays, produced for theatrical performance. The concept of cultural translation, as derived from Homi Bhabha's reading of Salman Rushdie in *The Location of Culture* (1994), refers to the transformative processes—linguistic or otherwise—within a given culture. It employs linguistic translation as a metaphor to analyse the nature of cultural transformation and exchange. Unlike linear approaches to language translation, cultural translation embraces a dynamic framework, often referred to as the 'grid,' which represents the complex interchange of cultural elements. Needham Gerg, in his essay "Grids Fall Apart: A Conceptual Translation of Chinua Achebe's *Things Fall Apart*" (2013), elaborates on this concept as:

Lefevere in "Composing the other" describes the process of translation between two languages and cultures. The key concept of his system is the understanding of the "textual grid" and "conceptual grid" during the act of translation. The textual grid is

the actual words being written and how those words translate to a different language. The conceptual grid is the meaning behind those words on either language – a sort of sign/signifier analysis. In order to translate correctly, Lefevere says, the translator must apply the text to his conceptual grid of the target language; otherwise, the text will not contain the “markers” that the author was trying to convey. According to Lefevere, markers are the readers’ response to the writing and the only way to understand those markers is to be socialized into the culture of the intended audience. (2-3)

The grid represents multiple points of contact, each of which plays a significant role in the process of cultural exchange. Translation, in this context, acts as a bridge, bringing two distinct cultures closer together. Homi Bhabha’s concept of ‘hybridity’ becomes particularly relevant here, as the Marathi translations of Shakespeare’s plays represent the clash and synthesis of two different cultural frameworks. This hybridity highlights how translation is not merely linguistic but also cultural, creating a space where diverse traditions and perspectives intersect and influence each other.

Zunzararao and *Othello*: A Comparative Analysis

The cultural translation of Shakespeare’s *Othello* into Marathi, particularly through the works of Govind Ballal Deval and V. V. Shirvadkar, offers a fascinating lens into how classical Western literature can be adapted to reflect the nuances of a different cultural and linguistic context. Deval’s 1890s adaptation, based on Kolahatkar’s 1867 translation, and Shirvadkar’s 1961 version, demonstrate significant shifts in interpretation. Both of them not only reflect the language and idioms of their respective times but also highlight changes in the social and cultural contexts of Marathi society. For example, the use of different names for characters or places might reflect an effort to make the story more relatable to a Marathi audience.

This variation can also show how cultural attitudes towards concepts such as loyalty, honour, and betrayal evolve over time. In the late nineteenth century, when Deval adapted the text, Marathi society was grappling with colonial influences and traditional values. By the 1960s, when Shirvadkar was writing, India had already experienced independence, and there was likely a more assertive engagement with Western literary works as part of a broader process of modernisation and identity formation.

Additionally, the way each translator adapts stage directions, character motivations, and the setting reveals how cultural values influence not just language, but also the performative aspects of the play. For instance, Shakespeare’s exploration of jealousy and betrayal, themes that are universal, would be emphasized in different ways depending on the socio-cultural dynamics of the time and the translator’s interpretation of these emotions in the context of Indian society.

The interesting part is that even though the same play is being translated, the differences between these two Marathi versions demonstrate how the play speaks differently to different audiences, shaped by the cultural and historical moment of each translation. The act of translation itself becomes a process of cultural negotiation—adapting universal themes for local audiences in ways that resonate with their own experiences and values. In the case of theatre translation as it is meant for the stage performance Susan Bassnett states in her book *Translation Studies* (2000):

Yet even the most superficial consideration of the question must show that the dramatic text cannot be translated in the same way as the prose text. To begin with, a theatre text is read differently. It is read as something *incomplete*, rather than as a fully rounded unit, since it is only in performance that the full potential of the text is realized. And this presents the translator with a central problem: whether to

translate the text as a purely literary text, or to try to translate it in its *function* as one element in another, more complex system. (124)

The above quotation allows us to argue that a dramatic text is incomplete unless it is performed on stage. Stage direction plays a crucial role in a play, alongside the language, dialogue, and the actors' performances. Therefore, it is vital to analyse both adaptations of *Othello* in terms of stage direction and spoken dialogue, as the translators have addressed not only the textual grid but also the conceptual grid.

Cultural Nuances in Stage Direction and Dialogue

I will begin by discussing the translation of the title of the play. The title *Othello* is adapted in different ways by the two translators. Govind Ballal Deval changes the title to *Zunzararao*, a name in Marathi that connotes courage and bravery. In contrast, V. V. Shirvadkar retains the original title *Othello* but replaces the character's name with *Maheshwar*. Both translators also change the names of key characters. In *Zunzararao*, Desdemona, Iago, and Cassio become Kamalaja, Jadhavrao, and Pilaji, respectively. In Shirvadkar's adaptation, these characters are renamed Damyanti, Somnath, and Jayvant. The names of the places are similarly adapted: Venice and Cyprus become Venipur and Sonebet in *Zunzararao*, and Samanthpur and Shilahar in Shirvadkar's version of *Othello*. The stage direction is an instruction written into the script of a play, indicating stage actions, movements of performers, or production requirements. At the beginning of the play in Act One, Scene One, the adaptation by using culture-specific setting is clearly seen:

***Othello* - Enter Rodrigo and Iago. (55)**

Zunzararao - *Sthala*: Venipurateel Ek rasta. Ratra. Pudhe Rambhajirao va tyachemagun Jadhavrao ase yetat. (22)

Othello – *Samantpur*. Ek rasta. Somnath aani Ramdev pravesh karatat. (1)

Another example of stage direction in Act Five, Scene Two is as follows:

Othello – Othello falls on the bed. (179)

Zunzararao – *Bichanyavar Basun*. (88)

Othello – *Palangajaval Jaun Padto*. (116)

The translators have used culture-specific nouns to replace the word 'bed' in Marathi. Deval has used *bichana* and Shirvadkar has used the colloquial Marathi word *palang* and none one of them mentions 'falling on the bed' as Deval mentions 'sitting on the bed' and Shirvadkar mentions 'falling near the bed.'

The spoken dialogue is the second component of a dramatic text. The translators have used Marathi culture-specific words and phrases to make the situations familiar to the audience. For example, in Act One, Scene One:

Othello – Iago: Awake! What ho, Brabantio! Thieves, thieves! Look to your house, your Daughter, and your bags! Thieves, thieves! (59)

Zunzararao - *Jadhav*: (ordun) *Utha ho! Aho Manajirao! Chor! Chor! Chor! Aapli mulgi, paisaadaka paha ho! (doghe milun) Chor! Chor ho!* (9)

Othello - *Somnath*: *Aho Samraj Mahashay! Uth-utha – jage vha! Chor! Chor! Tumacha ghar – tumchi mulgi – tumchya tijorya shodha! Chor-chor – (3)*

In the above dialogues the words *paisaadaka*, *tijorya*, and *mahashaya* represent Marathi norms. Another example is in Act Four, Scene One:

Othello: Ay, let her rot and perish, and be damned tonight, for she shall not live. No, my heart is turned to stone: I strike it and it hurts my hand. O, the world hath not a sweeter creature! She might lie by an emperor's side and command him tasks. (148)

Zunzararao: (Tveshane) *Aaj ratri ticha chendamanda karto, mudada padto, karan he paha, maza hridaya kay shudhha pashan banala ahe. Ha hathsuddha zanzanto paha. (Premane) Pan Jadhavrao, tichyapeksha khubsurat bayako duniyet nahi saapdaychi. Badshahashejari takhatavar basun tyala hokum karava, ashi tichi yogyata.* (63)

Othello: Hoy - naynat hovo ticha! Mala parva nahi kashachi. Aaj ratrich ticha mudada padeen mi. Mazya antakamacha phaattar zala ahe ata. Asa hath aadalala tar zinzinya yetat. Pan – pan – Somnath, sarya pruvthvichya pathivar ashi good stri dusari saapdaychi nahi. Samratachya Shejari sinhasanavar basav aani tyala aadnya karavi, ashi tichi patrata – (82)

In the above dialogues the words like *chendamenda*, *naynat*, *bayko*, *sinhasan*, *zinzinya*, *zanzanato*, *shudhha pashan* etc. are the Marathi culture specific words. The force of the three English words 'rot', 'perish', and 'damned' is conveyed through one Marathi word which has the same force that is *naynat*.

Conclusion

In conclusion, both Govind Ballal Deval and V. V. Shirvadkar successfully navigated not only the textual grid but also the conceptual grid in their adaptations of *Othello* into Marathi. Through their strategic use of culturally reverberating names, places, and expressions, they ensured that the translated play would ring deeply with the local audience. By adapting Shakespeare's *Othello* to fit the socio-cultural context of Marathi theatre, they did not merely transcribe the original text but infused it with elements that would be familiar and meaningful to their respective audiences. In this sense, the adaptations reflect a conscious effort to bridge cultural gaps, ensuring that the universal themes of jealousy, betrayal, and love were expressed in a way that the Marathi audience could fully understand and relate to. These translations highlight the dynamic nature of cultural translation and its importance in creating works of theatre that transcend linguistic barriers and engage with the local culture in a transformative way.

In supposition, it can be argued that both translators have effectively addressed not only the textual grid but also the conceptual grid by adapting the names of places, words, and phrases to resonate

with the culture of the target audience. Their goal was not to produce a sheer mechanical transcription of the original text; rather, they aimed to meet the translation with the cultural expectations of nineteenth and twentieth-century Marathi readers and theatre-goers. By incorporating cultural connotations, they have successfully adapted *Othello* into the local context, ensuring that the translated play would be both accessible and meaningful to the audience.

References

1. Bassnett, Susan. *Translation Studies*. London and New York: Routledge, 2002.
2. Bishop, Tom and Alexander C.Y. Huang. Ed. *The Shakespearean International Yearbook*. Surrey: Ashgate, 2012.
3. Chiplunkar, Vishnushastri. "Bhashantar". *Nibandhmaleteel Vangmay Vishayak Nivadak Nibandha*. Pune: Chitrashala Prakashan. N.p. 116-46.
4. Deval, Govind Ballal. *Zunzararao*. In *Sampurna Shakespeare* by V.S. Apte. Pune: Sarita Prakashan, 1986.
5. Dr. Walimbe, Ramchandra Shankar. *Marathi Natyasameeksha: 1865 te 1935*. Pune: University of Pune, 1966.
6. Kuhiwczak Piotr and Littau Karin. *A Companion to Translation Studies*. Multimedia Matters Ltd: Canada, 2007.
7. Nadkarni, Dnyaneshwar. *New Directions in the Marathi Theatre*. New Delhi: Maharashtra Information Centre, 1967.
8. Needham, Gerg. "Grids Fall Apart: A Conceptual Translation of Chinua Achebe's Things Fall Apart." <www.academia.edu/4290904_Grids_Fall_Apart:_A_Conceptual_Translation_of_Chinua_Achebe's_Things_Fall_Apart> 8th April, 2014. Web. 29th Nov, 2014.
9. Shakespeare, William. *Othello*. New Delhi: Foundation books, 1997.
10. Shirvadkar, V.V. *Othello*. Mumbai: Popular Prakashan, 1991. 3rd ed.

ANITA DESAI'S FASTING FEASTING: THE STUDY OF THE IMPORTANCE OF SPIRITUALITY AND MYTHOLOGY IN THE POSTCOLONIAL INDIAN SOCIETY

ANURAG BADONI

PhD Research Scholar, Department of English
D.A.V. P.G. College Dehradun
HNB Garhwal University (A Central University)
Tehri Garhwal, Uttarakhand

Abstract

An analysis focuses on Anita Desai's novel Fasting Feasting which poignantly depicts the myriad challenges that women encounter within a patriarchal society. Desai skillfully portrays how women are often denied access to education and their basic rights, rendering them vulnerable and objectified for male gratification. This objectification not only diminishes their autonomy but also leads to severe health consequences such as miscarriages and the implementation of hysterectomies, highlighting the physical toll exacted by societal norms. The narrative evocatively explores the emotional distress that women endure when relegated to domestic roles, where societal judgement are largely based on superficial criteria, including their physical appearance, marital status, reproductive capabilities, and their perceived ability to foster familial harmony. Desai intricately weaves the significance of Hindu religion and cultural tradition throughout the text, utilizing references from mythology that inspire and empower women who have been consistently marginalized in a postcolonial landscape. This paper seeks to elucidate the vital role that Hindu mythology plays in bolstering women's aspirations for freedom and fulfillment, even as they navigate the profound societal constraints imposed upon them.

Keywords: quest for freedom, deprivation, escape, gender bias, societal roles, marginalization, colonial mindset, repressed desires, sufferings, women empowerment, divinity

Introduction

Anita Desai's novel *Fasting Feasting* provides a rich and nuanced exploration of the multifaceted challenges faced by women in Indian society. Through her vivid narrative, Desai offers an incisive commentary on the social structures that govern the lives of her female characters, highlighting the profound limitations imposed by traditional norms and ideologies. Her commendable efforts to reveal the pervasive suffering of women in their everyday lives are particularly notable.

The novel centers around the character of Uma who becomes a powerful symbol of the societal constraints placed on women, particularly in the context of marriage. Desai poignantly portrays Uma's experience of being deemed ill-fated by her family after enduring rejection in two marriage proposals.

This negative labelling illustrates the harsh reality that women often encounter in a society that positions marriage as a pivotal milestone in their lives. Simone de Beauvoir, in her influential work *The Second Sex*, states, "marriage is the destiny traditionally offered to women by society" (Beauvoir 445). This assertion underscores the societal belief that a woman's worth and identity are intrinsically linked to her marital status; thus, without the successful attainment of this goal, a woman may be perceived as unfit or unworthy within her community.

Desai's intent in highlighting these socially constructed ideologies is to stimulate critical reflection and discussion regarding such deeply ingrained beliefs. She urges her readers to re-evaluate and challenge the preconceived notions surrounding women's roles. Desai articulates her

perspective by asserting, “women think I am doing a disservice to the feminist movement by writing about women who have no control over their lives, but I am trying, as every writer tries to do, even in fiction, to get at the truth, write the truth.” (Tandon). This statement reveals her commitment to depicting an authentic representation of the realities that women face, even when the truth may be uncomfortable or harsh.

The title *Fasting Feasting* itself embodies the thematic binary that Desai seeks to illuminate throughout the narrative. The term *Fasting* is emblematic of Uma's struggles and deprivations, encompassing her lack of access to education, her diminished societal significance, and her lack of personal freedoms. In the stark contrast, *Feasting* is associated with Arun, the sole male heir in his family, who is lavishly bestowed with opportunities and privileges that include a comprehensive education, special treatment, and a level of freedom that remains unattainable for Uma. This disparity highlights the gender roles entrenched within Indian society. Virginia Woolf's reflection on the interplay between genders, where she states that “the normal and comfortable state of being is that when two lives in harmony together, spiritually co-operating. If one is a man, still the woman part of the brain must have effect; and a woman also must have intercourse with the man in her.” (Woolf 147-48) reinforces the idea that if both genders possess inherent qualities of the other, the continued existence of gender bias in society demands rigorous scrutiny and reevaluation. Anita Desai provides an in-depth analysis of the women's psyche, highlighting that Uma, in her pursuit of freedom, significance, and agency in her life, is compelled to escape the constraints of reality and seek solace in spirituality. This spiritual realm offers Uma a sense of liberation, allowing her to exert agency over the inanimate elements found in nature. Desai emphasizes that Uma derives joy from engaging with nature, where she discovers freedom,

tranquility, and a sense of ownership- qualities that have eluded her in her actual existence. This experience bears similarity to the character Pecola in Toni Morrison novel *The Bluest Eye*. Morrison articulates this connection by stating, “she owned the clumps of dandelions whose white heads, last fall... and owning them made her part of the world, and the world a part of her.” (Morrison 46)

The experience of Uma and Anamika, two central characters in the novel, exemplify the pervasive gender bias that shaped their childhoods and continues to affect their adult lives. Desai meticulously describes the power structures that permeate both societal frameworks and familial relationships, which are instrumental in perpetuating gender binaries. This notion of power structures is articulated by Kate Millet in her seminal work *Sexual Politics*, where she defines politics as “politics as power structured relationships which is not only confined to the government and its citizens but also to family between children and parents and husband and wife” (Millet).

Anita Desai provides a profound exploration of truth and realism in her literary works through the use of symbols and vivid imagery. In her narratives, Arun is presented as a source of pride for Mama, while Papa represents male patriarchy, highlighting the power dynamics within the family. In stark contrast, Uma, a female protagonist, faces significant discrimination in her freedom, education, and importance within the family structure.

Desai's in-depth characterizations reveal the complexities of women's struggles in a patriarchal society, insights that are especially compelling from a female author's perspective. As Tandon notes women's literature offers “insights, a wealth of understanding, reservoir of meaning, and a basic of discussion. Through women writer's eyes we can see a different world” (Tandon 10). Desai's commitment to portraying women's experiences invites readers to reflect on the societal issues surrounding gender

discrimination and the quest for autonomy, ultimately enriching our understanding of diverse realities faced by women.

Critical Analysis

The depiction of Hindu mythology within the novel serves as a vital source of empowerment for women in the postcolonial era

"As she recited the lord's name over and over in a fervent manner that made her sway as if she were possessed. In these moments there was graven on her face, as a stone image, an expression so fervent that it awed Uma." (42). The lines above illustrate the profound strength and empower derived from a connection with God. Mira Masi's recitation of her lord's name is infused with confidence and vigor, highlighting the resilience of women navigating the challenges of a post-colonial society. Despite facing neglect and marginalization from the larger community, these women draw upon a deep well of positive energy that inspires them to live authentically and independently.

Uma, positioned as an outcast in the realm of marriage, finds herself captivated by the assertive and unwavering demeanor of Mira Masi. This admiration reflects Uma's longing for the same sense of empowerment in her own life. Mira Masi embodies a powerful expression of faith and self-assurance that Uma aspires to emulate, serving as a beacon of hope and possibility for her own journey towards self-discovery and liberation.

Mira Masi being a widow finds her family in God

"To Mira Masi the gods and goddesses she spoke of whose tales she told were her family, no matter what Mama might think- Uma could see that" (40) "Ever since her widowhood she had taken up religion as her vocation" (39) This demonstrates how women often find empowerment and a sense of purpose in religion, particularly when facing societal challenges. For instance, Mira Masi devoted her life to her family,

but after becoming a widow, she embarked on a transformation journey this new phase of her life sparked her quest for freedom, power and recognition within her community. By embracing her faith, Mira Masi was able to reclaim her identity and explore the world around her, ultimately fostering a deeper connection to both herself and her spirituality. This illustrates how religion can serve as a pathway for women to assert their independence and find meaning in their lives.

Religion helps us to trace our culture, tradition and history in the post-colonial era

"It was her passion to attempt this miracle that made her follow Mira Masi through the cycle of the day's rituals." (40) "But Uma would only shift a few inches away, still hugging her knees and watching Mira Masi chop up the greens that were all she would eat." (41) The character of Uma and Mira Masi in the novel illustrate the plight of downtrodden people in the post-colonial world. They are marginalized yet remain hopeful for a better future, highlighting their resilience in facing life's challenges. Author Anita Desai emphasizes that spirituality can bring transformative change, as seen through Uma's journey. After losing her significance in her family and society, Uma follows Mira Masi in her rituals and learns about Hindu mythology, which inspires her hope for change and empowers her to embrace life despite societal marginalization. "Uma was not allowed to touch anything. Did you bathe when you came home from school? No? Did you bathe after going to the toilet? No? Do you have your period now? Don't touch, child don't touch! (41) "Mira Masi would take her along on her evening visit to the temple for the puja... and the priest would circle a trayful of lamps around the god's head, reciting verses in somewhat nasal Sanskrit, and finally come out to distribute sweets to the faithful." (41) In her exploration of spirituality, gained insights into her culture and traditional heritage by observing the rituals practiced by Mira Masi, which

included methods of worship and the narration of folk tales from Hindu mythology. These narratives imbued with the divine magical powers of deities, instilled in her a profound anticipation for the emergence of transformation experiences in her own life. Additionally, she learned the significance of cleanliness, the adherence to a vegetarian diet, the recitation of verses in Sanskrit, and the practice of bathing in holy rivers- elements that collectively embody Indian culture and tradition.

Despite her appreciation for these values, Uma encountered numerous challenges in her life, including issues related to color, education, power dynamics, loneliness and the quest for personal freedom. She also faced the ongoing need to validate her place within society- struggles that, while not intrinsic to the Indian cultural framework, have been inherited from the colonial period and continue to influence contemporary societal narratives in India.

Women who are following the path of spirituality find themselves free to explore the world and nature around them

"When she returned usually late in the evening after hours of walking barefoot through the sand along river."

"Uma flinched, expecting a reprimand."

"Instead, Mira Masi whispered, through dry lips, 'You are the Lord's child. The Lord has chosen you. You bear His mark.'" (59) The preceding lines illustrate the notion that spirituality fosters a connection with nature, leading individuals to perceive divinity within their natural surroundings. This concept is exemplified by Mira Masi, who upon observing Uma's mud smeared visage, sandy hairs, and tattered garments, remarks, you embody the divine child, you must carry the marks of the lord. "Fortunately, for most of the day, she was left to herself and spent it in wandering down to the river... Otherwise she stayed on the hillside where she picked berries too hard and green to eat, watched

insects making their way across the path and into cracks, or sat in the sparse shade of a thorny grey tree and watched the fishing eagles soar into the vast sky." (59) During her time in the ashram with Mira Masi, Uma experienced a lifestyle characterized by freedom and joy in close proximity to nature she often spent her days wandering alone on warm afternoons, either near the river or on the hillside, where she engaged in observing various insects, collecting both green and unripe berries, and enjoying the shade of thorny green trees. She took pleasure in watching the fishing eagles soar against the vast sky, which allowed her to appreciate the natural beauty that she had never encountered while maintaining her demanding household responsibilities.

Throughout her daily life with her family, she adhered to the societal expectations and roles prescribed for women and girls. This experience underscores how spirituality can foster a connection to nature, enabling individuals to witness the genuine beauty of the world, far removed from the confines of materialism and societal obligations.

Difficulties to be faced by women while they are in the path of God

"She began to pray for the return of her stolen idol, her lord, her lover, her god, in tone of such anguish that Uma crawled away in order not to hear. She was afraid Mira Masi might become hysterical" (141)

The above text highlights the challenges faced by women who are marginalized in the society, particularly those outcast due to societal norms stemming from a colonial mindset. The mindset often leaves them seeking solace in spirituality when they struggle to find acceptance and worth. For instance, the character Mira Masi, a widow is portrayed as someone from whom society has withdrawn its expectations and support.

"The Lord Shiva may have been an acceptable husband to Mira Masi but even He, at least in the

form of the brass image that had been stolen from her, had proved himself elusive.” (99)

“Stolen, child, she muttered, stolen from me on my last pilgrimage to Rishikesh” (53) In her quest for peace and dignity, she turns to a spiritual journey, specifically a pilgrimage to Rishikesh. A significant aspect of Mira Masi’s journey is her connection to a brass image of God that she carries with her, symbolizing her faith and emotional attachment. The loss of this image leads to her profound anguish, prompting concern from Uma, who fears that Mira Masi may become hysterical due to her distress.

Ultimately, this narrative underlines the urgent need to reassess and change socially constructed ideologies rooted in colonialism. These ideologies contribute to societal divisions regarding worth and roles, which can lead to emotional turmoil and distress among individuals, particularly women.

Folk tales in Hindu mythology is a lesson to know how to live a life free from colonial mindset in the post-colonial world

“She never tired of hearing the stories of the games and tricks Lord Krishna played as a child and a cowherd on the bank of the Jumna, or of the poet saint Mira who was married to a raja and refused to consider him her husband because she believed she was already married to Lord Krishna” (40) In the preceding lines Anita Desai describes Hindu mythology’s folk tales in her novel, highlighting how these folk tales help readers understand the world around them. The tales suggest that there is one ultimate power in the universe- a strong god who governs and protects us from life’s challenges. This is shown through the character Uma, who after hearing the tales of poet saint Mira and king Harish Chandra, feels that there is a single divine force that can bring happiness and color to her life, cutting through the dullness of the outer world. “Then Uma, with her ears and even her fingertips tingling, felt that here was someone who could pierce through the dreary outer

world to an inner world, tantalizing in its color and romance. If only it could replace this, Uma thought hungrily.” (40) This change in the mindset- from feeling trapped by various powers to believing in one ultimate power- can also benefit Indian society as a whole. These folk tales may help people break free from a colonial mindset and recognize the value of their culture, religion and tradition. They encourage individuals to have faith in these aspects of life, which is essential for overcoming colonial influences.

Hinduism- as a religion becomes the hope for all the people class or community who are marginalized in the post-colonial world

“Mira Masi was not her sister but a very distant relative, the second or possibly even third wife of a relative Mama preferred not to acknowledged at all” (38) The aforementioned lines illustrate why women, upon becoming widows, often feel liberated to explore a new world filled with love, emotion, freedom, and power. For instance, Mira Masi, potentially the third wife of her husband, chooses to withdraw from society and embarks on a spiritual journey in pursuit of love, respect, and empowerment- experiences absent from her married life. “Best of all was the story of Raja Harish Chandra who gave up his wealth, his kingdom and even his wife to prove his devotion to the god Indra- when at last the god took pity on him and restored her to life. Then Uma felt that here was someone who could if only it could replace this, Uma thought hungrily.” (40)

In parallel, Uma becomes captivated by the enchanting tales of Raja Harish Chandra and passionately dedicates herself to participating in Mira Masi’s daily rituals. She hopes to discover a more potent force in the universe, one that can enact meaningful change in her life. As Uma awaits some transformative change that may alter her circumstances, she gains insight into the true essence of Hindu mythology, which empowers her to confront the challenges she faces. This illustrates

how Hinduism serves as a source of hope for individuals across various groups and communities in the post-colonial world.

Despite living with her family Uma feels more protected and sheltered under the shadow of God.

“Uma felt she had been admitted to some sanctuary that had been previously closed to her” (43)

The preceding lines illustrate Uma's experience and emotions while residing with Mira Masi in the ashram. Initially, during her time under the strict guidance of her parents, she found that the nuns did not assist her in seeking liberation from that constrained environment. However, upon moving in with Mira Masi and embracing her daily rituals with fervor, Uma was subsequently included in communal celebrations. This inclusion represented a significant achievement for her; previously, the nuns at St. Mary's had denied her access to the chapel. Now, being welcomed into the celebration with Mira Masi, she perceives herself as having entered a sanctuary, she experiences a profound sense of protection and shelter under the divine presence a feeling she had not encountered within society or even in her own family.

Description of Hindu mythology in the novel becomes evident that we have our own culture even before colonization

“Uma was expected to join the others- priest, pilgrims, widows and sit in a row on the floor to eat the rice and vegetables they were served.” (58) Anita Desai's novel presents a striking view of Indian culture through Hindu mythology. She describes various aspects that shape Indian culture. For example, Uma sits with priests, pilgrims, and widows to eat together in the ashram. This scene highlights the importance of equality in Indian society. Desai also depicts priests at the temple who perform rituals with trays of lamps, moving around the god while

reciting Sanskrit verses. The image reflects both the religious traditions and the language of the culture. “Her day ruled by rituals, from the moment she woke to make her salutations to the sun, through her ritual bath and morning prayers, to the preparation of her widow's single and vegetarian meal of the day and through the evening ceremonies at the temple she visited.” (39) Additionally, Mira Masi's daily routine includes rituals like greeting the sun, taking ritual baths, enjoying vegetarian meals, and participating in evening ceremonies these details showcase the cultural richness and awareness of natural resources before colonization. “A mynah on the neem tree that overhangs the terrace is watching his movements and lets out a series of whistles as if in comment upon them.” (46) Desai compares the mynah on the neem tree to a divine being. This comparison shows the respect for animals and plants in Indian culture. In the summary, the analysis shows that even before colonization, Indian culture, tradition and religion were well- developed. They emphasized the importance of natural resources, language, and respect for nature, demonstrating the civility of Indian society long before colonial influences.

Hindu religion makes us understand the impact of colonialism in women's psyche living in the post-colonial society

“Uma tried not to look into the priest's face, or listen to the words of the hymns either: there was an air of abandonment about them that made her feel uneasily as if Mama Papa, those enemies of abandon, were standing behind her and watching her and all of them, with scorn.” (58)

The text above emphasizes the significant impact that past experiences can have on an individual's mindset for example, take Uma. Although she has not experienced abandonment, the burden of her daily household responsibilities weighs heavily on her when she seeks freedom from societal expectations by approaching Sister Teresa at the

convent to continue her education she is returned to her parents, where her mother reprimands her severely. This experience leaves a lasting impression on her psyche. Later while, attending prayers at the ashram Uma finds it difficult to look at the priest or engage with the hymns due to the resurfacing memories of abandonment. Moreover, this situation reflects a broader issue for those living in a post-colonial world who grapple with the lasting effect of colonialism on their current actions and decisions. To further explore how women's mindset is influenced by societal beliefs derived from colonial legacies, we can consider Uma once more. After encountering multiple rejections in her pursuit of marriage, she struggles to accept the idea of God as a husband. For Uma, elusiveness of husbands is reinforced by the theft of a brass image of God from Mira Masi. This experience illustrates how deeply entrenched psychological wounds can hinder women's ability to embrace even the divine companionship.

Conclusion

In conclusion, a thorough examination of the characters Uma and Mira Masi, as depicted by Anita Desai in the novel, reveals the profound significance of spirituality and faith rooted in Hindu mythology. These elements play a crucial role in shaping the character's identities and experiences within a society that grapples with the remnants of colonial influence. Understanding these dimensions is vital not only for appreciating the complexity of the narratives but also for raising awareness about the societal norms and beliefs that have been shaped by colonial thinking. This awareness is imperative for challenging the status quo and advocating for the improvement of women's status in post-colonial Indian society. Anita Desai's intention in writing the novel is evident in her exploration of these themes,

as she seeks to highlight the struggles and resilience of women in a changing world, ultimately emphasizing the need for a re-evaluation of their roles and rights within this context.

Reference

1. Desai, Anita. *Fasting Feasting*. Penguin Random House India, 2020.
2. Morrison, Toni. *The Bluest Eye*. Vintage Books London, Editor. Reissued 2019. (First Published 1999).
3. de Beauvoir, S. (1953). "The Second Sex" (H.M. Parshley, Trans.). London: Pan Books. (Original work published 1949).
4. Woolf, Virginia. *A Room of One's Own*. The Hogarth Press London, 1929.
5. Tandon, Neeru. *Anita Desai and her fictional world*. Atlantic Publisher New Delhi, 2008.
6. Joshi, Arun Kumar. *A Critical Study of Feminism in the Indian Context in Anita Desai's Fasting Feasting and Cry, The Peacock*. 2011. Maharaja Ganga Singh University, PhD Thesis. Shodh ganga, <http://hdl.handle.net/10603/295902>. Accessed on 12 Nov 2024.
7. Vishnu, A K. *The Theme of Gender Discrimination in Arundhati Roy's The God of Small Things Manju Kapur's Difficult Daughters and a Married Women and Anita Desai's Fasting Feasting*. 2008. Sant Gadge Baba Amravati University, PhD Thesis. Shodh ganga, <http://hdl.handle.net/10603/29677>. Accessed on 15 Nov 2024.
8. Haque, Mohammad M. "Anita Desai's Fasting Feasting: A Picturesque Reflection of Male Chauvinistic Indian Society". *World Journal of English Language*, Vol.10, no.1, 2020, Accessed on 12 Nov 2024. <http://doi.org/10.5430/wjel.v10n1pl>.

AI-DRIVEN DECISIONS IN ADVANCING HR DIGITALIZATION IN INDUSTRY 4.0 : RESEARCH DIRECTIONS

Prof. Dr. S. SANDHYA

*Postdoctoral Fellow, Department of Management
Poornaprajna Institute of Management, Udipi*

Col. Prof. Dr. J SATPATHY

*Postdoctoral Fellow, Department of Management
Poornaprajna Institute of Management, Udipi*

Introduction

In the ever-evolving landscape of Human Resources (HR), the role of technology has become pivotal in shaping strategic decisions for organizational sustainability. The dynamic realm of Human Resources (HR) has fostered the integration of cutting-edge technologies which holds immense potential for revolutionizing digitization and enhancing HR choices for decision-making processes. The amalgamation of technology and strategic decision-making is thus imperative for fostering organizational sustainability. There is also a need to delve into understanding the transformative benefits that AI brings to HR in making informed decisions to enhance HR choices for sustainability and also streamline the recruitment processes, enhance employee training and development, improve employee engagement & satisfaction, optimize workforce planning and management. At a broader level, with concepts like Machine Learning, organizations are able to recognize trends easily, find and compare patterns, and use these data to make the right decisions. AI will help to gather an immense amount of vital human data that will transform the way the HR department functions. AI plays a massive role in transforming HR processes by bringing in transparency, efficacy, and perfection. HR initiatives, choices and decisions focused on the broader sustainability agenda can leverage a variety of perspectives to address sustainability challenges effectively. HR leaders can

thus shape a culture that aligns with sustainable values. The collaboration between HR and sustainability not only fosters a positive impact within the organization but also positions companies as leaders in a world increasingly prioritizing ethical and sustainable practices. Thus the HR teams across the globe have to rise to the challenge, embrace this change and rework their strategies and practices accordingly

Need of Study

In the rapidly evolving landscape of Human Resources (HR), organizations are increasingly turning to innovative technologies for digitalization to enhance HR choices and decision-making processes. One such technology that has gained prominence is Artificial Intelligence. Artificial intelligence (AI) technology has remade the human resources (HR) department, enabling HR professionals to leverage machine learning and algorithms to streamline their work processes, reduce their biases, and enhance their analysis and decision-making. HR professionals are instrumental in crafting and implementing policies that ensure the organization complies with environmental and social regulations, contributes valuable data for sustainability reporting. In Industry 4.0, as automation and digitization are in forefront, HR operating models of the future are characterized by increased agility, automation, focus on employee experience and stay

abreast of evolving sustainability standards.

Thus, this research aims to explore the application of Artificial Intelligence (AI) powered data driven decisions to various functional areas of HR like recruitment, training & development, employee's retention, performance analysis and promotion, enhancing HR Digitalization and HR Choices for Sustainability. It is to delve into the realm of Artificial Intelligence (AI) and its potential role in empowering HR professionals to make informed decisions that are not only conducive to organizational growth but also align with the principles of sustainability.

Operational Definitions

Industry 4.0: The integration of intelligent digital technologies into manufacturing and industrial processes, which encompasses technologies that include industrial IoT networks, AI, Big Data, robotics, and automation. Term for being smart – being informed, enabled, connected, quick to identify/analyse and fast to respond.

At its core, Industry 4.0 has three important aspects – data, technology and human capital.

AI: Refers to the simulation of human intelligence processes by machines, especially computer systems. (Artificial Intelligence = Data + Analytics + Automation)

HRM: Human resource management (HRM) is the practice of recruiting, hiring, deploying and managing an organization's employees.

Informed decision making: An informed decision is a choice that individuals make once they have all the information related to the decision topic. It involves analyzing potential outcomes, benefits and risks associated with each option, then deciding which choice is the best

Sustainability: Sustainability means meeting our own needs without compromising the ability of future generations to meet their own needs.

Objectives of Study

Primary Objective

1. To explore how AI can enhance HR Digitalization and HR Choices, empower HR professionals to make more informed decisions, leading to sustainable workforce management and sustainable organizational practices in the context of Industry 4.0.

Secondary Objectives

- I. To identify the challenges on application of AI to various functional areas of HR like Recruitment, Training & Development, Performance Analysis, Employee Engagement, Employee Wellbeing and Employee's Retention.
- II. To investigate the key dimensions for enhancing HR choices that contribute to the long-term ecological, social and economic viability of organizations where AI offer transformative insights towards sustainability.
- III. To assess the contribution of AI to sustainable HR practices, particularly in areas such as employee well-being, diversity, and environmental sustainability within digitally advanced organizations.
- IV. To analyse the potential challenges and ethical considerations associated with the integration of AI and how the organizations can navigate to ensure responsible use of AI in HR choices and decision making for sustainability.
- V. To develop a strategic framework for effectively combining AI-driven insights with human expertise in HR, ensuring a balanced approach that supports both digital innovation and sustainable workforce management.

Review of Literature

The literature review will offer a comprehensive review of existing literature, synthesizing insights from studies on AI, HR Choices, HR decision-making, and Sustainability. This section will review existing

literature on the integration of AI in HR and its impact on Decision-making. By delving into existing research, it will explore studies related to predictive analytics, ethical considerations, case studies, and potential future directions and the use of AI for fostering sustainable HR practices. It will explore the theoretical foundations and practical applications of AI in fostering HR Choices for sustainable HR practices.

Synthesis of Literature

AI-Driven Decisions in HR

AI technologies, such as machine learning, natural language processing, and predictive analytics, are increasingly applied in HR to streamline processes like recruitment, performance management, and employee engagement.

These tools not only improve accuracy and reduce biases in decision-making but also provide data-driven insights that were previously unavailable.

Recruitment and Selection

- i. AI tools assist in screening resumes, conducting initial interviews, and predicting candidate success, leading to more effective and quicker hiring processes.
- ii. **Performance Management:** AI enables real-time performance tracking and predictive analytics to forecast employee behavior, helping in tailoring personalized development plans.
- iii. **Employee Engagement and Retention:** AI-driven sentiment analysis and predictive models help in identifying disengagement and turnover risks, allowing HR to proactively address employee concerns.

HR Digitalization

The digitalization of HR refers to the transformation of HR processes through digital tools and platforms.

This transition is critical in the age of Industry 4.0, where digital competency is essential for organizational survival and growth.

- a. **HR Information Systems (HRIS):** These systems centralize HR data and streamline processes, allowing for better data management and analytics.
- b. AI enhances HRIS by providing advanced analytics capabilities.
- c. **Digital Learning and Development:** AI facilitates personalized learning experiences through adaptive learning platforms, which adjust content based on the learner's progress and preferences.
- d. **Automation of Routine Tasks:** AI-powered automation reduces the burden of routine tasks, such as payroll processing and benefits administration, allowing HR professionals to focus on strategic initiatives.

Sustainable HR Practices

Sustainability in HR practices involves aligning HR strategies with the broader goals of environmental and social sustainability.

AI contributes to sustainability by enabling more efficient resource use, reducing waste, and promoting inclusivity.

- a. **Diversity and Inclusion:** AI tools help in reducing biases in hiring and promotions, thus promoting a more diverse and inclusive workforce.
- b. **Environmental Impact:** AI aids in optimizing energy use in workplaces and can contribute to developing sustainability policies that reduce the carbon footprint.
- c. **Employee Well-being:** AI-driven health monitoring systems and wellness programs support sustainable HR practices by ensuring the well-being of employees, which is crucial for long-term productivity and satisfaction.

Challenges and Ethical Considerations

The adoption of AI in HR is not without challenges. Issues such as data privacy, the risk of algorithmic

bias, and the need for transparency in AI-driven decisions are significant concerns. Additionally, the displacement of jobs due to automation raises ethical questions about the future of work.

- a. **Data Privacy:** Protecting employee data in AI systems is critical, especially given the sensitive nature of HR information.
- b. **Algorithmic Bias:** AI systems can perpetuate or even exacerbate biases if not carefully managed, leading to unfair HR decisions.
- c. **Transparency and Accountability:** There is a need for clear guidelines and regulations to ensure that AI-driven decisions are transparent and that there is accountability for their outcomes.

Current Status Research

Thus, this research aims to explore the application of Artificial Intelligence (AI) powered data driven decisions to various functional areas of HR like recruitment, training & development, employee's retention, performance analysis and promotion, enhancing HR Digitalization and HR Choices for Sustainability.

Addressing these research gaps could significantly advance the understanding of how AI-driven decisions impact HR digitalization and sustainable HR practices in the Industry 4.0 era.

Research Gaps

- Limited Understanding of the Interaction between AI and HR Digitalization:
- Insufficient Exploration of AI's Role in Sustainable HR Practices
- Lack of Empirical Evidence in the Industry 4.0 Context
- Need for Comprehensive Theoretical Models
- Inconsistent Findings on AI's Impact on Employee Experience
- Ethical and Legal Implications of AI in HR
- Regional and Cultural Variations in AI Adoption

Research Design & Methodology

The study will go through the Literature Review and ask the concerned respondents.

Quantitative Phase

Method: Conduct surveys or administer questionnaires to HR professionals within various organizations.

Variables to Measure: Integration of AI tools, functional areas of HR like recruitment, training & development, employee's retention, performance analysis and promotion decision-making accuracy, alignment with sustainability goals, workforce management strategies, ethical considerations, and employee engagement.

Data Analysis

Use Statistical tools such as:

Regression Analysis: To assess relationships between the use of AI tools and decision-making accuracy, functional areas of HR, alignment with sustainability goals, and implementation of workforce management strategies.

Correlation Analysis: To determine the strength and direction of relationships between variables, such as the correlation between AI usage and ethical considerations, employee engagement, etc.

Descriptive Statistics: To describe the characteristics of the sample and variables measured in the study.

A. Qualitative Phase

Method: Conduct interviews or focus groups with HR professionals, employees, and organizational stakeholders.

Focus Areas: Perceptions, experiences, challenges, and opportunities associated with using AI in HR decision-making, ethical implications, biases, and the impact on sustainability-focused choices.

Analysis Approach

Thematic Analysis: To identify common themes and patterns in qualitative data related to ethical concerns, biases, opportunities, and challenges associated with using AI in HR decision-making.

Data Collection Methods

- Surveys/questionnaires for quantitative data collection
- Semi-structured interviews or focus groups for qualitative data collection

Sampling Techniques

Quantitative Phase: Random sampling or stratified sampling of HR professionals across different industries and organizational sizes to ensure representation from diverse industries and regions.

Qualitative Phase: Purposive or snowball sampling to select participants with diverse experiences and perspectives.

- Ethical Considerations
- Ensure informed consent from participants
- Maintain confidentiality and anonymity of respondents
- Adhere to ethical guidelines in conducting research involving human subjects
- Validity and Reliability
- Piloting surveys/questionnaires to ensure reliability
- Triangulation of data sources for validity

Measurement Tools

Utilize the standard scales to measure AI, informed decision making scales, HR practices and sustainability.

Mediating analysis

Assess the mediating role of AI by conducting a mediation analysis to examine whether AI mediates the relationship between HR choices and sustainability.

The data and variables of study

The study will ask the concerned respondents from IT industry.

Quantitative Phase

Method: Conduct surveys or administer questionnaires to HR professionals within various IT organizations.

Variables to Measure: Integration of AI tools, functional areas of HR like recruitment, training & development, employee's retention, performance analysis and promotion decision-making accuracy, alignment with sustainability goals, workforce management strategies, ethical considerations, and employee engagement.

Data Collection Methods: Quantitative data from surveys, HR performance metrics, and AI implementation reports. Qualitative data from Semi-structured interviews with HR professionals and AI experts.

Statistical Tools

Descriptive Statistics: To describe the characteristics of the sample and variables measured in the study

Regression Analysis: To assess relationships between the use of AI tools and decision making accuracy, functional areas of HR, alignment with sustainability goals, and implementation of workforce management strategies.

To examine the impact of AI-driven decisions on HR digitalization and sustainable HR practices, accounting for the moderating role of Industry 4.0.

Correlation Analysis: To determine the strength and direction of relationships between variables, such as the correlation between AI usage and ethical considerations, employee engagement, etc.

Qualitative Phase

Method: Conduct interviews with HR professionals, employees, and organizational stakeholders.

Focus Areas: Perceptions, experiences, challenges, and opportunities associated with using AI in HR decision-making, ethical implications, biases, and the impact on sustainability-focused choices.

Analysis Approach

Thematic Analysis: To identify common themes and patterns in qualitative data related to ethical concerns, biases, opportunities, and challenges associated with using AI in HR decision-making.

Sample

Large and medium-sized organizations across the IT industry that have implemented AI in HR processes, with a focus on those actively engaging with Industry 4.0 technologies.

Sampling Techniques

Quantitative Phase: Random sampling or stratified sampling of HR professionals across IT industry and organizational sizes to ensure representation from diverse regions.

Qualitative Phase: Purposive or snowball sampling to select participants with diverse experiences and perspectives.

Measurement Tools

Utilize the standard scales to measure AI, informed decision making scales, HR practices and sustainability.

Proposed Model: The Role of AI-Driven Decisions in Advancing HR Digitalization and Sustainable HR Practices in the Age of Industry 4.0

1. Constructs/Variables
2. Relationships Between Constructs
3. Mediating Analysis
4. Conceptual Framework
5. Proposed Model Structure
6. Data Analysis

Constructs / Variables

AI-Driven Decisions

Data Analytics Capability: The ability of AI systems to analyze large datasets.

Automation of HR Processes: The extent to which AI automates HR tasks. (e.g., recruitment, HR like Recruitment, Training & Development, Performance Analysis, Employee Engagement, Employee Wellbeing and Employee's Retention.)

Decision-Making Accuracy: The precision and reliability of AI in making HR decisions.

HR Digitalization

Technology Adoption: The level of integration of digital tools in HR processes.

Process Efficiency: Improvements in the efficiency of HR operations due to digitalization.

Employee Experience: The impact of digital tools on employee engagement and satisfaction.

Sustainable HR Practices

Environmental Sustainability: HR practices that reduce environmental impact.

Social Sustainability: Fair and inclusive HR policies driven by AI insights. Initiatives promoting diversity, equity, and inclusion.

Economic Sustainability: Cost efficiency and long-term financial benefits from AI integration. Long-term cost savings and value creation through sustainable HR practices.

Industry 4.0 Context

Technological Advancements: The role of emerging technologies (e.g., IoT, big data, blockchain) in HR.

Market Dynamics: How competitive pressures influence AI and HR digitalization. How Industry 4.0 influences organizational competitiveness and HR strategy.

Regulatory Environment: Legal and ethical considerations in AI-powered HR decisions.

Relationships between Constructs

i. AI-Driven Decisions → HR Digitalization

AI-driven decisions are expected to accelerate the digital transformation of HR by enabling data-driven, efficient, and automated processes.

ii. HR Digitalization → Sustainable HR Practices:

The digitalization of HR is hypothesized to facilitate more sustainable HR practices by improving process efficiency, reducing resource consumption, and enhancing decision-making.

iii. AI-Driven Decisions → Sustainable HR Practices:

Direct relationship where AI enables more sustainable practices through better resource management, diversity initiatives, and fair labor practices.

iv. Industry 4.0 Context → All Constructs:

The broader Industry 4.0 environment shapes how AI and HR digitalization are implemented and how sustainability goals are integrated into HR practices.

Mediating Analysis: HR Digitalization as a Mediator

Key Variables:

1. **Independent Variable (IV):** AI-Driven Decisions
2. **Mediator (M):** HR Digitalization
3. **Dependent Variable (DV):** Sustainable HR Practices

CONCEPTUAL FRAMEWORK

A Direct Path

AI-Driven Decisions → Sustainable HR Practices

AI-driven decisions are expected to directly impact sustainable HR practices by enabling more accurate and efficient resource allocation, promoting diversity, and ensuring compliance with sustainability goals.

Mediated Path

AI-Driven Decisions → HR Digitalization → Sustainable HR Practices

AI-driven decisions first enhance HR digitalization by automating processes, improving data analytics capabilities, and increasing the use of digital tools in HR.

In turn, this digitalization is expected to improve sustainable HR practices by enabling better tracking of sustainability metrics, reducing resource consumption through process efficiencies, and facilitating the adoption of socially responsible HR policies.

Proposed Model Structure

The proposed model can be visualized as follows:

A .Input: AI-Driven Decisions

B. Moderating Variable: Industry 4.0 Context

Path A: AI-Driven Decisions → HR Digitalization

Path B: HR Digitalization → Sustainable HR Practices

Path C: AI-Driven Decisions → Sustainable HR Practices

Output: Sustainable HR Practices

Feedback Loop: Sustainable HR Practices may also influence future AI-driven decisions, creating a cyclical process of continuous improvement and alignment with Industry 4.0.

Analytical Steps

1. Test the Direct Effect (Path c):

Examine the direct relationship between AI-driven decisions (IV) and sustainable HR practices (DV) to establish whether AI-driven decisions have a significant impact on sustainable HR practices without considering HR digitalization as a mediator.

2. Test the Indirect Effects (Path a and Path b):

Path a: Analyze the impact of AI-driven decisions (IV) on HR digitalization (M).

Path b: Analyze the impact of HR digitalization (M) on sustainable HR practices (DV).

3. Test the Mediated Effect (Indirect Path c):

Assess whether HR digitalization (M) mediates the relationship between AI-driven decisions (IV) and sustainable HR practices (DV).

This involves testing whether the effect of AI-driven decisions on sustainable HR practices diminishes or becomes insignificant when HR digitalization is included in the model.

Statistical Techniques

Structural Equation Modeling (SEM): A comprehensive approach to test all paths simultaneously.

Bootstrapping Method: For testing the significance of the indirect effect (mediation).

This involves resampling the data and constructing confidence intervals for the indirect effect to determine its significance.

Hypothesis

Hypothesis 1: The integration of AI tools in HR processes significantly improves the accuracy and efficiency of decision-making for workforce management and organizational practices compared to traditional methods.

Hypothesis 2: The application of AI to improves various functional areas of HR like Recruitment, Training & Development, Performance Analysis, Employee Engagement, Employee Wellbeing and Employee's Retention.

Hypothesis 3: HR professionals leveraging AI tools exhibit a higher propensity to align decision-making with sustainability goals, demonstrating a positive correlation between AI usage and the pursuit of long-term ecological, social, and economic viability within organizations.

Hypothesis 4: The implementation of AI technology in HR decision-making positively correlates with the identification and execution of

sustainable workforce management strategies, albeit with potential challenges related to ethical considerations and bias awareness among practitioners.

Hypothesis 5: The Industry 4.0 context moderates the relationship between AI-driven decisions and HR digitalization, as well as between HR digitalization and sustainable HR practices.

Analysis and Results

Interpretation Of Results

- a. **Full Mediation:** If the direct effect of AI-driven decisions on sustainable HR practices becomes insignificant when HR digitalization is added to the model, this would suggest full mediation, meaning that AI-driven decisions impact sustainable HR practices primarily through HR digitalization.
- b. **Partial Mediation:** If the direct effect of AI-driven decisions on sustainable HR practices remains significant but is reduced when HR digitalization is added, this would indicate partial mediation, suggesting that while AI-driven decisions influence sustainable HR practices both directly and indirectly, HR digitalization plays a significant mediating role.
- c. **No Mediation:** If HR digitalization does not significantly mediate the relationship, it would suggest that the impact of AI-driven decisions on sustainable HR practices occurs independently of HR digitalization

Prospective Outcome of Analysis

This research aims to shed light on the potential of AI in enhancing HR decision making for sustainability, providing valuable insights for both academia and industry practitioners.

Strategic HR Planning: Use the model to align AI and digitalization initiatives with sustainability goals.

Employee Development: Identify how AI-driven

insights can support employee development and contribute to social sustainability within the organization.

Policy Development: Inform the creation of policies that balance technological advancements with ethical and sustainable HR practices.

Ultimately, the findings may pave the way for a more efficient, innovative, and sustainable approach to HR management.

It endeavours to provide valuable insights that bridge the gap between technological innovation and sustainable HR practices, offering a roadmap for organizations seeking to optimize their workforce choices in an ethically and environmentally responsible manner.

Findings and Suggestions

Analyze and interpret the Quantitative results to understand the significance and direction of the relationships between the variables of the relationships between the variables, and draw conclusions regarding the role of AI , informed decision making , HR choices on sustainability.

Discussions

AI tools offer several key benefits to HR departments, streamlining their workflows and supporting improved decision-making. From automating routine tasks to delivering data-rich insights for more objective decision-making, AI continues to enhance how companies attract, develop and retain talent.

These benefits include the following:

- I. Sustainable Workforce Planning:** By leveraging AI's predictive capabilities, the study seeks to identify patterns and trends that contribute to sustainable workforce planning, reducing turnover rates and enhancing overall organizational stability.
- II. Innovation and Inclusivity:** The research will explore how AI can foster a culture of innovation

and inclusivity within an organization, supporting HR initiatives that align with sustainability goals.

III. Decision Making Empowerment: The study aims to showcase how AI can empower HR professionals by providing data-driven insights, enabling them to make more informed and sustainable decisions across various HR domains.

- Digitalization and automation of HR processes allowing for faster and more efficient workflows.
- Agile methodologies to respond quickly to changing business needs and practices that are aligned with business goals.
- Employee experience will be center stage, with HR teams providing personalized support and services to employees

IV. Sustainable Workforce Strategies: By exploring the impact of AI on HR choices, the research seeks to identify ways in which organizations can strategically align their workforce practices with sustainability goals, encompassing aspects such as diversity and inclusion, employee well-being, and ethical leadership.

V. Functional areas of HR: Explore the challenges on application of AI to various Recruitment, Training & Development, Employee's Retention, Performance analysis and Promotion.

VI. Ethical Considerations: The study will shed light on the ethical considerations and challenges associated with the integration of AI in HR decision-making, contributing to the ongoing discourse on responsible AI adoption.

VII. Augmented Decision making: This research endeavors to showcase how AI can augment HR decision-making by providing predictive and prescriptive insights, enabling organizations to make informed choices that align with sustainability objectives.

VIII. Sustainable Workforce Management: By focusing on specific HR dimensions such as talent acquisition, employee development, and workplace culture, the study aims to illustrate how AI can contribute to creating and sustaining a workforce that is not only efficient but also aligned with sustainable practices.

IX. Ethical Guidelines: The research will provide recommendations and guidelines for organizations to navigate ethical considerations associated with the integration of AI in HR decision-making, fostering a responsible and transparent approach.

X. Employee Monitoring: This research endeavors to showcase how AI can augment to identify bottlenecks in worker productivity by keeping tabs on their online movements, which can help administrators easily manage large workforces without manually monitoring activity, instead providing them with notifications and alerts when AI detects anomalies or violations of company policy.

XI. Learning and Development: The study aims to illustrate how AI in learning and development can help create personalized training to suit each employee.

XII. Internal Mobility: The research will explore how AI can handle the task, saving costs in recruiting, training external talent, Promotion and career development of employees are made easier by using AI tools to source talent from within the organization.

XIII. Improved Efficiency: The study seeks to identify how AI can automate repetitive and time-consuming tasks so HR professionals can focus on creating strategies. Moreover, AI also improves decision-making with valuable insights via HR and predictive analytics.

XIV. Reduced Costs: The study aims to illustrate how AI-powered software can analyze large amounts of data to identify patterns and trends

and suggest cost-effective solutions.

XV. Enhanced Decision Making - The research aims to demonstrate how AI can provide HR professionals with insights that lead to more informed decision-making, particularly in the areas of talent acquisition, performance management, and employee engagement.

AI enables the collection and analysis of data in your HR processes to eliminate biases and guesswork to guarantee you are choosing the right candidate or offering the best compensation and benefits plan.

Future Scope, Implications and Limitations

By conducting this mediating analysis, researchers and practitioners can better understand the interconnected roles of AI, digitalization, and sustainability in modern HR practices within the context of Industry 4.0.

Theoretical Contribution: This mediating analysis would provide insights into the mechanisms through which AI-driven decisions influence sustainable HR practices, emphasizing the role of HR digitalization as a crucial mediator.

Practical Implications: For HR practitioners, understanding this mediating effect can help in prioritizing digitalization initiatives as a pathway to achieving sustainability goals in HR practices.

Conclusion

As organizations strive for sustainability in an ever-changing global landscape, the role of HR becomes increasingly critical. As organizations navigate an era of heightened awareness regarding sustainability, the infusion of Generative AI into HR decision-making processes emerges as a critical avenue for progress. As organizations strive to balance growth with environmental and societal responsibility, Generative AI emerges as a powerful tool for HR professionals. This research aims to shed light on the potential of Generative AI in enhancing HR decision-making for sustainability, providing valuable insights for both

academia and industry practitioners. Ultimately, the findings may pave the way for a more efficient, innovative, and sustainable approach to HR management. It endeavors to provide valuable insights that bridge the gap between technological innovation and sustainable HR practices, offering a roadmap for organizations seeking to optimize their workforce choices in an ethically and environmentally responsible manner. The research also aspires to contribute valuable insights to the ongoing discourse, offering a roadmap for leveraging Generative AI in HR decision-making to propel organizations towards sustainable practices while fostering ethical considerations in the rapidly evolving technological landscape. Gen AI's myriad benefits hold significant transformative potential for organizations as they navigate the still largely uncharted and rapidly evolving territory of ESG and sustainability.

References

1. Dr. Mandeep Kaur et al (2023), Research on Artificial Intelligence in Human Resource Management: Trends and Prospects, Global Journal of Management and Business Research: Administration and Management, Volume 23 Issue 5 Version 1.0
2. Umasankar Murugesan et al (2023), A study of Artificial Intelligence impacts on Human Resource Digitalization in Industry 4.0, Decision Analytics Journal 7
3. Shuang Ren et al (2023), Advancing the sustainability agenda through strategic HRM: Insights and suggestions for future HRM, Wiley periodicals, Vol: 62: 251-265
4. Nikita Saklani and Ashli Khurana (2023), Influence of Artificial Intelligence in Human Resource Management: A Comprehensive Review, International Journal of Engineering and Management Research Volume-13, Issue-5
5. Umashankar Murugesan et al, (2023), A study of Artificial Intelligence impacts on Human Resource Digitalization in Industry 4.0, Decision Analytics Journal, ELSIVIER, Volume 7, 100249
6. Saraswathi T et al (2023), Artificial Intelligence in Human Resource Management: Advancements, Implications and Future Prospects, International Journal on Recent and Innovation Trends in Computing and Communication , ISSN: 2321-8169 Volume: 11 Issue:11s, DOI: <https://doi.org/10.17762/ijritcc.v11i11s.8099>
7. Kelechi Ekuma (2023), Artificial Intelligence and Automation in Human Resource Development: A Systematic Review, SAGE journals, Human Resource Development Review Online First, <https://doi.org/10.1177/15344843231224009>
8. Oena Sova et al (2023), Impact of AI and digital HRM on the resource consumption within sustainable development perspective, ISCMEE, E3S Web of Conferences 408, 01006, <https://doi.org/10.1051/e3sconf/202340801006>
9. Aline Elias, Karin Sanders, (2023) , The sustainable HR practices & employee outcomes link: An HR process lens, MDPI Journal on Sustainability, (www.mdpi.com/Journal
10. /Sustainability)
11. Erdinc Aydin, Metin Turan (2023) , An AI based shortlisting model for sustainability of Human Resource Management, Journal of Sustainability, 15(3),2737; <https://doi.org/10.3390/su15032737>
12. Peigong Li et al (2023), How does artificial intelligence impact human resources performance, evidence from a healthcare institution in the United Arab Emirates, Journal of Innovation & Knowledge Volume 8 , Issue 2, 100340
13. Atheer Abdulaziz Alsaif , Mehmet Sabih Aksoya (2023) , AI-HRM: Artificial Intelligence in Human Resource Management: A Literature Review, Journal of Computing and Communication Vol.2 , No.2 , PP. 1-7

14. Isabelle Roberge Maltias et al (2023), Responsible Artificial Intelligence in human resources management: a review of the empirical literature, AI and Ethics Springer, <https://doi.org/10.1007/s43681-023-00325-1>
15. Patrick Zschech (2023), Generative AI, , University of Leipzig, Research Gate
16. Pawan Budhwar et al (2023), HRM in the age of Generative AI: perspectives and research directions on ChatGPT Open access, Human Resource Management J; 33:606–659. DOI:10.1111/17488583.12524, [wileyonlinelibrary.com/journal/hrmj](https://onlinelibrary.wiley.com/journal/hrmj)
17. Daniel Gélinas et al (2022), Artificial Intelligence in Human Resources Management: A Review and Research Agenda, Pacific Asia Journal of the Association for Information Systems Vol. 14 No. 6
18. Jharna Soni (2022), A Study On The Impact Of Artificial Intelligence On Human Resource Management, , IJRAR, Volume 9, Issue 2.
19. Ch Jhansi (2022), Artificial Intelligence in Human Resource Management, , IJIRT Volume 8 Issue 8
20. Kushnooda Tahira (2021), Effects of AI in HRM in IT Sector in Pakistan, International Journal of Online and Distance Learning, (Online) Vol.1, Issue 1 No.4, pp 61 - 78
21. Katarzyna Piwowar (2021), Core functions of sustainable HRM-A hybrid literature review with the use of H classic methodology, , Report-Ministry of Science and Higher education in Poland
22. Ranjitha S, Usha K (2021), A study on application of Artificial Intelligence and its challenges in HR, , PJAEE, 18 (9)
23. Akanksha Saxena (2020), The Growing Role Of Artificial Intelligence In Human Resource, EPRA International Journal Of Multidisciplinary Research (IJMR) - Peer Reviewed Journal, Volume: 6 , Issue: 8
24. Sugumar Mariappanadar (2020), Characteristics of sustainable HRM system and practices for implementing corporate sustainability, Research Gate
25. Prasanna Matsa, Kusuma Gullamajji (2019) To Study Impact of Artificial Intelligence on Human Resource, International Research Journal of Engineering and Technology (IRJET) e-ISSN: 2395-0056 Volume: 06 Issue: 08 | www.irjet.net p-ISSN: 2395-0072
26. Dr. Owais Ahmed (2018), Artificial Intelligence in HR, IJRAR, Volume 5, Issue 4
27. Jan Fekke Ybema et al (2017), HR practices for enhancing sustainable employability: implementation, use and outcomes, , Tinka Van Vunuren & Karen van Dam, The International Journal of HRM, 31:7, 886-907

MICHEL FOUCAULT AND THE BLACKMAIL OF ENLIGHTENMENT: CRITIQUE, POWER, AND MODERNITY

B.TIRUPATI RAO

*Professor, Department of English & Communications
Dravidian University, Kuppam*

"Modernity is often characterized in terms of consciousness of the discontinuity of time: a break with tradition, a feeling of novelty, of vertigo in the face of the passing moment"

-Foucault

Abstract

Michel Foucault's essay "What is Enlightenment?" investigates into the intersections of Enlightenment, Modernity, and Postmodernity by critically engaging with Kant's seminal ideas. Foucault challenges the Enlightenment's concept of maturity and its dichotomy between obedience and reason. He proposes a reinterpretation of modernity as an attitude characterized by continuous self-creation and transformation, drawing inspiration from Baudelaire's perspectives. Foucault advocates for a nuanced critique of Enlightenment ideals, rejecting simplistic binaries and advocating for reflective self-analysis. His approach emphasizes genealogical critique to uncover historical contingencies and explores avenues towards greater freedom. Foucault concludes by highlighting Kant's enduring questions as a methodological framework for ongoing self-examination and the pursuit of autonomy. This article provides an in-depth exploration of Enlightenment and modernity through Foucault's philosophical lens.

Keywords: enlightenment, blackmail, critique, power, knowledge, modernity, discourse, biopolitics, governmentality, surveillance, subjectivity, resistance, epistemology, rationality, truth, historical analysis, social control, ideology, philosophical critique

Michel Foucault's essay *What is Enlightenment?* is a work of profound depth that delves into intricate concepts, examining the intersections of Enlightenment, Modernity, and postmodernity. Foucault's primary focus revolves around the inquiry into the nature of Enlightenment itself. In pursuit of this exploration, he references Kant's article and employs both archaeological and genealogical methods to present a novel critique of Enlightenment thought.

According to Foucault, *What is Enlightenment?* might be a small and less-known text, but it introduces a question that modern philosophy has struggled to answer, yet it cannot ignore. This question has persisted in various forms for the past two centuries, from Hegel to Nietzsche, Max Weber, Horkheimer, and Habermas.

In his analysis of Kant's article with a similar title, Foucault emphasized that Kant identified two crucial conditions for humanity to overcome its immaturity. The first condition is the clear separation of obedience and reason. When people are no longer forced to obey orders such as "Don't think, just follow," and instead are encouraged to obey and have the freedom to think, humanity can mature. However, Kant distinguished between the public and private uses of reason. In public, reason must be free, but in private, it should be submissive. This is the opposite of what we usually call freedom of conscience.

Private use of reason occurs when people have specific roles and responsibilities in society, like being soldiers, paying taxes, or working as civil servants. In these situations, reason is constrained

by the specific goals and rules of that role, and there is no room for free thinking. However, when people are reasoning for the sake of using their reason, as rational human beings, reason must be free and public.

Enlightenment is achieved when both the universal and public aspects of freedom coincide. It's not just a general process for all of humanity, nor is it an obligation imposed on individuals. It also raises a political challenge: how can reason be used publicly while individuals obey privately? Kant's solution was to suggest a kind of contract with a rational despot like Frederick II. This contract, known as rational despotism, involves the public and free use of autonomous reason, which serves as the best guarantee of obedience, provided that the political principles to be obeyed align with universal reason.

Foucault viewed modernity as an "attitude," which he described as a way of engaging with the present, a deliberate choice made by certain individuals. It encompassed a manner of thinking, feeling, acting, and behaving that not only reflected a sense of belonging but also presented itself as a moral obligation or task. In emphasizing choices and behaviour, Foucault highlighted the moral dimension at the core of this attitude. He says:

Modernity is often characterized in terms of consciousness of the discontinuity of time: a break with tradition, a feeling of novelty, of vertigo in the face of the passing moment. And this is indeed what Baudelaire seems to be saying when he defines modernity as "the ephemeral, the fleeting, the contingent." But, for him, being modern does not lie in recognizing and accepting this perpetual movement; on the contrary, it lies in adopting a certain attitude with respect to this movement; and this deliberate, difficult attitude consists in recapturing something eternal that is not beyond the present instant, nor behind it, but within it. Modernity is distinct from fashion, which does no more than call into question the course of time; modernity is the attitude that

makes it possible to grasp the "heroic" aspect of the present moment. Modernity is not a phenomenon of sensitivity to the fleeting present; it is the will to "heroize" the present. (The Foucault Reader 40)

According to Foucault, Baudelaire pokes fun at painters who dislike the ugly fashion of the nineteenth century and only want to paint people in ancient togas. He believes that modern painting doesn't mean just adding black clothing to the canvas. A modern painter is someone who can show the dark frock-coat as the necessary attire of their time. They can reveal the deep connection our era has with death in a contemporary way. Baudelaire considers the dress-coat and frock-coat not only politically beautiful, symbolizing universal equality, but also poetically beautiful, reflecting the collective spirit of society. He sees people as part of a funeral procession, each celebrating in their own way. To describe this modern attitude, Baudelaire sometimes uses a significant understatement, saying, "You have no right to despise the present." This means we shouldn't disregard the current era,

The modern attitude doesn't treat the present moment as sacred to preserve it or view it as a passing curiosity. That's what Baudelaire would call the spectator's approach. The *flâneur*, the relaxed observer, enjoys watching and remembering. In contrast, Baudelaire describes the modern man as someone with a purpose. This active, imaginative individual constantly seeks something more profound than fleeting pleasures. They are searching for what Baudelaire calls "modernity," extracting the poetic essence from the events of their time. As an example of modernity, Baudelaire mentions the artist Constantin Guys. Although he appears as a spectator and collector of curiosities, he lingers where there's light, poetry, life, or music. He's drawn to moments where passions and the interplay between natural and conventional aspects display a unique beauty, even in the swift joys of debauchery.

Foucault says that Constantin Guys isn't a casual observer of city life; according to Baudelaire, he embodies the quintessential modern painter because, when the world is about to doze off, he starts working and imbues that world with a different essence. This transformation doesn't involve erasing reality but rather involves a complex interplay between the truth of what's real and the expression of artistic freedom. "Natural" things become "more than natural," "beautiful" things become "more than beautiful," and individual objects take on a spontaneous life akin to the soul of their creator. In the spirit of modernity, valuing the present moment is inseparable from a fervent desire to envision it in a different light, not by obliterating it but by comprehending it as it truly is. Baudelaire's concept of modernity is an endeavour where a profound awareness of reality coexists with the exercise of liberty that simultaneously respects and challenges this reality.

According to Foucault, Baudelaire's concept of modernity involves more than just how one relates to the current times. It also entails a specific way of relating to oneself. Embracing modernity requires a disciplined approach, what Baudelaire referred to as "dandysme" in his time. To be modern is not 'The Black Mail' of the Enlightenment? 35 about accepting oneself as-is amidst life's ever-changing flow. Instead, it's about making oneself the subject of a complex and challenging transformation. Foucault's point underscores Baudelaire's discussions about rejecting "vulgar, earthy, vile nature," the essential rebellion against one's own nature, and the strict discipline imposed by the "doctrine of elegance," even more demanding than the harshest religions. Baudelaire's writings also highlight the asceticism of the dandy, who turns his body, behaviour, emotions, and even his very existence into a work of art.

In Baudelaire's view, a modern person isn't someone who embarks on a journey to uncover hidden truths and secrets within themselves. Instead,

modernity compels individuals to engage in the active process of creating and reinventing themselves. It doesn't aim to "free a person within their own being"; rather, it obliges them to confront the task of self creation. Baudelaire does not envision that the present's ironic heroism, the transformative dance of freedom with reality, or the disciplined self-improvement belong within society or the political sphere. These can only come to life in a distinct realm, one that Baudelaire terms "art."

In the article, Foucault aims to highlight two key points. First, he underscores how a particular style of philosophical inquiry, one that simultaneously questions humanity's relationship with the present. In his view, our historical way of existence and the development of self as an independent entity has its origins in the Enlightenment era. Second, he tries to emphasize that our connection to the Enlightenment doesn't depend on adhering to specific doctrines, but rather on continuously reinvigorating a mindset—a philosophical ethos that can be defined as a continuous critique of our contemporary historical age. He characterizes the ethos briefly in negative and positive aspects.

In the view of Foucault, the ethos suggests a few key ideas. First, it involves rejecting what the author calls the pressure of the Enlightenment. He believes that the Enlightenment, a collection of political, economic, social, institutional, and cultural developments that still significantly influence our lives, is an important subject for analysis. Furthermore, he argues that it introduced a philosophical question regarding the connection between truth and liberty that we should continue to explore. Lastly, as demonstrated by Kant's text, it also established a particular approach to philosophy.

Foucault opines that one need not take a clear 'for' or 'against' stance on the Enlightenment. Instead, one should avoid simplistic and authoritarian viewpoints. One can either embrace the Enlightenment and its rationalism or critique the

Enlightenment and attempt to move away from its rational principles (which can also be viewed positively or negatively). Adding dialectical nuances to assess the strengths and weaknesses of the Enlightenment doesn't free us from this dilemma.

Foucault proposes that we should engage in a thorough self-analysis, recognizing that our identity is influenced to some extent by the Enlightenment. This analysis should involve precise historical investigations, but it shouldn't focus on preserving some core rationality of the Enlightenment. Instead, it should explore the contemporary boundaries of what is essential, identifying what is no longer necessary for our development as independent individuals.

Foucault cautions that we must always remember that the Enlightenment is a historical event situated within the progression of European societies. It encompasses a variety of social changes, political structures, knowledge systems, rationalization endeavours, and technological shifts that are challenging to encapsulate with a single term, although many of these aspects continue to be significant today. The key aspect he pertains to is the way people engage in reflective thinking about the present moment. In the view of Foucault, Humanism is a recurring theme in European societies, with varying content and value judgments over time. It has been a critical principle for differentiation. In the seventeenth century, there was humanism critiquing Christianity, while Christian humanism opposed ascetic, theocentric humanism. In the nineteenth century, some were critical of science, while others embraced it. Various movements, including Marxism and Existentialism, have been labelled as Humanism. In the past, even National Socialism and Stalinism claimed to embody humanistic values.

We shouldn't reject everything associated with humanism, but rather recognize that humanism is too flexible and diverse to be a central framework for reflection. Throughout history, humanism has leaned on various conceptions of humanity from religion,

science, and politics, using them as its basis. He believes that this recurrent theme, dependent on humanism, can be challenged by a principle of critiquing and continuously creating our autonomous selves, a core element in the Enlightenment's historical consciousness. In this light, he views Enlightenment and humanism as being in tension rather than alignment. He warns that it is risky and historically inaccurate to conflate humanism and the Enlightenment. While the question of humanity and the human species was significant in the eighteenth century, it rarely occurred because the Enlightenment identified itself as a form of humanism. He says:

In any case, I think that, just as we must free ourselves from the intellectual blackmail of "being for or against the Enlightenment," we must escape from the historical and moral confusionism that mixes the theme of humanism with the question of the Enlightenment. (What is Enlightenment? 45)

He suggests that we shouldn't reject things outright. Instead, we need to move beyond the distinction between inside and outside; we should operate at the boundaries. Critique involves examining and thinking about limitations. While Kant's question was about understanding the limits of knowledge, today's critical question should be more positive: How does what's considered universal, necessary, and obligatory accommodate what's unique, contingent, and the result of arbitrary constraints? In essence, we should shift from critique as a necessary limitation to critique as a potential way to surpass boundaries.

He thinks criticism is changing. It's no longer about finding universal formal structures. Instead, it's becoming a historical investigation into the events that have shaped our identity and self-recognition as individuals who think, speak, and act. This type of criticism isn't transcendental; it doesn't aim to create a metaphysical framework. It's genealogical, like archaeology of thought, as it doesn't look for universal knowledge or moral structures but

examines the historical events in our discourse. It separates what we do, think, and know from the contingencies that formed us, allowing us to imagine being, doing, or thinking differently. It's not about making metaphysics a science but about giving freedom room to expand.

He argues that when we study the history of who we are, we should avoid grand, all-encompassing plans. We've learned from past attempts to break free from our current reality and create entirely new societies, ways of thinking, cultures, or worldviews that such efforts often bring back harmful traditions. He says:

...the historical ontology of ourselves must turn away from all projects that claim to be global or radical. In fact, we know from experience that the claim to escape from the system of contemporary reality so as to produce the overall programs of another society, of another way of thinking, another culture, another vision of the world, has led only to the return of the most dangerous traditions. (What is Enlightenment? 46)

Foucault suggests that we should abandon the idea of achieving a perspective that provides complete and final knowledge of our historical boundaries. Our understanding of our limits and the potential to surpass them is always restricted and influenced. Therefore, we are constantly starting anew.

According to Foucault, historical and critical studies are always focused on particular materials, time periods, and specific practices and discussions. However, in Western societies, they share a common feature as they have persisted to this day. For instance, topics like the connection between sanity and insanity, sickness and health, crime and the law, or the role of sexual relations continue to be relevant.

Foucault concludes the essay by returning to Kant and says that it's uncertain if we've truly matured as a result of the Enlightenment, but Kant's critical questioning of the present and ourselves

holds significance. It's a way of philosophizing that has been influential for the past two centuries. Our critical self examination is not a static theory but an ethos, a philosophical way of life. It involves both understanding the limits imposed on us and experimenting with the possibility of surpassing them.

This philosophical approach translates into various inquiries. These inquiries have a methodological coherence in their archaeological and genealogical study of practices, seen as both a type of rationality and strategic exercises of freedom. They have theoretical coherence in defining unique historical forms of our relationships with things, others, and ourselves. Their practical coherence lies in testing historico-critical reflection through concrete practices. While it's unclear if faith in the Enlightenment is still required today, the critical task remains focused on our limitations, demanding persistent work to shape our yearning for freedom.

References

1. Bannet, Eve Tavor. *Structuralism and the Logic of Dissent: Barthes, Derrida, Foucault and Lacan*.
2. London, MacMillan, 1989.
3. Barker, Philip. *Michel Foucault: Subversions of the Subject*. Hemel Hempstead, Harvester Press, 1994.
4. *Michel Foucault: An Introduction*. Edinburgh, Edinburgh University Press, 1998.
5. Bernauer, James, and David Rasmussen, editors. *The Final Foucault*. Massachusetts, MIT Press, 1988
6. Bevir, Mark. "Foucault and Critique: Deploying Agency Against Autonomy." *Political Theory*, vol. 27, no. 1, 1999, pp. 65–84.
7. Cooper, Barry. *Michel Foucault: An Introduction to the Study of His Thought*. Edwin Mellen Press, 1982.

8. Danaher, Geoff, et al. *Understanding Foucault*. St Leonards, Allen & Unwin, 2000.
9. Foucault, Michel, *The Foucault Reader*. Edited by Paul Rabinow, New York, Pantheon Books, 1984.
10. "What is Enlightenment?" in *The Foucault Reader*, ed. Paul Rabinow, trans. Catherine Porter (New York: Pantheon Books, 1984).
11. -Power/Knowledge: Selected Interviews and Other Writings. New York, Pantheon Books, 1980.
12. *The Archaeology of Knowledge*. London, Routledge, 2002.
13. Gutting, Garry, *Michel Foucault's Archaeology of Scientific Reason*. Cambridge, Cambridge University Press, 1989

IMPACT OF NEUTROSOPHIC T-TEST IN STOCK MARKET ANALYSIS

P.GEETHA

Associate Professor, Department of Mathematics
V.V.Vanniaperumal College for Women
(Affiliated to Madurai Kamaraj University, Madurai), Virudhunagar

K.ANITHA

Assistant Professor, Department of Mathematics
V.V.Vanniaperumal College for Women
(Affiliated to Madurai Kamaraj University, Madurai), Virudhunagar

Abstract

Neutrosophic Statistics is applied when there is ambiguity, uncertainty, and indeterminacy in the data. In financial analysis, the neutrosophic t-test reveals a significant difference between data sets to substantiate, investment theories under uncertainty. In this paper, using the neutrosophic statistical interval method, the neutrosophic t-test is applicable to differentiate means of two samples and evaluate population means in an uncertain environment. A real example from stock market investment is analysed and successful investments are made by making better-informed decisions.

Keywords: *neutrosophic random intervals, neutrosophic mean, neutrosophic standard deviation, neutrosophic hypothesis testing, neutrosophic t-test*

Introduction

Florentin Smarandache introduced the Neutrosophic Statistics [1], which deal with indeterminate data whose members are completely indeterminate and partially or totally belong to the population or sample. Neutrosophic Statistics is a generalisation of classical statistics that deals with uncertain indeterminate data. Decision-making in many different disciplines is significantly impacted by statistical tests. When the data is with sample size less than thirty and undergoes normal distribution, the t-test is applied to differentiate between the population means.

Neutrosophic t-test deals with independent samples taken from normal population. It's used to determine the neutrosophic population mean when a neutrosophic normal curve approximates the neutrosophic sample mean. Hypothesis statement in neutrosophy characterizes the population. Neutrosophic t-test is meant for the sample data. Initially, it is assumed that a null hypothesis NH_0 is true.

On null hypothesis testing, there are two possible outcomes either reject or accept NH_0 . If the sample evidence suggest that null hypothesis is false then reject NH_0 otherwise accept it. In this paper, using neutrosophic statistical interval method, the neutrosophic t-test is studied with neutrosophic hypothesis testing to decide which stock has more growth by comparing the means of samples and to analyse the population mean in uncertain environment.

Materials and Methods

One of the key aspects of investment theory is the neutrosophic t-test. It benefits stock analysts in a numerous of ways. The Neutrosophic t-test is used in financial analysis to examine stock returns. These days, while investing in a stock over a specific time period, an investor needs to be aware of the average returns of stock prices as well as a measure of risk specific to that stock. When investing in two stocks, the investor has to know the range of average returns

and the extent of risk involved in making such an investment over a specific time period. The investor must determine which stock has more growth in order to make an informed decision. The investor needs careful analysis on two stocks using neutrosophic t-test by comparing the means of samples and to analyse the population mean in an uncertain environment and to decide which stock has more growth. The neutrosophic t-test is studied using neutrosophic statistical interval method.

In neutrosophic statistics some of the basic definitions such as neutrosophic mean, neutrosophic standard deviation, neutrosophic random numbers, neutrosophic random number interval, neutrosophic t-test were defined in [2], also the volatility [3] and neutrosophic correlation matrix [4] were defined and basic operations on neutrosophic random intervals were given as follows:

Definition 1 ([2]) : The Mean of the neutrosophic Numbers $a + bI$, $c + dI$ where a, b, c, d are real numbers, I is indeterminacy are defined by $(a+b)/2 + (c+d)I/2$

Definition 2 ([2]): The neutrosophic standard deviation of neutrosophic numbers in an observation is defined by the square root of the sum of the squares of the deviation taken from neutrosophic mean divided by number of observations.

Definition 3 ([2]): Neutrosophic Random Numbers can also be generated using, instead of only crisp numbers, a pool of sets from neutrosophic random intervals.

Definition 4 ([2]): A Neutrosophic Random Interval is defined by $[a, b] = \{x/a \leq x \leq b\}$ where x is a neutrosophic number.

Definition 5 ([2]): Neutrosophic random interval denoted as NR(I) has the standard form $I_1^{NR} = [a, b]$ where a and b are real coefficients or reals and $a < b$. when $a=b$, we get a crisp number $[a,a]=a$. The neutrosophic random interval can be a subset, not necessarily a crisp number a (closed, open, half-open, half-closed) interval.

Definition 6 ([2]): Operations on neutrosophic random intervals

Addition of neutrosophic random intervals

$$[a_1, b_1] + [a_2, b_2] = [a_1 + a_2, b_1 + b_2] \text{ where } a_1 + a_2 < b_1 + b_2$$

Subtraction of neutrosophic random intervals

$$[a_1, b_1] - [a_2, b_2] = [a_1 - a_2, b_1 - b_2] \text{ where } a_1 - a_2 < b_1 - b_2$$

Division of neutrosophic random intervals

$$\frac{I_1^{NR}}{I_2^{NR}} = \left[\frac{a_1}{b_1}, \frac{a_2}{b_2} \right] \text{ where } \frac{a_1}{b_1} < \frac{a_2}{b_2}$$

Multiplication of neutrosophic random intervals

$$I_1^{NR} * I_2^{NR} = [a_1 * a_2, b_1 * b_2] \text{ where } a_1 * a_2 < b_1 * b_2$$

Definition 7 ([2]): If the data sets are of the $I_1^{NR}, I_2^{NR}, \dots, I_n^{NR}$, then their neutrosophic mean is $\mu_I^{NR} = \bar{x}_I^{NR} = \frac{I_1^{NR} + I_2^{NR} + \dots + I_n^{NR}}{n}$ where n is the total number of neutrosophic random intervals.

Definition 8 ([2]): The neutrosophic standard deviation $S. D_I^{NR} = \sigma_I^{NR} = \sqrt{\frac{(I_i^{NR} - \mu_I^{NR})^2}{N}}$ where $I_i^{NR} =$ i^{th} neutrosophic random intervals $\mu_I^{NR} =$ average of the neutrosophic random intervals. $N =$ Total number of observations.

Definition 9 ([2]) : The neutrosophic t-test $t^{NR} = \frac{\mu_{I_1}^{NR} - \mu_{I_2}^{NR}}{\sqrt{\frac{\sigma_{I_1}^{NR2}}{n_1} + \frac{\sigma_{I_2}^{NR2}}{n_2}}}$

Methodology

The neutrosophic t-test is applied to differentiate means of two samples and analyse population mean using neutrosophic hypothesis testing in an uncertain environment. Also to find the investor's better decision confidently.

Results and Discussion

Investors in finance and stock market trading must deal with fluctuations in stock values, which creates uncertainty in a neutrosophic atmosphere. Every stock market investor aspires to increase returns while lowering risk. When investing in a maximum of two stocks, it is essential to examine the stock returns in order to make better informed decisions.

Decision making in Stock Market Analysis with Neutrosophic t - Test

The investor's average return and its extent of risk are analysed when two samples have been taken from two populations in an neutrosophic environment. It is analysed whether there is a significant difference between the two sample means using neutrosophic hypothesis testing and give the investor an idea to make the better decision for the population and to decide stock growth for successful investment with a real life example in the stock market trading as below:

An investor invested money in two stock market companies like HDFC bank and KOTAK Mahindra bank in the month of January 2024. In February 2025, a year later, he wants to know the average returns of both the companies are significant or not and make a crucial judgement on which stock has more growth..

The range of average returns of two companies and the range of extent of risk are calculated from the neutrosophic mean and neutrosophic standard deviation. With the use of neutrosophic hypothesis test, find the significant difference between the two sample means by setting a null hypothesis NH_0 . Take a null hypothesis at 5% significance level and compare it with table value and analyse the result.

Two sample data are taken from HDFC bank and KOTAK Mahindra bank. Every month percentage change of cost has been scrutinized into a neutrosophic random interval. The range of percentage change of cost for HDFC bank and

KOTAK Mahindra bank are taken for the year 2024 from the month of January to 2025 January in the neutrosophic random interval. The neutrosophic t-test is applied to differentiate means of two samples and analyse population means in an uncertain environment.

The range of percentage change of cost for HDFC bank from January 2024 to January 2025:

HDFC Bank: January 2024 [-8.44, 2], February 2024 [-1.88, 2.63], March 2024 [-1.26, 2.22], April 2024 [-1.6, 3.06], May 2024 [-2.37, 2.29], June 2024 [-5.66, 4.63], July 2024 [-4.58, 2.20], August 2024 [-3.43, 1.51], September 2024 [1.73, 1.91], October 2024 [-2.56, 2.79], November 2024 [-2.72, 2.55], December 2024 [-1.71, 1.85] and January 2025 [-2.48, 2.49].

The range of percentage change of cost for KOTAK Mahindra bank from January 2024 to January 2025 :

KOTAK Mahindra Bank: January 2024 [-3.70, 3.08], February 2024 [-3.51, 1.80], March 2024 [-1.28, 2.57], April 2024 [-10.87, 2.55], May 2024 [-2.97, 5.02], June 2024 [-4.66, 4.89], July 2024 [-3.52, 2.32], August 2024 [-1.65, 1.68], September 2024 [-1.57, 2.13], October 2024 [-4.37, 4.18], November 2024 [-1.95, 1.66], December 2024 [-1.45, 2.61] and January 2025 [-3.21, 9.21]

Neutrosophic mean is calculated using $\mu_I^{NR} = \frac{I_1^{NR} + I_2^{NR} + \dots + I_n^{NR}}{n}$

Neutrosophic sample mean of HDFC bank from January 2024 to January 2025,

$$\mu_{I1}^{NR} = \frac{\begin{bmatrix} -8.44 - 1.88 - 1.26 - 1.6 - 2.37 - 5.66 - 4.58 - 3.43 - 1.73 - 2.56 - 2.72 - 1.71 - 2.48 \\ 2 + 2.63 + 2.22 + 3.06 + 2.29 + 4.63 + 2.20 + 1.51 + 1.91 + 2.79 + 2.55 + 1.85 + 2.49 \end{bmatrix}}{13}$$

$$= \left[\frac{-40.42}{13}, \frac{32.13}{13} \right] = [-3.11, 2.47].$$

The average return of percentage change of cost for HDFC bank from January 2024 to January 2025 is [-3.11 , 2.47]

Neutrosophic sample mean of KOTAK Mahindra bank from January 2024 to January 2025,

$$\mu_{I2}^{NR} = \frac{-3.70 - 3.51 - 1.28 - 10.87 - 2.97 - 4.66 - 3.52 - 1.65 - 1.57 - 1.57 - 4.37 - 1.95 - 1.45 - 3.21}{13}$$

$$= \left[\frac{-44.71}{13}, \frac{43.7}{13} \right] = [-3.44, 3.36]$$

The average return of percentage change of cost for KOTAK Mahindra bank from January 2024 to January 2025 is [-3.44, 3.36].

The measure of risk for the two companies is computed from $S.D_I^{NR}$.

Standard Deviation of neutrosophic random intervals $S.D_I^{NR} = \sigma_I^{NR} = \sqrt{\frac{(I_i^{NR} - \mu_I^{NR})^2}{N}}$

$$\text{For HDFC Bank, } \sigma_{I1}^{NR} = \sqrt{\frac{[320.23, 546.24]}{13}}$$

$$= \sqrt{[24.63, 42.02]} = [4.96, 6.48]$$

The extent of risk is [4.96, 6.48] for the percentage change of cost to obtain an average return of HDFC bank.

$$\text{For KOTAK Mahindra Bank, } \sigma_{I2}^{NR} = \sqrt{\frac{[464.72, 865.74]}{13}} = \sqrt{[35.75, 66.60]} = [5.98, 8.16]$$

The extent of risk is [5.98, 8.16] for the percentage change of cost to obtain an average return of KOTAK Mahindra bank.

Set up NH_0 as the means of samples differ significantly.

Neutrosophic t-test is given by $t^{NR} =$

$$\frac{\mu_{I1}^{NR} - \mu_{I2}^{NR}}{\sqrt{\frac{\sigma_{I1}^{NR2}}{n_1} + \frac{\sigma_{I2}^{NR2}}{n_2}}}$$

$$= \frac{[-3.11, 2.47] - [-3.44, 3.36]}{\sqrt{\frac{[24.63, 42.02]}{13} + \frac{[35.75, 66.60]}{13}}}$$

$$= \frac{[-6.47, 5.91]}{\sqrt{[1.89, 3.23] + [2.75, 5.12]}}$$

$$= \frac{[-6.47, 5.91]}{\sqrt{[4.64, 8.35]}} = \frac{[-6.47, 5.91]}{[2.15, 2.89]}$$

$$= \left[\frac{-6.47}{2.89}, \frac{5.91}{2.15} \right] = [-2.24, 2.75]$$

$$\text{Degrees of freedom (df)} = \frac{\left[\frac{\sigma_{I1}^{NR2}}{n_1} + \frac{\sigma_{I2}^{NR2}}{n_2} \right]^2}{\left(\frac{\sigma_{I1}^{NR2}}{n_1} \right)^2 + \left(\frac{\sigma_{I2}^{NR2}}{n_2} \right)^2}$$

$$= \frac{[4.64, 8.35]^2}{\frac{([1.89, 3.23])^2}{12} + \frac{([2.75, 5.12])^2}{12}} = \frac{[21.53, 69.72]}{\left[\frac{3.57}{12}, \frac{10.43}{12} \right] + \left[\frac{7.56}{12}, \frac{26.21}{12} \right]}$$

$$= \frac{[21.53, 69.72]}{[0.30, 0.87] + [0.63, 2.18]}$$

$$= \frac{[21.53, 69.72]}{[0.93, 3.05]} = \left[\frac{21.53}{3.05}, \frac{69.72}{0.93} \right] = [7.06, 74.97]$$

The t-critical value from a t-table, at 5% level, with computed df is compared to the neutrosophic t-statistic value. The t-distribution table value $t_{0.05} = [1.96, 2.365]$. The neutrosophic t-statistic value is higher than the table value at 5% significance level. So, we violate NH_0 . Hence the two sample means differ significantly.

Computing on neutrosophic t-statistic value it's noticed that the population means differ significantly. By analyzing average return and extent of risk at 5% level of significance, the investor decides that from the sample stock, growth of KOTAK Mahindra bank is more than HDFC bank in February 2025 and so, he make the better decision for the population for successful investment in uncertain environment.

Suggestions of the Study

- As per the findings of the study, neutrosophic mean for the percentage change of costs of shares for HDFC bank ranges from -3.11% to 2.47%. The low possible return is -3.11% and high possible return is 2.47%. It implies that there is a high risk with low returns in the share.
- Also, neutrosophic mean for the percentage change of costs of shares for KOTAK Mahindra bank ranges from -3.44% to 3.36%. The low possible return is -3.44% and high possible return is 3.36%. It implies that there is a low risk with high returns in the share.
- At 5% level of significance, the investor may decide successful investment from the stock

growth of KOTAK Mahindra bank which is more than HDFC bank in February 2025.

- It is put forth that the population means of two stocks deviate significantly from each other.

Conclusion

Neutrosophic t-test is a powerful statistical tool used in a variety of applications ranging from hypothesis testing to stock market analysis. The neutrosophic t-test caused by uncertainty is more efficient than the t-test in statistics. The decision criteria of neutrosophic t-test is created, studied using a realistic example. This technique assists the investors to make more informed investment decisions and to determine whether there is a significant difference in the execution of two financial tools or plans.

References

1. Smarandache, F. (1999)., *A Unifying Field in Logics, Neutrosophy: Neutrosophic Probability, Set and Logic*. Rehoboth: American Research Press.
2. Florentin Smarandache (2014). *Introduction to Neutrosophic Statistics*, Sitech& Education Publishing.
3. Geetha,P, Anitha.K.(2023). *Neutrosophic Statistical Measure in Decision Making Problem with Cost Excellence*, South India Journal of Social Sciences. Volume XXI,(19), 52-54.
4. Geetha,P, Anitha.K. (2024). *Digitalization of Stock Market Transactions in Neutrosophic Environment*. ROOTS: International Journal of Multidisciplinary Researches, Volume 11, No. 2, 46 -51. ISSN :2349-8684.
5. *Source information*

1. <https://in.investing.com/equities/hdfc-bank-ltd>
2. <https://in.investing.com/equities/kotak-mahindra-bank>

CROSSING CULTURAL BOUNDARIES: ENGLISH LANGUAGE ACQUISITION THROUGH COMPARATIVE LITERATURE

Dr. S. DIRAVIDAMANI

*Assistant Professor, Department of English
Government College of Arts & Science, Mettur Dam*

A. AROCKIYARAJ

*PhD Research Scholar, Department of English
Government College of Arts & Science, Mettur Dam*

Abstract

This study investigates the effectiveness of using comparative literature as a pedagogical tool in English language acquisition. By examining the similarities and differences between literary works from diverse cultural backgrounds, learners can develop a deeper understanding of the English language and its nuances. It also discusses the theoretical framework underlying this approach and provides practical suggestions for implementing comparative literature in language instruction. A mixed-methods approach was employed, combining both quantitative and qualitative data from a sample of 60 English language learners. The results show that learners who participated in comparative literature instruction demonstrated significant improvements in linguistic, cultural, and literary competence compared to those who received traditional language instruction. Furthermore, thematic analysis of learner reflections and interviews revealed that comparative literature instruction facilitated the development of language skills. Some of the important strategies have been adopted to acquire language skill through comparative literature.

Keywords: *english language acquisition, comparative literature, linguistic competence, cultural competence, literary competence*

Introduction

English language acquisition is a complex process that involves not only mastering grammatical rules and vocabulary but also developing an appreciation for the cultural contexts in which the language is used. Comparative literature, which involves the study of literary works from different cultural backgrounds, offers a unique opportunity for language learners to develop their language skills while gaining insights into diverse cultural perspectives. It is a multifaceted process, requiring learners to develop not only linguistic competence but also cultural awareness and critical thinking skills.

Theoretical Framework

Comparative literature is an academic field that studies literature across national, cultural, and

linguistic boundaries. The use of comparative literature in language instruction is grounded in the theory of intercultural competence, which emphasizes the importance of understanding and appreciating cultural differences in communication (Byram, 1997). By examining literary works from diverse cultural backgrounds, learners can develop their intercultural competence and improve their ability to communicate effectively in English.

Practical Applications

There are several ways to incorporate comparative literature into language instruction. One approach is to select literary works that deal with universal themes, such as identity, morality, and social justice. For example, a comparison of William Shakespeare's "Romeo and Juliet" and Chinua Achebe's "Things Fall

Apart" could provide insights into the cultural construction of identity and morality.

Case Study

A case study was conducted to investigate the effectiveness of using comparative literature in language instruction. A group of 20 English language learners were asked to read and analyse two literary works: James Joyce's "Dubliners" and Naguib Mahfouz's "The Cairo Trilogy". The learners were then asked to participate in a discussion forum where they compared and contrasted the two works.

Language Acquisition Strategies

Listening

1. **Extensive Listening:** Listen to English audio materials, such as podcasts, audiobooks, and news broadcasts, for extended periods.
2. **Focused Listening:** Concentrate on specific aspects of listening, such as pronunciation, vocabulary, or grammar.
3. **Listening with Transcripts:** Listen to audio materials while reading the transcripts to improve listening and reading skills simultaneously.

Speaking

1. **Self-Talk:** Speak English to yourself regularly to practice pronunciation, intonation, and fluency.
2. **Conversation Partners:** Find language exchange partners or practice speaking with native speakers to improve speaking skills.
3. **Record Yourself:** Record yourself speaking English and listen to the recordings to identify areas for improvement.

Reading

1. **Extensive Reading:** Read English texts, such as books, articles, and news, for extended periods to improve reading fluency and vocabulary.
2. **Intensive Reading:** Focus on specific aspects of reading, such as vocabulary, grammar, or comprehension.

3. **Reading with Summarization:** Read English texts and summarize the main points to improve reading comprehension and writing skills.

Writing

1. **Journal Writing:** Write a journal in English regularly to practice writing fluency and vocabulary.
2. **Writing with Feedback:** Write English texts and receive feedback from teachers, peers, or language exchange partners to improve writing skills.
3. **Writing with Models:** Use English texts as models to improve writing structure, vocabulary, and grammar.

Vocabulary Acquisition

1. **Flashcards:** Create flashcards with new vocabulary words and their meanings to practice vocabulary acquisition.
2. **Vocabulary Notebooks:** Keep a notebook to record new vocabulary words and their meanings.
3. **Contextual Learning:** Learn vocabulary in context through reading, listening, and speaking activities.

Grammar Acquisition

1. **Grammar Rules:** Study grammar rules and practice using them in context.
2. **Grammar Exercises:** Complete grammar exercises, such as fill-in-the-blank or error correction, to practice grammar skills.
3. **Grammar in Context:** Learn grammar in context through reading, listening, and speaking activities.

Pronunciation Acquisition

1. **Listen and Repeat:** Listen to native speakers and repeat what they say to practice pronunciation.

2. **Pronunciation Practice:** Practice pronunciation through speaking and listening activities, such as shadowing or role-plays.
3. **Record Yourself:** Record yourself speaking English and listen to the recordings to identify areas for improvement.
2. Cultural and historical context: Literary texts may require a high level of cultural and historical knowledge to fully appreciate.
3. Pedagogical challenges: Teachers may require specialized training to effectively integrate comparative literature into language instruction.

Technology-Enhanced

1. **Language Learning Apps:** Use language learning apps, such as Duolingo or Babbel, to practice language skills.
2. **Online Language Courses:** Take online language courses, such as Coursera or edX, to practice language skills.
3. **Language Exchange Websites:** Use language exchange websites, such as italki or Conversation Exchange, to practice speaking and listening skills with native speakers.

The review of existing research revealed several benefits of using comparative literature in language instruction, including:

1. **Improved linguistic competence:** Comparative literature can help learners develop their linguistic competence by exposing them to a wide range of vocabulary, grammatical structures, and literary devices.
2. **Increased cultural awareness:** Comparative literature can provide learners with insights into diverse cultural contexts, promoting cross-cultural understanding and appreciation.
3. **Developed critical thinking skills:** Comparative literature can encourage learners to engage actively with texts, analyze complex themes and motifs, and develop their critical thinking skills.

However, the review also revealed several challenges associated with using comparative literature in language instruction, including:

1. Limited learner proficiency: Learners may require a high level of linguistic proficiency to engage with complex literary texts.

Conclusion

The benefits of using comparative literature in language instruction are clear. Learners can improve their linguistic competence, increase their cultural awareness, and develop their critical thinking skills. Moreover, comparative literature can provide a unique window into the cultural contexts in which the English language is used, facilitating a more nuanced understanding of language and culture. As language instructors and educators, we must recognize the importance of cultural competence in language acquisition. By incorporating comparative literature into our teaching practices, we can provide learners with a rich and nuanced understanding of the English language and its cultural contexts. Ultimately, this approach has the potential to foster greater cross-cultural understanding, empathy, and communication in an increasingly globalized world. The use of comparative literature in language instruction offers a unique opportunity for language learners to develop their language skills while gaining insights into diverse cultural perspectives. By examining literary works from different cultural backgrounds, learners can develop their intercultural competence and improve their ability to communicate effectively in English.

References

1. Byram, M. (1997). Teaching and assessing intercultural communicative competence. *Multilingual Matters*.
2. Fish, S. (1980). *Is there a text in this class?* Harvard University Press.

3. Frye, N. (1957). *Anatomy of criticism*. Princeton University Press.
4. Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.
5. Pavlenko, A. (2005). *Bilingual selves and emotions*. *Multilingual Matters*.
6. Widdowson, H. G. (1978). *Teaching language as communication*. Oxford University Press.

THE ADVOCACY FOR WOMEN'S SUFFRAGE IN THE MADRAS PRESIDENCY (1900-1947)

P. THENMOZHI

*Assistant Professor, PG & Research Department of History
Vellalar College for Women (Autonomous), Erode*

Abstract

In the Madras Presidency between 1900 and 1947, the women's suffrage movement was instrumental in redefining South India's political framework. This paper examines the evolution of women's political rights in colonial Madras, focusing on key milestones from the early 1900s onward. Influential leaders in cities such as Chennai and Madurai emerged during the 1910s and 1920s, galvanizing support for women's voting rights. Prominent organizations, founded in the 1920s, played a crucial role in mobilizing communities and advocating for political enfranchisement. In Madras, the struggle for women's suffrage challenged entrenched social norms and paved the way for broader democratic reforms. Throughout the 1930s, grassroots campaigns in the Tamil region raised public consciousness about the importance of women's participation in governance. The movement in colonial Madras was deeply intertwined with other socio-political reforms that swept across South India during this period. Key events held in urban centers like Chennai during the 1940s further cemented the movement's influence on regional politics. This study also compares the suffrage efforts in the Madras Presidency with parallel movements across India, noting both shared aspirations and distinct regional characteristics. Ultimately, the legacy of the women's suffrage movement in Madras has had a lasting impact on the political empowerment of women in Tamil Nadu and beyond.

Keywords: *organizations, advocating, professional momentum, essential, lobbying, limitations, representation, legislatures, constitution*

Introduction

The fight for women's suffrage gained momentum across various regions of India throughout the early 20th century, with increasing awareness of women's rights and their growing participation in nationalist and social reform movements. In the Bombay Presidency in the early 1900s, women became actively involved in campaigns advocating for their right to vote. By the 1910s, women in the Bengal Presidency engaged in political discussions, submitted petitions, and leveraged their social influence to push for electoral rights. The suffrage movement in Punjab during the 1920s was driven by reformist leaders and nationalist struggles, with colonial policies gradually allowing women to participate in governance. In the princely state of Travancore during the 1930s, women.

Organized protests and petitions to demand political inclusion. Similarly, the campaign for women's electoral rights in the United Provinces gained strength in the 1940s, with women leaders negotiating with colonial administrators. In Mysore, women's organizations played a key role in mobilizing support for suffrage during the 1910s, highlighting its importance for broader social reforms. By the 1920s, cities like Madurai and Coimbatore had become centers of women's suffrage activism, where reformers urged legislative councils to recognize women's voting rights. The 1930s saw Kerala's suffrage movement intertwining with social justice and caste-based reforms, further strengthening demands for female political participation. The struggle for suffrage in Delhi during the 1940s reflected the influence of the national freedom movement and the growing acceptance of women in

governance. Meanwhile, between 1915 and 1945, elite and middle-class women in Hyderabad State joined forces to challenge colonial restrictions and demand equal political representation.

Early Social Reforms and Women's Political Awareness

Before suffrage became a mainstream political demand, social reform movements in South India played a crucial role in shaping women's political awareness. The early 20th century witnessed a wave of reformist efforts aimed at dismantling oppressive social structures and advocating for gender equality. Reformers like Dr. Muthulakshmi Reddy, a pioneering woman in medicine and politics, actively worked to improve women's education and healthcare, recognizing these as essential for their empowerment. Periyar E.V. Ramasamy, through the Self-Respect Movement, challenged patriarchal norms and caste-based discrimination, urging women to assert their rights in both social and political spheres. The Justice Party, which dominated politics in the Madras Presidency during the early 1900s, also took significant steps in advocating for women's education and employment, laying the groundwork for their eventual demand for voting rights. These movements collectively contributed to a shift in societal attitudes, encouraging women to engage in public life and voice their aspirations for greater political participation.

The Self-Respect Movement, in particular, played a transformative role in shaping Tamil women's political identity. It rejected traditional gender roles and emphasized the importance of self-dignity, independence, and equal rights. Women were encouraged to participate in public debates, challenge outdated customs like child marriage, and demand legal and social reforms. The movement's influence extended beyond cultural shifts it inspired women to seek active roles in governance and policy-making. As a result, by the 1930s and 1940s, women

in the Madras Presidency were not only advocating for suffrage but also contesting elections and participating in legislative councils. These efforts reflected a broader change in South Indian society, where women's rights were increasingly seen as an essential part of the larger struggle for social justice and political representation. The groundwork laid by these reform movements ensured that when the demand for suffrage gained momentum, Tamil women were well-prepared to claim their rightful place in the political landscape.

Important leaders in the Suffrage Movement

Several women in the Madras Presidency took on leadership roles in advocating for women's suffrage, making significant contributions to the political landscape of South India. One of the most influential figures was Dr. Muthulakshmi Reddy, who became the first woman to be nominated to the Madras Legislative Council in 1927. As a medical professional and social reformer, she was deeply committed to women's rights and worked tirelessly to improve their access to education, healthcare, and political participation. She played a pivotal role in lobbying for women's suffrage, arguing that political empowerment was essential for broader social progress. Her efforts contributed to the Government of India Act of 1935, which expanded women's voting rights in provincial elections. Dr. Reddy's advocacy also extended to legal reforms, including the abolition of the Devadasi system, further strengthening her impact on women's social and political emancipation.

Another leader was Rukmini Lakshmipathi, a fiery nationalist and member of the Indian National Congress, who became one of the first elected women legislators in 1937. She was at the forefront of campaigns demanding equal voting rights for women, pushing for their representation in governance. Her activism helped increase women's political participation in the elections held under the 1935 reforms, where they won legislative seats in

Madras. Sarojini Naidu, though known as a national leader, also played a crucial role in advocating for women's suffrage in South India. As the first woman president of the Indian National Congress in 1925, she linked the demand for voting rights with the broader nationalist struggle, inspiring many Tamil women to engage in political activism. Her speeches and mobilization efforts encouraged women in the Madras Presidency to see suffrage as an integral part of India's fight for independence. Together, these leaders helped shape the discourse on women's rights, ensuring that suffrage became a key demand in the broader movement for self-rule and social reform in colonial South India.

Legislative Milestones and Political Advocacy

The path to women's suffrage in the Madras Presidency was marked by several significant milestones.

1917 Petition to Montagu-Chelmsford Reforms

In 1917, the Women's Indian Association (WIA), founded by leaders like Annie Besant, Margaret Cousins, and Sarojini Naidu, took a historic step by advocating for women's voting rights. As part of the Montagu-Chelmsford Reforms, the WIA submitted a petition to the British government, urging them to grant women the right to vote in legislative elections. This petition was one of the earliest organized efforts by Indian women to demand political representation, highlighting their growing awareness and involvement in governance. The demand was presented to Edwin Montagu, the Secretary of State for India, and Viceroy Lord Chelmsford, sparking debates on women's political inclusion. Although the reforms did not immediately grant full suffrage, they laid the foundation for future policy changes that would eventually lead to the expansion of women's electoral rights in India.

Government of India Act, 1919

The Government of India Act of 1919 marked a small but significant step toward women's political inclusion by granting them limited voting rights. However, these rights were restricted to women who met specific criteria, such as property ownership, income levels, or educational qualifications, excluding the majority from electoral participation. Despite its limitations, the act was a breakthrough, as it acknowledged women's role in governance for the first time in British India. The reform was implemented in various provinces, including the Madras Presidency, where it set the stage for further suffrage advancements. Although only a select group of women could vote, the act fueled future demands for universal female suffrage in India.

Madras Legislative Reforms, 1921

The Madras Legislative Reforms of 1921 marked a historic moment, as the Madras Presidency became the first province in British India to grant women voting rights in municipal elections. This progressive step allowed educated and property-owning women to participate in local governance, setting a precedent for other regions. The decision was influenced by persistent advocacy from reformers and organizations like the Women's Indian Association (WIA). Though the suffrage was limited, it was a crucial breakthrough in the broader fight for women's political representation. This reform laid the groundwork for further electoral rights, eventually leading to women contesting seats in legislative councils.

Government of India Act, 1935

The Government of India Act of 1935 significantly broadened women's electoral rights, allowing more women to vote and contest elections. This expansion led to increased female participation in provincial legislatures, strengthening their role in governance. The act marked a crucial step toward full suffrage,

paving the way for greater political representation in colonial India.

Role of Organizations and Political Movements

Several organizations and political movements played a key role in advocating for women's suffrage in the Madras Presidency

Women's Indian Association (WIA)

The Women's Indian Association (WIA) had a profound impact on the Madras Presidency, significantly advancing the cause of women's suffrage and social reform. By leading the 1917 petition to the British authorities, the WIA initiated one of the earliest organized demands for voting rights in India, influencing legislative debates in Madras. Its persistent advocacy contributed to the Madras Legislative Reforms of 1921, which made the Madras Presidency the first province in British India to grant women the right to vote in municipal elections. The WIA also worked closely with local leaders, including Dr. Muthulakshmi Reddy, to push for gender-inclusive policies, such as better educational opportunities and legal rights for women. As a result, the organization not only strengthened women's political participation in the presidency but also laid the groundwork for broader reforms that continued into post-independence India.

Justice Party and Self-Respect Movement

The Justice Party, which governed the Madras Presidency for much of the early 20th century, was one of the first political groups to advocate for women's voting rights. It played a key role in introducing legislative reforms that expanded women's participation in governance. The Self-Respect Movement, founded by Periyar E.V. Ramasamy in the 1920s, further strengthened the cause by challenging traditional gender norms and advocating for women's social and political equality. This movement encouraged women to demand

greater representation and reject oppressive customs. Together, these efforts laid the foundation for progressive reforms that enhanced women's political empowerment in the region.

Indian National Congress:

The Indian National Congress in Madras Presidency played a key role in promoting women's political participation as part of its nationalist movement. Women leaders like Rukmini Lakshmipathi actively championed electoral reforms and secured voting rights for women. The 1919 Government of India Act granted limited suffrage, with Madras being one of the first provinces to implement it. Congress-backed female leaders contested and won elections, increasing women's representation in politics. This movement laid the groundwork for greater women's participation in governance, influencing post-independence electoral policies.

Impact on Post-Independence Politics

The achievements of the suffrage movement in the Madras Presidency had a lasting impact on Indian politics, leading to greater women's participation in electoral processes. By the time India gained independence in 1947, political consciousness among women had grown significantly, resulting in their active involvement in politics. The Indian Constitution of 1950 granted universal adult suffrage, ensuring equal voting rights for women across the country. This early movement also laid the foundation for future generations of women leaders in Tamil Nadu, paving the way for influential figures like Jayalalithaa to emerge in state and national politics.

Conclusion

The women's suffrage movement in the Madras Presidency played a vital role in India's broader fight for gender equality and political inclusion. It was characterized by persistent activism, legal reforms, and social initiatives that ultimately expanded women's political representation. This movement not

only strengthened the role of Tamil women in public life but also served as an example for other parts of India. By gaining voting rights and engaging in politics, women in the Madras Presidency contributed significantly to shaping the democratic foundation of independent India.

References

1. Records , Madras Legislative Assembly debates
2. Records , Women's Indian Association archives.
3. Archives ,Chennai Tamil Nadu .
4. Government Reports:
5. Report on Indian Constitutional Refonns, Government of India Central Press, Simla, 1918
6. Report of the Indian Statutory Commission,
7. Indian Constitutional Reforms.
8. Census of India
9. Report of the First General Election of India, 1951
10. The Government of India Act 1935
4. Forbes, Geraldine Hancock. "*Women in Modern India*." Cambridge University Press, 1999.
5. Forbes, Geraldine. "*Women in Modern India*". Cambridge University Press, 1996.
6. Majumdar, Maya. "*Encyclopaedia of Gender Equality Through Women Empowerment*". Sarup & Sons, 2005.
7. Menon, Nitya. "When Madras' Women Won the Vote." *The Hindu*, 8 March 2015.
8. Mukherjee, Sumita. "*Indian Suffragettes: Female Identities and Transnational Networks*." Oxford University Press, 2018.
9. Rajagopalan, T, "*Perumaikkurra Pendi*" Tamil Edition Vol.II, Madras, 1995,
10. Rajalakshmi, V, "*The Political Behaviour of Women in Tamil Nadu*", New Delhi, 1985
11. Sandell, Marie. "*The Rise of Women's Transnational Activism: Identity and Sisterhood Between the World Wars*." Bloomsbury Publishing, 2015.
12. Sarkar, Sumit. "*Modern India (1885-1947)*". Macmillan, 1983.
13. Sluga, Glenda, and Carolyn James. "*Women, Diplomacy and International Politics since 1500*". Routledge, 2015.
14. Tusan, Michelle Elizabeth. "Writing *Stri Dharma*: International Feminism, Nationalist Politics, and Women's Press Advocacy in Late Colonial India." *Women's History Review*, vol. 12, no. 4, 2003,

Books

1. Anveshi Research Centre for Women's Studies. *Gender and Politics in India*. Oxford University Press, 1999.
2. Basu, Aparna. "Women's Struggle for the Vote: 1917-1937." *Indian Historical Review*, vol. 14, no. 1-2, 1988,
3. Dixon, Joy. "*Divine Feminine: Theosophy and Feminism in England*." Johns Hopkins University Press, 2003.

தமிழ்கூறு நல்லுலகம்

முனைவர் பீ. பெரியசாமி

உதவிப் பேராசிரியர், தமிழ்த்துறை

டாக்டர் எம்.ஜி.ஆர். சொக்கலிங்கம் கலைக் கல்லூரி

ஆரணி, திருவண்ணாமலை

ஆய்வுச்சுருக்கம்

தொல்காப்பியம் கூறும் தமிழ்கூறு நல்லுலக எல்லைகளை ஆராய்வதை நோக்காகக் கொண்டு இக்கட்டுரை எழுதப்பட்டுள்ளது. காலந்தோறும் மாறுபட்ட கருத்துக்கள் தமிழ்ப்புலவர்களிடையேயும் உரையாசிரியர்களிடையேயும் இருந்து வந்துள்ளதை நம்மால் இதன்வழி அறியமுடிகின்றது. மேலும், அதற்கான தரவுகளைத் திரட்டி தமிழர்கள் எல்லையாக தொல்காப்பியம் சுட்டுவது சரியா? அல்லது அதனினும் மாறுபட்ட தகவல்கள் உளவோ? எனும் ஆராய்ந்ததில் பல்வேறு தகவல்கள் நமக்குக்கிட்டின. லெமரியா எனும் குமார்க்கண்டம், தெற்கு எல்லை குமரி முனையா? குமரி ஆறா? குமரி மலையா? என்ற வினா எழுப்பி அது குமார்க்கண்டமே பிற்காலத்தில் கடல்கோளுக்கு ஆளாகியது என்றும் தொல்காப்பியம் சுட்டும் குமரி குமரியாற்றை எனவும் அதற்கு அப்பாலும் பல நாடுகள் இருந்துள்ளன என்பதும் அறிய முடிந்தது. வடக்கு எல்லை என்று கொண்டால் வேங்கடம் என்பது திருப்பதி என்று கொள்ளப்பட்டுள்ளது. ஆனால் கே.கே. பிள்ளை தக்காணம் என்கிறார். நமக்குப் பெரும்பாண்மையாகக் கிடைக்கும் தரவுகள் அடிப்படையில் நோக்கில் திருப்பதிமலையே என்பது தெளிவு. அதுமட்டும் வட எல்லையாக இல்லாமல் பல்வேறு சிற்றரசு நாடுகளும் வட எல்லையாக இருந்துள்ளமையும் புலப்படுகின்றது. கிழக்கும் மேற்கும் கடலால் சூழப்பட்டிருந்ததும் பல்வேறு தரவுகளால் இக்கட்டுரையில் நிறுவப்பட்டுள்ளது. பிற்காலத்தில் தமிழக அரசர்கள் வடக்கே இமயம் வரை ஆட்சிபுரிந்ததையும் அறிய முடிகின்றது.

முக்கியச்சொற்கள்: தொல்காப்பியம், தமிழக எல்லை, வேங்கடம், குமரி, தமிழ்கூறு நல்லுலகம், குமார்க்கண்டம், வடஎல்லை, தென்எல்லை

முன்னுரை

தமிழக எல்லை வரையறையில் காலந்தோறும் பல்வேறு இடர்கள் இருந்து வந்துள்ளதை நாம் அறிவோம். அந்த அடிப்படையில் தொல் தமிழர் வாழிட எல்லையை அறியும் வகையில் இவ்வாய்வுக்கட்டுரை எழுதப்பட்டுள்ளது. இலக்கிய, இலக்கண நூல்கள் அடிப்படையிலும் தமிழக வரலாற்று நூல்கள் அடிப்படையிலும் இக்கட்டுரை தமிழர் வாழிட எல்லை குறித்து ஆராய்கிறது. இதன்வழி தமிழர் வாழ்ந்த நிலப்பரப்பு குறித்து நாம் அறிந்து கொள்ள இயலும்.

தொல்காப்பியம் கூறும் எல்லை

தமிழில் கிடைக்கக்கூடிய பழம்பெரும் நூலான தொல்காப்பியம் தமிழின் எல்லையினை,

“வடவேங்கடந் தென்குமரி

ஆயிடைத்

தமிழ்கூறு நல்லுலகத்து” (தொல். பாயிரம்)

என்கிறது. இதனடிப்படையில் நோக்குமிடத்து வடக்கே வேங்கடமலை (திருப்பதி)யும் தெற்கே குமரி(கன்னியாகுமரி)யும் கிழக்கும் மேற்கும் எல்லை சுட்டபெறாமையால் ஒருவாறு யூகித்து கடற்பரப்பு என்றும் முடிவுக்கு வருகின்றோம். ஆனால், இதில் வேங்கடம் என்பது திருப்பதி என்று எவ்வாறு முடிவுக்கு வந்தனர் என்பதற்கோ அல்லது குமரி என்பதற்கு இன்றைய கன்னியாகுமரி என்று எவ்வாறு முடிவுக்கு

வந்தனர் என்பதற்கோ போதுமான ஆதாரங்கள் யாவும் இல்.

தொல்காப்பிய உரையாசிரியர் பார்வையில் எல்லைகள்

தொல்காப்பியத்தில் கூறப்பட்டுள்ள எல்லை தொல்காப்பியத்திற்கான எல்லையா? தமிழர் நிலபரப்பின் எல்லையா? என்ற ஐயம் நம் மனதுக்குள் எழுவது இயல்பே. இதனை போக்கும் விதமாக ஆ.சிவலிங்கனார், “எல்லையாவது, தொல்காப்பியம் வழங்கும் எல்லையே எல்லையென்பது. அதாவது வடவேங்கடந்

தென்குமரி யாயிடைத் தமிழ்கூறும் நல்உலகமே எல்லையென்பது.” (ஆ.சிவலிங்கனார். ப.7) என்று கூறியுள்ளார். இதனில் நாம் மயங்குதல் கூடாது தொல்காப்பியம் வழக்கிலிருக்கும் நிலப்பகுதியாகத்தான் வடவேங்கடமும் தென்குமரியும் கூறப்பட்டுள்ளதே தவிர்த்து தமிழர் எல்லையாக அவைகள் கூறப்படவில்லை என்பது தெளிவு எனக் கொள்ளும் நிலையில், “வடக்கே வேங்கட மலையும் தெற்கே குமரி முனையும் எல்லைகளாகக் கொண்டு காணப்பட்ட நிலப்பரப்பே தமிழகமாகும்” (ஞா.விக்டர் ராசமாணிக்கம், வே.சா. அருள்ராஜ், ப.2) என்கின்றனர் ஞா.விக்டர் ராசமாணிக்கம், வே.சா. அருள்ராஜ் ஆகியோர். இந்நிலையில்தான் இந்நூற்பாவடிகள் ஆய்வுக்கு உட்படுத்தும் தேவைக்கு உட்படுகின்றன.

“எல்லையென்பது இந்நூல் இன்ன எல்லையுள் நடக்கும் என்பது. இந்நூல் எவ்வெல்லையுள் நடக்குமோ எனின், வடவேங்கடந், தெற்குக் குமரி, கிழக்கு மேற்குங் கடல் எல்லையாக நடக்கும் என்பது. என்னை?

வடக்குந் தெற்குந் குடக்கும் குணக்கும் வேங்கடங் குமரி தீம்புனற பௌவமென் றந்நான் செல்லை யகவயிற் கிடந்த நூலதின் முறையே வாலிதின விரிப்பின் எனவும்,

“வடவேங்கடந் தென்குமரி யாயிடைத்

தமிழ்கூறு நல்லுலகத்து”

எனவுங் காக்கைப்பாடினியாருந் தொல்காப்பியனாருஞ் சொன்னாராகலின் என்பது.” (ச. பவானந்தம் பிள்ளை, ப.4)

இதன்வழி நூல் வழங்கும் எல்லையே நூலில் சொல்லப்பட்டுள்ள எல்லை என்பது மேலும் உறுதிபடுத்தப்படுகின்றது.

தமிழக எல்லை விரிந்து பரந்து இருந்தது இன்றைய குமரிக்கும் அப்பால் என்பதை,

“மூலமும் பொருளும் நெடிதின் நினைந்தே

பைந்தமிழ்க் கலைநிலைப் பரப்பியல் ஓர்ந்தே குமரி மாநிலம் நெடுங்கலை ஆக்கம்

..... (மயன், நூ.812)

என்கிறது மயனின் ஐந்திர நூல். அதாவது, “குமரி மாநிலம், பேரியல் வெற்பு (மகேந்திர மலை), பஃறூளி யாறு, ஏழ்பெரும் நிலம், ஏழெழுநாடு – இவை பல்கலை வளமும் வாழ்வும் பெற்றுச் சிறந்திருப்பவை.” (Dr. S.P. Sabharathnam, p.528.) என்பதிலிருந்து தெற்கில் இருந்தது குமரி மாநிலமான குமரிக்கண்டம் என்பது தெளிவு.

இதற்கு மேலும் வலுசேர்க்கும் விதமாக தொல்காப்பிய உரையாசிரியர்களான இளம்பூரணரும் நச்சினார்க்கினியரும், “பனம்பாரனார் பாயிரம் குறிப்பிடும் தமிழகம் இன்றுள்ள எல்லைக்குட்பட்டதன்று; தெற்கில் கடலுக்கு அப்பாலும் நிலப்பகுதியாய் இருந்த பெருநிலப் பரப்பும் கொண்டதாகும்! என்று கருதினர்.” (ஆ.சிவலிங்கனார். ப.50)

நச்சினார்க்கினியரும் இளம்பூரணரும் குமரியாற்றின் தென்திசையில் நாற்பத்தொன்பது நாடுகள் கடல்கோளால் அழிந்ததை கூறியுள்ளனர். இதனை,

“தமிழ் கூறும் நல்உலகம் என்பது, வடக்கே வேங்கடமும் தெற்கே குமரியும் கிழக்கும் மேற்கும் கடலும் எல்லையாக வுடைய நிலப்பரப்பாகும். வடவேங்கடம் தென்குமரி யாயிடைத் தமிழ் கூறும் நல்லுலகம் என்பது பாயிரம். வடக்கில் வேங்கட மலையையும், தெற்கில் குமரியையும் எல்லைகளாகக் கூறிய பனம்பாரனார். கிழக்கு மேற்கு எல்லைகளைக்

கூறாமெக்குக் காரணம் அவை கடல் எல்லையாதலினாலாம். தெற்கும் கடல் எல்லையாக இருந்தால், கிழக்கு, மேற்கு எல்லைகளைக் கூறாது போலவே கூறாது விட்டிருப்பார். அதனால், தெற்கு எல்லை குமரி என்பது வேங்கடம் போல ஒரு நில எல்லையாகத்தான் இருத்தல் வேண்டும் என்று கருதினார் இளம்பூரணர். அதனால், கிழக்கு மேற்குகளுக்கு எல்லை கூறாது விட்டதுபோல விடாமல் தெற்குப் பகுதிக்குக் குமரியை எல்லையாகக் கூறியதால், வடவேங்கடத்துக்கு அப்பாலும் நாடுகள் உண்மை போலக் குமரிக்கு அப்பாலும் தெற்கில் நாடுகள் உண்டு என்று கருதினார். அந்நாடுகளைக் கடல் கொண்டது. ஆதலின் இப்போது குமரியானது கடல் பகுதியாக இருந்தாலும் “கடல் கொள்வதன் முன்பு பிறநாடும் உண்மையின் தெற்கும் எல்லை கூறப்பட்டது என்றார். குமரி என்பது குமரியாறாகும்.” (ஆ.சிவலிங்கனார். ப.50) என்கிறார் ஆ.சிவலிங்கனார்.

இதன்வழி தெற்கில் நாடுகள் இருந்தது உண்மையெனின் அந்நாடுகளின் பெயர்கள் யாவை? என்பது ஆராய வேண்டியுள்ளது. இதனை, “1. ஏழ் தெங்கநாடும், 2. ஏழ்மதுரைநாடும், 3. ஏழ்முன்பாலை நாடும், 4. ஏழ்பின்பாலை நாடும், 5. ஏழ்குன்றநாடும், 6. ஏழ்குண்காரைநாடும், 7. ஏழ்குறும்பனை நாடுமென இந்நாற்பத்தொன்பது நாடும், குமரி கொல்லம் முதலிய பன்மலை நாடும், காடும், நதியும் பதியும் தடநீர்க் குமரி வடபெருங்கோட்டின் காறும் கடல் கொண்டாழிதலால் என்கிறார் அடியார்க்கு நல்லார்” (முத்தமிழ்ச் செல்வன், ப.17) என முத்தமிழ்ச் செல்வன் கூறியுள்ளார். மேலும், குமரி என்பது குமரிக் கண்டம் என்றுரைக்க இவர் குமரியாறு என்கிறார். குமரி ஆறுதான் எனுமாறு, குமரியாறு தென் எல்லையாக இருந்த காலத்தவரான சிகண்டியார் என்ற இசைநூல் புலவர்,

“வேங்கடம் குமரித் தீம்புனல் பௌவமென்
றிந்நான் கெல்லை தமிழது வழக்கே

என்று குறித்தனர். இதனால் இயற்றமிழ் வழக்கிற்கு ஒப்ப இசைத்தமிழ் வழக்கினும் இவ்வெல்லைகளே குறிப்பிட்டமை காண்க.” (மா. இராசமாணிக்கம், ப.3) என்கிறார் மா. இராசமாணிக்கம். மேலும், தொல்காப்பியர் காலத்தில் வடவேங்கடம் முதல் தென்குமரி வரையில் தமிழ்கூறும் நல்லுலகமாகச் சிறந்து விளங்கியது (சு. அ. அன்னையப்பன், ISSN:1481-2991.) என்கிறார் அன்னையப்பன். இவற்றின்வழி தொல்காப்பியம் இயற்றப்பட்ட காலத்தில் இருந்த எல்லைகளைப் பானம்பரனார் சுட்டுகிறார். அதற்கு முன்பு விரிந்து பரந்த நிலப்பரப்பாக தெற்கு திகழ்ந்திருக்கலாம் என்பதை நம்மால் அறிய இயலுகிறது. இதற்கு வலுசேர்க்கும் விதமாக,

நெடியோன் குன்றமும் தொடியோன்
பௌவமும்

தமிழ்வரம்பு அறுத்த தண்புனல் நன்னாட்டு

(சிலம்பு. 8 : 1-2)

என்று வேனிற்காதையில் கூறப்பட்டிருக்கிறது. இங்கு குறித்துள்ள நெடியோன்குன்றம் என்பது வடவேங்கடத்தையும் தொடியோன்பௌவம் என்பது குமரிமுனைக் கடலையும் குறிக்கும். வேங்கடம் என்பது வடஎல்லைப் பகுதியாக விளங்கியமை கருதத்தக்கது (இராமசுப்பிரமணியம், 2008:17). என்கிறார் இராம சுப்பிரமணியன். இதற்கு உரை எழுதிய அடியார்க்கு நல்லார், “நெடியோன் குன்றம் - வேங்கடமலை. தொடியோன் - பெண்பாற் பெயராற் குமரியென்றாயிற்று. ஆகவே தென்பாற் கண்ணதோர் ஆற்றிற்கு பெயராம்.” (ஆ.சிவலிங்கனார், ப.51) என்கிறார். இதேபோல், பஃறுளி யாற்றுடன் பன்மலை யடுக்கத்துக் குமரிக்கோடும் கொடுங்கடல் கொள்ள வடதிசைக் கங்கையும் இமயமும் கொண்டு தென்திசை யாண்ட தென்னவன் வாழி”

(சிலம்பு, காடுகாண். 19-22)

“இத்தொடரில் குமரிக்கோடு எனக் குறிக்கப்பட்டது. குமரிமலைத் தொடரேயாகும். பன்மலையடுக்கத்துக் குமரிக்கோடு என்ற அடைமொழியுடன் கூறியதனை நோக்குங்கால் இத்தொடர் குமரிமலையினையன்றிக்

குமரியாற்றினைக் குறிப்பதன்று என்பது உள்துணரப்படும். தென்திசையாண்ட தென்னவர் பெருமான் ஈண்டுக் குறிக்கப்பட்ட கடல்கோளால் தன் நாட்டின் தென்பகுதியில் இழந்தவற்றையும் அங்ஙனம் இழந்தவற்றுக்கிடாக அவன், வடபாற் சென்று தன் வெற்றி திறத்தால் பெற்றவற்றையும், மாங்காட்டு மறையோன் கூறிய வாழ்த்தியற் பகுதியில் அடிகள் (இளங்கோவடிகள்) நிரலே விளக்குகிறார். 'பஹுளி யாற்றுடன் பன்மலையடுக்கத்துக் குமரிக்கோடும் கொடுங் கடல் கொள்ள' என்ற தொடர், கடல்கோளால் பாண்டியன் இழந்தன பஹுளியாறும், பன்மலையடுக்கத்துக் குமரிக்கோடும் எனக் குறிக்கின்றது. வடதிசைக் கங்கையும் இமயமும் கொண்டு தென்திசையாண்ட தென்னவன் என்னும் தொடர், அவ்வேந்தன் தான் தெற்கே யிழந்தனவற்றுக்கு ஈடாகத் தன் வெற்றித் திறத்தால் வடக்கே பெற்றவை முறையே கங்கையாறும் இமயமலையும் எனக் குறிக்கின்றது. இழந்த பஹுளியாற்றுக்கு ஈடாகக் கங்கையும் குமரி மலைக்கு ஈடாக இமயத்தையும் வென்றுக் கொண்டான் என்பது புலனாம். அடிகள் நிரல்நிறை பொருள்கோள் அமையக் கூறியுள்ளார். ஆகவே தென்பால் பஹுளியாறு முதலாகக் குமரிமலையீராக உள்ள நிலப்பகுதியை மட்டும் கடல் விழுங்கிய வரலாறே மேற்காட்டிய சிலப்பதிகாரத் தொடரில் சொல்லப்பட்டது என்பது நன்கு துணியப்படும். எனவே, குமரிமலையின் வடக்கே அமைந்த குமரியாறும் அவ்வியாற்றிற்கும் குமரி மலைக்கும் இடைப்பட்ட நிலப்பகுதியும் இக்கடல்கோளுக்குத் தப்பியிருந்தன என்பது நன்கு புலனாம். இந்நிலையில் அமைந்த எல்லையினையே "வடவேங்கடந் தென்குமரி யாயிடைத் தமிழ்கூறும் நல்லுலகம்" எனப் பனம்பாரனார் குறிப்பிடுகின்றார். அவர் காலத்தே குமரியாற்றின் தெற்கேயுள்ள தமிழ் வழங்கும் நிலத்தை யடுத்துத் தமிழ்திரி நிலமாகிய குறும்பனை நாடு அமைந்திருந்தமையால் தமிழ் நாட்டின் தென் எல்லையாகக் குமரியாற்றினைக் கூற வேண்டிய இன்றியமையாமை நேர்ந்தது." (க.

வெள்ளைவாரணன், பக்.31-32) என்கிறார் க. வெள்ளைவாரணன்.

இதன்வழி இறையனார் களவியல் கூறும் கடல்கோள்களால் குமரிக்கண்டம் அழிவுக்குள்ளானது. அதனால் காலந்தோறும் தமிழர் வாழிட எல்லையானது சுருக்கம் கண்டது என்பதற்கு இதுவும் ஓர் ஆதாரமாகும். இதனை மெய்ப்பிக்கும் விதமாகவும் கடல்கோள்கள் ஏற்பட்டது உண்மைதான் என்பதை புலப்படுத்தும் விதமாகவும் "இந்நிலவுலகில் ஐந்து பெரும் கடல்பெருக்குகள் ஏற்பட்டனவென்றும், அவற்றால் இந்நிலவுலகம் பெரும் மாற்றங்கள் பெற்றதென்றும் ஸ்காட் எலியட் (W. Scott Elliot) கூறுகின்ற கருத்தினைப் பற்றி சிந்திக்க வேண்டும்." (முத்தமிழ்ச் செல்வன், ப.11) என்று முத்தமிழ்ச் செல்வன் கூறியுள்ளார்.

சிலப்பதிகார வஞ்சிக்காண்டத்திலும் நன்னூல் சிறப்புப்பாயிரத்திலும் தமிழகத்தின் எல்லைகளைப் பேசியுள்ளனர். இதனை,

குமரி, வேங்கடம், குண, குடகடலா

மண்திணி மருங்கின் தன்தமிழ் வரைப்பில்

(சிலம்பு.வஞ்சி.நூல்கட்டுரை.1-2).

குணகடல் குமரி குடகம் வேங்கடம்

எனும்நான் கெல்லையின் இருந்தமிழ்க்

கடலுள்

(நன்னூல் சிறப்புப்பாயிரம்.8-9).

என்கின்றனர். இதன்வழி தொல்காப்பியர் சுட்டும் எல்லைகளையே சிலம்பும் நன்னூலும் கூறியுள்ளமையை அறிய முடிகின்றது. இதனடிப்படையில் நோக்குமிடத்து தொல்காப்பியத்திற்கு முன்னமே குமரிக்கண்டம் அழிவுக்கு உள்ளாகிவிட்டது என்பது தெளிவாம்.

இலக்கிய வரலாறு சுட்டும் எல்லைகள்

தமிழ் இலக்கிய வரலாற்று நூல்கள் காலந்தோறும் புதிய புதிய ஆசிரியர்களால் இயற்றப்பட்டுக் கொண்டே இருக்கின்றன. அவற்றுள் சில இலக்கிய வரலாற்று ஆசிரியர்கள் தமிழக எல்லை குறித்துப் பேசியுள்ளனர். இதனைக் காண்போம். முதலாவதாக கா.கோ. வேங்கடராமன் தமது தமிழ் இலக்கிய வரலாறு எனும் நூலில், "சிந்துச் சமவெளியில் புதையுண்ட மொகஞ்சொதாரோ,

அரப்பா நகரங்களில் தமிழ்முத்திரைகள் காணப்படுகின்றன என ஈராசு பாதிரியார் கருதுகிறார். ஆரியர் வருகைக்கு முற்பட்ட இந்நாகரிகம் திராவிடருடையது என நிறுவப்பட்டமையால், கற்கால இந்தியா முழுமையிலும் வழங்கியமொழி தமிழே. சமஸ்கிருதம் பிராகிருதம் தொடர்பான மொழிகள் வழங்கவில்லை என்று ந.சி.கந்தையாபிள்ளை குறிப்பிடுகிறார். ரிசுலி என்னும் ஆசிரியர் திராவிடரே இந்தியப்பழங்குடிகள் என்றும் இந்தியாவினின்றும் சென்ற மெசப்தோமியநாகரிகம் செமித்தியநாகரிகத்திற்கு அடிப்படையாக இருந்ததென்றும் கூறுவர். சுமேரிய மொழிக்கும் தமிழுக்கும் உள்ள உறவு தொல்பொருள் ஆய்வுக்கருத்துகளுக்கு மேலும் வலுவூட்டுவதாக அமைகிறது. எனவே, இந்தியத் துணைக்கண்டத்தின் முதன்மொழி தமிழ் என்பதும் அது காலப்போக்கில் மேற்கு ஆசிய நாகரீக நாடுகளுடையே பரவி மாற்றமுற்றது என்பதும்

தெளிவாகின்றன” (கா.கோ.வேங்கடரமன், ப.12). என்பதிலிருந்து இந்தியா முழுவதும் பேசப்பட்ட மொழி தமிழே தமிழரின் வாழ்விடம் அல்லது தமிழர் நாட்டில் எல்லை என்பது இந்தியாவின் எல்லையே எனும் கருத்துடையவராக இவர் திகழ்கிறார்.

மேலும், இவர் கருத்துக்கு வலுசேர்க்கும் விதமாக, “லினார்மென் என்ற ஆய்வாளர் ஆரியர்கள் தமிழகத்தில் புகுவதற்குமுன்னரே தமிழர்கள் குமரிமுனையில் இருந்து இமயமலைவரை பரவியிருந்தனர் என்று கூறுகிறார். மேலும், ஹேவல் என்ற அறிஞர் சுமேரியப்பகுதியில் தமிழர் இருந்துள்ளனர் என்று கூறுகிறார். மாம்கர் என்ற அறிஞர் கி.மு.2500 அளவில் இந்தியாவில் மிகச் சிறந்த நாகரிகமுடைய இனம் வாழ்ந்ததைக் குறிப்பிடுகிறார். ரைஸ்டேவிட்ஸ் என்ற ஆய்வாளர் தமிழர் கிரேக்கர்களோடு மிக நெருங்கிய தொடர்பு கொண்டிருந்ததால்தான் கிரேக்க மொழியில் தமிழ்ச் சொற்கள் காணப்படுகின்றன என்று கூறுகின்றார் இராபர்ட் கால்டுவெல்லும் ஜி.யு.போப்பும் இக்கருத்தை

ஏற்றுக் கொள்கின்றனர் (கா.வாசுதேவன், ப.1) என்கிறார் கா. வாசுதேவன்.

அடுத்ததாக, கா.சுப்பிரமணிய பிள்ளை, தமது இலக்கிய வரலாறு நூலில், “ஹெக்கெல் என்னும் ஜெர்மானிய அறிஞர் குமரிமுனைக்குத் தெற்கேயுள்ள ஞாலத்தின் நடுக்கோட்டிற்கு இருமருங்கும் இருந்த நிலப்பகுதிகளே மக்கள் வாழ்விற்குத்தக்க நிலையை முதற்கண் அடைந்தன என்றும் அங்கு மக்கள் முதற்கண்தோன்றி வளர்ந்து நாகரிகத்துக்கு வித்திட்டனர் என்றும் கூறியுள்ளார். தென்னிந்தியாவிலும் இலங்கையிலும் உள்ள பாறைகள் மிகவும் பழமையான காலத்தில் உண்டாயின என்றும் ஒருபெரிய மலைத்தொடர் இந்தியாவியின் மேற்கரையில் இருந்து தெற்கேசென்று மேற்கும் கிழக்குமாக நீண்டிருந்தது என்றும் இழந்த இலெமூரியர் என்னும் நூலில் ஸ்காட் எலியட் என்பவர் கூறியுள்ளார்.

அம்மலைத்தொடர்ச்சியே ஆசியாவிற்கு இமயமலையும் ஐரோப்பாவிற்கு ஆல்ப்சு மலையும் வடஅமெரிக்காவுக்கு இராக்கிமலையும் தென்அமெரிக்காவுக்கு ஆண்டசுமலையும் பேர்அரணாக இருப்பதுபோல இலெமூரியா கண்டத்திற்கும் பேர்அரணாக இருந்தது என்றும் பெரும்புலவராகிய அக்கிலி என்பர் கருதுகின்றார் (கா.சுப்பிரமணியபிள்ளை, பக்.13-14). என்பது இலெமூரியா கண்டத்தில் வாழ்ந்தவர்கள் தமிழர்கள் என்பதை மெய்ப்பிக்க மேலும் ஓர் சான்றாகிறது.

சங்க இலக்கியங்களில் தமிழக எல்லை

சங்க நூலான பதிற்றுப்பத்தில் “இசை இமயம் தென்அம் குமரியொடு ஆயிடை” (பதிற்று., 11), “கடவுள் நிலைஇய கல் ஒருங்கு நெடுவரை வடதிசை எல்லை இமயம் ஆக..” (பதிற்று., 43) என்ற பாடல்களிலும் மதுரைக்காஞ்சியில் “குணகுட கடலா எல்லைத், தொன்று மொழிந்து தொழில் கேட்ப” (மதுரைக்., 70 -72) என்ற பாடலிலும் இமயம் முதல் குமரி வரை தமிழக அரசர்களின் எல்லையாக இருந்ததை தெளிவுப்படுத்துகிறது.

வடவேங்கடம் தமிழ் நாட்டின் வட எல்லையாக இருந்தது என்பதில் சற்றும்

ஐயமில்லை. ஏனென்றால், சங்க இலக்கியமான அகநானூற்றில் பல்வேறு இடங்களில் அதற்கான பதிகள் புலவர்களால் கூறப்பட்டுள்ளன. அவற்றுள் வடவேங்கட மலைக்கு அப்பால் வேறு மொழி பேசப்பட்டது என்பதை,

“பனிபடு சோலை வேங்கடத் தும்பர்

அ மொழிபெயர் தேஎத்தர்”

(அகம்., 211)

என்று மாமூலனார் கூறியுள்ளார். அக்காலத்து, வடவேங்கட மலையையும் அதனைச் சுற்றியிருந்த நாட்டினையும் புல்லி என்னும் சிற்றரசன் ஆண்டான் என்றும் அப்புலவரே கூறுகின்றார். அதுமட்டுமன்றி, வடவேங்கடத்துக்கு அப்பால் இருந்த மொழி பெயர் தேயத்தில் வடுகர் வாழ்ந்ததாக அப்புலவரே கூறியுள்ளார்.

**“புடையலங் கழற்காற் புல்லி குன்றத்து
நடையருங் கானம் விலங்கி நோன்சிலைத்
தொடையமை பகழித் துவன்றுநிலை வடுகர்
பிழியார் மகிழர் கலிசிறந் தார்க்கும்**

மொழிபெயர் தேஎம்....” (அகம்., 295)

எனவே, வடவேங்கடம் தமிழ் நாட்டின் வடவெல்லை என்பதும், அம்மலைக்கு அப்பால் வேறு மொழி பேசிய ‘மொழிபெயர் தேயம்’ இருந்தது என்பதும் விளங்குகிறது. சங்கப் புலவர் மாமூலனார் ஏழில்மலை அல்லது ஏழிற் குன்றம் என்பது தமிழகத்தின் வடக்குப்பக்கம் இருந்ததாகக் கூறியுள்ளார்.

**“அரம்போ ழல்வளை செறிந்த முன்கை
வரைந்துதாம் பிணித்த தொல்கவின்
றொலைய**

.....

**சூழாது சுரக்கும் நன்ன னன்னாட்டு
ஏழிற் குன்றத்துக் கவாஅற் கேழ்கொளத்
திருந்தரை நிவந்த கருங்கால் வேங்கை
யெரிமருள் கவள மாந்திக் களிறுதன்
வரிநுதல் வைத்த வலிதேம்பு தடக்கை
கல்லூர் பாம்பிற் றோன்றும்**

சொல்பெயர் தேஎத்த சுரனிந்த தோரே”

(அகம்., 349)

நன்னன் என்னும் சிற்றரசனது ஏழிற் குன்றத்துக்கு அடுத்து மொழிபெயர் தேயம் இருந்தது.

அஃதாவது, தமிழ் அல்லாத வேறுமொழி வழங்கும் தேசம் இருந்ததை இதன்வழி பெறப்படுகின்றது. இந்த இரண்டு மலைகளுக்கும் இடையே கட்டி எனும் சிற்றரசனின் நாடு இருந்தது என்பதை மாமூலனார் விளக்குகின்றார். மேலும்,

“குல்லைக் கண்ணி வடுகர் முனையது

பல்வேற் கட்டி நன்னாட் டும்பர்

மொழிபெயர் தேயம்!”

(குறுந்.11)

என்ற பாடலில் கட்டி என்னும் சிற்றரசனது நாடு தமிழ்நாட்டின் வட எல்லையாக இருந்ததென்றும், அவனது நாட்டுக்கு அடுத்ததாக வேறு மொழி பேசப்படும் தேயம் இருந்ததென்றும் குறுந்தொகை கூறுகின்றது. அதேபோல்,

“பாணன் நன்னாட் டும்பர்”

(அகம்.113)

என்றும்,

“பல்வேற் பாணன் நன்னாடு”

(அகம்., 325)

தமிழகத்தின் வட எல்லையில் வாணாதிராயரின் நாடும் இருந்தது. எனவே, கங்கர், பங்களர், பாணர், கட்டியர் ஆகியோர் தமிழகத்தின் வட எல்லையில் இருந்தவர் என்பது தெரிகின்றது. அவ்வரசர்கள், சோழன் நலங்கிள்ளியின் படைகள் வருமோ என நினைத்து தூங்காமல் இருந்தனர் என்கிறார் கோவூர் கிழார். இதனையே, அறத்தினைத் தொடர்ந்து பொருளும் இன்பமும் வருவது போல, உன் அரசுக்குடையைப் பின்தொடர்ந்து சேரர், பாண்டியர் அரசுக்குடைகளும் வருகின்றன. இதனால் தமிழ்நாடே ஒன்றுபட்டு விட்டது. நீ புகழ் வேட்டைக்குப் புறப்பட்டுவிட்டாய். பாசறையில் தங்கி இருக்கிறாய். கூர் மழுங்கிய கொம்புகளோடு போருக்குத் தயாராக இருக்கும் உன் களிறுகள் அடங்க மறுக்கின்றன. போரை மிகவும் விரும்பும் வீரக்கழல் அணிந்த உன் மறவர்கள் தொலைதூரம் செல்ல விரும்புகின்றனர். கீழைக்கடல் அரசனாகிய நீ தென்கடல் பாண்டியனையும் மேலைக்கடல் சேரனையும் அழைத்துக்கொண்டு

போர்த்தொடுக்க வருவாயோ என்று வடபுலத்து அரசர்கள் நெஞ்சம் நடுங்கித் தூங்காமல் இருக்கின்றனர். (புறம்.31) என்கின்றது புறநானூறு.

வடவேங்கடமலை மட்டும் தமிழகத்தின் வடக்கு எல்லை அல்ல. மேற்குத் தொடர்ச்சி மலையைச் சேர்ந்த ஏழில்மலையும் வடக்கு எல்லையாகும். இம்மலைகளுக்கு இடையில் இருந்த பங்களர், கங்கர், பாணர், கட்டியர் நாடுகளும் தமிழகத்தின் வடக்கு எல்லையாக இருந்துள்ளன என்று அறிந்தோம்.

அதே வேளையில் இமயம் வரை சென்று நம் அரசர்கள் ஆட்சிப்புரிந்துள்ளதை,

வடாஅது பனி படு நெடு வரை வடக்கும்,
தெனாஅது உரு கெழு குமரியின் தெற்கும்,
குணாஅது கரை பொரு தொடு கடற்
குணக்கும்,
குடாஅது தொன்று முதிர் பௌவத்தின்
குடக்கும்,
கீழது முப் புணர் அடுக்கிய முறை முதற்
கட்டின்

நீர் நிலை நிவப்பின் கீழும், மேலது

(புறம்.6)

எனும் புறப்பாடலில், வடக்கில் இமயமலைக்கு அப்பாலும், தெற்கில் குமரிமுனைக்குத் தென்பாலும், கிழக்கில் தோண்டப்பட்ட கடலுக்கு அப்பாலும், மேற்கில் பழமையான கடலுக்கு அப்பாலும், மூன்றாக அடுக்கப்பட்டுள்ள உலகங்களில் கீழே உள்ள உலகம், மேலே உள்ள உலகம் ஆகியவற்றிற்கு அப்பாலும் உன் உருவமும், புகழும் பரவ வேண்டும் என்பதிலிருந்து அறியமுடிகின்றது. அதேபோல் பெரும்பாலும் வடக்கு எல்லை – வடவேங்கடம், இமயம் என்றெல்லாம் கூற கே.கே. பிள்ளை அவர்கள் “வடக்கில் தக்காணப் பீடபூமியும், கிழக்கிலும் மேற்கிலும், தெற்கிலும் கடல்களும் பழந்தமிழகத்தின் எல்லைகளாக அமைந்திருந்தன.” (கே.கே.பிள்ளை., ப.14) என்று கூறி புதியதொரு பாதையை துவங்கி வைத்துள்ளார். இதற்கு வலுசேர்க்கும் விதமாக,

குறுங்கோழியூர் கிழார் பாடிய பாடலொன்றில் தமிழகத்தின் நிலவெல்லைகளாக,

தென்குமரி, வட பெருங்கடல்,
குண குட, கடலா எல்லை,
குன்று, மலை, காடு, நாடு
ஒன்று பட்டு வழிமொழிய...

(புறம்., 17)

தென்திசையில் கன்னியையும் வடதிசையில் இமயத்தையும் கிழக்கு மற்றும் மேற்குத் திசைகளில் கடற்பரப்பையும் எல்லைகளாகக் கொண்டு இவ்விடைப்பட்ட நிலம் விளங்கும் எனக் கூறப்பட்டுள்ளது. இது பாண்டிய மன்னர்களைக் குறித்து பகர்கிறது.

சோழன் நலங்கிள்ளியைக் கோலூர் கிழார் பாடிய பாடலில்,

விழவுடை ஆங்கண் வேற்றுப் புலத்து இறுத்து,
குணகடல் பின்னது ஆக, குட கடல்
வெண்தலைப் புணரிநின் மான்குளம்பு
அலைப்ப...

(புறம்., 31)

பகைவர் நாட்டின்மேல் படையெடுத்துச் சென்று, நலங்கிள்ளி தன் நாட்டின் எல்லையை விரிவுபடுத்திய செய்தியினை இப்பாடல் உணர்த்துகிறது. குறிப்பாக, கடல் கடந்து சென்று போர் நிகழ்த்தியது, ஆட்சி எல்லை விரிவாக்கத்தைச் சுட்டுகிறது. இதன்மூலம் தமிழக அரசர்களின் நாடுகளின் எல்லைப் பகுதி என்பது கடல் கடந்தும் இருந்துள்ளதை அறியமுடிகிறது. இதேபோன்று, முடமோசியார் பாடலில் மேற்குத் திசை கடலினில் சென்று போரிட்டதைக் குறிப்பிடுகிறது.

அண்ணல் யானை என்னின், கொங்கர்க்
குடகடல் ஓட்டிய ஞான்றைத்
தலைப் பெயர்த்திட்ட வேலினும் பலவே!

(புறம்., 130)

இப்பாடலானது, அரசனது கொடைச் சிறப்பினை எடுத்துக் கூறுகையில், மேற்குக் கடலினை எல்லையாக குறிக்கிறது. இதனால் தமிழர்களின் மேற்கு எல்லை கடல் என்பது தெளிவு.

முடிவுரை

தொல்காப்பியமும் அகநானூறும் தமிழகத்தின் தென் எல்லையாக குமரியையும் வட எல்லையாக வேங்கடமலையையும் கூறுகின்றன.

இருந்தபோதிலும், குமரி என்பது குமரியாறு என்றும் குமரிமலை என்றும் குமரிக்கண்டம் என்றும் பல்வேறு குழப்பங்கள்

உரையாசிரியர்களிடையே காணப்படுகின்றன. மயனின் ஐந்திரம் எனும் நூல் தமிழக எல்லையாக குமரிக் கண்டத்தைக் கொள்கிறது. இதில் பல்வேறு நாடுகள் இருந்ததை அது எடுத்துரைக்கின்றது. இதனை மேலும் வலுப்பெற வைக்கும் விதமாக சிலப்பதிகார உரையாசிரியரான அடியார்க்கு நல்லாரும் குமரிக்கண்டத்தில் இருந்த நாடுகளாக இருபத்து ஏழு நாடுகளைக் கூறியுள்ளார். அவைகள் எல்லாம் கடல்கோளால் அழிவுக்குள்ளாக்கப்படன

என்பதையும் அறிஞர்கள் பதிவு செய்துள்ளனர். அதேபோல் கிழக்கும் மேற்கும் எல்லைகளைச் சொல்லாமல் விட்ட பானம்பரனார் தெற்கும் வடக்கும் மட்டும் சொல்ல காரணம் என்னவோ எனின் இவை இரு திக்குகளுக்கு அப்பாலும் நிலப்பரப்புகள் இருந்துள்ளமையே என்பது புலப்படுகின்றது. இதன்வழி தொல்காப்பியர் யாத்தளித்த தொல்காப்பியம் வழங்கும் கோட்பாடுகள் அனைத்தும் நடைமுறையில் இருந்த பகுதிகளாக பானம்பரனார் கூறும் நிலப்பகுதிகளைக் கொள்ளலாமே ஒழிய தமிழர் நிலவெல்லைகளாக அதனைக் கொள்ளுதல் கூடா.

அதேபோல் வடபகுதியிலும் வேங்கட மலை மட்டுமன்றி நன்னன் ஆட்சி புரிந்த தேசத்திற்கு அப்பால் வேற்றுமொழி பேசுவோர் வாழ்ந்தனர் என்பதையும் நாம் அறிகிறோம். அதனால் அம்மொழிபெயர் தேயங்களும் தமிழர்களின் வடவெல்லையாக இருந்துள்ளன. இப்பகுதியை பங்களர், கங்கர், பாணர், கட்டியர் போன்ற சிற்றரசர்கள் ஆண்டுள்ளனர். அதேபோல், கடல்கோளால் தங்கள் குமரிக்கண்ட ஆட்சிப்பகுதியை இழந்த தமிழ் அரசர்கள் அவற்றிற்கு ஈடாக அரசபகுதியை விரிவாக்கம் செய்ய முயன்று இமயம் வரை ஆண்டனர் என்பதற்கும் பல்வேறு ஆதாரங்களைக் காட்டினோம். மேலும், கடல்கடந்து சென்று போர்புரிந்தும் தமிழ் அரசர்கள் தங்கள்

எல்லைகளை விரிவுபடுத்தியுள்ளனர். இதன்வழி தமிழர்களின் எல்லை என்பது காலந்தோறும் மாற்றத்திற்கு உட்பட்டுக்கொண்டே இருந்துள்ளது.

உலகின் மூத்த நிலமான லெமூரியா எனும் குமரிக்கண்டத்தில் தங்கள் வாழ்வியலைத் தொடங்கியவர்கள் உலகம் முழுவதும் பரவினர் என்று மேலைநாட்டு அறிஞர்களின் ஆய்வுகள் நமக்கு அறிவு பகர்கின்றன. இவற்றின் வழி தமிழர்களின் முதல் எல்லை லெமூரியா கண்டம் என்பதும் அதில் ஏற்பட்ட கடற்கோளால் தற்போதைய தென்னிந்திய பகுதியை நோக்கி இடம்பெயர்ந்து தங்கள் தேசமாக அதனை உருவாக்கிக் கொண்டனர் என்பதும் காலப்போக்கில் அதாவது தொல்காப்பியர் காலத்தில் தெற்கே குமரியும் வடக்கே வேங்கடமும் கிழக்கும் மேற்கும் கடற்கூழ்ந்த பகுதியுள் தமழ் மக்கள் அதிகம் வசித்துள்ளனர் என்பதும் தெற்கே குமரிக்கு அப்பாலும் தமிழர் நாடுகள் இருந்துள்ளன என்பதும் இக்கட்டுரையின் வழி அறியப்படுகின்றது.

துணைநூற் பட்டியல்

1. அன்னையப்பன் சு. அ., பண்டைத் தமிழகத்தின் எல்லை, பதிவுகள் இணைய இதழ், பதிவேற்றிய நாள் 01 ஜனவரி 2019, <https://www.geotamil.com/> ISSN:1481-2991
2. ஆறுமுகநாவலர்., 1992, நன்னூல் காண்டிகையுரை எழுத்ததிக்காரம், முல்லை நிலையம். சென்னை.
3. இராமசுப்பிரமணியம், வ.த., 2008, தொல்காப்பியம் பொருளதிகாரம் மூலமும் விளக்கவுரையும், பூம்புகார் பதிப்பகம், சென்னை.
4. சிவலிங்கனார் ஆ., 1980, தொல்காப்பியம் சிறப்புப் பாயிரம் உரைவளம், உலகத் தமிழாராய்ச்சி நிறுவனம், சென்னை.
5. சுப்பிரமணியபிள்ளை, கா., 2010 , இலக்கிய வரலாறு, கௌரா பதிப்பகம், சென்னை.
6. பரிமணம், அ.மா. பாலசுப்பிரமணியன் கு.வெ. (த.ப.ஆ) 2004 அகநானூறு மூலமும்

- உரையும் , நியூ செஞ்சுரி வெளியீடு, சென்னை - 600 098.
7. பரிமணம், அ.மா. பாலசுப்பிரமணியன் கு.வெ. (த.ப.ஆ) 2004 குறுந்தொகை மூலமும் உரையும் , நியூ செஞ்சுரி வெளியீடு, சென்னை - 600 098.
 8. பரிமணம், அ.மா. பாலசுப்பிரமணியன் கு.வெ. (த.ப.ஆ) 2004 பத்துப்பாட்டு மூலமும் உரையும் , நியூ செஞ்சுரி வெளியீடு, சென்னை - 600 098.
 9. பரிமணம், அ.மா. பாலசுப்பிரமணியன் கு.வெ. (த.ப.ஆ) 2004 பதிற்றுப்பத்து மூலமும் உரையும் , நியூ செஞ்சுரி வெளியீடு, சென்னை - 600 098.
 10. பரிமணம், அ.மா. பாலசுப்பிரமணியன் கு.வெ. (த.ப.ஆ) 2004 புறநானூறு மூலமும் உரையும் , நியூ செஞ்சுரி வெளியீடு, சென்னை - 600 098.
 11. பவானந்தம் பிள்ளை ச., 1986, இறையனார் அகப்பொருள் மூலமும் நக்கீரனார் உரையுடன், சென்னை. (பதிப்பகம் பெயர் இல்லை)
 12. பிள்ளை கே.கே, 2015, தமிழக வரலாறு மக்களும் பண்பாடும், உலகத் தமிழாராய்ச்சி நிறுவனம், சென்னை.
 13. புலியூர் கேசிகன் (உரை), 2021 சிலப்பதிகாரம் மூலமும் உரையும், ஸ்ரீபாரதி பதிப்பகம், சென்னை.
 14. மயன், 1986, ஐந்திரம், தொழில் நுட்பக் கல்வி இயக்ககம், தமிழ்நாடு, சென்னை.
 15. முத்தமிழ்ச் செல்வன், 2006, தமிழக வரலாறு, இராமநாதன் பதிப்பகம், சென்னை.
 16. வாசுதேவன் கா., 2008, பன்முக நோக்கில் தமிழ் இலக்கிய வரலாறு, தேவன் பதிப்பகம்.
 17. விக்டர் ராசமாணிக்கம் ஞா., அருள்ராஜ் வே.சா., 1994, சங்க இலக்கியத்தில் கலங்கள், அல்மைட்டி பதிப்பகம், தஞ்சாவூர்.
 18. வெள்ளைவாரணன் க, 1970, தமிழ் இலக்கிய வரலாறு- தொல்காப்பியம், அண்ணாமலைப் பல்கலைக் கழகம், சிதம்பரம்.
 19. வேங்கடசாமி நாட்டார் ந.மு., 2007, சிலப்பதிகார மூலமும் உரையும், தமிழ்மண் பதிப்பகம், சென்னை.
 20. வேங்கடராமன், க.கோ., 2008, தமிழ் இலக்கிய வரலாறு, கலையக வெளியீடு, பரமத்தி வேலூர், நாமக்கல்.
 21. Sabharathnam S.P., 1997, Mayan's Aintiram, Vaastu Vedic Research Foundation, Chennai.

PORTRAYAL OF WOMANHOOD IN THE NOVEL 'IN TIMES OF SIEGE': RESILIENCE, IDENTITY, AND AGENCY BY GITA HARIHARAN

R. AKBAR ALI

*Assistant Professor, Department of English
Jamal Mohamed College (Autonomous)
(Affiliated to Bharathidasan University), Tiruchirappalli*

Dr. A. ABDUL HAKEEM

*Associate Professor, Department of English
Jamal Mohamed College (Autonomous)
(Affiliated to Bharathidasan University), Tiruchirappalli*

Abstract

Gita Hariharan is one the most notable novelists in Indian Writing in English. She occupied a unique place in literature by her own narrative techniques of portraying the Indians political and social setting. In particular, this article examines the representation of womanhood in Gita Hariharan's novel "In Times of Siege" (2003). With feministic perspectives, it analyses how Hariharan redefines the traditional notions of femininity, challenging the patriarchal system and societal norms with its social conditions. Probably, in all her novels, the female protagonists stand for resistance, and resilience, subverting conventional gender roles. This paper also showcases Hariharan's significant contribution to Indian feminist literature, offering a nuanced understanding of womanhood and its intersections with history, culture, and identity. Further, it explores her insights into womanhood during times of siege, emphasizing the multifaceted roles women play in situations of conflict. It examines the emotional, social, and political implications of war on women's identities, illustrating their resilience and agency despite systemic challenges. The analysis includes historical contexts, personal narratives, and creative expressions, advocating for a recognition of women's contributions to peace and recovery.

Key words: resistance, resilience, nuances, multifaceted, conflict

Introduction

Conflict and crisis profoundly impact societal structures, with women often bearing the brunt of these upheavals. Gita Hariharan's work, "Womanhood in Times of Siege," delves into the experiences of women amidst turmoil, showcasing their roles as both victims and key players in survival and resistance. This paper aims to dissect the themes presented by Hariharan, exploring how women navigate their identities and responsibilities in times of crisis.

Women's experiences in conflict are characterized by resilience and adaptability, often

redefined in the context of needs of their communities.

As caretakers and protectors, women redefine traditional roles, asserting their importance in both the micro and macro contexts of societal survival.

'In Times of Siege' is a novel that recreates the life of Shiva Murthy, a history Professor in an Open University in New Delhi. He is fifty two. He "Coordinates resources for his educational clients". Dr. Murthy is in-charge of the BA History programme when the narrative begins, Shiva drives to Kamala Nehru University in Delhi to take Meena to his home. Meena is a student at the university hostel. Shiva is her local guardian and she has broken her leg and is

in need of care. She has a huge cast and she can't manage at her hostel.

Historically, women in conflict zones have been relegated to passive roles, primarily seen as victims of violence. However, this perspective is overly simplistic and overlooks the significant contributions women have made throughout history. During conflicts, women have taken on roles that challenge societal norms and redefine gender expectations. During World War I and II, women entered the workforce in unprecedented numbers, taking on roles in factories, serving as nurses, and engaging in intelligence operations. This shift not only demonstrated their capability but also laid the groundwork for future generations to assert their rights in public and political life.

The novel states that Delhi is "an insatiable amoeba that grows in all directions". The socio-political influences of Delhi are often negative, an invisible contagion that spreads in every direction affecting the sub-continent. The narrative is a critique of a stale and unreformed old social order. The buildings are mossed up with ivy and creepers and covered by untrimmed bushes, "hospitable to bird's nest, cobwebs, and beehives". The narrative in an evocative language tells "Delhi needs to be seen only from a bus window, its imperial avenues, its filth-ridden hovels and concrete monstrosities reduced to the powerless fleeting images of a dream.

Shiva, at first tries to shirk away from his social responsibility of being Meena's local guardian by telling her friend on the telephone that his wife was not in town. He said it even before lending his heart to listen to Meena's real troubles. Immediately Shiva perceives the necessity to ask what her problems were. He has contingent plans. He would take her home. His prudent, old social hypocrisy has a plan. He would call her parents assuming that they might take her home. He "will, for the sake of courtesy, offer to have mother and daughter stay with him till Meena is better".

In contemporary conflicts, such as those in Syria and the Democratic Republic of Congo, women's experiences reveal the immediate effects of violence and their critical roles in community cohesion and recovery. In Syria, women have led grassroots organizations that provide essential services and advocate for peace amidst chaos. The involvement of women in these contexts highlights their dual roles as both caregivers and active agents of change.

The emotional toll of conflict on women is profound. Hariharan emphasizes that women endure not only the physical ramifications of violence but also grapple with psychological impacts such as trauma, grief, and loss. Research indicates that women are more likely than men to experience long-term psychological effects from conflict, including PTSD, depression, and anxiety. The societal expectation for women to uphold familial structures during crises often leads to a dual burden of emotional labor. They maintain household stability while coping with their trauma. This section examines the importance of support networks among women, who share experiences and coping strategies, fostering communal strength.

In times of siege, women often assume roles that transcend traditional caregiving. They become protectors of their families and communities, taking on leadership roles in humanitarian efforts. This section analyses how women mobilize resources and networks to support those affected by conflict. Women-led organizations have emerged as critical players in providing medical care, psychological support, and legal assistance to victims of violence. In post-genocide Rwanda, women spearheaded reconciliation initiatives that were essential for societal healing. These organizations not only address immediate needs but also work toward long-term stability and peace.

In conflict zones like Yemen, women have organized themselves to provide food, shelter, and education for displaced families. Their leadership

challenges traditional gender norms and asserts their importance in community resilience.

Hariharan highlights the importance of creative expressions—literature, art, and storytelling—as means of resistance and healing for women in conflict. This section explores how women use these mediums to process their experiences, challenge narratives of victimhood, and assert their identities. Creative works by women serve as powerful testimonies of survival. Female authors from war-torn regions often use fiction and poetry to depict their realities, transforming personal trauma into collective narratives. For instance, writers like Nadine Gordimer and Chimamanda Ngozi Adichie illustrate the intersection of gender and conflict, offering insights that resonate with broader audiences.

Meena represents the emergent socio-political order. She says that she fell from a static bus because of overcrowding. She says her experience of a broken leg was a wasteful one. She wishes it had been at a rally or had been the fault of the police, breaking her leg would have been of some use. The young student is expressing a political stance. She tells Shiva that she does not need her parents to be with her and she and Shiva could manage. She suggests that he could bring his work home. It symbolizes a new social formation, old and young teamed up.

Artistic expressions, such as visual arts and theatre, provide platforms for activism. In Palestine, women artists create powerful installations that reflect the impact of occupation, challenging both local and international audiences to reconsider their perceptions of conflict. These creative acts not only foster individual healing but also build solidarity among women and promote collective action.

Meena's attitude to life and living and her human interest catches on like fever. Kamala is strengthened by her to express her views. Shiva feels free in adopting a new social responsibility. "And Shiva for the first time in his life makes breakfast for two; tea

for two; snacks for two". The new social model refuses the self-righteous attitude. Shiva discusses Arya with Meena when Shiva tries to differentiate between Arya at the department and the father-Arya at home, Meena tells that Arya was "like all his ancestors—tyrants capable of personal acts of kindness; Nazis who responded to music and poetry". She looks challengingly at Shiva's attempt at being a self-righteous man. She means to tell Shiva that there is no other way and the only way to live is to live dangerously and take a defiant political stance. She talks of common causes and street theatre, gender equality and courting arrest in much case.

On page eight, there is a metaphorical dig at the crutches that Meena is given. The modern crutches are relics of a medieval prop system. It symbolizes a dead social support for an ailing society. "The stuffing has entirely come out. Its entrails hang out, desolate twisted rags". The crutches are of unequal heights. They are worn out and ugly. They represent the old oppressive socio-political structure that causes agony to the present citizens fractured and broken in many ways. The tradition and the old order are unhelpful to the young and weary. A bell Shiva's mother used at her endless pujas to call the deaf gods to attention also indicates the old false consciousness placed by the power centre. The present is described as a non-praying house hold and the bell is a piece of art. This is an emergent value system. The holy use of the bell is a closure. Now the bell as an art object offers an open ended purpose, use, meaning and value.

A central theme in Hariharan's work is the assertion of agency among women in times of siege. Despite oppressive circumstances, women find ways to assert their voices and influence their environments. This section discusses feminist theories that advocate for recognizing women's agency in conflict situations. Women have become crucial actors in peace negotiations, bringing unique perspectives that challenge conventional

approaches. In Liberia, the Women of Liberia Mass Action for Peace movement played a significant role in ending the civil war, demonstrating how women's collective action can influence political outcomes. Their advocacy highlighted the necessity of women's voices in political discourse, leading to the election of Ellen Johnson Sirleaf, Africa's first female president.

The empowerment of women in the situations conflict is essential not only for individual recovery but also for broader societal healing. By participating in peace processes, women help shape the future of their communities, promoting inclusive governance and sustainable development.

The meaning and value proposed by Arya and his ilk is a system of closure to all other meanings and values. No research pursuit is needed and no multipolar meanings are allowed. Only that which is imposed by the superstructure will become learning and knowledge. And to maintain this old, out dated order, only subtle oppression or outright violence is needed. This political hegemony would definitely invite subversion and intervention. This conflict desires force and oppression. While the world is fast changing towards an agreeable new world order and globalized humane views, it is retrograde political positioning to bring in a system of closure in meaning and value. The inequality in the dominant culture would bring envious divisions among people leading to constant fear and pain on both the sides of the divide. It is a refusal to understand the oneness of all souls.

Shiva and Meena become companions. They spend their vacant hours in games. She agrees to a small gulp of rum as he takes whisky for himself. She holds herself sober and poised for courage, anger and passion. She speaks for the courageous victim women who had lost their loved ones in the Sikh riots in 1984 in Delhi. Shiva talks of his father who "was a freedom fighter, but for him the freedom movement did not end in 1947. In fact, the burdens of the new world the travails of a free India – sat heavy on his

shoulders". After attending a congress workers' meeting in Indore, on his return journey home, he got off at a small station and disappeared. It was probably a life of resistance or reformation against oppressive system "of what is best left unsaid".

Later, Meena requests Shiva to help her wash her hair. He finds pleasure in his new role and game like service. It represents the subversion of man-centred hierarchy. In this no one is superior or inferior. It is a game in which no one is loser, a win-win situation "This is becoming a game, a better game than rummy or tiger-and-sheep. She smears the shampoo over her head, then massages her scalp with it". The old oppressive false consciousness has evaporated. This new transgressive act informs a new social order. "He stands there, watching her, unwilling to let go of his priestly role". The emergent culture is a real freedom, harmless and joyful. Alone, at his study Shiva concentrates his thoughts on a historical past. He had visited Hampi. He critically studies the texts and his own journal of the trip. He is preparing himself to write a new lesson. He critically perceives the evidence, grandeur and might of a forgone age. It is now become a might laid waste. It signifies the evidence of human capacity for destruction.

An important aspect of understanding womanhood in times of siege is the recognition of intersectionality. Women's experiences are shaped not only by their gender but also by factors such as race, class, and ethnicity. This section examines how these intersecting identities influence women's roles in conflict and their responses to crises.

For instance, women from marginalized communities often face compounded challenges during conflicts. In India, for example, women from lower castes or tribal backgrounds may experience additional layers of violence and discrimination. Similarly, in refugee contexts, women of different ethnic backgrounds may encounter unique challenges in accessing resources and

support. Understanding these intersections is vital for developing comprehensive policies and programs that address the specific needs of diverse groups of women. It calls for an inclusive approach to peacebuilding that recognizes the unique contributions of women from all backgrounds.

Meena and Shiva's relationship signify a new social formation that is not governed by traditional hegemony of gods, religion, fate or morality. It is a love born of an intuitive responsibility and sharing "the astonishing sense of oneness. Shiva feels and even young Meena cannot take this away from him that they are close as they will ever be, regardless of what was done and not done". It is more than physicality. It is not a deranged middle-aged lust either. It is a responsible relationship and there is no law, no government, and no ghost that can tell them how they should cultivate it. Shiva recalls Basava's poem on the oneness possible between a man and a woman: "If a man and woman really look at each other, a union is born; a union fit to unite with the lord of the meeting rivers". One of the meaning and values indicated by the narrative is "Be free to be curious, to speculate, to debate, dissent. Reaffirm the value of the only heirloom he needs from the past, the right to know a thing in all the ways possible".

The narratives in these select novel of Githa Hariharan bring out the felt sense of the quality of life at particular places and time in the past. She registers the lived experiences which enable a living change. They represent a new culture in progress in that generation. It is always a created one and not a learned one. The people of that age make their own history. She records the different social formations and its social character. She registers the agitation and the transition and inventing action from her artist consciousness. They signify Hariharan's radical dislike against oppressive social formation. She represents a new feeling.

Conclusion

In conclusion, Gita Hariharan's exploration of womanhood in times of siege reveals the complexities of women's experiences during conflict. By challenging traditional narratives that depict women solely as victims, her work highlights their resilience, agency, and crucial roles in community survival and recovery. As society continues to navigate the impacts of conflict, it is essential to recognize and empower women as central figures in the discourse on peace and resilience. Future research should focus on amplifying women's voices and documenting their contributions to creating lasting change in their communities. Emphasizing women's agency in times of crisis can foster a deeper understanding of their roles as not just survivors but as architects of peace.

References

1. Hariharan, Gita. "In Times of Siege"
2. Raghavan, R. "Women in Conflict: An Exploration of Gender Roles."
3. Moser, C. O. N., & Clark, F. (2001). "Victims, Perpetrators or Agents of Change? Gendered Peacebuilding in the Context of War."
4. Skjelsbæk, I. (2001). "Gendered Victimhood: A Case Study of Bosnian Women."
5. Ghosh, A. (2015). "Women and War: Gendered Perspectives on Conflict."
6. Rehn, E., & Johnson Sirleaf, E. (2002). "Women, Peace and Security: A Global Perspective."
7. Parashar, Madhvi. "Self and Society in the Female Protagonists of Githa Hariharan's 'In Times of Siege.'" *Poetcrit* 28.2 (Jul 2015): 85-91.
8. Seligman, Martin. *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. The Free Press, 2002.
9. Seligman, Martin. *The Hope Circuit Theory*. Nicholas Brealey Publishing, 2018
10. Ipta, Monika. "Passive and Active forms of Resistance in Githa Hariharan's 'In Times of Siege.'" *The Atlantic Literary Review*, 8.4 (Oct -Dec 2007) 95-105.

THE ENDURING LEGACY OF INDIAN LITERATURE IN WORLD STORYTELLING: FROM EPICS TO MODERN CLASSICS

Dr. B. VISWANATHAN

Assistant Professor, School of Excellence in Law
The Tamilnadu Dr. Ambedkar Law University, Chennai

Abstract

Indian culture has profoundly influenced world literature through its rich philosophical, spiritual, and narrative traditions. Ancient texts like the Vedas, Upanishads, Bhagavad Gita, and epics such as the Ramayana and Mahabharata have shaped global philosophical thought and storytelling. Concepts of karma, dharma, and moksha have found resonance in various literary traditions worldwide. Indian poets like Kalidasa, Mirabai, and Kabir have inspired movements such as Romanticism, while classical Indian theatre has influenced Western drama, including Shakespearean techniques. The exchange of ideas through historical interactions with Persia, Greece, and the British Empire facilitated the integration of Indian literary styles into global literature. Modern Indian authors like Rabindranath Tagore, R.K. Narayan, Salman Rushdie, and Arundhati Roy have brought Indian narratives to the global stage, blending mythology, folklore, and postcolonial themes. Additionally, Indian fables like the Panchatantra and Jataka Tales have influenced storytelling traditions worldwide. The dissemination of Indian literature through multiple languages and translations has enriched the global literary landscape, making Indian culture an integral part of world literature.

Keywords: culture, spiritual, karma, dharma, moksha, kalidasa, rabindranath tagore, postcolonial literature, romanticism, global storytelling, fables, indian epics, colonial literature, transcendentalism and existentialism

Indian Culture has had a profound and enduring impact on world literature, offering rich philosophical, spiritual and narrative traditions that have shaped global storytelling. Indian literature, particularly the ancient texts like the *Vedas*, *Upanishads*, *Bhagavad Gita* and *Ramayana*, have greatly influenced philosophical thought worldwide. Concepts of karma, dharma, moksha and the cyclical nature of life have been integrated into various cultural and literary works across the globe. Indian epics, such as *Ramayana* and *Mahabharata*, are foundational to world literature, offering universal themes like duty, righteousness and the battle between good and evil. Their influence can be seen in works like *The Iliad* and *The Odyssey*, as well as in modern narratives and global mythologies.

Indian poets like Kalidasa, Mirabai, and Kabir have left a lasting legacy with their lyrical poetry that blends devotion, nature and human emotions. These

works have had an influence on western literary movements, such as Romanticism, which emphasizes nature and emotion. The classical dance and drama traditions of India, including the *Natya Shastra* and *Kathakali*, have informed western theatre, especially through Shakespeare's use of Indian-inspired storytelling techniques and motifs. Throughout history, India's interactions with Persia, Greece, and later the British Empire facilitated the exchange of ideas, leading to the adoption of Indian literary styles and themes in world literature. The British colonial period introduced Indian writers to the Western literary canon, resulting in blend of Eastern and Western literary techniques. R.K. Narayan's *Swami and Friends* captures the essence of small-town India through vivid storytelling: "He gazed at the sky and the stars. He felt he had never known that the sky was so big. It was inconceivably big"

(Narayan 128). This simplicity and depth in narration contribute to his universal appeal.

Writers like Rabindranath Tagore, R.K. Narayan, Ismat Chughtai, and Arundhati Roy have brought Indian stories, customs and social issues into global discourse. Rabindranath Tagore's *Gitanjali* was pivotal in introducing Indian philosophy and spirituality to the Western world, while Arundhati Roy's *The God of Small Things* showcases the complexities of modern Indian society. Rabindranath Tagore's *Gitanjali* introduced Indian spirituality to the Western world: "Where the mind is without fear and the head is held high; where knowledge is free" (Tagore 35). So, Indian culture has played a significant role in shaping world literature through its rich philosophical traditions, diverse storytelling styles, and profound spiritual themes. Indian scriptures like the *Vedas*, *Upanishads*, *Ramayana*, and *Mahabharata* have influenced global literary traditions, introducing themes of dharma (duty), karma (action and consequence), and moksha (liberation). At the same time, it disseminates the didactic spirits to the world. Works like Kalidasa's *Shakuntala* influenced European writers like Goethe, shaping Romantic literature.

The stories like *Panchatantra* & *Jataka Tales* are often compared to the ancient fables influenced Aesop's *Fables* and other Western folktales. Many Indian tales traveled through Persian and Arab cultures, enriching global storytelling traditions. The world renowned authors like Rabindranath Tagore and Sri Aurobindo were introduced Indian philosophical ideas to the world. *The Bhagavad Gita* shaped transcendentalist and existentialist thought. Indian authors such as R.K. Narayan, Salman Rushdie, Arundhati Roy, and Vikram Seth have contributed significantly to modern world literature. The blend of myth, folklore, and postcolonial narratives in Indian writing has enriched global literary perspectives. Indian literature spans multiple languages (Sanskrit, Hindi, Tamil, Bengali, etc.),

influencing linguistic and stylistic diversity in world literature. Translations of Indian works have expanded the global literary landscape. Indian storytelling traditions have influenced global cinema, including Hollywood adaptations and interest in Indian epics. Indian culture, through its literature, has not only preserved ancient wisdom but also shaped modern literary movements, making it a vital part of world literature.

Indian writing in English has played a crucial role in shaping world literature by bringing Indian narratives, themes, and perspectives to a global audience. It has evolved over centuries, from colonial-era literature to contemporary global bestsellers. It also holds a significant importance in world literature due to its rich storytelling traditions, diverse cultural perspectives, and deep engagement with themes of colonialism, identity, and globalization. The roots of Indian writing in English date back to the colonial period, with early writers like Raja Rao, R.K. Narayan, and Mulk Raj Anand addressing themes of social justice, colonialism, and cultural identity. Post-independence, Indian literature in English gained more prominence, with Salman Rushdie's *Midnight's Children* revolutionizing storytelling with its blend of magical realism and historical fiction. He also narrated the significance of memories in his literary writings. "Memory's truth, because memory has its own special kind. It selects, eliminates, alters, exaggerates, minimizes, glorifies, and vilifies also; but in the end, it creates its own reality" (Rushdie 211). The modern authors like Arundhati Roy, Amitav Ghosh, Vikram Seth, and Jhumpa Lahiri continue to shape contemporary world literature with their narratives. Amitav Ghosh's *The Shadow Lines* explores the complexities of borders and identity. He writes:

Every word she had spoken, every move she had made was already a memory. And as I stood there in that room, with the darkness pressing in

upon me, I knew that my struggle to remember had begun" (Ghosh 42).

This passage emphasizes the theme of memory and its fluidity in shaping individual and collective identities.

Indian authors have been recognized with prestigious literary awards, increasing the global reach of Indian literature: Salman Rushdie (*Midnight's Children* - Booker Prize, 1981; Booker of Bookers, 1993), Arundhati Roy (*The God of Small Things* - Booker Prize, 1997), Jhumpa Lahiri (*Interpreter of Maladies* - Pulitzer Prize, 2000), Kiran Desai (*The Inheritance of Loss* - Booker Prize, 2006), and Aravind Adiga (*The White Tiger* - Booker Prize, 2008). These achievements have brought global attention to Indian literature and have inspired new generations of writers. Indian writing in English presents diverse themes that resonate with both Indian and global audiences. It has variety of themes such as postcolonial identity, nationalism, social issues, caste system, diaspora, migration, mythology, nature, culture, and spirituality. Many authors and their works are evidence: Henry Louis Vivian Derozio's *The Fakeer of Jungheera*, Michael Madhusudan Dutt's *The Captive Ladie*, Bankim Chandra Chatterjee's *Rajmohan's Wife* (the first Indian novel written in English), Toru Dutt's *Ancient Ballads and Legends of Hindustan* and *A Sheaf Gleaned in French Fields*, Sri Aurobindo's *Savitri* (an epic poem by Hindu Mythology) and *The Life Divine*, Rudyard Kipling's *Kim* and *The Jungle Book*. The pioneering Indian writers include Rabindranath Tagore's *Gitanjali*, *Gardener* and *The Home and The World*; Mulkraj Anand's *Untouchable* and *Coolie*; R.K. Narayan's *Swami and Friends* and *Guide*; Raja Rao's *Kanthapura* and *The Serpent and The Rope* are very noteworthy and remarkable to express the Indian culture.

Indian writing in English has significantly influenced world literature by offering rich narratives, diverse cultural perspectives, and a unique blend of

tradition and modernity. From postcolonial struggles to contemporary social issues, Indian authors continue to shape global literary conversations. Their contributions not only highlight India's literary heritage but also ensure that Indian voices remain an integral part of the evolving world literature canon. Many authors explore the impact of British colonial rule and the post-independence struggles of India. The best epitome is mainly *Midnight's Children* by Rushdie, and *The Shadow Lines* by Amitav Ghosh. Writers such as Mulk Raj Anand's *Untouchable* and Arundhati Roy's *The Ministry of Utmost Happiness* focus on caste discrimination, gender oppression, and political corruption. The diasporic and myths are the significant role in Indian Writing in English. Many Indian-origin writers living abroad which include Jhumpa Lahiri and V.S. Naipaul explore themes of displacement, identity crisis, and cultural hybridity in their works, *The Namesake* and *A House for Mr Biswas*. Writers like Raja Rao and Amish Tripathi weave ancient myths into modern storytelling, making Indian traditions accessible to global readers.

Conclusion

Indian culture and literature have profoundly influenced world literature by introducing rich philosophical traditions, diverse storytelling techniques, and deep spiritual insights. From ancient scriptures like the Vedas and epics like the Mahabharata to modern literary masterpieces by authors such as Rabindranath Tagore, Salman Rushdie, and Arundhati Roy, Indian literature has shaped global narratives across centuries. Themes of dharma, karma, postcolonial identity, and cultural hybridity continue to resonate worldwide, enriching literary traditions across languages and regions. The global recognition of Indian writing in English has further cemented India's place in the literary canon, ensuring that its stories, philosophies, and cultural expressions remain integral to the evolution of world

literature. As Indian authors continue to explore contemporary issues while drawing from a vast literary heritage, their contributions will undoubtedly shape future literary movements and global storytelling traditions.

References

1. Ghosh, Amitav. *The Shadow Lines*. Mariner Books, 2005.
 2. Narayan, R.K. *Swami and Friends*. University of Chicago Press, 1980.
 3. Rushdie, Salman. *Midnight's Children*. Random House, 1981.
- Tagore, Rabindranath. *Gitanjali: Song Offerings*. Macmillan, 1912.

AI IN THE CLASSROOM: BALANCING OPPORTUNITIES AND CHALLENGES

Ms. SRIDEVI R

Assistant Professor

Loyola College of Education, Nungambakkam, Chennai

Introduction

As AI technology continues to advance, its presence in the classroom is becoming increasingly prominent. From personalized learning platforms to intelligent tutoring systems, AI is transforming the way students learn and teachers teach. But as with any new technology, there are both opportunities and challenges that come with integrating AI into the classroom. In this article, we'll explore the benefits and drawbacks of AI in education and discuss how to strike a balance between the two.

Revolutionizing Learning: The Opportunities of AI Tailoring Education to Individual Needs

Personalized Learning

AI-powered adaptive learning systems can tailor instruction to individual students' needs, abilities, and learning styles.

One-on-One Support with Intelligent Tutoring

- Real-Time Feedback and Guidance
- AI-based tutoring systems can provide one-on-one support to students, offering real-time feedback and guidance.

Streamlining Administrative Tasks

- Automating Grading and Data Analysis
- AI can help teachers with grading, data analysis, and other administrative tasks, freeing up time for more hands-on, human teaching.

Enhancing Accessibility and Inclusion

- AI-Powered Tools for Students with Disabilities

- AI can also enhance accessibility and inclusion in the classroom, providing tools and support for students with disabilities.

Fostering Collaborative Learning

- AI-Facilitated Group Work and Discussions
- AI can facilitate collaborative learning, enabling students to work together more effectively and engage in meaningful discussions.

Intelligent Assessment and Feedback

- AI-Driven Evaluation and Improvement
- AI can help teachers assess student performance and provide constructive feedback, enabling students to improve their skills.

Virtual Learning Environments

- AI-Powered Simulations and Interactive Learning
- AI can create immersive virtual learning environments, enabling students to engage with interactive simulations and real-world scenarios.

Content Creation and Curation

- AI-Driven Educational Resource Development
- AI can assist teachers in creating and curating educational content, ensuring that students have access to relevant and engaging learning materials.

Early Intervention and Support

- AI-Driven Identification of Learning Gaps
- AI can help teachers identify learning gaps and provide early intervention and support, enabling students to get back on track.

Preparing Students for an AI-Driven Future

- Developing Essential Skills for the Digital Age
- AI can help students develop essential skills for the digital age, including critical thinking, creativity, and problem-solving.

The challenges of AI in the Classroom

Job Displacement: The Risk of Teacher Replacement

- AI's Impact on Teacher Roles and Responsibilities
- The integration of AI in the classroom raises concerns about job displacement and the potential replacement of human teachers.

Bias and Inequity: The Dark Side of AI Decision-Making

- How AI Can Perpetuate Existing Biases and Inequities
- AI systems can perpetuate existing biases and inequities if they're trained on biased data or designed with a particular worldview.

Depersonalization: The Loss of Human Touch in Education

- The Impact of Over-Reliance on AI-Powered Teaching Tools
- Over-reliance on AI-powered teaching tools can lead to a depersonalization of the learning experience, potentially negatively impacting student outcomes.

Cyber security Risks: Protecting Student Data and Privacy

- The Importance of Securing AI-Powered Educational Systems
- The integration of AI in the classroom raises concerns about cyber security risks and the need to protect student data and privacy.

Lack of Transparency: The Need for Explainable AI in Education

- The Importance of Understanding AI Decision-Making Processes
- The lack of transparency in AI decision-making processes raises concerns about accountability and the need for explainable AI in education.

Widening the Digital Divide: The Risk of Exacerbating Existing Inequities

- How AI Can Perpetuate or Exacerbate Existing Inequities
- The integration of AI in the classroom raises concerns about widening the digital divide and exacerbating existing inequities.

Over-Reliance on Technology: The Importance of Balancing AI with Human Teaching

- Striking a Balance between AI-Powered and Human Teaching Methods
- Over-reliance on AI-powered teaching tools can lead to a lack of human interaction and social skills development.

AI Addiction: The Risk of Over-Dependence on AI-Powered Learning Tools

- The Importance of Encouraging Healthy AI Use Habits
- The integration of AI in the classroom raises concerns about AI addiction and the need to encourage healthy AI use habits.

Lack of Standardization: The Need for Common AI Development and Implementation Standards

- The Importance of Establishing Common AI Development and Implementation Standards
- The lack of standardization in AI development and implementation raises concerns about consistency and quality in AI-powered educational systems.

Ensuring Accountability: The Need for Robust Evaluation and Monitoring of AI-Powered Educational Systems

- The Importance of Evaluating and Monitoring AI-Powered Educational Systems
- The integration of AI in the classroom raises concerns about accountability and the need for robust evaluation and monitoring of AI-powered educational systems.

Striking a Balance: Best Practices for AI in the Classroom

Human-Centered Design: Prioritizing Teacher and Student Needs

- AI-Powered Teaching Tools that Put People First
- AI-powered teaching tools should be designed with the needs and values of teachers and students at their core.

Transparency and Accountability: Ensuring Responsible AI Use

- Opening the Black Box: Understanding AI Decision-Making Processes
- AI systems should be transparent in their decision-making processes, and educators should be held accountable for ensuring AI is used responsibly.

Teacher Training and Support: Empowering Educators to Effectively Integrate AI

- Providing Educators with the Skills and Knowledge to Thrive in an AI-Powered Classroom
- Educators need training and support to effectively integrate AI-powered tools into their teaching practices.

Fostering Critical Thinking and Media Literacy: Preparing Students for an AI-Driven World

- Helping Students Develop the Skills to Critically Evaluate AI-Generated Content

- Teachers should foster critical thinking and media literacy skills in students to prepare them for an AI-driven world.

Encouraging Human-AI Collaboration: Maximizing the Benefits of AI in Education

- Creating Synergies between Human Teachers and AI-Powered Tools
- Teachers should encourage human-AI collaboration to maximize the benefits of AI in education.

Addressing Bias and Inequity: Ensuring AI Systems Promote Fairness and Inclusion

- Designing AI Systems that Promote Equity and Inclusion in Education
- Teachers and educators should address bias and inequity in AI systems to ensure they promote fairness and inclusion.

Monitoring and Evaluating AI-Powered Educational Tools: Ensuring Effectiveness and Safety

- Regularly Assessing the Impact of AI-Powered Tools on Student Learning Outcomes
- Educators should monitor and evaluate AI-powered educational tools to ensure their effectiveness and safety.

Fostering Parent-Teacher-Student Partnerships: Encouraging Collaboration in an AI-Powered Classroom

- Building Strong Relationships between Parents, Teachers, and Students in an AI-Driven Education System
- Teachers should foster parent-teacher-student partnerships to encourage collaboration in an AI-powered classroom.

Developing AI Literacy: Educating Students about the Potential and Limitations of AI

- Preparing Students to Thrive in an AI-Driven World by Developing AI Literacy Skills
- Educators should develop AI literacy in students to educate them about the potential and limitations of AI.

Embracing Continuous Improvement: Staying Up-to-Date with the Latest Developments in AI and Education

- Regularly Updating Knowledge and Skills to Ensure Effective Integration of AI in Education
- Educators should commit to continuous improvement, staying up-to-date with the latest developments in AI and education.

Conclusion

As AI continues to transform the education landscape, it's crucial that we approach its integration into the classroom with a critical and nuanced

perspective. By acknowledging both the opportunities and challenges of AI in education, we can work towards creating a future where technology enhances, rather than replaces, human teaching and learning. By striking a balance between the benefits and drawbacks of AI, we can ensure that the classroom remains a vibrant, inclusive, and human-centered space for learning and growth.

References

1. Allen, C., Wallach, W., & Sterzl, S. (2020). *The Ethics of Artificial Intelligence*. Routledge.
2. Dichev, C., & Dicheva, D. (2020). *Artificial Intelligence in Education: A Guide for Educators*. Springer.
3. UNESCO. (2020). *Artificial Intelligence in Education: A Review of the Literature*.
4. OECD. (2020). *Artificial Intelligence in Education: A Guide for Policymakers*.
5. Microsoft. (2020). *Artificial Intelligence in Education: A Guide for Educators*.

DIGITAL LITERACY AND ITS IMPACT ON E-GOVERNANCE PARTICIPATION AMONG CITIZENS: A STUDY IN MAJOR CITIES OF TAMIL NADU

M. VIGNESH

*Former PG Student, Department of Commerce
Madurai Kamaraj University, Madurai*

Dr. R. MAHESHWARI

Independent Scholar, Madurai

Abstract

This research examines the impact of demographic factors and digital literacy on the participation of citizens in e-governance platforms. Through a survey of 150 respondents, the study investigates the correlation between age, gender, education, occupation, and income with digital literacy and the frequency of e-governance platform usage. The results reveal that younger adults, particularly those aged 21–30 years, are more actively engaged with e-governance services. The study also finds that higher levels of digital literacy are associated with increased participation in these platforms, while barriers like limited digital skills, internet access, and awareness impede wider adoption. The study offers recommendations for improving digital literacy, expanding internet access, and enhancing public awareness to foster greater participation in e-governance initiatives. These measures are crucial for promoting digital inclusion and ensuring that citizens can effectively utilize digital platforms for governance.

Keywords: digital literacy, e-governance, participation, tamil nadu, barriers

Introduction

The digital revolution has significantly influenced governance structures worldwide, providing opportunities for greater efficiency, transparency, and citizen engagement through e-governance systems. E-governance serves as a vital bridge between citizens and governments, enabling the delivery of public services, grievance resolution, and policy implementation via digital platforms. However, the success of e-governance initiatives heavily relies on the digital literacy of the population, which determines their capacity to access, understand, and utilize these digital services effectively. In Tamil Nadu, cities like Chennai, Coimbatore, and Madurai have made substantial strides in implementing digital governance systems, but gaps in digital literacy persist across various demographic segments. This study aims to explore the relationship between digital literacy and e-governance participation among citizens in these

cities, focusing on how literacy levels impact service utilization and engagement.

Background of Tamil Nadu e-Governance Agency (TNeGA)

The Tamil Nadu e-Governance Agency (TNeGA) was established as the nodal agency for implementing and managing e-governance initiatives across Tamil Nadu. Formed under the Department of Information Technology, Government of Tamil Nadu, TNeGA aims to leverage information and communication technology (ICT) to enhance public service delivery, improve transparency, and simplify governance processes. Below is a detailed background of TNeGA:

Formation and Objectives

- **Established:** TNeGA was created as part of the National e-Governance Plan (NeGP) to ensure

the successful implementation of e-governance programs in Tamil Nadu.

- **Primary Objective:** To use technology to provide citizen-centric services, ensuring inclusivity, accessibility, and efficiency.
- **Vision:** To transform Tamil Nadu into a digitally empowered state through innovative e-governance solutions.

Governance Structure

- TNeGA functions as a Society under the Tamil Nadu Societies Registration Act, 1975.
- It operates under the overall supervision of the Department of Information Technology, Government of Tamil Nadu.
- A governing council, chaired by senior government officials, oversees the planning, implementation, and monitoring of e-governance initiatives.

Key Roles and Responsibilities

- **Policy Formulation:** Drafting and implementing policies related to e-governance.
- **Capacity Building:** Providing technical and operational training to government staff for e-governance projects.
- **Project Management:** Monitoring and implementing state-wide IT projects and infrastructure development.
- **Citizen Services:** Facilitating delivery of various government services through digital platforms like Common Service Centres (CSCs).
- **Innovation Promotion:** Encouraging the use of emerging technologies like artificial intelligence (AI), blockchain, and data analytics in governance.

Core Initiatives

- **E-Sevai Centres:** A flagship initiative to provide access to government services, including birth certificates, utility bill payments, and income

certificates, through a network of CSCs in rural and urban areas.

- **Geographical Information System (GIS):** Developing GIS platforms for spatial mapping and decision-making in sectors like agriculture, urban development, and disaster management.
- **Artificial Intelligence (AI) and Data Analytics:** Utilizing AI and data analytics to improve the efficiency and accuracy of public service delivery.
- **Blockchain Technology:** Deploying blockchain solutions for securing land records, certificates, and other critical government data.
- **TN-eGA Cloud:** Establishing a state-of-the-art cloud infrastructure to host and manage government services.
- **e-District Project:** Aimed at providing end-to-end digital service delivery for government-to-citizen (G2C) and government-to-business (G2B) interactions.
- **Makkal (Citizen) Application:** A mobile application for easy access to government services.

Achievements

- **Digital Literacy and Inclusion:** TNeGA has been instrumental in bridging the digital divide, especially in rural and underprivileged areas.
- **Awards and Recognition:** TNeGA has received national and international accolades for its innovative e-governance solutions, including awards from the Ministry of Electronics and Information Technology (MeitY) for its AI and blockchain initiatives.
- **Service Reach:** Over 11,000 e-Sevai centers have been established across Tamil Nadu, enabling lakhs of citizens to access government services seamlessly.

Use of Emerging Technologies

TNeGA is at the forefront of integrating cutting-edge technologies to drive innovation in governance:

- **AI and Chatbots:** AI-powered platforms like '*Namma Chatbot*' have been developed to assist citizens with information on government services.
- **Blockchain:** The agency has launched projects using blockchain for tamper-proof record management.
- **Big Data Analytics:** TNeGA uses big data to improve public policy and tailor services to citizen needs.

Key Challenges

- **Digital Divide:** Ensuring equitable access to digital services in remote and rural areas.
- **Cybersecurity:** Safeguarding citizen data and government systems from cyber threats.
- **Change Management:** Encouraging government departments to adopt digital workflows and services.

Future Roadmap

- **Expansion of Services:** Increasing the range of services offered through e-Sevai centres and digital platforms.
- **Smart Governance:** Developing smart city solutions to integrate governance with urban planning.
- **Sustainability:** Promoting eco-friendly ICT infrastructure.
- **Global Best Practices:** Benchmarking with global e-governance leaders to improve service quality and innovation.

TNeGA exemplifies how technology can transform governance by making it transparent, efficient, and citizen-centric. It has become a model for other states in India looking to embrace the power of digital transformation in governance.

E – Governance access to Citizen

Citizens can access e-governance services through various digital and non-digital channels designed to make public services more transparent, accessible, and efficient. Below are the key methods by which citizens can interact with e-governance platforms:

Most Widely Used Methods for Citizens to Access E-Governance

Official E-Governance Portals

- Dedicated websites like Tamil Nadu's *eSevai* portal and the National UMANG platform offer services such as applying for certificates, tax payments, and welfare scheme registrations.

Mobile Applications

- Apps like UMANG and DigiLocker allow citizens to access services conveniently, including digital storage of important documents and integrated public services.

Common Service Centers (CSCs)

- Physical centers in urban and rural areas assist citizens without internet access in availing government services like form submissions and document issuance.

Aadhaar-Based Services

- Biometric or OTP authentication through Aadhaar is used for accessing subsidies, welfare schemes, and other personalized government services.

Grievance Redressal Portals

- Platforms like CPGRAMS allow citizens to file complaints, provide feedback, and track the status of their grievances.

Review of Literature

Sharma, R., & Gupta, P. (2021), this study examines the role of digital literacy in fostering participation in e-governance programs in urban areas of India. The

authors argue that higher levels of digital literacy among citizens are directly correlated with increased participation in e-governance platforms, particularly in terms of accessing government services and engaging with digital public services. They highlight the challenges that urban areas face, such as unequal access to technology and inadequate training, which hinder the effectiveness of digital governance initiatives.

Kumar, A., & Singh, V. (2022), discuss the multifaceted relationship between digital literacy and e-governance participation in India. Their review identifies key barriers such as low awareness of e-governance platforms, lack of digital infrastructure, and digital illiteracy, especially among marginalized communities. The authors also emphasize the importance of digital literacy programs in ensuring that citizens can access and use e-governance services effectively, calling for comprehensive governmental efforts to integrate digital skills training into public services.

Patel, M. S., & Desai, S. (2023), this study provides a comparative analysis of how digital literacy influences e-governance participation in both urban and rural parts of India. Their research finds that while urban areas like Chennai and Coimbatore show higher levels of digital literacy, rural regions lag behind, affecting their engagement with digital government services. The authors conclude that digital literacy programs in rural areas are crucial to bridging the gap in e-governance participation. They also discuss the need for targeted initiatives to address specific barriers faced by rural citizens.

Digital India and Its Role in E-Governance

The **Digital India** initiative, launched in 2015 by the Government of India, aims to transform India into a digitally empowered society and knowledge economy. It emphasizes three core components: providing digital infrastructure as a utility for every citizen, ensuring governance and services on

demand, and enabling digital empowerment of citizens. Under this program, broadband highways, universal mobile access, public internet access, and digital literacy programs have been extensively promoted to bridge the digital divide. Initiatives like DigiLocker, UMANG app, Aadhaar integration, and BharatNet have made digital access and online service delivery seamless and accessible to millions of citizens across the nation. E-Governance is deeply integrated into the Digital India framework as one of its pillars, focusing on "Governance and Services on Demand." E-governance under Digital India leverages technology to make government services available online, ensuring transparency, efficiency, and inclusivity. Programs like the eSevai platform in Tamil Nadu, digital payment systems, and the electronic delivery of welfare schemes are examples of how e-governance enables citizens to access services digitally. This synergy between Digital India and e-governance not only simplifies administrative processes but also empowers citizens by providing them with real-time access to services, thereby enhancing participation and accountability in governance.

E-Governance

E-governance refers to the use of information and communication technology (ICT) by government institutions to provide information, deliver public services, and interact with citizens, businesses, and other stakeholders in an efficient and transparent manner. It encompasses digital platforms, online portals, and mobile applications to facilitate seamless communication and participation between the government and its stakeholders. E-governance aims to make governance processes more accessible, accountable, and efficient by reducing bureaucratic hurdles and enabling real-time access to information and services.

In a broader sense, e-governance is not limited to delivering services but also empowers citizens to

participate in decision-making processes, enhancing the overall quality of governance. It bridges the gap between citizens and the government, ensuring inclusivity and engagement in societal development.

Need for E-Governance

1. **Promoting Transparency and Accountability:**

E-governance ensures that government operations are conducted transparently by providing open access to policies, procedures, and information. It minimizes corruption and inefficiencies by enabling citizens to monitor public expenditures, welfare schemes, and governance outcomes.

2. **Enhancing Accessibility of Services:** Through digital platforms, citizens can access essential services like healthcare, education, financial assistance, and legal documentation from anywhere and at any time. This reduces the need for physical visits to government offices, saving time and resources.

3. **Bridging the Digital Divide:** E-governance initiatives foster digital literacy among citizens, especially in rural and marginalized communities, empowering them to participate in governance processes and access government services. It ensures that no section of society is excluded from the benefits of development.

4. **Empowering Citizens through Participation:** By enabling mechanisms like e-petitions, online surveys, and grievance redressal systems, e-governance empowers citizens to voice their concerns, provide feedback, and contribute to policy-making processes. This participatory approach strengthens democracy at the grassroots level.

5. **Improving Efficiency in Public Service Delivery:** Digitization reduces paperwork and procedural delays, enabling faster and more efficient service delivery. Automation of processes like tax payments, licensing, and

certifications eliminates bottlenecks and improves operational efficiency.

6. **Strengthening Social Welfare Programs:** E-governance facilitates targeted implementation of welfare programs by leveraging data analytics to identify beneficiaries and monitor outcomes. It ensures that resources are allocated optimally and reach those who need them the most.

7. **Fostering Economic Growth and Innovation:** By providing a robust digital infrastructure, e-governance promotes entrepreneurship and innovation. Digital platforms encourage businesses to comply with regulations and access incentives, contributing to economic growth and job creation.

8. **Facilitating Crisis Management and Emergency Response:** During crises such as natural disasters or pandemics, e-governance enables quick dissemination of information, coordination of relief measures, and management of resources, ensuring timely responses to societal needs.

9. **Sustainability and Environmental Benefits:** E-governance reduces the environmental impact of traditional governance methods by minimizing the use of paper and energy consumption in administrative processes. Digital platforms contribute to creating a sustainable and eco-friendly governance model.

10. **Global Competitiveness:** With increased digital adoption, nations with efficient e-governance systems position themselves as competitive players in the global arena. It helps attract investments, enhances ease of doing business, and aligns with international standards.

Digital Literacy

Digital literacy refers to the ability of individuals to effectively and critically use digital technologies to find, evaluate, create, and communicate information. It encompasses a wide range of skills, including the

ability to navigate the internet, use digital tools, engage with online platforms, and understand the ethical implications of digital activities. Digital literacy goes beyond basic technical skills, incorporating the cognitive and social understanding required to interact responsibly and efficiently in the digital world.

In the context of governance, digital literacy ensures that citizens can access and utilize e-governance platforms, contributing to more transparent, efficient, and inclusive public services. It forms the foundation for active participation in a digitally driven society and economy, bridging the gap between technology and public access to services.

Need for Digital Literacy in a Societal Context

1. **Enhancing Civic Engagement:** Digital literacy enables citizens to access e-governance platforms, engage with government services, and participate in decision-making processes. This promotes inclusivity and strengthens the democratic fabric by empowering individuals to voice their concerns and access resources.
2. **Bridging the Digital Divide:** In a society increasingly reliant on technology, digital literacy reduces inequalities by ensuring that individuals from diverse socio-economic backgrounds can benefit from digital advancements. This includes access to healthcare, education, financial services, and public utilities through digital platforms.
3. **Economic Empowerment:** Digital literacy equips individuals with the skills needed to thrive in a technology-driven economy. It enables access to job opportunities, entrepreneurship platforms, and online marketplaces, fostering economic development and reducing unemployment.
4. **Improved Accessibility to Public Services:** Digital literacy is essential for citizens to navigate e-governance platforms efficiently. It facilitates access to essential services such as tax

payments, license renewals, public grievance redressal, and welfare schemes, making governance more accessible and citizen-centric.

5. **Promoting Social Inclusion:** By providing the tools to engage with the digital world, digital literacy promotes social inclusion for marginalized groups such as women, the elderly, and rural populations. It ensures their active participation in societal and economic activities, reducing social isolation.
6. **Combating Misinformation:** With the rise of digital media, the ability to critically evaluate online content has become crucial. Digital literacy fosters critical thinking skills, enabling individuals to discern accurate information from misinformation, which is vital for informed decision-making.
7. **Fostering Technological Adaptability:** In a rapidly evolving technological landscape, digital literacy empowers individuals to adapt to new tools and platforms. This adaptability is essential for staying relevant in various aspects of life, from education and work to healthcare and communication.
8. **Strengthening Governance Efficiency:** When citizens are digitally literate, the efficiency of e-governance systems improves. It reduces bureaucratic hurdles, enhances transparency, and minimizes corruption by enabling direct interaction between citizens and government bodies.

Services offered to Citizens by E-Governance:

E-governance provides various sources and services to citizens through digital platforms, improving accessibility, efficiency, and transparency in government services. Some of the key sources and services include:

Online Services and Portals

- **Public Service Portals:** Centralized websites where citizens can access information about

government services, policies, and schemes (e.g., India's e-District portal).

- Citizen Service Centers: Physical or virtual points where citizens can access government services like document verification, registration, and application submissions.

Digital Identification

- Aadhaar: A unique identification system in India, providing citizens with an online identity for availing various government schemes and services.

Online Applications and Forms

- Platforms to apply for licenses, permits, certificates, and other government-related documents (e.g., passport, driving license, and voter ID applications).

Grievance Redressal Systems

- Online Grievance Portals: Systems where citizens can file complaints and track their resolution (e.g., CPGRAMS in India for public grievances).

Public Financial Management

- Online Payment Platforms: Systems for paying taxes, utility bills, fines, etc., electronically (e.g., e-payment portals for income tax or municipal taxes).

Government Schemes and Benefits

- Direct Benefit Transfers (DBT): Citizens can receive subsidies and welfare benefits directly into their bank accounts through digital platforms.
- Online Welfare Scheme Applications: Platforms to apply for financial aid, health insurance, pensions, scholarships, etc.

Digital Governance for Transparency

- RTI Online: A platform for filing Right to Information (RTI) applications and receiving responses electronically.
- Public Data and Documents: Open data portals where citizens can access public documents, budgets, policies, and other official information.

Education and Awareness Platforms

- Online Learning Resources: Government-provided platforms for citizens to access free or subsidized educational content, skill development, and training.

E-Voting and Elections

- Online Voter Registration: Platforms for citizens to register or update their voter information for elections.

Health Services

- Telemedicine and Health Portals: Platforms offering access to health-related services, medical records, and online consultations with doctors.

Objectives

The study is designed to achieve the following objectives:

- To assess the level of digital literacy among citizens in Chennai, Coimbatore, and Madurai.
- To analyse the extent to which citizens utilize e-governance platforms and services.
- To evaluate the impact of digital literacy on e-governance participation.
- To identify barriers to digital literacy and participation in e-governance systems.
- To recommend strategies for improving digital inclusion and citizen engagement.

Statement of the Problem

Despite Tamil Nadu's advancements in digital governance, a significant portion of its urban population remains excluded from fully participating in e-governance initiatives due to inadequate digital literacy. The inability to access and utilize these platforms not only limits the benefits of digitalization but also widens the digital divide, hindering equitable service delivery. This study seeks to address the pressing issue of how varying levels of digital literacy influence the adoption and effectiveness of e-governance systems, specifically in the urban centres of Chennai, Coimbatore, and Madurai.

Research Methodology

Research Design

The study adopts a descriptive research design to evaluate the impact of digital literacy on e-governance participation among citizens. This design is appropriate for identifying the relationships between digital literacy levels and citizens' involvement in e-governance activities.

Sample Design

- **Population:** The population for this study comprises residents from major cities in Tamil Nadu (e.g., Chennai, Coimbatore, Madurai, and Tiruchirappalli) who are potential or current users of e-governance platforms.
- **Sample Size:** A total of 150 respondents will be selected for the study.
- **Sampling Technique:** The study uses simple random sampling to ensure that every individual in the population has an equal chance of being selected, thereby reducing sampling bias.

Data Collection

Primary Data: Data will be collected directly from respondents using a structured questionnaire. The questionnaire will include:

1. Demographic details (age, gender, occupation, education level, etc.).

2. Questions to assess respondents' digital literacy levels (e.g., familiarity with digital tools, usage of the internet, and digital devices).
3. Questions related to their participation in e-governance activities (e.g., frequency of use, awareness, ease of access).
4. Barriers and challenges faced in accessing e-governance services.

Secondary Data: To supplement the primary data, government reports, academic studies, and relevant literature on digital literacy and e-governance will be reviewed.

Data Analysis

Statistical Tools: Data will be analysed using ANOVA (Analysis of Variance) to:

1. Determine whether there are significant differences in e-governance participation based on different levels of digital literacy (e.g., low, medium, and high).
2. Analyse the impact of demographic variables (age, education, etc.) on digital literacy and participation.

The steps for analysis include

- Grouping respondents based on digital literacy scores (e.g., low, medium, high).
- Using ANOVA to test for significant differences in e-governance participation across these groups.
- Conducting post-hoc tests if significant differences are found to identify specific group variations.

Hypothesis Testing

The following hypotheses will be tested:

- **H₀:** There is no significant difference in e-governance participation among citizens with varying levels of digital literacy.
- **H₁:** There is a significant difference in e-governance participation among citizens with varying levels of digital literacy.

Scope of the Study

The study focuses on major cities of Tamil Nadu, where the adoption of digital tools and e-governance initiatives is relatively high. It aims to provide insights into the relationship between digital literacy and citizens' engagement with e-governance services.

Limitations

- The study is limited to urban citizens in Tamil Nadu and may not represent rural or semi-urban areas.
- Respondents' self-reported data may be subject to bias.
- The focus on ANOVA restricts the study to analysing group differences without exploring causal relationships.

Data Analysis and Interpretation

Demographic Variable	Demographic Variable	Demographic Variable	Demographic Variable
Age	Below 20 years	20	13.33%
	21–30 years	50	33.33%
	31–40 years	40	26.67%
	41–50 years	30	20.00%
	Above 50 years	10	6.67%
Gender	Male	80	53.33%
	Female	65	43.33%
	Other	5	3.33%
Education Qualification	No formal education	10	6.67%
	Primary education	20	13.33%
	Secondary education	40	26.67%
	Undergraduate	50	33.33%
	Postgraduate	20	13.33%
	Others (specify)	10	6.67%
Occupation	Student	50	33.33%
	Employed	60	40.00%
	Self-employed	25	16.67%
	Unemployed	10	6.67%
	Retired	5	3.33%
Monthly Income	Below ₹10,000	30	20.00%
	₹10,001–₹25,000	40	26.67%
	₹25,001–	50	33.33%

	≤50,000		
	≤50,001–₹75,000	20	13.33%
	Above ₹75,000	10	6.67%

Interpretation

Age Distribution

- The 21–30 years age group represents the largest portion of the sample at 33.33%, indicating that young adults are the most engaged in the survey.
- The 31–40 years group follows closely with 26.67%, suggesting a strong presence of middle-aged adults in the sample.
- Below 20 years accounts for 13.33%, showing that a relatively smaller proportion of the respondents are in their teens or early adulthood.
- 41–50 years represents 20%, and Above 50 years is the smallest group at 6.67%, indicating a lower participation from older age groups.

Gender Distribution

- Male respondents dominate with 53.33%, compared to Female respondents at 43.33%. A smaller percentage, 3.33%, identify as Other, reflecting a predominantly male sample in the study.

Educational Qualification

- A large number of respondents have Undergraduate education (33.33%), which indicates a relatively educated sample.
- Secondary education holds 26.67%, showing a substantial portion with basic educational qualifications.
- Postgraduate education constitutes 13.33%, highlighting that a smaller group holds advanced degrees.
- Primary education and No formal education each account for 13.33% and 6.67%, respectively,

suggesting some respondents have not progressed beyond basic education levels.

- Others (specify) account for 6.67%, indicating a small number of respondents with other qualifications or educational experiences.

Occupation

- Employed respondents make up the majority at 40%, followed by Students at 33.33%, which is a significant portion.
- Self-employed individuals represent 16.67%, showing a notable presence of entrepreneurs in the sample.
- Unemployed respondents constitute 6.67%, and Retired individuals make up the smallest group at 3.33%, showing that the sample predominantly consists of working-age individuals.

Monthly Income

- A large proportion of respondents, 33.33%, earn between ₹25,001–₹50,000, making this the most common income range.
- ₹10,001–₹25,000 follows with 26.67%, indicating a sizable portion of respondents earn lower middle-class incomes.
- Below ₹10,000 accounts for 20%, reflecting a group with lower income levels.
- ₹50,001–₹75,000 and Above ₹75,000 each represent 13.33% and 6.67%, respectively, suggesting fewer respondents in the higher-income brackets.

Digital Literacy Level

Digital Literacy Level	Number of Respondents (N)	Percentage (%)
Low (1–2)	40	26.7
Medium (3)	60	40.0
High (4–5)	50	33.3
Total	150	100.0

Interpretation

The table shows that 40% of the respondents have a medium level of digital literacy, while 33.3% have high digital literacy. Only 26.7% fall into the low literacy category. This indicates a relatively balanced distribution of digital literacy levels among respondents.

Frequency of E-Governance Platform Usage

Frequency	Number of Respondents (N)	Percentage (%)
Rarely	35	23.3
Occasionally	50	33.3
Frequently	65	43.4
Total	150	100.0

Interpretation

The majority (43.4%) of respondents frequently use e-governance platforms, while 33.3% use them occasionally. A smaller group, 23.3%, rarely engages with these platforms, indicating that e-governance participation is relatively common among the surveyed population.

Awareness of E-Governance Services

Awareness Level	Number of Respondents (N)	Percentage (%)
Not Aware	20	13.3
Partially Aware	55	36.7
Fully Aware	75	50.0
Total	150	100.0

Interpretation

Half of the respondents (50%) reported being fully aware of e-governance services, while 36.7% were partially aware. Only 13.3% indicated a lack of awareness, highlighting the need for outreach programs to increase awareness.

Ease of Access to E-Governance Services

Ease of Access	Number of Respondents (N)	Percentage (%)
Very Difficult	15	10.0
Difficult	40	26.7
Neutral	35	23.3
Easy	40	26.7
Very Easy	20	13.3
Total	150	100.0

Interpretation

A significant portion of respondents (26.7%) finds accessing e-governance services easy, while an equal proportion faces difficulties. Only 13.3% consider it very easy, suggesting the need to simplify access mechanisms.

Barriers to Digital Literacy and E-Governance Participation

Barriers	Number of Respondents (N)	Percentage (%)
Lack of Internet Access	40	26.7
Lack of Skills	50	33.3
Lack of Awareness	30	20.0
Cost Issues	20	13.3
Others	10	6.7
Total	150	100.0

Interpretation

The most significant barriers identified were a lack of skills (33.3%) and internet access (26.7%). Awareness and cost issues also pose challenges, indicating that addressing these factors can improve digital literacy and participation.

Impact of Digital Literacy on E-Governance Participation

Digital Literacy Group	Mean Participation Score	Standard Deviation
Low	2.8	0.6
Medium	3.5	0.8
High	4.2	0.7

Interpretation

The mean participation score increases with digital literacy levels, from 2.8 in the low group to 4.2 in the high group. This highlights a strong positive correlation between digital literacy and e-governance participation.

ANOVA Results

Source of Variation	Sum of Squares (SS)	Degrees of Freedom (df)	Mean Square (MS)	F-Value	p-Value
Between Groups	14.92	2	7.46	13.47	0.0001
Within Groups	80.30	147	0.55		
Total	95.22	149			

Interpretation

The ANOVA results indicate a statistically significant difference ($p < 0.05$) in e-governance participation among different digital literacy levels. This confirms that higher digital literacy is associated with greater participation in e-governance.

Post-Hoc Analysis

Group Comparison	Group Comparison	Group Comparison	Group Comparison
Low vs. Medium	-0.7	0.001	Yes
Low vs. High	-1.4	0.000	Yes
Medium vs. High	-0.7	0.002	Yes

Interpretation

- Significant differences exist between all groups.
- Citizens with higher digital literacy levels participate more actively in e-governance platforms.

Recommendations for Improving Digital Inclusion and Citizen Engagement

To propose actionable strategies for improving digital inclusion and citizen engagement, it is essential to focus on both accessibility and active participation. First, enhancing digital literacy across all demographics is crucial. Governments and organizations should invest in educational initiatives, particularly in rural and underserved urban areas, to provide individuals with the skills needed to navigate digital platforms confidently. Offering free or affordable internet access is another key strategy, with a focus on expanding infrastructure in remote and economically disadvantaged regions. Additionally, creating public-private partnerships to offer affordable devices and data plans will ensure that technology is accessible to a broader population. On the engagement side, digital platforms should be designed with inclusivity in mind, prioritizing user-friendly interfaces, multilingual support, and accessibility features for people with disabilities. Governments can also implement participatory tools like online surveys, e-consultations, and feedback mechanisms to actively involve citizens in decision-making processes, ensuring that their voices are heard in shaping policies and services. Transparency in digital governance is vital; by providing clear, easy-to-understand information about public services, citizens will feel more empowered to engage with government initiatives. Finally, fostering trust in digital platforms is necessary to drive engagement, which can be achieved through robust cybersecurity measures and ensuring privacy protection. These strategies, when implemented together, will foster a more digitally inclusive society, empowering citizens

to participate in the digital economy and engage meaningfully in governance.

Summary of Findings

- The 21–30 years age group represents the largest portion of the sample (33.33%), followed by the 31–40 years group (26.67%), indicating higher engagement among younger and middle-aged adults.
- Participation from older age groups (41–50 years at 20% and above 50 years at 6.67%) and those below 20 years (13.33%) is relatively lower.
- Male respondents dominate the sample at 53.33%, while Female respondents account for 43.33%, and 3.33% identify as Other.
- The majority of respondents (33.33%) have undergraduate education, followed by 26.67% with secondary education. Postgraduates constitute 13.33%, while primary education and no formal education account for 13.33% and 6.67%, respectively.
- Employed respondents form the largest group (40%), followed by Students (33.33%). Self-employed individuals represent 16.67%, while Unemployed and Retired individuals account for 6.67% and 3.33%, respectively.
- The most common monthly income range is ₹25,001–₹50,000 (33.33%), followed by ₹10,001–₹25,000 (26.67%). Below ₹10,000 accounts for 20%, while higher income brackets (₹50,001–₹75,000 and above ₹75,000) represent 13.33% and 6.67%, respectively.
- A medium level of digital literacy is observed in 40% of respondents, while 33.3% have high digital literacy, and 26.7% have low literacy.
- E-governance platforms are frequently used by 43.4% of respondents, while 33.3% use them occasionally, and 23.3% rarely engage, indicating a moderate level of usage.
- Half of the respondents (50%) are fully aware of e-governance services, while 36.7% are partially

aware, and 13.3% lack awareness, highlighting the need for increased outreach efforts.

- While 26.7% find accessing e-governance services easy, another 26.7% face difficulties. Only 13.3% consider it very easy, suggesting room for improvement in access mechanisms.
- Barriers to digital inclusion include a lack of skills (33.3%), limited internet access (26.7%), awareness gaps, and cost issues. Addressing these factors can enhance digital participation.
- A strong positive correlation exists between digital literacy and e-governance participation, with the mean participation score increasing from 2.8 in the low group to 4.2 in the high group.
- ANOVA results indicate statistically significant differences ($p < 0.05$) in e-governance participation across digital literacy levels, confirming that higher literacy leads to greater engagement.
- Citizens with higher digital literacy levels are more active participants in e-governance platforms.
- Significant differences in participation exist across all demographic and literacy groups, underscoring the importance of targeted interventions to promote inclusivity.

Results

- The age group 21–30 years represents the largest segment of respondents (33.33%), followed by 31–40 years (26.67%), indicating higher engagement among younger and middle-aged adults. Lower participation is observed from those above 50 years (6.67%) and below 20 years (13.33%).
- Male respondents form the majority (53.33%), with Female respondents at 43.33%, and 3.33% identifying as Other.
- Undergraduate education is most prevalent (33.33%), followed by secondary education (26.67%). Postgraduates account for 13.33%,

while primary education and no formal education each represent 13.33% and 6.67%, respectively.

- Employed individuals are the largest occupational group (40%), followed by Students (33.33%). Self-employed respondents represent 16.67%, while Unemployed and Retired individuals account for 6.67% and 3.33%, respectively.
- The most common income range is ₹25,001–₹50,000 (33.33%), followed by ₹10,001–₹25,000 (26.67%). Below ₹10,000 accounts for 20%, with fewer respondents earning above ₹50,000 (13.33% and 6.67%, respectively).
- Medium digital literacy is reported by 40% of respondents, while high literacy accounts for 33.3%, and low literacy for 26.7%.
- E-governance platforms are frequently used by 43.4% of respondents, occasionally by 33.3%, and rarely by 23.3%.
- Awareness of e-governance services is high, with 50% fully aware, 36.7% partially aware, and 13.3% not aware.
- Ease of accessing e-governance services is rated as easy by 26.7%, neutral by 23.3%, and difficult by another 26.7%. Very easy and very difficult responses account for 13.3% and 10%, respectively.
- Barriers to digital literacy and e-governance participation include lack of skills (33.3%) and internet access (26.7%), followed by awareness (20%) and cost issues (13.3%).
- Higher digital literacy correlates with greater e-governance participation, as shown by a mean participation score of 4.2 for high-literacy respondents compared to 2.8 for low-literacy respondents.
- ANOVA analysis confirms significant differences ($p < 0.05$) in e-governance participation across digital literacy levels.

Discussions

- Younger and middle-aged adults exhibit higher engagement in digital literacy and e-governance platforms, suggesting these groups are more tech-savvy and digitally active. Efforts to engage older adults and youth below 20 years could bridge participation gaps.
- The male-dominated sample reflects societal gender disparities in digital literacy and platform access. Strategies to encourage female and non-binary participation can improve inclusivity.
- The prevalence of undergraduate and secondary education among respondents indicates a moderately educated sample. Tailored digital literacy programs for less educated groups could enhance participation.
- The high proportion of employed individuals and students demonstrates that working-age groups and those pursuing education are key participants. Targeted outreach to unemployed and retired groups can improve engagement.
- Medium-income respondents dominate the sample, but significant participation from low-income groups suggests economic barriers are not entirely prohibitive. Addressing affordability concerns could enhance access further.
- The positive correlation between digital literacy and e-governance participation highlights the importance of investing in digital education and training programs.
- Barriers such as lack of skills, internet access, and awareness require urgent attention to ensure equitable access to e-governance platforms and services.
- The ANOVA and post-hoc analysis underscore the role of digital literacy in driving meaningful engagement. Efforts to elevate literacy levels can significantly boost participation rates.

Suggestions

- Develop and implement targeted digital literacy programs focusing on underrepresented groups, such as older adults, low-income earners, and less educated individuals.
- Expand affordable internet access and infrastructure, particularly in rural and economically disadvantaged areas, to address the digital divide.
- Promote gender inclusivity by designing campaigns that encourage female and non-binary participation in digital and e-governance initiatives.
- Enhance awareness campaigns to educate citizens about available e-governance services, emphasizing their benefits and accessibility.
- Simplify user interfaces for e-governance platforms to ensure ease of access for individuals with varying digital proficiency levels.
- Collaborate with private organizations to subsidize devices and internet costs, enabling broader participation across income groups.
- Address skill gaps through workshops, online tutorials, and community-driven learning initiatives aimed at building confidence in using digital tools.
- Foster trust in digital platforms by ensuring robust data privacy measures, cybersecurity, and transparent governance processes.
- Conduct regular surveys to monitor changes in digital literacy levels and participation rates, enabling evidence-based policy interventions.
- Leverage participatory tools such as online consultations and feedback mechanisms to actively involve citizens in governance, enhancing engagement and inclusivity.

Conclusion

The study provides valuable insights into the relationship between demographic factors, digital literacy, and participation in e-governance platforms.

It highlights that younger adults, particularly those in the 21–30 years and 31–40 years age groups, are more likely to engage with e-governance services. The respondents generally have a high level of education, which positively influences their ability to use digital platforms. The findings suggest that digital literacy is a crucial factor for increasing participation in e-governance, with those having higher digital skills demonstrating more frequent use of these platforms. However, barriers such as insufficient digital skills, limited internet access, and lack of awareness hinder broader engagement. The study concludes that addressing these challenges through targeted interventions, such as improving digital literacy, enhancing internet infrastructure, and raising awareness, can significantly boost e-governance adoption and contribute to greater digital inclusion.

References

- Smith, J., & Brown, A. (2024). *Digital Literacy and E-Governance: An Analytical Perspective*. Oxford University Press.
- Ghosh, P., & Sharma, S. (2023). *Understanding Digital Literacy in India: Trends and Challenges*. Springer.
- Reddy, T., & Vijayakumar, S. (2023). *Impact of Digital Literacy on Governance Participation in India*. Routledge.
- Kumar, R., & Dey, S. (2022). *E-Governance and Public Sector Reforms in India*. Wiley.
- Patel, R., & Saxena, K. (2022). *Technological Barriers to E-Governance in Rural India: An Empirical Study*. Journal of Information Technology & Politics, 18(4), 45-60.
- Choudhury, R., & Banerjee, A. (2021). *Digital Inclusion and Governance Participation in India*. Journal of Digital Literacy, 10(2), 233-250.
- Mehta, K., & Narayana, P. (2021). *Challenges of E-Governance Implementation in Indian Urban Areas*. Public Administration Review, 81(1), 112-130.
- Sundaram, N., & Patel, G. (2020). *Digital Platforms for E-Governance: A Critical Review*. Indian Journal of Public Administration, 65(2), 214-227.
- Srinivasan, P., & Varma, S. (2020). *Improving Digital Literacy for Better Governance in Tamil Nadu*. Journal of Governance Studies, 34(3), 341-356.
- Vijayalakshmi, K., & Shankar, A. (2019). *E-Governance and Citizen Participation in India*. International Journal of Governmental Studies, 14(2), 125-138.
- Sharma, P., & Nair, M. (2019). *Examining the Relationship Between Digital Literacy and Civic Engagement in India*. International Journal of Civic Participation, 9(4), 185-200.
- Ramaswamy, D., & Balamurugan, P. (2018). *Digital Divide and E-Governance in India: A Southern State Perspective*. Indian Journal of Public Policy, 7(1), 68-81.
- Patel, S., & Shah, J. (2018). *Public Awareness and E-Governance in India: A Study of Urban Participation*. Public Administration and Policy, 21(2), 112-128.
- Singh, D., & Kumar, M. (2017). *Factors Influencing Digital Literacy in Rural India: Implications for E-Governance*. Government Technology Journal, 15(4), 213-228.
- Jain, S., & Garg, R. (2017). *Bridging the Digital Literacy Gap in Indian E-Governance Systems*. Journal of Information and Technology Studies, 16(2), 99-113.
- Saini, V., & Agarwal, P. (2016). *Digital Literacy and Its Role in Enhancing E-Governance in India*. Journal of Digital Governance, 11(3), 213-229.
- Bhat, R., & Jain, A. (2016). *Participation in E-Governance: The Role of Digital Literacy*. Journal of Public Policy & Governance, 29(1), 77-89.

18. Menon, M., & Ravi, S. (2015). *The Role of E-Governance in Promoting Good Governance in Tamil Nadu*. Public Sector Management, 19(4), 202-214.
19. Rajendran, S., & Kumar, K. (2015). *Digital Literacy and E-Governance Adoption in Urban India*. International Journal of Government Technology, 18(3), 155-168.
20. Krishnan, R., & Prasad, D. (2014). *Digital Literacy Initiatives for E-Governance in Tamil Nadu*. Journal of Indian Public Administration, 12(2), 114-126.
21. Iyer, S., & Sharma, K. (2014). *Digital Divide and Participation in E-Governance in India*. Journal of Digital Government, 9(4), 193-208.
22. Patel, N., & Agrawal, S. (2013). *Barriers to Digital Literacy in E-Governance: A Tamil Nadu Case Study*. International Journal of Public Affairs, 22(1), 71-83.
23. Varadarajan, A., & Srinivasan, A. (2013). *The Role of E-Governance in Promoting Civic Engagement*. Journal of Indian Governance, 8(4), 105-118.
24. Singh, M., & Mishra, R. (2012). *Promoting Digital Literacy for Effective E-Governance in India*. Government Technology Journal, 10(2), 54-67.
25. Mehta, R., & Sharma, P. (2012). *E-Governance Initiatives and Digital Literacy: The Indian Experience*. Public Administration Review, 15(2), 45-59.
26. Chakraborty, S., & Patel, V. (2011). *Challenges of E-Governance and Public Engagement in Indian States*. Journal of Policy & Governance, 19(1), 84-96.
27. Pandey, D., & Bhatia, S. (2010). *E-Governance and Digital Literacy in India: A Case Study*. Journal of Technology & Governance, 13(3), 34-45.
28. Verma, S., & Choudhury, P. (2009). *Digital Literacy and Its Role in Promoting Good Governance*. International Journal of Digital Government, 7(2), 56-70.
29. Rao, A., & Menon, T. (2008). *A Study on E-Governance Participation in Tamil Nadu*. Journal of Public Affairs, 12(4), 45-58.
30. Desai, R., & Shah, P. (2007). *Digital Literacy and E-Governance: Bridging the Gap in Urban India*. Indian Journal of Governance, 10(1), 23-37.
31. <https://www.digitalindia.gov.in/>
32. <https://www.egov.gov.in/>
33. <https://www.mygov.in/>
34. <https://www.npci.org.in/>

A STUDY ON THE MAHATMA GANDHI CONCEPT OF SARVODAYA

K. MAHESWARI

*Guest Faculty, Department of Gandhian Thought and Peace Science
The Gandhigram Rural Institute – Deemed to be University
Gandhigram, Dindigul*

Abstract

Sarvodaya means "universal uplift" or "progress of all." People view the Sarvodaya movement, which Gandhi founded, as an extension of his nonviolent struggle. The primary goal of this event was to create a new India founded on love and non-violence. The drive to advance India's socioeconomic and moral independence is strong and intelligent. Gandhiji's Sarvodaya is based on the Gita, which opposes majoritarianism, and the Vedantic ideas of the spiritual unity of "existence." Gandhiji's social theories and communal ideals are of interest to Sarvodaya. It is a casteless and classless society, in Gandhiji's words. The fundamental tenets of Sarvodaya are freedom, equity, justice, and fraternity. It highlights a society without states. Sarvodaya's worldview is therefore opposed to being absolute and authoritarian. Gandhiji asserts that Sarvodaya is essential to Swaraj. Sarvodaya serves as a foundation for collaboration with society. The paper explores the deep philosophical idea of Sarvodaya, which Mahatma Gandhi supported. The peace in society is strengthened by his thoughts and orders of Sarvodaya.

Keywords: sarvodaya, universal, independence, peace

Introduction

Sarvodaya refers to all people regardless of their age, ethnicity, color, caste, religion, economic standing, language, or other characteristics. Sarvodaya Gandhi intended to include the well-being of all living things on the planet, not just humans. Mahatma Gandhi came up with the phrase "Sarvodaya," which means "the welfare of all" or "universal uplift." Gandhi's belief in ahimsa, or non-violence, and his vision of a fair and just society served as the foundation for his idea of Sarvodaya. A book of Sarvodaya was written by Gandhiji that contains concepts for the social, economic, political, educational, religious, and cultural advancement of society. Gandhi's vision of a Sarvodaya society is an ideal that he strived for and anticipated would continue to establish a new civilization. Decentralization, Sarva Dharma Sambhava (Equal Respect for All Religions), Ahimsa (Non-violence), Satyagraha (Truth Force), Swadeshi (Self-sufficiency), Simple Living, and Constructive

Programs are some of the fundamental ideas that underpin Gandhi's Sarvodaya.

Origin of Sarvodaya

Gandhiji traveled by train from Johannesburg to Durban, South Africa, in 1904. Just before the train started, Gandhi was received a book by one of his friends, Hentry Polak. John Ruskin wrote this book, "Unto this last." The book was about economics. Gandhiji took his time reading the book. He summarized a three-point of the book.

- The life of labor (the life of the tiller and the handicrafts person is the life worth living);
- The value of the lawyer's and barber's labor is equal in that everyone has the right to make a living;
- The good of the individual is contained in the good of all.

Gandhiji stated that the first point was something I already knew, the second was something I somewhat understood, and the third was "It never occurred to me." Gandhiji wished to put these three

principles into practice. As a result, he founded the Phoenix colony close to Johannesburg as soon as he returned. Despite their differences, a large number of people joined this ashram. At the ashram, Gandhi established village industries, and all labour was compensated equally. Every work was regarded as sacred. Gandhiji gave this book the label "Sarvodaya" after summarizing it. If the Sarvodaya order is to be achieved the following concepts must be included in society. Gandhi worked to create a new, moral, just, non-exploitative, non-violent, non-materialist, non-imperialist, non-racist, non-consumerist, egalitarian, liberated, humane, and decentralized socio-political-economic order through Sarvodaya that seeks to integrate the welfare of all people everywhere. The advantages of a country's development and prosperity must extend to the most vulnerable members of society to ensure the welfare of all. The world's natural resources should be used for everyone's overall well-being and their appropriate fulfillment as human beings. Sarvodaya seeks to replace a corrupt and unfair society where only a select few benefit from the fruits of the planet with the realization of global well-being and, as a result, international brotherhood and goodwill. The objective of Sarvodaya's primary characteristics includes networking, economic equality, and trusteeship. The trusteeship theory seeks to eradicate all forms of exploitation and create a classless society that grants no advantages based on a person's birth, money, or skill; it encourages collaboration between members of the community and prioritizes ensuring the well-being of everyone, regardless of their political affiliation, gender, color, or religion.

The Goals of Sarvodaya

The greatest good of all living things is Sarvodaya's primary objective. Gandhi wants to see society transformed so that each person does their utmost to promote global peace and harmony. The holistic development that encompasses each person's

spiritual, moral, political, social, and economic well-being as well as the well-being of everyone is thus envisaged. It also seeks to promote everyone's overall growth, regardless of caste, creed, sex, or religion. Gandhi urged for the creation of a welfare state in India, or Ram Rajya.

A healthy community that ensures the overall welfare of all members will exist when everyone, even the sick and the disabled, performs their obligations to the best of their abilities. It also represents a person's overall health, including their body and soul. Sarvodaya's objective is the triumph of truth, which entails the victory of the exploiter and the exploited, the oppressor and the oppressed, rather than the repression or extermination of an individual or organization. It is not the achievement of one person over another, or even of one group over another. The fundamental idea behind it is that everyone's good includes everyone's good. Every human being's rights and dignity are upheld and protected in Gandhi's free society.

The fundamentals of Sarvodaya

Gandhi's Sarvodaya is based on the ideas of truth (Satya), selflessness (Nishkama Karma), non-violence (Ahimsa), and the well-being of all. The following are some fundamental ideas connected to Gandhi's Sarvodaya:

Ahimsa (Non-violence): Ahimsa, which is at the heart of Gandhi's philosophy, promotes the prevention of harm to all living things. It encompasses nonviolence in word, behavior, and thought in addition to physical violence.

Sarvodaya (Welfare of All): This fundamental idea places a strong emphasis on the welfare and advancement of every individual in society, particularly the weaker and more marginalized ones.

Satyagraha (Truth Force): Gandhi promoted peaceful opposition to injustice because he believed in the strength of the truth. Even amid injustice, satyagraha is the nonviolent pursuit of truth.

Swadeshi, or self-sufficiency: Gandhi advocated for local economic self-sufficiency. To lessen reliance on outside sources, he promoted the use of regional resources and the creation of things locally.

Decentralization: Sarvodaya is in favor of decentralized governance and decision-making. Gandhi supported local self-governance, which gives communities the authority to decide issues that impact them.

Sarva Dharma Sambhava: Gandhi promoted religious tolerance and held that all religions were equally valid, a belief known as Sarva Dharma Sambhava (Equal Respect for All Religions). He underlined the importance of respect and understanding between individuals of all religious backgrounds.

Simple Living: Gandhi advocated and led a modest and uncomplicated way of living. He urged people to live with only what is essential because he valued self-control and moderation.

Constructive Programs: Gandhi supported the use of constructive initiatives like rural development, sanitation, and education to alleviate societal problems. The goal of these initiatives was to strengthen society from within and make it more independent. Together, these ideas serve as the cornerstone of Gandhi's Sarvodaya vision, which aims to create a society where everyone's well-being is valued and justice, equality, and non-violence rule.

Six orders of Sarvodaya

Gandhi believed that Sarvodaya embodied the ideal human social structure, where each person was valued as an individual but also as a member of the community. A non-violent, egalitarian, decentralized, people-centered, sustainable, and thriving social order is what Sarvodaya envisions. Gandhiji claims that six Sarvodaya orders have been given here.

1. Social ideas
2. Economic ideas

3. Educational ideas
4. Political ideas
5. Religious ideas
6. Cultural ideas

Social ideas

Gandhi believed that all people, regardless of wealth or poverty, should have equal access to social development opportunities. Gandhi aspires to the growth and well-being of every segment of society. In the Swaraj of the people, Gandhiji represents the culmination of each person's Swaraj. This indicates a mutual dependence between society and the person. Only until freedom and peace are achieved in society can an individual achieve success. Gandhiji provided social concepts for the advancement of society. Untouchability removal, Casteless society, prohibition, the welfare of women, Sexual equality, leprosy eradication, intercaste unions, interfaith marriage, social justice, collaboration, mutual aid, village sanitation, and animal welfare preservation of the environment.

Gandhiji sought to establish an ideal social order in place of the discriminatory Indian social system by using nonviolence. His thoughts and ideas contributed to the elimination of gender inequity, discontent, injustice, and several traditional evils from Indian culture. The Gandhian philosophy's communal conviction in peace has emerged as a key strategy for eradicating many obstacles and evils from society.

Economic ideas

A decentralized economy was something Gandhiji supported. On a modest scale, production should be spread among numerous locations. Gandhiji desired to make use of the human capital. His concepts help to raise people's quality of life. To meet their basic requirements, he recommended that villages become self-sufficient, producing their food, clothing, and other necessities. Gandhiji presented several economic concepts, including Khadi and village industries, economic equality, the eradication of child

labor, bread labor, and Swadeshi. Recycling, Trusteeship, Utilizing local resources, the economy of permanence, locally available resources, and renewable resources Using labor-intensive rather than capital-intensive approaches, avoiding large machinery, abstaining from corruption and exploitation, ending bonded labor and slavery, and using natural resources for the welfare of Bhoodan, Gramdan, Kisans, and laborers. Gandhiji primarily advocates for the usage of solely Swadesi products; thus, when people utilize our domestic goods, jobs are created, and India's economy grows. Due to Gandhi's desire to end poverty.

Political ideas

The Concepts of Politics Gandhi's political philosophy draws from both Eastern and Western traditions. When discussing Gandhi's political philosophy, it is important to keep in mind some of his traits. Because whatever he spoke came from his genuine understanding of the truth and his intense emotions. Gandhiji's given political ideas include people's power, village swaraj, participatory democracy, decentralization of power, non-violence, local governance, party-less democracy, non-exploitation, non-corruption, and the oceanic structure of politics. Gandhiji suggested following his political thoughts; it helps to make a peaceful life for the people. Sarvodaya considers "Lokniti" to be important. Self-control, self-abnegation, selfless service to others, discipline, faith in God, and carrying out obligations with good intentions are all represented by the notion of knit. Sarvodaya opposes elections, political parties, majority rule, and the concentration of power. Gandhi envisioned a "stateless democracy" where everyone had equal opportunities, even the poorest members of society. A federation of Sarvodaya village communities founded on non-violence will be the ideal democracy. The eradication of poverty, the development of ties of mutual aid and camaraderie between large landowners and landless ruralities, the

revival or advancement of Indian culture based on Yogna, Dana, and tapas, and the opportunity for all political parties to collaborate in eradicating resentment and self-aggrandizement while promoting global peace are the key components of Sarvodaya's economic philosophy.

Educational ideas

The Concepts for Education In April 1935, Gandhiji established the Sevagram Ashram close to Wardha. This is how Ashtam Gandhiji came up with the concept for his new educational system, which is widely referred to as basic education. Children aged 7 to 14 receive free education from Gandhiji in their mother tongue, which is the provincial language. It encourages the quality of non-violence and fully integrated development. It revolves around the student who is studying. It is craft-focused, fosters social growth via collaboration, support all non-violent ideals, and produces self-reliance and self-sufficiency. Gandhiji, the great educational reformer and thinker, believed that education was a powerful tool for social reconstruction and advancement. Mahatma Gandhi believed that education was an activity that was essential for both moral and social advancement.

True education is "an all-around drawing out of the best in child and man-body, mind, and spirit," according to Gandhiji. Mahatma Gandhi was a supporter of manual education. The foundation of skill development is manual training. Therefore, the core of basic education is a productive handicraft that has social value. A new world order founded on truth, tolerance, peace, non-violence, and world harmony can be established via education. Basic education, adult education, women's education, health and hygiene education, mother tongue education, national language development, and student welfare are some of Gandhiji's educational philosophies. Gandhiji's educational concepts to foster social harmony.

Religious Ideas

Gandhiji acknowledged the existence of God, but he saw God as the dharma or moral rule. Therefore, even though they were referred to as atheists, he believed that everyone who upheld the moral code was spiritual. He asserts that "God is Truth." Gandhian religious ideas include truth is god, interfaith marriage, interreligious prayer, communal harmony, and ethical religion. Gandhiji asserts that people desire to coexist and advance peace and love. Gandhi held that deeds should come before doctrine. However, it appears from Gandhi's aforementioned comment that he only believed in practice and that his practice served as his precept. Gandhi is a staunch practitioner in this regard. "Thus, Mahatma Gandhi cannot be regarded as originating any new system of philosophy or any new religion in the academic sense of the term," Manisha Barua explains. From the world's finest traditional philosophers and religious gurus, he merely learned the fundamentals or timeless truths. Gandhi's contribution, however, is found in his attempt to internalize the ideas that resonated with him and apply them to social, political, and economic issues in addition to his own life. The beliefs, ideologies, and conceptual frameworks that influence how people and civilizations view spirituality and the divine are referred to as religious thought.

Cultural Ideas

Among Mahatma Gandhi's cultural beliefs were the elimination of cruel customs, gender equality, and nonviolence. In addition, he supported multiculturalism, human rights, and education. Prohibiting animal sacrifice, protecting cows, and maintaining traditional arts. Gandhiji aspired to uphold social peace and cultural preservation.

Conclusion

Gandhi's idea of Sarvodaya, which translates to "the welfare of all," captures a deep vision of a society that is just and peaceful. Sarvodaya, which is based

on the values of truth, non-violence, and selflessness, places a strong emphasis on uplifting each person and making sure that no one is left behind. Gandhi envisioned a society in which social and economic advancement is inclusive and sustainable rather than coming at the expense of others. Sarvodaya advocates for the elimination of poverty, the advancement of equality, and the understanding that all living things are interdependent. In conclusion, a small number of people benefit from capitalism. The benefits of communalism are numerous. On the other hand, Sarvodaya aims to promote the welfare of everybody. Thus, Sarvodaya is the ideal system, as long as Sarvodaya is followed. We have the power to build a prosperous, happy, and peaceful society. Gandhi's Sarvodaya is a timeless and relevant concept that encourages us to strive for a society where compassion, equality, and justice act as the compass for our actions. It pushes us to build a society where everyone's worth is valued and the pursuit of the common good takes precedence over individual interests.

References

1. Gandhi M.K., (1951). *Sarvodaya Its Principle and Programme*, Navajivan Publishing House, Ahmedabad
2. Gandhi M.K., (1962). *Village Swaraj*, Navajivan Publishing House, Ahmedabad.
3. Narayanasamy, S., *The Sarvodaya Movement Gandhian Approach to Peace and Non-violence*, A Mittal Publication, New Delhi.
4. Parihar A.K.S., (2015). *Social and Political Thought of Mahatma Gandhi*, Swastik Publications, and New Delhi.
5. Raghwendra Kishore., (2015). *Gandhi and Social order*, Anmol Publications Pvt. Ltd, New Delhi.
6. Vettickal,T.V., (1998). *Sarvodaya of Mahatma Gandhi*, realistic utopia (Doctoral dissertation).

A STUDY ON THE GANDHIAN WAY OF CONFLICT RESOLUTION

Dr.P.SIVAGURU

*Guest Faculty, Department of Gandhian Thought and Peace Science
The Gandhigram Rural Institute – Deemed to be University
Gandhigram, Dindigul*

Abstract

In recent years, the subject of conflict resolution has been developing tremendously because conflict may originate everywhere, even in a peaceful society. The general perception of conflict is that it creates problems, is considered a disturbance, and raises the law and order issue. Conflicts are a warning, a signal, or a symptom of something going wrong someplace, even though they are not all the same kind. It challenges the status quo, which is frequently accepted as perfectly normal. When conflicting parties reach a consensus that resolves their core differences, accept their continued membership as parties, and put an end to any violent acts against one another, this is known as conflict resolution. The conflict resolution techniques also highlight tactics that could be used to break out from the destructive dynamics of the conflict and work toward a mutually agreeable conclusion. Gandhi disagreed with the socialist explanation of conflict as a class war. He saw disagreement as pleasant and constructive. In actuality, it is a chance to change both society and oneself. Satyagraha is the colloquial term for the Gandhian strategy of resolving conflict, which is a peaceful approach. It is predicated on the idea that a dedicated person may settle conflict originally and beneficially, but for this to occur, s/he must give it their best effort. The Gandhian method places even greater focus on finding the truth; in this case, winning or triumph is not significant; rather, what matters is that all parties involved in the disagreement are satisfied with the resolution. Gandhi firmly believed that most people were nice and that their nature was inherently nonviolent. Since friction and mistrust are the root causes of conflict. Gandhi was the one who gave Satyagraha its metaphysics, philosophy, technique, dynamic, and beneficial role in both societal and individual life.

Keywords: *gandhi, conflict resolution, satyagraha, truth and nonviolence.*

Introduction

In recent years, the subject of conflict resolution has been developing tremendously because conflict may originate everywhere, even in a peaceful society. The general perception of conflict is that it creates problems, is considered a disturbance, and raises the law and order issue. This is not the right way to look at the conflict; we must first reject a pessimistic perspective and evaluate its possible developmental consequences when considering conflict resolution. If people fail to handle the conflict appropriately, it becomes a major struggle for their development. Gandhi recognized them quickly. Conflicts, in his opinion, offer chances for significant but nonviolent social transformation. By addressing instances of structural violence by non-violent measures, the

Gandhian approach to conflict resolution aimed to bring problems into the open. The goal of the Gandhian dialectic is to achieve a greater degree of truth and a more positive relationship between the antagonists, not to win the battle. Louis Kriesberg gives a good definition of conflict: "A conflict exists when two or more persons or groups manifest the belief that they have incompatible goals (Kriesberg, 1998). Every social scientific field, including political science, psychology, economics, and communications, is heavily impacted by conflict. A key component of many professions, such as management, social work, law, and diplomacy, has also been conflict resolution. Therefore, a lot hinges on how we perceive conflict. Typically, conflicts are seen as disruptions that lead to chaos and create

concerns about maintaining law and order. A proper and comprehensive knowledge of conflict might not result from such an approach.

Conflicts are a warning, a signal, or a symptom of something going wrong someplace, even though they are not all the same kind. It challenges the status quo, which is frequently accepted as perfectly normal. However, many people may not find something that seems typical and tranquil to be friendly or acceptable. Discontent or dissatisfaction with the current situation is the root cause of conflicts. To put it briefly, conflict should be seen and examined honestly to reveal its underlying causes. Conflicts should be viewed as a manifestation of public dissatisfaction that calls for our active and constructive reaction. Injustice, inequality, mistreatment, deprivation, or disregard for some widely recognized standards of good governance can all lead to conflict. The most effective technique to resolve a disagreement is to fully and accurately assess it before offering a constructive and upbeat solution. Incompatibility or conflicting interests are the root causes of conflicts. Interests produce opinions, whether correct or incorrect and hateful attitudes, which in turn lead to hostile actions. Interest, attitudes, and behavior are the three incompatible sides of a conflictual triangle. Although they are unavoidable, conflicts do not always have to be violent. Preventing conflict should be our top priority. If that isn't feasible, we should try to mitigate it, reduce its excess, manage it within fair bounds, try to change it, and ultimately find a solution.

Phases of Conflict and their Causes

Anytime contradictory activity takes place, conflict arises. If one action hinders, stops, or interferes with the effectiveness of another, then the two activities are incompatible. A dispute can be as minor as an argument or as major as a war. One person, two or more people, or two or more groups may be the source of it.

Conflicts can be classified as

Controversy: When two people try to agree when one of their ideas, facts, conclusions, theories, and opinions is incompatible with the other, a controversy arises. When handled well, academic and decision-making disputes promote learning in the classroom and high-caliber decision-making inside the school, respectively.

Conceptual Conflict: When contradictory ideas coexist in a person's head or when new information does not seem to align with preexisting knowledge, conceptual conflict occurs. When someone is involved in a dispute when ideas and arguments are put forth that contradict their initial stance, they suffer conceptual conflict.

Conflict of Interests: When one person's attempts to achieve their goals hinder, obstruct, or interfere with another's efforts to achieve their goals, interpersonal conflict results.

Developmental Conflict: Incompatible actions between an adult and a kid that are based on the child's conflicting forces of stability and change cycle in and out of peak intensity as the child's cognitive and social development progresses. This is known as developmental conflict.

Three different evolutionary expressions can be used to describe conflict situations. The first stage is the grievance or pre-conflict phase, during which one party perceives an unfairness or grounds for anger or complaint. Following this comes what is known as the conflict stage, in which the resentful person chooses to confront the offending party and expresses his feelings; in other words, both parties are now aware of the animosity. Ultimately, when the conflict is made public and involves third parties, it reaches the disputed state. A conflict may transition from the first to the second phase due to the discovery of an incident that was previously unknown, or it may occur as a result of one incident occurring too frequently within a series of occurrences, or it may be qualitatively distinct from the others. However, these

trigger events might not be the only factor contributing to the escalation. It is also necessary to consider the role of outsiders in possible conflict situations.

Concept of Conflict Resolution

When conflicting parties reach a consensus that resolves their core differences, accept their continued membership as parties, and put an end to any violent acts against one another, this is known as conflict resolution. The conflict resolution techniques also highlight tactics that could be used to break out from the destructive dynamics of the conflict and work toward a mutually agreeable conclusion. Resolving conflicts has been essential to efforts to advance development, foster peace, and strengthen the process of regional cooperation and integration. There are many different types of conflicts, sometimes with remarkably distinct aspects, forms, and phases. In addition to the immediate material and human costs associated with conflict and conflict management, there are irreversible and insurmountable long-term costs associated with missed opportunities and cumulative generational losses. Any advantages made by specific conflict parties pale in comparison to the overall cost of warfare. Depending on the type, status, and content of each disagreement, resolving these conflicts also requires a variety of ways. To stop violent conduct, eradicate hostile attitudes, and alter the conflict's fundamental structure, conflict resolution typically targets the underlying causes of each conflict. A growing area of policy research and action is conflict resolution. It differs conceptually from conflict management, conflict settlement, and conflict prevention. The prevention, management, and settlement of conflicts can be viewed as distinct phases of conflict resolution, even though the ultimate goal of conflict resolution is to address and eradicate the underlying causes of the conflict, even though changes and restructurings to the institutions,

systems, and forces that give rise to, nurture, and sustain such conflicts.

Gandhiji's Perspectives on Conflict

Gandhi disagreed with the socialist explanation of conflict as a class war. He saw disagreement as pleasant and constructive. In actuality, it is a chance to change both society and oneself. Conflict, furthermore, "is a key means to greater human togetherness," as it serves to remind people of the ties that bind them to one another. Gandhi believed that social systems, not individuals, were inherently prone to conflict. Thus, his method of resolving conflicts sought to protect the individual while methodically addressing the system. Gandhi was more interested in handling conflict and establishing new social structures free from systemic violence since he "saw conflict as a perennial condition." Robert J. Burrowes says, "In Gandhi's view, conflict is the result of the structural denial of human needs. If these needs are to be satisfied, new structures are necessary. This requires a method of struggle that satisfies three conditions: it must destroy need-denying structures, create need-satisfying structures, and respect the needs of the conflicting parties during the struggle itself." In 1992, Johan Galtung, agreeing with Arne Naess (1974), summarized Gandhi's conflict norms.

First and foremost, one should act in conflicts based on conviction rather than necessity, clearly define the conflict by outlining one's objectives and making an effort to comprehend those of the opponent, and approach conflict constructively by viewing it as a chance to meet the opponent and change both society and oneself. Second, one should act in a goal-consistent manner by incorporating constructive components and acting publicly rather than covertly. One should also participate in confrontations in a nonviolent manner, avoiding hurting or damaging others with words, ideas, or actions. Furthermore, one should never support evil

or those who support it; always be willing to make sacrifices; and avoid escalating the fight or polarizing the issue. Finally, recognizing one's fallibility and owning up to mistakes, as well as insisting on necessities and being prepared to forgo non-essentials, are ways to resolve conflicts. Being kind to opponents by not holding them to a higher standard than oneself and not taking advantage of their weaknesses; and above all, try to convert rather than coerce, not just your opponent but also yourself, by looking for solutions that both sides can agree on.

Concentrating on the Gandhian conception of conflict, Robert J. Burrowes said, "Three principles underpin the Gandhian approach to conflict: the unity of means and end, recognition of the unity of all life, and a willingness on the part of the satyagrahi to undergo suffering." Only the second principle will be covered here, as the first and last were covered in the previous part. "The Gandhian approach to conflict presupposes the unity of all life." Gandhi was greatly influenced by Indian philosophy, Hinduism, and Jainism, all of which hold that all life is one. Hajime Nakamura asserts that the foundation of Indian thinking "is the idea of the unity of all things." He elaborates further that this idea is also characteristic of Hinduism, which emphasizes a "Universal Being, to which all individuals and particulars are subordinated." Besides, this notion is a central tenet in Jainism as well. Gandhi said in December 1924 in *Young India*, "I believe in the essential unity of [humanity] and for that matter of all that lives."

Satyagraha is a Method of Conflict Resolution

The term "satyagraha" has Sanskrit roots. It is a composite word made up of Agraha and Satya. Agraha means to hold on, adhere, and demand, whereas Satya signifies truth. Satyagraha, then, is the act of clinging to, holding tight to, insisting upon, or firmly adhering to the truth no matter what. While non-coercive, non-violent measures encourage the parties to have a conversation about the issues at

hand, violence against people and property has the effect of distorting the true issues at stake in the initial conflict. Thus, Gandhi cautions that we should "hate the sin and not the sinner." Existential benefits are also gained by the Satyagrahi when opponents are viewed as the valuable human beings that they are and when the conflict is fought in a way that permits or encourages opponents to reach their full potential.

An analysis of Gandhi's Satyagraha reveals a methodical methodology that was used for every Satyagraha he started. Throughout his Satyagraha, Gandhi adhered to a few fundamental ideas. A thorough analysis of the issue, a patient collection of evidence, and a rational defense of the goals, a public agitation to persuade the opponent of the satyagrahi's feelings, and an ultimatum to offer him one final opportunity at discussions preceded them. Intermediaries were encouraged, attitudes on both sides were prevented from hardening, and lines of communication with the opponent were kept open throughout the Satyagraha. The opponent is not an adversary to be vanquished or vanquished in Satyagraha. The satyagrahi and he are supposed to live together. Therefore, he should be assisted in becoming a better man for both himself and society. Therefore, to awaken his sense of justice and fairness, the satyagrahi must engage his opponent in rational discourse. Instead of causing the other person to suffer, the satyagrahi should suffer himself if he is unable to convince others. The effect of self-suffering voluntarily is a change of heart. He does not, however, anticipate that man will push himself past a certain point. As such, Gandhi's Satyagraha is a "Dharma Yuddha," and a satyagrahi only uses it when they are completely powerless and in complete darkness. Despite the punishment, persecution, and pain, the satyagrahi will not compromise on fundamental moral concerns once he applies this principle. The force is presented by satyagraha and is infinite and always growing. Gandhi also saw that the constructive program in creating a new, peaceful

human community that continues to grow and maintain momentum is the key to waking the next generation from their slumber.

Gandhian Method of Conflict Resolution

Satyagraha is the colloquial term for the Gandhian strategy of resolving conflict, which is a peaceful approach. It is predicated on the idea that a dedicated person may settle conflict originally and beneficially, but for this to occur, s/he must give it their best effort. It also assumes that conflicts can shift from competitive to cooperative on a continuum. This is not limited to intimate partnerships; it can also occur in connections that are far away. The Gandhian method places even greater focus on finding the truth; in this case, winning or triumph is not significant; rather, what matters is that all parties involved in the disagreement are satisfied with the resolution. This is only possible if the parties can agree. A resolution is strong and not brittle when all parties are happy with the result.

Types of Nonviolent Action

Gene Sharp distinguishes three categories of nonviolent action:

"Accommodation," in which the opposing party finds it preferable to compromise on some or all issues to achieve peace even while they disagree with the adjustments made or to minimize defeats; 2) nonviolent coercion, in which the adversary wishes to carry on the conflict but is unable to do so since they have lost their sources of authority and control; and 3) conversion, in which the adversary has undergone an internal transformation to the extent that they wish to implement the changes that the nonviolent activist has requested (or the nonviolent activist has undergone such a transformation). Power is the foundation of both nonviolent coercion and accommodation; these strategies rely on the ability of the disputing parties to influence one another. However, power has little to do with conversion;

instead, the emphasis is on "the touching of the conscience" in this place. Gandhi believes that conversion is not only the best strategy for waging a war, but it is also "the morally correct way to conduct conflict because truth can only be arrived at, or at least approached, through a dialectical process, and such a quest for truth is, according to him, the aim of life."

Ten Guiding Principles of Satyagraha

For Gandhi, satyagraha is a way of life and an attitude as much as a collection of deeds. It has ten guiding principles:

1. Provocation or humiliation of opponents should be avoided as this encourages violence.
2. The satyagrahi should be explicit about the main points of his argument and the goal of the conflict. A violent attitude is less likely to be encouraged by this.
3. Sincere information sharing is crucial because opponents are less likely to resort to violence if they are fully informed about one's position and behavior.
4. It is important to clearly define the fundamental interests that rivals share and build collaboration around them.
5. A satyagrahi shouldn't be too harsh on their opponents.
6. A satyagrahi ought to have faith in their opponents.
7. A satyagrahi must always be prepared to make concessions on things that are not necessary. In actuality, satyagraha necessitates that opponents be prepared to "make huge compromises on every issue, except those involving principles.
8. Satyagraha cannot be applied to an unjust cause; it needs a just cause. Therefore, the satyagrahi's honesty is crucial.

9. A satyagrahi must make sacrifices for the cause if they hope to persuade their opponent of their sincerity.
10. A satyagrahi should never take advantage of an opponent's vulnerability.

Conclusion

Gandhi firmly believed that most people were nice and that their nature was inherently nonviolent. Since friction and mistrust are the root causes of conflict, the Gandhian method of conflict resolution does not concentrate on the immediate grievances of the conflict; it also examines the conflict's fundamental causes. In essence, satyagraha is a peaceful approach that addresses behavioral, attitude, and goal incompatibility. It can be used to resolve both little and major conflicts that arise in various spheres of human existence. To sum up in Thomas Weber's words, "Satyagraha, then, from the Gandhian perspective, is a viable, autonomy-producing method of conflict resolution. Its stress on the shared humanity of all, including opponents, also makes it ethically superior to other methods of conflict resolution." Not only that, still when Satyagraha fails to settle conflicts, "the subjective benefits of dignity that come from leading a moral life are *always* present, and this is missing with other methods." Gandhi argues that satyagraha is not a strategy that is only applicable in situations where there is conflict between a subject community and an alien rule. Satyagraha's reach extends beyond that. Gandhi believed that "the law of love, the law of satyagraha, is an eternal principle." Gandhi claimed that

Satyagraha was still developing and that there was no such thing as finality, referring to it as "a science in the making." He maintained that everyone could wield the weapon in the same way. Gandhi was the one who gave Satyagraha its metaphysics, philosophy, technique, dynamic, and beneficial role in both societal and individual life.

References

1. Burrowes, Robert J., (1996) *"The Strategy of Nonviolent Defense: A Gandhian Approach,"* State University of New York Press, Albany.
2. Cranna, M. (ed.), (1994) *"The True Cost of Conflict,"* Earthscan, London.
3. Dr. Nirmala Devi, (2012) *"Gandhian Technique of Conflict Resolution: Satyagraha,"* Bhartiya International Journal of Education & Research, Vol. 1 (11), pp. 1-30.
4. Gandhi, M.K. (1975) *"Satyagraha in South Africa,"* Ahmedabad, Navajivan Publishing House, pp. 338-39
5. Gandhi, M.K. (1940) *"An Autobiography or The Story of My Experiments with Truth,"* 2nd ed., Navajivan Publishing House, Ahmedabad.
6. Miall, Hugh, et al., (2001) *"Contemporary Conflict Resolution,"* Polity Press, Cambridge.
7. Richard A. Rubenstein, (1990) *"Conflict Resolution and Power Politics and Global Conflict After the Cold War,"* St. Martin's Press, New York.
8. Weber, Thomas., (1991) *"Conflict Resolution and Gandhian Ethics,"* Gandhi Peace Foundation, New Delhi.

THE FLUIDITY OF IDENTITY: CULTURAL DISLOCATION AND SELF-DISCOVERY IN MAMBO IN CHINATOWN

S. UMA

*Ph.D Research Scholar, Department of English
Vels Institute of Science, Technology & Advanced Studies, Chennai
Assistant Professor, Department of English
Pachaiyappa's College, Chennai*

Dr. M. NAGALAKSHMI

*Professor & Research Supervisor, Department of English
Vels Institute of Science, Technology & Advanced Studies, Chennai*

Abstract

This research paper explores the themes of identity struggles and cultural dislocation in Mambo in Chinatown by Jean Kwok, focusing on the protagonist, Charlie Wong, an American-born Chinese (ABC). The novel portrays Charlie's journey as she navigates the challenges of living between two cultures—Chinese and American—and the impact of migration on her sense of self. Raised in Chinatown, New York, Charlie dreams of success in America, but the cultural differences between her family's traditional Chinese values and her growing affinity for American culture create a profound internal conflict. Drawing on Stuart Hall's theory of cultural identity, the paper examines how Charlie's identity transformation is shaped by her environment, cultural dislocation, and her evolving relationship with her Chinese heritage. The research also reflects on the broader immigrant experience, where the process of migration involves not only a physical relocation but also a renegotiation of cultural and personal identity. Ultimately, Mambo in Chinatown highlights the complexities of identity formation for immigrants, illustrating how cultural adaptation and personal growth emerge through the tension between old and new worlds.

Identity is constantly evolving over time. Many immigrants experience this transformation as they go through an adaptation process to maintain their original culture in a new environment, though shifts in identity can occur over time. Language and cultural expressions often reflect changes in an individual's identity. Additionally, identity and cultural differences are closely linked. On one side, cultural difference helps to shape distinct identities. In other words, culture influences the individual, and the individual shapes their own identity through culture. As Hall notes, "the word 'culture' is used to refer to whatever is distinctive about the 'way of life' of a people, community, nation or social group." Alternatively, culture can also describe the "shared values" within a group or society. Thus, cultural difference plays a key role in distinguishing and preserving group identity. At

the same time, individuals who share the same identity tend to have a common culture. As Hall suggests, "members of the same culture must share, broadly speaking, the same 'cultural codes.'"

The protagonist, Charlie Wong, from the novel *Mambo in Chinatown*, embodies cultural complexity due to her family's immigration to America, her birth in America and her upbringing in Chinatown, New York. Her father works as a noodle maker in a Chinatown restaurant, while her late mother was a professional ballerina. After her mother's death, Charlie, her father (whom she calls Pa), and her sister Lisa lived together in a small Chinatown apartment. Growing up in America, Charlie developed a liking for Western culture, especially after she began working as a dancer in a dance studio. In contrast, her father remained deeply

attached to Chinese traditions and culture, holding firm to these beliefs even while living among Americans.

America is often seen as the ideal place for someone seeking a better life, which attracts people worldwide to migrate in hopes of finding improved job opportunities and living conditions. However, many are unaware that America can be less welcoming to immigrants, especially minority groups like Chinese immigrants. They must not only navigate their own struggles but also work hard to gain acceptance from society. Public acceptance often hinges on their ability to learn the American language and culture, which is why many Chinese immigrants live in close-knit communities like Chinatown. In the novel, Charlie Wong views America as a new place to build a life with her family. Initially, she didn't focus much on her immigrant status or the challenges it posed. In contrast, her father was always mindful of their environment and the community around them, choosing to live in Chinatown for cultural comfort. This made it difficult for Charlie to adapt when she attended school or was in settings outside of her home community. She began to feel different, and her surroundings were not always accepting of her uniqueness. As a result, Charlie sought to change her life and strive for a better future, feeling that Pa had missed the opportunity to do so for himself.

Hall asserts that identity transformation can be observed through changes in behavior. He believes that different environments, with their unique histories, cultures, and experiences, lead to various impacts on identity development, making identity a fluid and unstable product. This process of shifting identity is seen in Charlie when she remarks, "sometimes it felt as if Pa was still living in China, while Lisa and I were in America" (58). As an American-born Chinese (ABC), Charlie considers America her home. Pa's feelings of longing, however, are common among immigrants who struggle to adapt to a new place and culture. When Charlie

expresses her desire to participate in a dance competition, Pa strictly opposes, saying, "This America is no good for us, we need to go back home, has to return to China" (269). Despite these challenges, immigrants' children must do their best to adapt to their new surroundings and culture.

Individuals who move to a new place, whether temporarily or permanently, often face language and cultural challenges. In order to assimilate, they must react, adapt, and learn new languages and customs. Many immigrants choose to live in communities that reflect their home countries to ease the process of blending in. This is what Pa, Charlie's father, chooses by living in Chinatown. Pa believes that life will be easier within a familiar community. However, Charlie feels that living in Chinatown hinders her ability to adjust to American culture since she never lived in China. The cultural complexity and psychological struggles Charlie faces stem from her exposure to American environments, such as school and work, while at home, she returns to the values of her Chinese immigrant family.

The cultural differences between her Chinese immigrant home life and her American surroundings initially confuse Charlie, leading her to withdraw from others and focus on achieving success in her career. According to Marganingsih, cultural dislocation occurs when a person is separated from their homeland, community, language, and cultural practices, which contributes to their identity. This sense of dislocation affects Charlie, who feels alienated at school, where her peers discriminate against her appearance. Even within the Chinatown community, she feels out of place because her identity is caught between the Chinese culture she's never fully known and the American culture she is adapting to. At home, she no longer feels open communication with her family, leading her to keep her daily struggles to herself. Cultural dislocation can cause someone to lose their sense of identity, resulting in psychological anxiety and the adoption of

new customs and values for reasons other than personal fulfillment.

In addition to these cultural challenges, Charlie experiences psychological anxiety due to internal conflicts. She feels a sense of emptiness and loneliness as she hides her dancing career, admitting, "I have developed a routine in order to hide my dance life from Pa" (150). Within the small Chinatown community, she feels confused and lost, as her father, particularly Pa, was unfamiliar with American culture and didn't even speak English. Charlie yearns to be accepted by American society. America promises freedom and opportunities for immigrants to integrate into its society. Though initially fearful and disappointed, Charlie begins to embrace American culture, and this change eventually leads her to success as a dancer.

Charlie consciously shifts her perspective while living in America, accepting its values and striving to become part of its culture. She begins working as a receptionist at a dance studio, saying, "I am starting a new job on Monday, as a receptionist" (39). Over time, her dancing talent is recognized "I got fired as a receptionist, I was just lucky they saw potential in me, as a dancer instead" (188). Charlie endures numerous struggles, both good and bad, in her quest to establish herself and achieve a better life in America.

Charlie dreams of living a happy life, free from the emptiness she once felt. At the dance studio, she had no close friends, and at home, her relationship with her family, especially Pa, was distant due to his adherence to Chinese culture, which lacked emotional openness. This led Charlie to spend more time with her sister, Lisa, making her feel more like a mother than a sister. By joining the American dance studio, Charlie opens herself up to new experiences and ideas, gradually adopting a more open-minded, American perspective. She begins to mimic her dancer friends, adopting American styles of dress

and makeup, which deviate from traditional Chinese norms.

Charlie ultimately identifies herself as American because she gains acceptance within society and the community. She achieves her dream of becoming a dancer and earns her father's approval. She tells Pa, "I'm so glad you and Lisa saw me dance" (285), and is able to support her younger sister's education. As Stuart Hall notes, cultural identity is continuously shaped and fluid, evolving with context. This concept applies to Charlie Wong, whose character continues to change over time. As she matures, Charlie reconnects with her Chinese roots and begins to feel a desire to return to China, much like her father. These changes in identity are no longer influenced by her environment or family but are the result of her evolving mindset, shaped by her experiences both in and out of Chinatown.

Mambo in Chinatown explores the identity struggles and cultural dislocation that immigrants face. Charlie, an American-born Chinese, encounters numerous challenges in her pursuit of success in a foreign land. With her parents having had little since their arrival in America, Charlie hopes to build a better future. The stark cultural differences between China and America leave her feeling lost, and she realizes that one path to acceptance in American society is to learn the culture and perfect her English, even adopting an American accent.

Charlie's experience of identity and cultural dislocation illustrates the idea that migration to America requires immigrants to embrace a new culture while gradually letting go of their original one. This happens because America is seen as a place of opportunity, where many immigrants feel that staying indefinitely is their best chance for a better life. Jean Kwok, through this novel, suggests that migration is more than a physical relocation; it involves a complex process where aspects of one's original culture—such as language, religion, and ideology—interact

with those of the new environment, ultimately leading to the formation of a new identity.

As Charlie evolves, she realizes that she is no longer fully Chinese. She has lost touch with her Chinese culture, language, and ideology, yet she also struggles to be fully American due to her physical traits, such as her slanted eyes and skin color, which mark her as Chinese. Like many immigrants, Charlie finds herself caught between two worlds, neither fully one nor the other. This reflects the experience of the novel's author, Jean Kwok, who, through Charlie's journey in *Mambo in Chinatown*, conveys the complexity of cultural dislocation and the continuous process of identity formation that immigrants undergo.

References

1. Kwok, Jean. (2019). *Mambo in Chinatown*. New York: HarperCollins Publishers Inc.
2. Nityas, C.S. (2016). Charlie Wong's Identity as Second Generation in Jean Kowk's Novel *Mambo in Chinatown*. Proceedings of International Conference on Language, Literary and Cultural Studies (ICON LATERALS), 26 Nov 2024.
DOI:10.21776/ub.icon_laterals.2016.001.1.10.
3. Hall, Stuart. (1990). Cultural Identity and Diaspora in Jonathan Rutherford ed.). *Identity: community, culture, difference*. London: Lawrence & Wishart.
4. Marganingsih, M. (2010). Ashima Ganguli's Diasporic Life in Jumpa Lahiri's *The Namesake*. (Unpublished undergraduate thesis). Universitas Negeri Hember. <https://repository.unej.ac.id/handle/123456789/24322>
5. Tjahjandari Lily & A.P. Damayanti. (2020), Cultural Identity in Jean Kwok's Novel *Searching for Sylvie Lee*. *Advances in Social Science, Education and Humanities Research*, Volume 593.

CULTURAL AND PSYCHOLOGICAL DISPUTES IN BHARATI MUKHERJEE'S WOMEN PROTAGONISTS

N. SRINIVASAN

*Ph.D. Research Scholar, Department of English
Annamalai University, Chidambaram*

Dr. S. FLORENCE

*Associate Professor, Department of English
Annamalai University, Chidambaram*

Bharati Mukherjee's works frequently challenge strong female protagonists who navigate the complex interline of identity, culture, and personal autonomy. Most of the Mukherjee's female characters face significant cultural conflicts in Western nations. This struggle is evident in her novels like *Tiger's Daughter*, *Wife*, *Jasmine*, and *Desirable Daughters*. The protagonists in these novels undergo a radical transformation, of moving from a traditional village in India to America, where they face numerous challenges and they reinvent themselves in the host land.

Mukherjee's female protagonists often embody the immigrant experience and take on remnants of their old culture as they struggle to adapt to a new culture. The protagonists deal with the challenges of fitting into American society while struggling with Indian heritage and personal ambitions. Mukherjee's female characters are often caught in the shimmering gap between two worlds, their traditional mechanical heritage and modern society in which they live. This cultural dichotomy creates a fertile ground for conflict. Mukherjee's protagonists undergo a profound transformation when the characters move from Indian culture to Western culture. All the heroines' journeys are beset by constant cultural adjustments and social interruptions. The cultural conflict they experience are not simply external, but deeply internalized, affecting self-perception and sense of self. According to Victor J. Ramraj, "globally dispersed minority communities

that have common ancestral homelands" (214). Victor clearly portrays two worlds home land and new land. Through her female characters who are autobiographical projection of her experience as an expatriate she represents the contemporary woman's struggle to define herself and attain an autonomous selfhood, in a cross-cultural crisis, a subject which assumes a great significance in the present world of globalization. She dives deep into the distorted psyche of the immigrant women surviving in the conflict of traditional Indian values, inherent in their personality and their fascination for western mode of living.

The Tiger's Daughter is the tale of a young girl, after being away for a long time, returns back to India, only to live in black poverty. Mukherjee's first novel *The Tiger's Daughter* appeared in 1972. It is quite autobiographical. The novel concerns with the cultural shock and horror experienced by a young Indian woman on her return to Calcutta from USA. Mukherjee expresses her own expatriate consciousness through the experiences of her heroine Tara Banerjee. In this novel, Mukherjee beautifully shows an expatriate's painful cross-cultural experiences and the sense of nowhere. The protagonist of this novel is Tara Banerjee Cartwright, she could not adopt into her own culture. She is torn between two different cultures, her own Indian culture and her adopted American culture. Once she adopted herself to alien nation, she could not

accommodate in her own culture too. Now she has been in the state of pendulum which hangs in between. This story is about Tara, an expatriate returning to her home country after seven years of living abroad. She is the only daughter of wealthy industrialist Tiger Banerjee who belongs to upper class family. Tara is sent to New York for her studies where she meets David Cartwright, an American writer, she falls in love with him and marries him. When Tara returns to India after seven years, she notices the poverty and political events in Calcutta. "Seven years earlier on her way to Vassar, she had admired the houses on Marine drive, had thought them fashionable, but now their shabbiness appalled her," (18).

Tara's American life is sensed easily even by her relatives. She is not comfortable in Calcutta. She is also surprised to see all the events of Indian culture. Tara feels that she no longer belongs to her own country where she was born and brought up. She is partially adapted to western nation so she could not cope up with her native culture. So, she decides leave from her own country. It is not possible for her to adjust to the changed conditions in India after being stayed long in the West. Thus, Tara's journey proves to be a frustrated one and she now longs to go back to her home, this time home is her American home not Indian home.

Bharati Mukherjee deals with the typical domestic scene in *The Tiger's Daughter*. She tells the story of a woman struggling to stay safe in a foreign country. Mukherjee realistically portrays her psychological tensions and the heroine Tara's reaction and how she deals with the consequences of the tensions in her life.

Bharati Mukherjee's second novel *Wife* was published in 1975. This novel revolves around the protagonist Dimple Dasgupta, who struggles with the trauma of expatriation. Dimple Dasgupta never completed her education due to the general strike that happened in Calcutta. This situation causes her

psychological disturbs. The oppressions started in her life from the beginning of the novel. Dimple Dasgupta sets her heart for marrying a neurosurgeon, but her father looks for engineers in matrimonial adds. After some days Dimple marries Amit Basu, Dimple tries to please every member of the joint family of her husband in India. Dimple's mother-in-law changes her name Dimple to Nandini which means 'holy cow'. She loses her liberty in joint family. Dimple's problems start at US. In America, she faces new challenges, and does not have a positive mind set. She starts thinking negatively. Bharati Mukherjee says, "Expatriation is actually state of mind emotion, which includes a wistful longing for the past, often symbolized by the ancestral home" (*Wife* 72). Her loneliness in the Manhattan apartment, jobless husband in life, create the pressure in her life physically and mentally. She is watches TV serial continuously which brings the violence of America into her apartment. She entertains a fear of violence in real life and suffers from insomnia at night. Her fear turns into neurosis problems. Finally she kills her husband with the knife in her kitchen room. Mukherjee presents the expectations, dreams, desires of an Indian woman regarding married life and how it gets shattered at the end of the novel. The protagonist, Dimple Dasgupta becomes embittered, estrange, and morbid, she struggles hard in the social role assigned to her in the novel, *Wife*.

In *Jasmine*, Mukherjee gives the story of an immigrant from the third world to the U.S. pushed from one disaster to another. Jasmine emerges not as a tragic character but as one who is determined to change her destiny to explore infinite possibility. Here, Mukherjee explores female identity through the story of an Indian peasant woman whose path takes her from Punjab to Florida. Jasmine's journey highlights her rootlessness and search for identity. An immigrant's life is a series of reincarnations. She lives several lives in a single life time. This is the condition of the novelist as well, because she is also an

immigrant. Jasmine struggles to reflect a broader theme of Mukherjee's work. There is clash between traditional gender roles and the more egalitarian values of her new environment. In India, Jasmine is constrained by societal expectations and familial obligations, while in America, she encounters a different set of challenges related to identity and integration. This clash often results in a redefinition of self, where traditional values and modern expectations collide, forcing the protagonist to navigate and negotiate her identity in a continuously shifting cultural landscape.

In this novel, Mukherjee clearly performs the instrument and development of Westernization, Americanisation specifically, by underscoring youthful Indian young lady's encounters of anguish and achievements in her endeavour to fashion a new identity for herself. Jasmine says "I could not admit that I had accustomed myself to American clothes. American clothes disguised my widowhood. In this apartment of artificially maintained Indianness. I wanted to distance myself from everything Indian". (128). Through this novel, Mukherjee portrays the multicultural crisis encountered by an Indian immigrant woman. In America, she tries to adopt the American way of life and leaves all her Indianness. There are some factors like language, dress, and socio-cultural environment that deepen the problem of nation and identity after migration takes place. Mukherjee through her character Jasmine, shows the potential of a woman to remark herself in a new world uprooted from her native land, India. Jasmine does her best to create a new world consisting of new ideas and values, her past to establish a new cultural identity into new and alien society. This shows Mukherjee's own assimilation into American way of life in her protagonist. Kumar, in his work "The Fiction of Bharati Mukherjee: A Critical Perspective" says, "Jasmines every moment is a calculated step into her Americanization and with each development a vital change is marked in her personality", (118). The story

is recounted from the female protagonist, who experiences the different identical changes over a wide span of time. Mukherjee creates an extraordinary and sudden courageous woman in *Jasmine*. This is seen as a battle for her as she regularly reflects of being torn between her old culture and the most recent one. A considerable amount of her old acclimated thoughts and propensities remains with her as she tries to adjust to the new and foreign lands.

Desirable Daughters is Bharati Mukherjee's sixth novel, published in 2002. In this novel Mukherjee portrays various dislocations in different viewpoints. The novel is also a protest from the part of the novelist against the restrictions inflicted on the lives of women in traditional societies. Bharati Mukherjee expresses her concern on the problems of immigrant life and the traditional assimilation of the East and the West. The novel explores the complexities of identity of the protagonist, Tara, navigates her Indian heritage and her life in America. Tara is the protagonist of this novel who grapples with the traditional expectations placed upon her by her family and society. The renowned novelist Bill Moyers says in his interview, "In Hindu Societies, especially in over protected patriarchal families like mine, daughters are not desirable. They are trouble, she also adds".

The novel is the story of three upper class, educated traditional Brahmin sisters Padma, Parvati, and Tara, and they are the daughters of Motilal Bhattacharya. Their mother named them Hindu Goddess' name. These three sisters are a beautiful combination of conventional and modern outlook. They are "as like as blossoms on a tree" (21). The female protagonist Tara carries the name of her ancestor Tara Lata. She moves to San Francisco at the age of nineteen after her marriage to an Indian teenager, Bishwa Chatterjee. There she always wears saris. Her sister Padma tries to lead a traditional Bengali life in New jersey, without devotion to traditional Indian rules. Mukherjee portrays the

character of Tara, keeps running from home to San Francisco, San Francisco to India. She leaves her American home with her lover Andy, to embrace western culture. Because her journey from home does not stop here bomb went off. Finally, Tara's domesticated desire indicates that an immigrant's search for cultural identity never ends. She realizes that too. It is not only personal but also crucial that a new identity can only be achieved by integrating Indian cultural traditions with the American concept of freedom and desired life style. The novel delves into themes of guilty, loyalty, and the search for self-identity, as Tara confronts the haunted legacies of her upbringing. The psychological conflict in the novel is also reflect in her relationships, and her influence on her life choices, reflecting her desire for autonomy against family obligations. The novel explores themes of guilt, loyalty, and the search for self-identity, and she psychological problems.

The psychological problems Mukherjee's female protagonists face often stem from their cultural clashes. An internal struggle to reconcile differing cultural values and expectations leads to profound psychological turmoil. Bharati Mukherjee's fictional world presents the plight of women's experiences of immigration, their cultural and psychological conflicts, struggles, quest for individuality, traumas, and the heavy price they have to pay to become successful immigrants in America.

Bharati Mukherjee demonstrates that she addresses herself to all issues related to migration. Mukherjee's novel centers around the characters' struggle to transcend conventional values. Also, the complexity of cultural assimilation takes on a new dimension, with many controversies due to female characters suffering from psychological problems at the end. Mukherjee's heroines struggle with identity, belonging, and personal transformation as they struggle with deep psychological issues that affect their development. Not only do these characters embark on journeys that often involve physical and

emotional upheaval, but it also leads to significant self-discovery.

Many critics have recognized Mukherjee as a feminist writer, as she has taken up issues of female gender related to those who migrate to foreign countries. She explores the possibilities of freedom offered to women in the new land. Her women characters are strong survivors, who venture out to fulfill their dreams and desires. Dipak Kumar says in, "A Critical Examination of Cultural Identity in Bharati Mukherjee's Novels on Immigrant Experiences": The quest for a sense of belonging occupies a significant space in Mukherjee's Novels. This idea delves into characters yearning to acceptance and the emotional toll of straddling two cultural worlds. It dissects the tensions arising from feeling neither fully rooted in their native culture nor entirely embraced by their adopted society, (3369).

Most of the Mukherjee's characters struggle to identify their sense of crisis as they navigate their dual cultural realities. Moreover, it is not only a result of such external pressures but also a reflection of internal psychological conflicts. The female protagonists have problems with the culture and world they encounter that lead to their loss of self. Each new identity assumes a reflection of her external circumstances and the manifestation of an internal psychological struggle to them. She explores the possibilities of freedom for women in the soil. Her female characters explore strong and vivid psychological issues. They strive to fulfill their dreams and desires.

Bharati Mukherjee explores cultural and psychological conflicts through female characters in her novels and presents a nuanced way of their migrant experiences. Her characters are immigrant women struggling to live with cultural identity. This struggle highlights the difficulties in navigating the psychological conflicts between traditional and modern values. Mukherjee's works emphasize a deeper understanding of cultural displacement and its

impact on personal identity and self-concept. These novels reveal how cultural expectations and psychological struggles shape the lives of her protagonists. This conceptual exposition not only provides a compelling examination of the challenges faced by immigrant women, but also reflects the broader theme of identity.

Bharati Mukherjee's works, are a testament to the cultural and psychological conflicts immigrants face in their journey to find identity, belongingness, and self-expression. Mukherjee explores the complexities of cultural displacement gender roles and personal identity through her writings, and creates the nuanced narrative of migrant experience. In her works on Indian and American culture, Mukherjee often explores the cultural conflict that arises when individuals shuttle between two cultures. Indian women who immigrate to America have an unfulfilled desire with them. The idea of setting in a new land creates a great deal of stress. From the clothes they wear to the food they eat; every occasion reminds Indian women's different cultural practices. These challenges face the whole process of self-correction and When the novelist seems to be very selective foreign experience. Thus Mukherjee vividly depicts the cultural and psychological disputes of women protagonists.

References

Primary Sources

1. Mukherjee, Bharati. *Wife*. Houghton Mifflin, United States, 1975.
2. *The Tiger's Daughter*. New Delhi, Penguin India. 1990.
3. *Jasmine*. Grove press, United States. 1989.
4. *Desirable Daughters*. Hyperion, United States.2002.

Secondary Sources

1. Devi Itishree, "Singing in a Strange Land: Cultural Dissonance in Bharati Mukherjee's Narratives", *International Journal of Creative Research Thoughts*. Vol.No.6. Issue.2. (2018):106-110.
2. Dr. Sarika, "Bharati Mukherjee and Anita Desai as Psychological Novelists". *International Journal of Multidisciplinary Trends*. Vol.No.4. Issue 2. (2022):192-195.
3. Kanagaselvan R. "Identity Crisis in Bharati Mukherjee's *Desirable Daughters*". *Wutan Hutan Jisuan Jishu*. Vol.No.17. Issue.3. (2021):236-243.
4. Kumar Dipak Harza. "A Critical Examination of Cultural Identity in Bharati Mukherjee's Novels on Immigrant Experience". *International Journal of Research Publication and Reviews*.Vol.No.4. Issue.7. (2023):3369-3370.
5. Kumar, Nagendra. *The Fiction of Bharati Mukherjee: A Critical Perspective*. Atlantic Publishers, 2001.
6. Kumari Neetu, "Bharati Mukherjee's *Wife*: A Study of Psyche and Cultural Shock", *International Journal of Literacy and Education*. Vol.2. Issue 1. (2022):1-3.
7. Moyers, Bill. "Bharati Mukherjee: interview by Bill Moyers". January 2012.
8. Raj Akhila, "Multiculturalist Aspect in Bharati Mukherjee's *Jasmine* and Chitra Divakaruni's *Arranged Marriage*". *International Journal of English and Social Sciences*.Vol.No.6. Issue.3. (2021):322-325.
9. Ramraj, Victor J. "Diasporas and Multiculturalism," *New National and Post-Colonial Literature*. Clarendon Press. (1996): 214-229.

REPRESENTATION OF SUBALTERNITY AND SUBTERFUGES IN KAVITA KANE'S MENAKA'S CHOICE

C. SIVASANKARI

Research Scholar
Government Thirumagal Mills College
Thiruvalluvar University, Vellore

Dr. P. VASUKI

Associate Professor
Government Thirumagal Mills College
Thiruvalluvar University, Vellore

Abstract

In Modern society Mythology is a powerful tool to portray the communal ideals and cultural representation to highlight the social norms and values of the society. Ancient Myth foresees the patriarchal ideologies where the women's are despised as a mere objectification. However Kavita Kane breaks the male centered stories representing Patriarchal norms and aspirations. The Patriarchy controls women's sexual as a mere objectification of women's bodies where it is also a recurrent issues in present society. In Indian mythology Patriarchy society seduces Apsaras to fulfill their desire and revenge. Kavita kane breaks the shadowy image of the courtesan by giving them voice to state the Subalternity. In Menaka's choice Kavita kane highlights Menaka's voice as an Apsara to women.

Keywords: subterfuges, seduce, apsaras, love

Introduction

In the modern period, Literature has undergone various transformations which can be witnessed, by comparing Literary works from time immemorial. These works contribute moral values to the society by dealing the everyday lives of people and other complex social issues. Themes and subjects of literary work influence the society to such an extent. As it creates a unique field for the authors where they can express their own feelings and opinions about literature. Kavita kane, an Indian Mythological writer has authored books related to Indian Mythology and legends. She is a prominent figure in the contemporary Indian neo - mythological writings. Kavita kane is famous for her portrayal of minor female protagonist who are conventionally and systematically overlooked and cornered by male authors and society at large as well. Through her literary genius and narrative technique propound voice to the voiceless character and forced readers to

ruminate about these characters in a new light. Kavita kane's Menaka's choice presents celestial nymph in the lead role. The Apsaras are the ethereal beings are often send by devasto disrupt the growing powers of Asuras and the saints on earth.

The word Apsara is derived from the Sanskrit word ap, which means water, and Sarad, which means movement so apsara means somebody who moved around in water a water - nymph. Apsarad are believed to have come out of the churning of the ocean by the devas and asuras. It is a common trope in Hindu mythology where the celestial Gods seduce apsara to their social and sexual restoration. Menaka is the beautiest of all apsara who can entertain the entire court with her charming dancing and singing skills. So Indra Courted Menaka to entertain and bewitch the revengers. As she is bold enough to change the mortal mens to immortal. As Kane says,

"They are meant for quick plesures - like lust, power, and wealth - giving Instant, momentary joy,

but fickle and unstable, slipping away from grasp. They could not be faithful; they had faith only in themselves and the consummate skills. They did not love; they loved themselves more. They followed neither their hearts nor heads; their whim leads them. They were taught to be selfish and pitiless; they cared for their selves. (Kane, pg, 30)

In Hindu Mythology, Menaka's tale often talks about the seduction of Vishwamitra, the sage who admired to become the Brahmarshi, in order to defend another great Rishi Vasishth

Indra utters: "I have to stop him or he'll ruin my Indralok! He had the temerity..." (Kane pg 90) These lines show how Indra shattered by the glory of Vishwamitra in making a new heaven. So he decided to stop him from the penance as unable to digest the position leading by a sage. Indra is ready to Subterfuge the mortal sage with his cunningness by using Menaka's charming beauty. Shubhajit Nayak in his article says about the Subterfuges of Indra as follows, "Indra knew this move could be fatal for Menaka yet he has decided to use her to exploit the sage and in the process she too is being exploited by Indra's crude selfishness. He confesses his plan and pleads Menaka to help him disrupt the ascetic pursuit of the revered sage" (Nayak, pg, 233).

Kane says, "It's time for him to break! I need you, Menaka he appealed. 'I need you to go down to Earth, seduce him, sap him entirely of all his powers and find a way to trap him into domestic bliss on more permanent terms'" (Kane, pg, 91). The word 'seduce' is the Subterfuge used by Lord Indra to trap Vishwamitra. Indra is worried about the intensity of Vishwamitra's ascetic practice as it would give the sage enormous powers. So he sends Menaka to seduce him and nullify his penance. Whoever the Apsaras, her time on earth is short for she must return to the heavens since she has achieved her purpose like breaking an ascetic penance or producing sons for a king. Menaka who bored with celestial duties decided to move Earth for a change.

Despite of the Subterfuges schemed by Indra Menaka accepted the plan to seduce Vishwamitra. Apart from plan Menaka further wanted to explore the world outside the Indra. Because she was fed up with the routine cruelness behavior of Lord Indra. Yet there was a strange hollowness in her contentment. This shows her restless life of love making. For his benefit he separated Menaka from her husband Vishwawasu. In heaven Vishwawasu was called as Devagandharva as Menaka falls in love with Vasu and married him. Though it was strange and unbelievable as Apsaras never love and marry anyone in heaven. Kane says, "Vasu loved Menaka with a rare and strange possessiveness. Everything was shared in Heaven, you could not possess anything in this land of plenty. You could have everything, but own nothing" (Kane pg 14). But Vishwawasu and Menaka breaks the rules of the heaven as a result Menaka got pregnancy by him. She fell in love contravening the rules but very soon they become the victim of Indra's jealous rage. On hearing the news Indra infuriated for their love. Very soon Indra forced them to abandon the child since there is no rule to grow new born child in heaven.

But Lord Indra reminded her the rule of Indralok where Gandharvas and Apsaras will never marry. As anyone can claim with their strength. The rules of Indralok affects the life of Apsaras badly. Though they are blessed with prosperity they lack the emotional bond. Particularly Menaka is longing for family to share their love and emotions. Kane says, "You know that in this heaven only erotic love can flourish and not personal romances! Yet you acted Presumptuously and for that I pronounce..." (Kane, Pg. 15)

In jealous with Vasu Indra accused him very badly. But Menaka consoled him by accepting her own guilty in Love making. She proclaimed Indra to punish her also. As Menaka says, 'I am to blame for this. I have violated the moral principle of my duty as an apsara.... I fell in Love, O king of the devas, I

couldn't help myself and I saw to it that Vishwavasud, your king of the gandharvas... I committed the next unthinkable crime -I married him!(Kane, pg 16).Even Rambha being Jealous with Menaka's fame and beauty planned to throw her from paradise. As she wanted to be the Queen of Apsaras to lure Indra. Shubhajit Nayak in his article says, " In a preplanned plot woven by Indra and Rambha both smitten by jealousy if the couple throw away Vishwavasud from heaven alleging false accusations on him. These two incidents are enough to give Menaka bouts of mental trauma. She becomes the victim of power politics. The cruel mind of Indra debarred Menaka from her child and husband(Nayak pg, 231).

Menaka is a pathetic figure in life of Apsaras the one who draws and hold our sympathy for her suffering because of the patriarchal background. As she loses the man she loves in heaven wholeheartedly and her daughter. Kane says about the furious in Lord Indra, " Not just yours! There is nothing like private marital bliss here, it doesn't exist! How dare you break the rules! he continued vehemently turning furiously on Vasu" (Kane,pg,14)

Unlike Vasu Menaka's lovemaking with Vishwamitra is different as she blindly falls in true love. The attitude of Vishwamitra changed her ambition of seducing.She admired his fondness and married him by breaking the rules of apsaras,where they were not supposed to enter into marriage life. But when love touched Menaka, she unwittingly, blindly thought not with her sharp mind but her lost heart.In heaven apsaras were supposed to be heartless.They were trained to be heartless apsaras.They were meant for quick pleasures .The word ' quick pleasures ' exposes the Subterfuges attitude of patriarchy and miseries of apsaras . As they are trained to be heartless but Menaka wanted to lead bonded relationship as a family. She loved Vasu happily but she loved Vishwamitra with guilt.

She made the mistake of falling in love.But the bond hurts Menaka very badly as she was unable to

move back to Indra. But the curse is an interesting one.Kane says , " How could I curse you?...You have taken away that power too, for I love you too much...?(Kane, pg, 164).Menaka wanted to apologize for false lovemaking and get curse into a stone like Rambha who tried to seduce Viahwamitra for diverting him from meditation.Despite Vishwamitra doesn't curse her because he knows the cunning plot of Indra behind Menaka.The departure doesn't hurts Vishwamitra as he continued with regular activities. He has no attachment,no more distractions as he ready to resume his quest for power.But Vishwamitra warned Indra that very soon he will gather power and strength through the penance and win Indra. He informs Menaka, " Tell Indra, he lost. I shall win this war too!! "(Kane.pg,170)

Menaka's return to heaven leaving her beloved husband and daughter has shocked Indra. Finally he enjoys the trauma of Menaka who was totally collapse with her state of choice. Though she reunites with Vishwavasud her love for Vishwamitra and Shakuntala cherishes her.

Thus the Patriarchal society establishes their own norms and ideas in myth also.But the female writers emerges with divergent ideas to present the voiceless character. Kavita kane questions the dominant ideology theory so that the divergent ideas are explored through minor character. As they are forced to accept and obey the dominant ideology. As a result of their choices they diverge from the Subterfuges patriarchal ideology.

References

1. Kane, Kavita. Menaka's Choice, Epub ed., New Delhi, Rupa Publications India, 2016
2. Lavanya R. Mohan. " Giving Voice To The Voiceless:A Clash Of Dominant And Divergent Idea In Sita's Sister And Menaka's Choice By Kavitha Kane".Quest Journal, Journal of Research in Humanities and Social science,

Volume 6, Issue 12(2018), ISSN : 2321-9467,
pp. : 06-09

3. Nayak Shubhajit. "Shakra Indra, The Divine Exploiter: Delineation of His cunningness

Subterfuges with Reference To Kavita Kane's Menaka's choice and Ahalya's Awakening".SP Publications, IJOES, Volume 3,Issue 10, 2021, ISSN : 2581-833, pp 229-241.

CULTURE AN IDENTITY AND RESPONSIBILITIES OF ONE PEOPLE OF TAMIL CULTURE TO ACCEPT OTHER CULTURE- AN ANALYTICAL STUDY

Dr. P. JAYASREE

*Assistant Professor, Department of Historical Studies
Queen Mary's College, Chennai*

Abstracts

The research paper deals with the term Culture. The word culture consists of every aspect for a country. Further, each country or nation has its own culture and values. For example, India has unique culture for each state. Though we have many cultural identities, practices, hence, we have oneness in many aspects. The Indian states and union territories has multi-culture, traditions, customs, practices. But it has uniformity of each state and its cultural aspects. Moreover, this research is on the Tamil culture and its uniqueness and the nature we find in Ancient culture and Civilizations. The methodology used for this research study is interpretation of the known The data and the history of past era. main sources for this study includes the Tamil Literary sources such as , a) Sangam Literature Agananuru and Purananuru The Agananuru songs depicts on the life of people inside the home which comprises of the birth of a child, festivals, household duties, worship and woman hood and so on. This indicates the inside work of a woman as mother, wife and daughter etc. Whereas, Purananuru songs are describe the outside world of a man, worrier, war, battles victory etc. This is purely man King and his Soldiers. There are many literary evidences serve as a source to exhibit the nature and the life of Ancient Tamils. The nature of the people and culture shows the uniqueness of as follows;

- Hospitality
- Welcoming unknown
- Chastity men , women
- Childhood plays girls, boys
- Bravery, Courage etc
- Trade – Ocean Trade, International - Sangam era, Pandyan and Chola period
- Accept any language, culture, art etc Overseas Tamils, India
- Adopt any culture , Traditions and Habits - Non Resident Indian Tamils

The study further includes the comparable aspects of many languages and culture.

Culture an Identity and Responsibilities of one People of Tamil Culture to accept other Culture-An Analytical study

Keywords: culture, people, customs, habits, nature, generous, grow, responsibilities, traditions

The research paper deals with the term Culture. The word culture consists of every aspect for a country. Further, each country or nation has its own culture and values. For example, India has unique culture for each state. Though we have many cultural identities, practices, hence, we have oneness in many aspects. The Indian states and union territories has multi-culture, traditions, customs, practices. But it has uniformity of each state and its cultural aspects. Moreover, this research is on the Tamil culture and

its uniqueness and the nature we find in Ancient culture and Civilizations. The methodology used for this research study is interpretation of the known The data and the history of past era. main sources for this study includes the Tamil Literary sources such as , a) Sangam Literature Agananuru and Purananuru The Agananuru songs depicts on the life of people inside the home which comprises of the birth of a child, festivals, household duties, worship and woman hood

and so on. This indicates the inside work of a woman as mother, wife and daughter etc.

Whereas, Purananuru songs are describe the outside world of a man, worrier, war, battles victory etc. This is purely man King and his Soldiers.

There are many literary evidences serve as a source to exhibit the nature and the life of Ancient Tamils. The nature of the people and culture shows the uniqueness of as follows;

- Hospitality
- Welcoming unknown
- Chastity men , women
- Childhood plays girls, boys
- Bravery, Courage etc
- Trade – Ocean Trade, International - Sangam era, Pandyan and Chola period
- Accept any language, culture,art etc Overseas Tamils, India
- Adopt any culture ,Traditions and Habits - Non Resident Indian Tamils

The study further includes the comparable aspects of many languages and culture.

Comparable Aspects

The people from all over India are of each state has their own depiction of culture, Traditions and festivals. When these people are reside in the own state follows the traditions of the Ancient past of the ancestors. There is no question of celebrating the festivals and other cultural activities. The research paper describes more about the culture means the festivals of many ideologies and traditions and practices of many languages.

The Linguistic culture and many worship of faith and practices which unite the people. The festivals and cultural exchanges definitely have been tolerance towards other faith and practices. (1) (Dr.Sarvepalli Radha Krishnan)

The ideologies that Analyse and evaluated by the great teacher one example for all teachers is purely suitable to Indian condition.

Food Culture

The culture includes many comparable aspects of different cultural people settled in one place. The common feature of food habits are same as the people of kerala state. There are many similarities of Tamils of Tamil Nadu and Malayalam speaking people. The food habits are mostly very peculiar with the people of Tamil Nadu Such as the Rice made items, millets, fruits are taken by both Tamilnadu and Kerala.(2) [N.Hasnain Indian Society and Culture]

Second aspect of Commonality of languages; The language of Tamil Nadu and Kerala is similar not in forms but it consider the South -Dravidian Language family.

The south-Dravidian languages are as follows, Tamil is a mother of all Five languages family are;

- Tamil language as Mother
- Malayalam
- Kannada
- Thulu
- Konkani

The above mentioned languages are known as South-Dravidian language. Likewise, Telugu language is comes under North Dravidian language family.

Language

The nature, habits, language, foods are find unique between

Tamil and Malayalam. Thus, the people who settle down or migration from Kerala are easily mingled with the Tamil people.

Mainly, languages and phonetics attracts each other language people. The people in Kerala are mother-centric structure of society. The family of keralites, are woman -centric type of the Son -in - laws are settling with their in laws.

Three Kingdoms

Moreover, the Ancient kings of Sangam Era the Chera, Chola and Pandyan kings had marital relation with Chera kings. Though, it is a political strategy, is

a practice now to have marriage relations with neighbouring state of Tamil Nadu. Of the only aspect differ from other states of India is the festivals of Kerala is special within the state.

Folk Arts

The Folk arts also similarities in nature. The Puppetry, folk arts, marital arts varma, ,yoga etc are common in Tamil Nadu and Kerala. (4) Thus, the settlers or migratory are not facing much difficulty other in Tamil Nadu in South India and Maharashtra in Western India.

The other factor of Tamil Nadu from Sangam Literary works known as , "Nanool" which clearly indicates Yadhun Uoore Yavarum kelir,

யாதும் ஊரே, யாவரும் கேளிர்"

"திதும் நன்றும் பிற தர வாரா"

"Theedum Nanrum Pirar Thara Vara". So any settlers or migratory of India can live freely and peacefully in India , especially, Tamil Nadu. (3) [Ancient Literary Work Nanool நன்னூல்]

The patriotic Poet Bharathiar himself very firmly mentioned in his Patriotic Songs Sindhu nadhiyin misai ... Kerala Nattu Ilam Pengaludane (4) [Bharathiyar Patriotic Songs] he shows the Kindness beyond language barrier. The hospitality, kindness of women of both Tamilnadu and Kerala.

Food , Language and Nature

The food, language and nature of mostly southern states including East, West India Such as Bengal ,Maharashtra and Punjab.The People

Of East India Bengal West Maharashtra North Punjab and Rajasthan too live with no much differences and difficulties in Tamil Nadu. This is because Tamil Nadu is suitable to different cultures and people. The Tamils of Post colonial or Millennium generations too do follow the Sangam traditions and practices of the Tamil people. This is because they never show hatredness towards other people. Further

very few states only adopt these kind of accepting other languages and culture. (5) [Agananuru Songs]

Conclusion

The research paper analyses that, though, centuries gone by, hence, we have to follow certain basic aspects of mankind. The idea of evolution of mankind creation of man by scripture God created man name him Adam and for his help , he made the woman Eve from Adam's rib. Each faith has its own myths ideology etc,but the concept is one, human is valuable than anything. We have to adopt the theory of Mankind. The research reveals by Anthropologists Philosophers, Linguistic scholars. Though, fundamental in nature, we have to go along with these policies in future. The basic idea is should adhere to the principles of human nature. We have been travelled many centuries, Historians define the history as Pre-History, History, colonial, Post-colonial, Post -Modernism etc. We educationist, teachers, scholars, students can change our attitudes but not our nature. The culture includes our surroundings the environment, should preserve it. We should think our ancestral beliefs, practices. We change our attire not our inner sense culture, common sense that help us to continue our tradition and culture. The research findings are we need to review our thoughts towards the future but without ignoring the rich culture and traditions.

References

1. Dr.Sarvepalli Radha Krishnan, The Adaptive Indian : Identity and Ethos
2. N.Hasnain Indian Society and Culture continuity and change 2011 january
3. Ancient Literary Work Nanool
4. Nitin Singharia Indian Art and Culture
5. Bharathiyar Songs Patriotic Songs
6. Agananuru Padalgal -Songs Sangam Literary works

7. Ashish Malik and Vijay Pereira Indian Culture and Work Organisation in Transition Taylor & Francis Publications, January 2016
8. Jane Stabler Byron, Poetics and History Cambridge studies in Romanticism Cambridge University Press, June 2009
9. Vinita Pandey Indian Society and Culture Rawat publications january 2021
10. Kathryn Tanner Theories of Culture A new agenda for Theology Fortress press september 1997

ECO-NARRATIVES: EXPLORING THE INTERSECTIONS OF ENVIRONMENT AND LITERARY STUDIES TOWARDS AN ECO-JUST SOCIETY

Dr.J.S. ROHAN SAVARIMUTTU

Head, Department of Information Technology & Senior Lecturer in English

Department of Languages and Communication Studies

Trincomalee Campus of the Eastern University, Sri Lanka

Introduction

The warning voices on ecological crisis from the early days of industrial revolution was seen as reactionary, where it was believed that technological progress and economic growth would sort-out environmental problems. But meanwhile problems have multiplied and are merging into global threats. The progressively increasing amount of toxic emissions contributes to global warming, which causes a rise in sea levels and climatic changes with potential threat, leading to an extinction of all living beings due to disastrous effects. For achieving economic development many chemical substances due to chemical revolution are being released into our environment, into the food chain, and into our bodies, posing a health threat and even created dangerous holes in the ozone layer.

In another sense, due to the fast economic growth there is a dwindling of resources such as fossil fuels, raw materials, biodiversity, erosion of fertile land, and the increasing scarcity of water for irrigation and drinking purposes, for example the drying of the river Euphrates. Apart from pollution and decline in the limited resources the third aspect is the expanding scale of risks which are implied in the rapid introduction of new technologies into the production process, for example nuclear energy (Chernobyl), biogenetic engineering and artificial intelligence.

There is a widespread understandable worry that the agenda of ecologists and eco-movements tends

to displace other urgent problems such as social justice concerns. But eco-ideologues feel that all other issues have become secondary as life on the planet earth is now in danger. This becomes all the more problematic, when the eco-ideologues are mainly of upper-class or upper-caste background, having no other big problems to worry-about rather than clean air and a lush-full environment.

The eco-ideologues may demand the closure of polluting industries, but who will give other jobs to the workers in those units? Or they may agitate for the protection of tigers and monkeys and rare butterflies, but where should the adivasis or tribals go when they are driven out of the forests which are turned into wild-life reservation parks? Or others may work for the preservation of traditional seeds, for local water management and organic farming which does not help landless Dalits and why should they bother about resources to which they have no access anyway?

Ecologists may denounce 'economic growth' as the cause of the eco-crisis, but what does that mean for 'developing' countries? Is it not 'eco-imperialism' when 'developed' countries demand restrictions on the cutting of rainforests in Southern Worlds, which need to finance their loans and the modernization of their economy? Do the poor not have the rights to catch up with the fast moving space?

Eco-crisis cannot be overcome by exposing the deficits of eco-movements since the crisis is not an invention of the rich countries or of Brahmins in India,

but it is a harsh reality to which the rich have contributed the most and which is bound to affect the poor first of all and most of all. The poor are the first victims since they are more dependent on what nature provides directly and therefore the protection of the environment is a matter of life and death for the poor. For example, adivasis or tribals and poor peasants are hit most by the so-called big development projects like the Narmada project or hazardous wastes are not dumped where the rich live, or 'eco-racism' occurs where highly poisonous waste being dumped in the areas where indigenous people live in Northern Worlds. The global climate change will affect all, but the rich class and rich countries will have more means to protect themselves against rising sea-levels, hurricanes, and other threats. Thus, it can be concluded that clean environment, clean air and water, and etc., is a basic human right even of the poor and only by having this in mind this paper has been aiming towards an eco-just society.

Eco-Narratives

The term eco-narratives designates the relations between texts —oral, written, sculptures, and etc., — and “the biological and physical environment, governed with a sharp awareness on the damage caused on environment by human activities” (A Critical Introduction to Contemporary Literary Theory 158).

In the late 1970s Ecocriticism first arose as a concept at meetings of the WLA (the Western Literature Association) and “Michael P. Branch traces the word ‘ecocriticism’ back to William Rueckert’s 1978 essay ‘Literature and ecology: an experiment in ecocriticism’. A claim for first usage in literary criticism of the related term ‘ecological’ is made by prominent US eco-critic Karl Kroeber, whose article “Home at Grasmere”: ecological holiness’, appeared in the journal PMLA, 89,1974, pp. 132-41” (Barry 240). Though eco-critical practice appears to be

dominated by American critics and an ever-solidifying American eco-critical canon, efforts by critics such as Patrick D. Murphy to provide a forum for exemplary ecocriticism from around the world has enabled readers to experience diverse and vibrant local cultures that have geographically, historically, and psychologically shaped specific bioregions.

In the US, ecocriticism is deeply rooted in the writings of the transcendentalists such as Ralph Waldo Emerson (1803-1882), Margaret Fuller (1810-1850), and Henry David Thoreau (1817-1862) while in UK it is rooted in the British Romanticism of the 1790s where the founding figure on the British side is the critic Jonathan Bate. British eco-critics also make the point that many of their concerns are evident (before the term ‘ecocriticism’ existed) in Raymond Williams’ *The Country and the City*. When the generally preferred American term is ‘ecocriticism’ and the British term is ‘green studies’, the proposed Indian term through this conference i.e., ‘eco-narratives’ is imbibed with a much wider and larger scope not only taking literature into its fold but also other fields such as sociology, anthropology, political science, sciences, architecture, sculpture, oral traditions, plastic art forms such as soap operas, movies and etc., which are the narratives through which the past has encoded the message for the present and the future.

The corner stone of eco-narratives is environmental activism but the modus operandi in putting it to practice is less well established. Eco-justice aligns itself with the international social justice movement in order to address issues of environmental discrimination where, for example, people of colour are disproportionately exposed to hazardous environmental conditions i.e., with relation to the place of habitat and work environment. Concepts such as ‘eco-racism’ and ‘eco-classicism’ have brought a diverse issues within the study of eco-narratives.

Eco-justice also locates inequality in the gender, class, caste, and racial barriers that limit access to wilderness areas. 'Nature writing' as a term is redefined to acknowledge nature as something that has been already politically inscribed. For example, Gloria Anzaldúa in her book *Borderlands* describes the cultural meaning of the U.S.–Mexican border from an earth-centered, transnational, cosmopolitanism (in line with Julia Kristeva) perspective that pinpoints ecological and human degradation based on abstract white, occidental principles such as the boundaries that divide nation-states.

Most of the concepts of ecology are seen as the reflections of the privileged aristocratic and middle-classes. As a result critics like Cynthia Deitering focus their attention on the urban nature which she calls as 'toxic consciousness' or a late 20th century proliferation of postnatural novels dealing with apocalyptic themes, as in Don DeLillo's *White Noise* (1985), and in novels set against toxic backdrops, such as Margaret Atwood's *The Handmaid's Tale* (1985). Deitering argues that these novels prove that in the late 20th century, consciousness of environmental problems have permeated the literary imagination.

Critics who focus on 'ecomposition' through giving prominence on the role of pedagogy in developing ecosensitive human relationships. For example, Gilbert White's *Natural History of Selbourne* (1789), Henry David Thoreau's *Walden* (1948), and Aldo Leopold's *Sand County Almanac* (1948) are used in the classroom as aids to composition.

Environmental 'life-writing' specifically foregrounds issues of autobiography and environment through the study of appropriate texts and the creation of autobiographical works. This category includes both traditional autobiographies in nature and complex, experimental works such as Terry Tempest Williams' *Refuge: An Unnatural History of Family and Place* through which he

attempts to address issues such as bioregionalism spirituality, ecofeminism and environmental justice.

Diana M. A. Relke and Stacy Alaimo model ecofeminist practices insisting on a reconceptualization or redefinition of nature as a starting point for reading women's texts. In *Greenwor(l)ds: Ecocritical Readings of Canadian Women's Poetry*, Relke demonstrates that two dominant conceptions of Canadian nature –the garrison and the wilderness– fail to account for women's experience and as a result, allow the critical neglect of the work of women poets. In *Undomesticated Ground: Recasting Nature as Feminist Space*, Alaimo argues that nature, and especially wilderness, has always been used by women as a counter to prescribed and compulsory domesticity and not merely as a space on which to inscribe domesticity. Through an examination of the work of writers such as Mary Austin, Alaimo calls for an ecofeminist relationship in nature that can serve as a model for female insurgency rather than a model that can be easily rejected or dismissed as biological determinism.

The Need for Basic Reorientation

At this juncture in history where river Euphrates has dried and wars looming all over, we are no strangers to the different aspects of the eco-crisis: pollution, dwindling resources and incalculable risks. All over the world people are getting into action, trying to prevent further damage by focusing on different problems such as pesticides, global warming, nuclear plants, soil erosion, deforestation, genetically manipulated food and etc. At present, there is an awareness that all are up against the same thing, the same powerful force which causes these problems. It is the dominant development model that guides economic policies around the world i.e., the demands in economic growth, industrialization, modernization, and global division of labour and all that which regulates the logic of capital accumulation. Even the

socialist countries that tried to develop an alternative in certain aspects, have sadly adopted a policy of rapid economic growth through industrialization, albeit under state control. At present problems are accumulating and this points to the basic need to reduce the speed of so-called development and the use of energy. Speed has become a destructive deity and we have a need to rediscover the life-changing advantages of going slow.

Speed is not only the enemy of life-sustaining eco-systems but it is also an enemy of the poor where handloom-weavers, potters, bullock carts, artisanal fishers, and small peasants cannot compete in the market with textile machines, plastic products, lorries, high-tech fishing and mechanized agriculture. They lose their livelihood and their huts are eventually demolished when roads are broadened or airports expanded, to occupy ever more space for the minority of those who are in the fast lane of money-making.

At this juncture, one has to remember that free-wheeling global capitalism is unable to solve the problems of ecology, mass poverty and social disintegration. Global capitalism is the main cause for the aggravation of these problems. It is therefore, crucial for the proponents of eco-narratives who are dealing with eco-crisis, injustice and social disruption to find ways to co-operate, to expose the destructive logic of the dominant development model and to support the search for a viable alternative that is both theoretically and practically feasible.

Conflicting Ideologies

The eco-crisis is so serious that nobody can fully ignore it where governments have set up ministries for the environment, car producers advertise that they care for a clean and green environment and consumers start blaming pollution for their health problems. These are signs of a growing awareness that something is wrong. Unfortunately, this does not mean that rulers, producers and consumers are really

ready to change their ways and patterns of behavior. One can still witness that politicians still believe in maximum economic growth, producers still obey the laws of accumulation, farmers continue to spray pesticides, and well-to-do participants of eco-workshops continue to travel by car and plane and to meet in air-conditioned rooms. Companies introduce some cleaner technologies and citizens stop some harmful habits. Of course, these are positive signals, but they can easily lead to a deceptive conclusion that such steps are sufficient, because this kind of half-hearted and piecemeal reforms of individual lifestyles and economic policies are shallow. What is needed is a much more radical approach known as "Deep Ecology" —a terminology coined by the Norwegian philosopher Arne Naess— whose position is marked by "eight points of deep ecology"

The basic intention of the deep ecologists is to identify the deeper roots of the eco-crisis and to address them through a transformation of the relationship between humans and nature (Braidotti ch8). The legitimization of 'anthropocentrism' placing humans on the top and in the centre of things is destructive and has to be replaced by 'biocentrism' or 'biocentric egalitarianism'. For example when one of the steering mediums such as religion is taken into consideration the Judeo-Christian religious tradition is based on anthropocentrism and oriental religions and philosophies, especially Buddhism and Taoism are considered to have a great affinity with an eco-centric world-view.

Even though a radical approach such as 'deep ecology' is the need, the way in which 'deep ecology' goes about the re-thinking and re-orientation process is not viable and deserves to be criticized. Deep ecologists tend to consider themselves as the most radical environmentalists, the vanguard, but are not yet very consistent and clear. This vanguard pretension has been effectively dismantled by Ramachandra Guha where he shows that deep ecology is a typical North-American movement

whose ideas cannot easily be transplanted and applied in other contexts. For example, Guha Quotes the Native American thinker Vine Deloria Jr. who puts it thus: "The white man must drop his dollar-chasing civilization and return to a simple, tribal, game-hunting, berry-hunting life if he is to survive. He must quickly adopt...the ancient Indian worldview to survive" (83).

Practically, these wilderness-thinkers want to cordon off parts of the globe from humans and sometimes advocate a drastic reduction of human population. They equate the protection of the environment with the protection of the wilderness. This tends to provide justifications for a new imperialism and nature-lovers and biologists, promoted by the World Wildlife Fund and its sister organizations.

In contrast to this type of environmentalism, eco-movements in India are predominantly concerned with questions on how the balance between humans and nature can be restored and maintained in an agricultural setting, or – in the case of forests – how forests can be protected together with the human communities living in them. Guha and Martinez-Alier classify this tendency as "agrarianism" in distinction to "wilderness thinking" and "scientific industrialism".

Gandhian influences are clearly discernible in India's environmental movements, however, neither Gandhi nor his present-day followers in Indian environmental movements qualify as deep ecologists. Gandhi has severely criticized modern western culture and economy. But he has not based this critique on an eco-centric or a more or less mystical view of the relationship of humans with nature. Guha does not find any reference to that in Hind Swaraj or in later remarks which have a bearing on ecological questions. Gandhi's very anthropocentric concern lies with the ethics of social and economic relations. He identifies human greed as the root-cause of exploitation by imperialism and industrialism, which leads to the depletion of resources. He does not

advocate the preservation of wilderness but the revitalization of a village-centered economy which avoids living at the cost of others. He has remarked that if India were to follow the Western model of development it would strip the world bare like locusts.

Gandhi's famous sentence that "the world has enough for everybody's need, but not enough for everybody's greed" sums up his environmental philosophy and ethic. For him the issue is not to move from anthropocentrism to biocentrism or eco-centrism, but from a greed-driven economy to a need-oriented economy.

Murray Bookchin, narrates how a Green activists from California shocked him by blaming human beings as a species for the ecological crisis, and refused to distinguish between blacks, women and other oppressed groups and corporations, agribusiness, ruling elites and the state. Against such an approach Bookchin argues in favour of social ecology which is rooted in a social critique of society and a vision of social reconstruction that will benefit nature and humanity.

When Marxism is taken into consideration, one has to remember that Soviet Marxists and anti-imperialist nationalists have been fascinated with the technological capacities and economic growth of western countries and while opposing capitalism and imperialism, they tried to catch up with it by following its model of modernization and industrialization. Only with a vision of an alternative socialist society that will address not only the question of the exploitation and exclusion of workers, but also that of the ecological and social conditions under which the satisfaction of human needs can be achieved in a just way, can Marxism validate the present crisis.

Eco-feminists like Maria Mies, Gabriele Dietrich and Chhaya Datar draw an opposite conclusion to that of liberal feminists. As Gabriele Dietrich puts it, instead of drawing women into the market economy, "brutalizing their ecological perceptions", men have to be drawn "into the field of production and sustenance

of life” to “humanize their perceptions”, as one step to overcome the ecologically harmful division of labour. The co-authorship of Maria Mies and Vandana Shiva indicates that the distinction between spiritual and social eco-feminists should not be applied in a rigid manner. Vandana Shiva has articulated an eco-spirituality centered on the idea of the feminine principle which she finds in the Indian religious tradition, whereas Maria Mies has made a theoretical effort to provide a materialist base to eco-feminist perspective. Yet they are able to develop a common eco-feminist perspective. This can be taken as a pointer to over-lapping and cross-fertilizations between the various approaches and for the need of alliances between ideological diversity as a potential for change.

Conclusion

The struggle for eco-justice requires a collective radical reorientation and a revolutionary reversal so as to break the chains that keep the globe in bondage to capital. Today's need is a liberation, an emancipation from capital's cancerous growth, its exploitation of labour, debt regime, control over science and technology, tyranny over people's minds through the media, and reinforcement of the divisive structures of patriarchy, caste and ethnicity. This means that one cannot avoid politics. It is not enough if one personally maintains an eco-friendly life-style and support one or the other micro-level alternative experiment. Struggles have to be fought and the literati should stand by their side and advocate. According to Kate Soper, the history of colonialism and ongoing neo-colonialism is one of “ecological barbarism”. As the eco-crisis deepens and resources dwindle, relentless competition is likely to lead to increasing poverty, genocide and warfare. Such predictions now may not sound exaggerated since global players speak of free market competition as a ‘merciless economic war’. Earlier environmental damage was justified in the name of removing mass

poverty but now it happens on account of inevitable globalization. Its supporters try to cover-up the ecological costs by promising that competition will promote cleaner technologies and thus higher ‘eco-efficiency’. This will be feasible for advanced countries through their TNCs and they will also call it sustainable development. But how will the poorer countries pay for it while servicing their new debts? In another sense, sustenance will be achieved by further exploiting the poor and their natural resources like forest. Eco-crisis has led global planners to speak of the need for ‘global governance’ for they acknowledge that global problems cannot be solved through ruthless competition but require co-operation. But their tendency is to look at it as a matter of ‘global management’. But those who are in the forefront of eco-protection struggles neither want TNCs nor their global managers. They want Cargill and Monsanto and high-tech deep-sea fishing companies to quit. Their struggles for people's control over resources is at the same time an anti-imperialist and pro-environmental struggle. What they need is the legal protection of livelihood, resources and space, and national and international control over ‘free’ capital. All of us have to take small steps towards the alternative direction to become progressively involved in the struggle for eco-justice, inspired by the hope and conviction that spaces will open up for the radical reorientation and needed transformation.

References

1. Alaimo, Stacy. *Bodily Natures: Science, Environment, and the Material Self*. Indiana: Indiana University Press, 2010 print.
2. Alaimo, Stacy. *Undomesticated Ground: Recasting Nature as Feminist Space*. Ithaca: Cornell University Press, 2000 print.
3. Anzaldúa, Gloria. *Borderlands – La Frontera: The New Mestiza*. San Francisco, Aunt Lute Books, 2007 print.

4. Ariarajah, S. Wesley. *Axis of Peace: Christian Faith in Times of Violence and War*. Geneva: WCC Publications, 2004 print.
5. Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory*. New Delhi: Viva, 2013 print.
6. Bate, Jonathan. *The Song of the Earth*. Cambridge: Harvard University Press, 2002 print.
7. Bookchin, Murray. *Remaking Society: A New Ecological Politics*. California: A.K.Press, 2023 print.
8. Braidotti, Rosi, Ewa Charkiewicz, Sabine Häusler, and Saskia Wieringa. *Women, the Environment and Sustainable Development: Towards a Theoretical Synthesis*. London: Zed Books, 2004 print.
9. Branch, Michael P. and Scott Slovic, eds. *The ISLE Reader: Ecocriticism: 1993-2003*. Athens: University of Georgia Press, 2003 print.
10. Buell, Lawrence. *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*. Cambridge: Harvard University Press, 1995 print.
11. Datar, Chhaya. *Ecofeminism Revisited: Introduction to the Discourse*. Jaipur: Rawat Books, 2011 print.
12. Deitering, Cynthia. "The Postnatural Novel: Toxic Consciousness in Fiction of the 1980s." *The Ecocriticism Reader: Landmarks in Literary Ecology*. Ed. Cheryll Glotfelty and Harold Fromm. Georgia: The University of Georgia Press, 1996. 196-202. print.
13. Dietrich, Gabriele and Bas Wielenga. *Towards Understanding Indian Society*. Tiruvalla: Christava Sahitya Samithi, 2003 print.
14. Dietrich, Gabriele. *A New Thing On Earth: Hopes and Fears Facing Feminist Theology (Theological Ruminations of a Feminist Activist)*. Delhi: ISPCK, 2001 print.
15. Glotfelty, Cheryll and Harold Fromm. eds. *The Ecocriticism Reader: Landmarks in Literary Ecology*. Georgia: The University of Georgia Press, 1996 print.
16. Guha, Ramachandra and Juan Martinez-Alier. *Varieties of Environmentalism: Essays North and South*. London: Earthscan, 2006 print.
17. Mies, Maria and Vandana Shiva. *Ecofeminism*. London: Zed Books, 2014 print.
18. Murphy, Patrick D. *Literature of Nature: An International Sourcebook*. Chicago: Fitzroy Dearborn, 1998 print.
19. Relke, Diana M. A. *Greenwor(l)ds: Ecocritical Readings of Canadian Women's Poetry*. Alberta: University of Calgary Press, 1999 print.
20. Savarimuttu, J. S. Rohan. *A Critical Introduction to Contemporary Literary Theory*. Chennai: New Century Book House, 2016 print.
21. Soper, Kate. "Human Needs and Natural Relations: The Dilemmas of Ecology I". *Capitalism Nature Socialism*. 8(4), 59-64. <https://doi.org/10.1080/10455759709358765>

INDIAN FAMILY VALUES VS. GLOBALIZATION AND MODERNIZATION: A CRITICAL STUDY OF GIRISH KARNAD'S WEDDING ALBUM

Mr. YATHISH KUMAR M

Assistant Professor of English

Smt. Indira Gandhi Government First Grade College for Women

Sagara, Shivamogga, Karnataka

Dr. AVINASH T

Professor

Department of P.G. Studies and Research in English

Sahyadri Arts College, Shivamogga, Karnataka

Abstract

Girish Karnad combines the values of Indian society and their hidden fears in his play Wedding Album. Various patterns of behaviors connected with authority, gender, and caste are taken for discussion in this book. Girish Karnad employs myth and modernity in such a way that the conflicts in the Indian family system are analyzed in a comprehensive and clear manner. The play reveals the lives of an Indian family living in Dharwad. Their son is a media professional and their daughter is engaged to an Indian working in the United States. Modern technologies like the internet and other channels of online communication have developed tremendous changes in the lifestyle and attitudes of younger people. This play discusses the conflicts created by these forces in the life of the joint families.

Keywords: *tradition, myth, globalization, modernity, science and technology, tech savvy youth*

Introduction

Girish Karnad is a prominent Indian writer who is noted for his handling of social and cultural issues with special reference to the Indian community in the modern period. Various factors like caste, language, and lifestyle have a decisive effect on the life and outlook of the Indian people. Different codes and beliefs lying in their subconscious minds affect their everyday life. In every society, culture plays a big role in determining and molding the behaviors of the members of the community. (Vijayarani, 2016)

For Girish Karnad, drama is a powerful tool that can be used to study and expose the intricacies of the Indian psyche. Karnad was successful in utilizing the drama media to portray Indian society in a realistic and satirical way. The post-colonial attitude of Karnad discards Western attitudes and approaches to Indian people and their lifestyle. Girish

Karnad discusses the conflicts in the family system that have happened because of these changes. The new middle classes of India have understood the challenges involved in adjusting to these rapid changes. Girish Karnad is one of India's leading dramatists. He writes both in Kannada and English with equal flair. His Wedding Album is written after forty years of contemplation. (Vijayarani, 2016)

This play is concerned with the issues of family relationships in the Indian middle class. Indian marriages are different from European marriages in the sense that the two families look forward to them as an opportunity to increase their connections and social status through suitable matrimonial alliances.

Wedding Album

In the play 'Wedding Album', Girish Karnad describes the life of a modern middle-class Indian family living

in Dharwad. Their son is a media professional and their daughter is engaged to an Indian working in the United States. The play also discusses the role of honest servants in the family scenario of Indian communities.

The main character in this play is Vidula who is the daughter of the Nadkarni family. Her engagement with an Indian called Ashwin, who living in the United States has created ripples of aspirations and expectations inside the family. This play presents before us an engaging and precise view of the Indian family which is mired in the age-old ideas of caste and gender identities.

This play combines a different perspective of wealth, welfare, traditions, and sexual propriety. The onset of modernity in a conventionally traditional community like the Indians can create various kinds of conflicts. In this play, Girish Karnad comes forward to analyze these conflicts and their interplay which makes a tremendous impact on the Indian families.

The Generation Gap

The play also explores the generation gap between the conservative older generation of India and the technologically savvy younger generation. Compared to the West, in India, these two generations are more closely attached to each other but their value systems, outlooks, and attitudes are very different. This play makes us contemplate the values and the soul-searching exercises in Indian society.

This play is not a sojourn into the past but tells the story of a middle-class Indian family currently living in Australia. In the very beginning of the play, we are given the example of a video biodata which replaces the conventional written biodata of a girl getting ready for a traditional arranged marriage scenario.

The main character, 22-year-old Vidula Nadkarni, hails from a Saraswat Brahmin caste. She is getting engaged with Ashwin Panje who is working

in the United States. Gradually, we also came to know the other members of the family who are also from the Saraswat Brahmin Nadkarni community. The concerns, prejudices, and worries of the family are portrayed in a vivid manner.

Vidula's sister Hema has married an Indian who got settled in Australia. Her brother Rohit has a Christian girlfriend called Isabel but he gives more importance to career prospects than emotional attachments. We also see Rohit ditching his girlfriend for an arranged marriage that helps him get enough money for a trip to Germany. Nevertheless, everyone in an Indian joint family feels that marriage is a gamble.

There are many other side plots in this play like the infatuation of a 13-year-old boy for Hema who is many years older than him. The attempts of an elderly Indian couple who tries to marry Rohit into their family are also included. The incidents in the play jump between the foreign setting and the Indian setting with ease and quickness that ignores the big distance and time zone difference involved. The play also includes the story of Pratibha who is an Oriya girl who had a Muslim boyfriend. For her, Vidula's marriage is only a story suitable for an upcoming television episode.

The Cybercafé Issue

Vidula is a complex character formed by the mixture of conventional and modern attitudes to life. Her infatuation with cyber pornography surprises the readers as does her submission to her fiancé with an American job. For Ashwin, America is a land of opportunity, but for the purpose of marriage, he has to depend upon his parents to find the best girl from their own background.

The Saraswat Brahmin community gives great importance to marriage and family relationships. Everyone gives extreme importance to marriage and looks forward to the celebrations involved that give them an opportunity to mix with their relatives and

friends. Boys and girls undergo great pressure to marry from suitable families and to continue the traditions and customs of their ancestors. Today technology plays an important role in the matchmaking process because most of the contacts are made through e-mails, video calls, and such modern lines of communication.

Arranged Marriage

Even though Ashwin is living in the United States, his marriage is a traditional arranged marriage as everything is routed through the proper relative channel. The bride and the groom meet only once before the marriage. Otherwise, their intimacy is completely developed through computer-based communication channels.

The work-related pressure and the shortage of leaves make the ceremonies be packed into the time frame of a few days. Vidula's mother is not happy with the fact that Ashwin will arrive only a week before the marriage. She is interested in a wedding with all the colorful traditions and celebrations. But the groom Ashwin is interested in a simple marriage without any pomp and show. Vidula's mother wants Ashwin to come to India well in advance so that he can spend a few days making friends with Vidula. But Ashwin can come only a week before the actual date of the marriage:

MOTHER: But that's - that's - how is that possible? It was all agreed.

He has to meet Vidu. Spend some time together. And only if they liked each other, only then, we were to go ahead with the wedding. I mean, that's what he proposed. If he comes that late, when is that going to happen? We have to print invitations and inform our relatives. I can't...

ROHIT: He has already said he doesn't want all that. No rituals, no wasteful tamasha, nothing. If he and Vidula like each other, they'll go to the Registrar and sign. If they don't, they'll shake hands and part.

He proceeds to Malaysia. Catches up his badminton team.

MOTHER (enraged): Then why is he coming even a week in advance?

Why not on the morning of the Wedding? Tell him that. They have seen each other in the video. Talked on the mobile. Why meet at all beforehand? They can be introduced to each other in the Registrar's office.

ROHIT: I have assured our relatives that it'll take place. Ninety-nine per cent. We'll inform everyone by email the moment Vidu and he gives the nod. (Karnad, 2009)

Vidula's elder daughter is also in India for a few days leaving her husband and children in Australia. So, she is unable to concentrate on the details of the marriage because her mind is back in Australia with continuous concern for the welfare of her husband and children. Ashwin has his own expectations of a bride which he shares with Vidula. Most of the events in the play take place in the living room, in the kitchen, and in the garden area. Being a traditional Indian story, the bedroom is not included as a suitable background for a stage setting.

Vidula has a complex personality and she doesn't show her real self before her parents and even before her fiancé Ashwin. It is easy for her to hide her personality from Ashwin because she manages all the communication through e-mails and video chatting. The second scene of the play shows us the addiction of Vidula to the Cybercafe because of the thrill she gets from online pornography. She ends up spending most of her available time in the Cybercafe rather than preparing for the wedding.

In the sixth scene of the play, we get more details of Vidula's cyber boyfriend Swami Ananga. She enjoys her experience and doesn't fall for any sense of guilt. At the same time, she is very much excited about getting married to an Indian working in the United States. Vidula: "I will never divorce Ashwin" (Karnad, 2009)

Parents Attitude

Indian parents go to great extents to protect their girls from advancing men. But the girls get satisfaction by indulging in all available opportunities for expressing their sexuality. Examples are secret encounters in cybercafes and relationships with servants. The elders in the family are very protective in their behavior when someone in their family gets caught in a shameful relationship. But they do not show the same mercy to children of other castes and their vigilante role becomes more prominent on such occasions. (Tripathi, 2011)

Karnad makes fun of the great detail with which Indian families conduct the weddings of their children. The parents give importance to marrying their children to affluent people and do not care for a good match between them. Sometimes innocent girls like Isabel lose their dreams because of the parental preference for boys from the same caste. Even though Rohit agrees to marry a girl from his own caste, he is not able to forget his girlfriend, Isabel. Even after marriage, he continues to connect with her and this breaks his marriage.

Social Issues

The forces of globalization came to India so rapidly that the nation couldn't adjust to the changes it brought to society. The traditional way of life that Indians followed was jeopardized by the sudden onset of lifestyle changes that were unleashed by globalization. The older generation couldn't adjust to the way the younger people spoke and carried on their lives. This led to the breakage of many families and the rapid urbanization increased the severity of the issue. The traditional values and bondage of family relations were challenged by the new greed for

money and social status that the foreign-employed grooms and brides offered. The lifestyle of the younger generation was not acceptable to the elders of the families and there were conflicts when the elders developed a vigilante attitude.

Conclusion

The issues discussed in the play revolve around the conflict between the aspirations of conservative parents and the modern attitudes of the younger generation. This play presents before us the worries and everyday concerns of the Indian community living in a foreign country. The play also exposes the changes in the lifestyle of the younger generation. Their vanity and their obsession with coffee shops and diversions such as watching bad content on the internet are also discussed. Vidula is a representative of all the younger people in India who get caught up between tradition and modernity. The hopes and aspirations of the Indian youth are discussed in a soul-searching style and many unpleasant factors are revealed in the narrative of this play.

References

1. Vijayarani, a., and Catherine Edward. "Multiple betrayal and crisis of confidence In Vijay Tendulkar's "Silence! The court is in Session" and Mahesh Dattani's "Thirty days in September." International Journal of English and Literature (ijel) vol.6, no.6, Dec 2016, pp. 47-54
2. Karnad, Girish. Wedding Album. New Delhi: OUP, 2009.
3. Tripathi, Vanashree. Three Plays of Girish Karnad - A Study of Poetics and Culture. Prestige Books, 2011.

RETHINKING DISABILITY: A POSITIVE PSYCHOLOGY PERSPECTIVE IN NANDHIKA NAMBI'S UNBROKEN

SHAHINISA BEEGAM

Assistant Professor

Saraswathi College of Arts and Science, Vilappil

Abstract

This research paper examines the multifaceted dimensions of disability through the lens of disability studies, emphasizing its social, cultural, and political implications rather than solely its medical aspects. It critiques traditional medical models and advocates for a social model that recognizes societal barriers as primary contributors to the experience of disability. The paper delves into the representation of disability in literature, highlighting how contemporary narratives challenge stereotypes and promote a more nuanced and empowering portrayal of disabled individuals. Central to this analysis is Nandhika Nambi's novel Unbroken, which follows the journey of Akriti, a teenage girl coping with the aftermath of a traumatic accident that leaves her paralyzed. The study explores themes of identity, parental ignorance, societal attitudes, and the psychological impact of disability, arguing for a deeper understanding of the intersectionality between disability and positive psychology. By emphasizing the need for empathy, acceptance, and support from family and society, this paper aims to contribute to the dialogue within disability studies, advocating for a redefined understanding of disability that prioritizes realization and empowerment over mere adaptation. Ultimately, this research highlights the significance of literature as a means to foster awareness, challenge ableism, and promote social justice for disabled individuals.

Keywords: disability, unbroken, nandhika nambi, empowerment

Introduction

Disability studies explore disability's social, cultural, political, and economic facets across various disciplines. It questions conventional medical models that only see disability as a physical or mental problem that needs to be treated or repaired. Disability studies advocate for a social model that suggests disability is not solely caused by individual impairments but by societal barriers like inaccessible environments, discriminatory attitudes, and exclusionary policies.

Disability studies in literature examine how disability is portrayed, framed, and comprehended in literary works. It analyses how stories portray disabled individuals, frequently opposing the common stereotypes and marginalization of people with disabilities in literature. This area of study investigates how literature can uphold or challenge societal conventions related to disability, underscoring the influence of language and

narratives in moulding views on disability. Disability studies in literature seek to reveal hidden prejudices and societal beliefs in texts, challenging traditional ideas of what is considered normal or capable through thorough examination.

Unbroken by Nandhika Nambi is a poignant novel for young adults, exploring the story of Akriti, a teenage girl whose life is forever changed by a serious accident that causes paralysis from the waist down. The narrative provides an honest and unwavering portrayal of the emotional and psychological struggles that come with adapting to life with a disability. In the beginning of the book, Akriti is a typical teenager navigating the everyday challenges of adolescence such as school, friendships, and family relationships. Nevertheless, her life takes a turn when she experiences a devastating accident that results in a spinal injury, leaving her paralyzed from the waist down. The story then transitions to delve into the consequences of

this transformative incident. Akriti is having a hard time adjusting to her new situation, grappling with the physical restrictions of her disability, the negative attitudes from society, and the emotional impact on both herself and her family. It is discovered that Akriti had lost her happiness and had begun to focus only on life's unpleasant parts, ignoring its wonderful sides. Because of the event that led to this stage in her life, being crippled was not normal for her.

The strained relationships Akriti has with those around her, including her parents, are a central theme in the novel as she struggles with her identity. The incident compels her to reassess her identity beyond her physical capabilities and to redefine her self-value. This adventure is marked by periods of annoyance, rage, and sadness, as well as by strength and perseverance. Nambi skilfully illustrates Akriti's inner conflicts, rendering her a character that is easy to connect with and distinctly human. While adjusting to her new circumstances, Akriti experiences both encouragement and insensitivity from the people in her life. The focus of the story shifts to her parents' relationship, showing how a traumatic event can create tension within a family. The novel bravely portrays the challenging parts of Akriti's life, such as the depression and loneliness that usually come with a serious disability.

Unbroken by Nandhika Nambi challenges the notion of ableism. Through the protagonist, Akriti, the author rejects the traditional thinking of disability. Here, Akriti is challenging the conventional belief that a disabled person should be calm, tolerant and project a positive aspect to the society. But Nandhika Nambi has used a realistic mode of storytelling. It prompts us to reconsider the societal norms. The novel invites readers to reflect on the nature of humanity, acceptance, empathy, and our relationship with the world around us. The novel encourages us to examine the needs of disabled persons. It also arises the question "what does a disabled person actually

needs?", "Does a disabled person require sympathy or support to lead a good life?"

Parental ignorance can seriously harm a child's growth and well-being, especially when it comes to the needs and rights of children with disabilities. A child's growth and quality of life can be seriously impacted by parent's ignorance of disability. A holistic approach including professional assistance, education, resource availability, community support, and robust legal frameworks is needed to address this issue. We can guarantee that children with disabilities receive the care and education they need by providing them with the information and resources they need to empower themselves as parents. Creating a loving, accepting environment that enhances a disabled child's well-being and self-esteem is essential to providing them with emotional and mental support. This can be achieved by constant, open communication, ensuring the youngster feel heard and understood.

Another important reason for Akriti's change was the sympathy shown by the society. It had a great impact upon her. She mocked at the people who shown her kindness. She thinks that it is because of her disability. When her brother, Ranjith shows love, she is disturbed and thinks that he also does this act. Even though, she wants to understand him, she could not accept the reality. Before the disastrous event, Akriti was life spirited. She was full of opportunities. But later she started to think that everything was impossible. Society's attitude towards her also started to change. She says that two years ago, her mother would offer anything with a smile and with a pleasant face, but now that too had changed. Maybe they were unaware of Akriti's stress and tension. This made her feel everything was impossible for her. After the incident; her bedroom became the most comfortable place. She spent almost a day in her room. Food and music became her constant companions. It was her only space in the house. She did not like anybody to enter without

Akriti's permission. It became her comfort zone. It also became a complete escape from the reality. She sat there quietly, and started thinking how life was so unfair, and how the accident dismantled her. Akriti sunk into insecurities, but her family was unaware of that. Even though, they were living under same roof, they actually did not know the struggle she had to face without family's support. Akriti is different from every other disabled character. The portrayal of Akriti as an arrogant, stubborn girl was necessary for this novel; it added a realistic way of storytelling. When all the other disability literature meant to focus on sympathy and empowerment, Akriti's story is all about the acceptance and realization. At the end of the story Akriti and her parents are made to realize, what she needs.

The society thinks if a person is disabled, he/she lacks something. They tend to see them as 'disabled' or 'abnormal'. Disability is not a negative state, but the society's attitude towards these has a negative impact upon them. The novel *Unbroken* is a realistic weapon towards the concept of 'ableism'. Being able or disable will never become a matter of concern, if the society takes it as 'normal'. That is what our society needs. People have the tendency to think that sympathy and pity are humane, but showing these in an unnecessary situation can ruin a child's life.

The novel gives importance to children with disability by focusing on the theme like parental ignorance, self-acceptance and identity. A child's ability to socialize, make friends, engage in extracurricular activities, and assimilate into their society may be restricted by inadequate support. Insufficient supervision and opportunities might lead to a decline in social skills and independence. The growth and well-being of a challenged kid can be seriously impacted by parental ignorance and insufficient support. Parents may neglect to give their child the required care, accommodations, and emotional support when they are unaware of or do not comprehend their child's condition. This might

exacerbate the child's problems by making them feel abandoned' misinterpreted, and alone.

Both Disability studies and Positive psychology embrace a strengths-based approach, which focuses on identifying and building upon the strengths and capabilities of individuals rather than solely focusing on deficits or limitations. This approach can be empowering for individuals with disabilities by highlighting their abilities and potential. Another important aspect is resilience and Coping. Positive psychology explores resilience and coping mechanisms in the face of adversity, which can be particularly relevant for individuals with disabilities who may face various challenges and barriers. Disability studies may draw upon research from positive psychology to understand how individuals with disabilities can cultivate resilience and adaptive coping strategies. Both fields are concerned with enhancing the quality of life for individuals, albeit from different perspectives. Disability studies often examine the social determinants of quality of life, such as access to healthcare, education, employment, and social support, while positive psychology explores subjective well-being and life satisfaction.

Positive psychology places more emphasis on a person's potential and qualities than their weaknesses. This method, when used in art therapy, helps children to concentrate on their strengths and accomplishments. Children gain confidence and self-esteem by acknowledging and appreciating even the smallest successes in their artistic activities. Children who are raised with a growth mindset in which they accept obstacles and see them as chances for personal improvement. Moreover, being creative fosters mindfulness and lowers anxiety. Children can benefit from engaging in contemplative activities such as drawing, and sculpting, which demand focus and help them remain calm and present.

Children who suffer from high levels of stress or anxiety can benefit greatly from the mindfulness

component of art creation, which offers them a calming and immersing gateway. Another essential element of this integrated strategy is social contact. Group art projects help children learn critical social skills by promoting cooperation, dialogue, and idea sharing. Their social ties can be further strengthened by showing their artwork in public areas or online galleries, which can give them a sense of pride and community recognition. A complete approach to support the social, psychological, and emotional development of children with disabilities is provided by fusing positive psychology with arts.

Akriti did not want people around her to enter her world. The society saw her as an “acho pavam” girl. The sympathy of the people made her feel indifferent herself. When some relatives call her, she will not answer the call. She hated these comments. One day, her uncle and his family visited her home. They had a little girl named Priya. Akriti was very annoyed by her attitude. She used to disturb her. At some point, Priya felt curious about Akriti. She insisted on telling her the whole story behind the accident. When she heard it completely, she replied, “That’s so cool.” Akriti had received a thousand different reactions for what happened to her, like “that’s terrible” or “that’s the saddest thing I’ve ever heard,” but never had someone describe it as “cool.” Priya’s reaction shocked her. For a moment, she loved her for being indifferent. Akriti had never thought she would get a positive reply like this in her whole life. Everybody thinks that the story of every disabled person is the same. Akriti says that it is a wrong conception. However, the pain is not the same as that in the story too. Akriti admitted that, because of her disability, she was detached from her life. Sooner, Priya intended to raise a question, “Isn’t being able to do everything from a chair an ability too, then?” (Nambi 135). This question made her look once again into her life. What Priya said was right; being able to do everything from a chair is also an ability. People always have two options in life: to take everything negatively and get

stuck in the same condition, or to take life as it comes and take everything in a positive sense. Akriti started to find the meaning of life. Being in a wheelchair doesn’t mean that one has to end their life. It also gives us a second chance to do whatever we like. Disability is associated with depravity and is seen harshly. Deaf, foolish, blind, or lame characters merely happen to show up in stories whenever and wherever the writers of those stories choose to add them. Except in biographies where the handicap is portrayed positively, these disabled persons have always been stereotyped as dependent on others and subjected to discrimination. In the realm of fiction, people with disabilities often exploit their abnormalities or deformities as an excuse to highlight the normalcy and accuracy of characters who are able-bodied, portraying them as archetypes rather than real people. Even when we forget the story, such unfavourable portrayals of individuals with disabilities in literature remain deeply ingrained in our minds.

This research deconstructs the idea of ‘normal’ in the novel *Unbroken* by Nandhika Nambi, focusing on the theme of identity and the experiences of disability and isolation. It explores the intersections of disability, queerness, and identity, arguing that disability should not be viewed as a limitation but as a natural part of human diversity. Disability studies and positive psychology are distinct fields that focus on well-being and empowerment of people with disabilities. Children with disabilities often struggle to find images of disabled individuals in children’s literature, leading to frustration and misconceptions. Inclusive books can help children with disabilities feel confident in their own lives. Crip theory argues against the medicalized, deficit-centred view of disability, suggesting that disabled bodies should be viewed as fluid and valuable without needing to conform to able-bodied standards.

Nambi’s novel *Unbroken* challenges the traditional labeling of disabled individuals,

questioning the stereotypical image of them as powerless and dependent. It explores themes of resilience and identity in a society that often imposes rigid standards and constraints. Feminist disability theory critiques the intersection of disability and traditional gender roles, highlighting the marginalization of disabled women and the perpetuation of patriarchal stereotypes. The novel challenges traditional stereotypes by portraying these women with depth and agency, challenging traditional stereotypes and promoting inclusivity. This study explores the experiences of disabled characters in *Unbroken* by Nandhika Nambi, using Crip Theory and Feminist Disability Theory. It deconstructs the idea of 'normal' and highlights the complexities of navigating a world with rigid expectations. The study emphasizes the importance of dismantling societal barriers to achieve a more inclusive representation of disabled women, challenging traditional notions of ability and gender.

References

1. Nambi, Nandhika. *Unbroken*. Penguin Random House India, 2017.
2. Anand, Shilpaa. "Disability and Modernity: Bringing Disability Studies to Literary Research in India." *South Asia and Disability Studies*, vol. 15, Peter Lang, New York, 2014, pp.246–262.
3. BARMAN, SURASREE Deb. "THE TWISTED BODY: A Disability Study of Indian English Children's Literature." *International Journal of Research and Analytical Reviews*, vol. 8, no. 1, Feb. 2021, pp. 470–473.
4. Bhattacharjee, Rimjhim. "Trying to Grow Out of Stereotypes: The Representation of Disability, Sexuality and the 'Modern' Disability Subjectivity in Firdaus Kanga's Novel." *Concentric: Literary and Cultural Studies* 44.1, Mar. 2018, pp. 85–105, doi:10.6240/concentric.lit.201803.44(1).0005
5. Courtney E. Ackerman, MA. "What Is Positive Psychology & Why Is It Important?" *PositivePsychology.Com*, 6 Aug. 2024, positivepsychology.com/what-is-positivepsychology-definition/. Accessed 05 Sept. 2024.
6. Gable, Shelly L., and Jonathan Haidt. "What (and Why) Is Positive Psychology?" *Review of General Psychology*, vol. 9, no. 2, June 2005, pp. 103–110, doi:10.1037/1089-2680.9.2.103.
7. Modey, Amrutha. "Embracing the Positivity: Analysis of Nandhika Nambi's *Unbroken*." *International journal for innovative research in Multidisciplinary field*, vol. 9, no. 7, 15 July 2023, pp. 47–49, doi:10.2015/IJIRMF/202307009.
8. Sarkar, Biswajit. "A Diachronic Approach to Disability Studies in Indian English Literature." *International Journal of English Language, Literature and Translation STUDIES*, vol. 8, no. 4, 19 Dec. 2021, pp. 186–190, doi:10.33329/ijelr.8.4.186.
9. Seligman, Martin E., and Mihaly Csikszentmihalyi. "Positive Psychology: An Introduction." *American Psychologist*, vol. 55, no. 1, 2000, pp. 5–14, doi:10.1037//0003-066x.55.1.5.
10. Snyder, C. R., and Shane J. Lopez. *Handbook of Positive Psychology*. Oxford University Press, 2001.
11. Tyler, Imogen. "DIS/Ability Studies: Theorising Disablism and Ableism." *Disability; Society*, vol. 30, no. 4, 16 Apr. 2015, pp. 659–662, doi:10.1080/09687599.2015.1014669.
12. Vijayan, Geethu. "Disability Studies: A Path Breaking Approach in Literature." *The Creative Launcher*, vol. 5, no. 6, 28 Feb. 2021, pp. 15–19, doi:10.53032/tcl.2021.5.6.03.

PORTRAYAL OF TRAUMA AND SURVIVAL IN SUSAN MEISSNER'S *THE LAST YEAR OF THE WAR*

NANDINI B JAYAPAL

*Research Scholar, Bharathidasan University
Department of English, Bishop Heber College, Trichy*

Dr. SURESH FREDERICK

*Associate Professor and UG Head
Department of English, Bishop Heber College, Trichy*

Abstract

The historical novel expounds the friendship and hope budding between two teenage girls in the Japanese internment camp in America. The Japanese internment camp is infamous for the brutal torture and humiliation suffered by Japanese people in the aftermath of pearl harbour attacks. The story revolves around the emotional trauma and abuses caused by loss of family, freedom and identity in the aftermath of world wars. The paper presents how trauma persistently attacks and pervades one's life along with severe political and emotional upheavals.

Keywords: *emplacement, vicarious trauma, historical trauma, post traumatic stress disorder*

Susan Meissner has carved a niche as a best author which concentrates on the reflections of many lives oscillating between life and death, love and betrayal, uncertainty and courage. The novel is set in the background of the Second world war, Nazi atrocities and the precarious life of people that pave the way for severe traumatization. The author divulges the characters and their struggle to find meaning and purpose amidst war and sufferings. It also reveals the grappling with one's existence in the chaos of war. The writer expounds on how the crisis of war have a ripple effect with one's identity, socialization and education.

The genesis of trauma dates back to industrialisation and its upshot like the introduction of railways and steam engines. The subsequent railway accidents and deaths formed a picture of fear that aroused anxiety among the public. The passengers who sustained physical injuries in train accidents were predisposed to psychological ailments other than physiological problems. Sir John Eric Erichsen, a famous surgeon analysed the causes of illness in passengers of train accidents and he found out that

their spine was inflamed. Herbert Page also studied what is known as Railway in his monograph, *Railway Injuries: With Special Reference to those of the Back and Nervous System* and came to the conclusion that travellers were suffering from Post-Traumatic Stress Disorder that manifested in the form of shock and physical discomforts. Combatants of world wars also suffered from shell shocks and anxiety neurosis in the aftermath of their daily exposure to violence and deaths. The representation of shell shocks and plights of military men is clearly portrayed in Ford Madox Ford's *Parade's End*. Mrs Dalloway by Virginia Woolf and Melvyn Bragg's *The Soldier's Return* delineated Post Traumatic symptoms of soldiers returning from war. Sigmund Freud in his book *Studies on Hysteria* gave a link between sexual development and traumatic neurosis. It was only after the Holocaust, the relationship of trauma with socio-cultural aspects were researched thoroughly. It was the famous quote of Theodor Adorno from his essay *Cultural Criticism and Society*, that "to write poetry after Auschwitz is barbaric" (34). This famous statement gives stress to the scholars to study the

cultural and social and historical background of trauma. There are variety of holocaust literatures which share its major aspects with trauma theory. It was later only with the seminal work of Cathy Caruth's *Unclaimed experience: Trauma Narrative and History* where theories of deconstruction are applied to analyse trauma.

Japanese internment camp functioned as a detention centre in America after the Pearl Harbour attack. It relocated and inhabited suspicious nationals from Germany, Japan and Italy. The Pearl Harbour attack stimulated the Americans to suspect all the Japanese and Germans as traitors and incarcerated them in various detention camps. The story told from the perspective of a teenager who had witnessed the life of an internment camp, also hold witness to the war waged by Hitler during Nazi era. The paper studies the trauma and suffering of a young girl and her struggle to survive.

Trauma is an emotional wound in the psyche of an individual who has gone through sufferings and painful events only to alter his consciousness and brain negatively. It impinges an individual's social and emotional wellbeing. Traumatic events are characterized by violence, war, losses, bullying, abuses and neglect. Social causes also include racism, sexism, poverty, unemployment, terrorism also contribute to trauma. It will take a toll on an individual's moulding and it will have a significant effect on one's personality.

The narrator Elise was displaced from her home and education on account of her parent's German nationality. Her father was a chemist who had been migrated from Germany before the Second World War to start a life anew in America with the family. He was suspected as a Nazi sympathizer and the family was relocated to an internment camp, denying their formal pleasures and security. Elise was seen as an outcaste and treated with disdain and fear after her father was arrested and sent to the camp. She became a victim of bullying and social isolation. She

has been ripped off from her identity as an American and sent to the camp denying all the pleasures and security. that was once enjoyed in her home. The predicament became aggravated when the family relocated to the internment camp and she was unable to cope with the new space of barbed wires and army guards and insipid food. Loss of her sense of security and her belongingness thwarted her dreams and she was traumatized by the instances in the camp. Elise occasionally flinched from her sleep and cried uncontrollably only to find consolation in her father's lap. She was unable to sleep and dream. Initially her safe place called home was confiscated from her. Gradually there was a deep distrust among her friends which made her alone that negated her socialization.

According to Bryan Turner, in the book *Vulnerability and Human Rights* there are certain conditions that must be made available for the individuals to flourish in life. It requires an affable environment where the self is "identified and constituted through embodiment, enselfment and emplacement" (27). He states that the preconditions to experience the world as it is requiring a certain place, where one feel confident and secure. That must be a place where mind and body are not separated. She was separated from her own home, and then to the internment camp where the environment was uncongenial and then forcibly sent to Germany where she had no emotional connection. She says in the novel *The Last of the War* "I didn't think I would be able to sleep, and I was afraid if I did, I would dream of scorpions crawling all over my body, stinging me with their dreadful tails and pinching me with their claws. But I did sleep. And I did not dream. Even my dreams, it seemed had been taken away from me" (92).

Occasional panic attacks, insomnia and nightmares are evidences that she had been suffering from Post-Traumatic Stress Disorder in an unliveable milieu. She frequently witnessed scuffles

and brawls among army men, suicides and the untimely death of her friends that made her mind numb. In an attempt to regain resilience from her trauma, she befriended Mariko, a Japanese girl who had been interned in the same camp. They wrote stories and narrated each other as a healing procedure from the trauma of being isolated from the outside world. They recreated a world of fantasies that gradually erased the pain of seclusion and discrimination.

Elise's happiness was lost when she was repatriated to Germany where she faced a dilemma in her identity. She was once an American citizen who repatriated to Germany where she had no memories and bindings. She was unable to speak the German language and acclimatize to the situation. She was terribly astonished and scared once she stepped in Germany. The war waged by the armies of Hitler and atrocities committed was too harsh to bear for the young Elise. In Germany every day became a struggle for survival for her. Starvation, lack of basic facilities all made her everyday existence vulnerable. Her lived experiences consisted of only fear, panic and rubbles and ruins of places and cellars. The living in the midst of bombs and shells psychologically affected Elise that tried to look at things in detachment.

Elise had been traumatized and retraumatized by the events continuously. She had been molested by an army man in the roadside. Her memories consisted of nothing but catastrophes and devastations. She is constantly hearing the reports of mass killings of Jews and unethical treatment of her fellow beings through radio even though she did not directly witness it. She knew the pain of expelling from the homeland and labeling an enemy in the same homeland. She compared herself to the Jews who had been tagged as enemies in their homeland. She had similar experiences in the internment camp where her full freedom was taken away, not to the extent of extermination. She could not imagine the

pain and wounds inflicted by the Nazis to the Jews. But here, unfortunately she is a victim of vicarious traumatization. The "Secondary or vicarious traumatization may occur when an individual or group experiences traumatic symptoms after having been exposed to a representation of an event that they have not themselves lived through." (149). She is deeply lost by the words of newspapers and radios in which vocabularies only referred to murders and carnages.

The harrowing experiences again deepened when she heard the brutalities done in Hiroshima where atom bomb was dropped. Elise was perpetually enquiring for her Japanese friend Mariko and Elise assumed that she was dead. When she finally met her, she was suffering from stage two breast cancer that left her devastated. Elise was a victim of personal and historical trauma because she suffered a series of traumatic events from second world war to her own molestation of dignity. The social memories engulfed in tragedies and pathos. Over her life time, she has a helpless spectator of her personal loss as well as collective loss. She survived all these with the sole expectation of having a rendezvous with her bosom friend where she met at the camp. In the midst of all crisis and turbulence, Elise continued her hope of meeting her friend and fulfilling her dreams one day. Her life experiences transformed her as a stoic where she embraced full detachment.

Elise confesses "I knew that to bear the continual loss of ordinary joys you had to erect a kind of barricade within yourself, like a cave in which to hide. You could then walk around the streets of what once had been a pretty, but was now battered in an insulated semi daze. This was how you dealt with it, and the more grievous the loss, the thicker the insulation around you" (85). She retrospect as she aged and contemplated the "layers of experience "she accepted to become what she is now. She

returned from America after her reunion with her friend Mariko to finally a kiss on her dead body.

Susan Meissner's *The Last Year of the War* poignantly portrays the enduring power of friendship amidst the backdrop of World War II. Elise and Mariko's connection transcends the prejudices and political turmoil of their time, offering a glimmer of hope in a world consumed by conflict. Their shared experiences within the internment camp expose the devastating consequences of fear and hatred, highlighting the human cost of war, not only on those who fight but also on innocent families caught in the crossfire. The novel's conclusion underscores the importance of empathy, understanding, and ultimately, forgiveness in the face of adversity. Though the war's end brings a semblance of resolution, the emotional scars and lingering questions about identity and belonging remain, prompting reflection on the long-lasting impact of displacement and prejudice. *The Last Year of the*

War serves as a powerful reminder of the need for compassion and tolerance, especially during times of conflict, emphasizing that even amidst profound loss and uncertainty, the human spirit's capacity for resilience and connection can endure.

References

1. Bond, Lucy, and Stef Craps. *Trauma, The New Critical Idiom*. Routledge Publishers.
2. Lifton, Robert Jay. *Home From the War: Vietnam Veterans Neither Victims nor Executioners*. Simon and Schuster
3. Meissner, Susan. *The Last of the War: Berkely and Berkely*, 2019
4. Sontag, Susan. *Regarding the Pain of Others*. Farrar, Straus, and Giroux.
5. Turner, Bryan S .2006. *vulnerability and Human Rights*. University Park: University of Pennsylvania Press.

MANAGERIAL PRACTICES OF WOMEN ENTREPRENEURS: CHALLENGES, STRATEGIES AND OPPORTUNITIES

Dr. K. SHEIK FAREETH

*Assistant Professor, Department of Social Work
Jamal Mohamed College (Autonomous) Affiliated to Bharathidasan University
Tiruchirappalli*

NIRANJANA. N

*Student, Department of Social Work
Jamal Mohamed College (Autonomous) Affiliated to Bharathidasan University
Tiruchirappalli*

Abstract

Women entrepreneurs play a crucial role in economic development, yet they continue to face unique challenges in managerial practices that can hinder business success. Despite these challenges, women entrepreneurs employ innovative strategies such as leveraging digital platforms, building strong communities, and fostering inclusive workplace cultures. This qualitative study explores the managerial practices employed by women entrepreneurs, focusing on leadership strategies, decision-making processes, and resource management. Over the past two decades, the perception of entrepreneurship among women has significantly improved, with a 79% increase in perceived business opportunities and a 27% increase in start-up skills. Using in-depth interviews and thematic analysis, this research investigates the experiences of women business owners across various industries. The objective of the study is to assess the managerial practices among women entrepreneurs. The study's universe comprises women-led self-help groups (SHGs) and Micro, Small, and Medium Enterprises (MSMEs). The sample consists of five women entrepreneurs from Tiruchirappalli district. This study highlights women's managerial practices through SWOC analysis.

Keywords: *women entrepreneurs, economic development, managerial practices, government initiatives, msme (micro, small, and medium enterprises)*

Introduction

Women entrepreneurs play a significant role in economic growth, employment generation, and social development. Their businesses contribute to various sectors, including agriculture, manufacturing, services, and digital enterprises. However, despite their increasing presence in the entrepreneurial ecosystem, managerial challenges remain a significant barrier to their business growth and sustainability. Managerial practices involve the strategic planning, decision-making, financial management, marketing, and operational execution necessary for running a business effectively. Many women entrepreneurs, particularly those in rural and home-based businesses, often lack formal training in

these areas, relying instead on traditional knowledge, informal networks, and self-learning. This gap in managerial expertise can lead to inefficient business operations, difficulty in scaling, and challenges in navigating legal and financial requirements.

Importance of Managerial Practices

Effective managerial practices are essential for the growth, sustainability, and success of any entrepreneurial venture. They help entrepreneurs in strategic planning, financial management, decision-making and efficient resource utilization. Good management ensures smooth business operations, improves productivity, and enhances competitiveness in the market. For women entrepreneurs, strong

managerial skills are particularly crucial as they often face challenges such as limited access to capital, legal compliance issues, and work-life balance struggles. Proper managerial practices enable them to streamline operations, adapt to market changes, and scale their businesses effectively. By adopting structured management techniques, entrepreneurs can build resilient businesses, improve profitability, and contribute significantly to economic development.

Review of Literature

AFIYA SULTANA (2012) emphasized the critical role that women's entrepreneurship plays in Bangladesh's economic development. An overview of women entrepreneurs, their development through SMEs, and their main obstacles are given in this paper. Employing both qualitative and quantitative research techniques, Women business owners in the Chittagong region were asked to complete a semi-structured questionnaire in order to gather primary data. With 62.5% of respondents using SME loans to launch and maintain their enterprises, the results show that women's entrepreneurship is expanding quickly. The paper examined these issues using institutional theory and makes policy recommendations to increase the contributions of women entrepreneurs to Bangladesh's economic growth.

SHARMA AND CHANU (2014), conducted a study and determined the rate of growth of female entrepreneurs in Manipur following the passage of the MSME Act of 2006. Since all of Manipur's female entrepreneurs are part of the MSME sector, an effort is made to look at their current situation. Manipur's valley and hill regions. Based on secondary data, the study is descriptive in nature.

The Nucleus Cell of the Directorate of Commerce and Industry, Government of India, Manipur, provided the secondary data. According to the findings, the majority of Manipur's female

entrepreneurs work in the manufacturing sector; this is true for both the hill and valley areas.

MALLICK and NAYAK (2023), proposed a study about women entrepreneurs, shows that entrepreneurs may empower women and work together to address a variety of socioeconomic problems in developing countries. There is a notable difference between male and female entrepreneurship, despite the fact that women make up around half of the global population. At the moment, The study examined the gender disparity in MSME (Micro, Small, and Medium Enterprise) entrepreneurship and, in particular, the surge in female entrepreneurs in India under the Prime Minister Employment Generation Program (PMEGP). The data analysis results show that women lag behind men in MSME entrepreneurship, with notable variations between the sexes.

SUCHITRA (2020), conducted a study to shed light on the revenue generated by female entrepreneurs and how they supplement other revenue streams. It also examined the challenges faced by female entrepreneurs and the government's assistance for them in launching their businesses. The paper concludes with several important conclusions that pertain to the development of women entrepreneurs in the field of research. Due to the significant increase in the number of women-owned businesses and their significant contribution to economic growth, they have gained momentum over the past three decades. This study examined the female entrepreneurs in Tamil Nadu's Tiruchirappalli district.

SUCHITRA 2020 proposed a study to determine how knowledge management practices affect the success of women entrepreneurs and organizations. 350 female entrepreneurs provided data, which was then used to test the theories using a structural equation model. We discovered that expertise Organizational and entrepreneurial performance among women is positively and significantly impacted

by management strategies. According to the findings, knowledge management techniques have an impact on women's organizational and entrepreneurial performance. Additionally, how women's entrepreneurial and organizational performance relate to knowledge management strategies.

Need of the Study

The need for this study arises from the growing presence of women entrepreneurs in Tiruchirappalli District and the crucial role their managerial practices play in business success. Despite significant contributions to economic growth, women entrepreneurs often face unique challenges in leadership, decision-making, financial management, and work-life balance. Understanding their managerial approaches, strategies, and adaptive techniques can provide valuable insights for policy development, business support systems, and entrepreneurial training programs. This study aims to explore and analyse the lived experiences of women entrepreneurs in Tiruchirappalli, identifying best practices and obstacles in their managerial journey. By shedding light on these factors, the research will contribute to fostering a more supportive environment for women-led businesses and enhancing their sustainability and growth.

Objective of the Study

- To Examine the Influence of Personal, Social, and Economic Factors on Managerial Practices
- To assess the Managerial Practices of Women Entrepreneurs
- To analysis the women Entrepreneurs managerial practices through SWOC analysis

Methodology

This study employs a qualitative research approach using a descriptive research design to explore the managerial practices of women entrepreneurs in Tiruchirappalli District. The snowball sampling

technique will be used to identify participants, where initial respondents will refer other eligible women entrepreneurs who meet the study criteria. A sample size of five women entrepreneurs will be selected to provide in-depth insights into their managerial strategies, decision-making processes, and challenges. Data will be collected through semi-structured interviews, allowing respondents to share their experiences in a detailed and flexible manner. Then to assessing managerial practices of the respondents in seven dimensions like, planning & innovation, directing & motivation, legal compliances, financial management, marketing & customer relation, income of the business & business financial resources. Thematic analysis will be used to identify recurring patterns and key themes, ensuring a comprehensive understanding of the managerial practices employed by women entrepreneurs in the region.

Type of the Business

They all are running their businesses in an organic manner, focusing on natural and eco-friendly products. Their businesses mainly include food and skincare products, which are made Using chemical-free, natural ingredients to ensure quality and health benefits for their customers. In the food industry, they prepare homemade, organic, and preservative-free items that cater to health-conscious consumers. Similarly, in the skincare sector, they manufacture herbal and organic beauty products that are free from harmful chemicals, promoting sustainable self-care. By adopting this organic approach, these women not only create healthy and safe products but also contribute to environmental sustainability and customer well-being. Their businesses reflect a commitment to quality, authenticity, and ethical production while empowering them as successful entrepreneurs.

Managerial Practices

Planning & Innovation

- They all are planning their business in depends on the customer needs and preference of their products, then in this generation they are need the products based on the organic manner. So various types of the products should be more innovative manner. So implementing various type of the innovation like, packing, discounts, ingredients etc.
- They are got a bulk order form the customer side they are divided their work form outside of the employees & outsourcing their orders

Directing & Motivating

Some entrepreneurs manage and administer their businesses independently, driven by their own interests and decision-making abilities. Others rely on the support of their husbands and family members, who guide them in various aspects of business operations. Self-motivation plays a crucial role in their entrepreneurial journey, helping them overcome challenges and stay committed to their goals. Many women entrepreneurs find inspiration in role models, such as successful family members or established businesswomen, who influence their approach to leadership and innovation. This combination of independence, family support, and motivation enables them to build and sustain their businesses effectively.

Financial Management

Most women entrepreneurs reserve their working capital within the business, ensuring they have funds available for future financial needs. However, many are unaware of proper financial planning and resource allocation, which becomes a major drawback in their business. Lack of financial awareness sometimes leads to challenges in managing cash flow, investments, and business expansion. Proper financial literacy and strategic

planning are vital for sustained growth; enabling businesses make informed decisions about their cash and resources.

Legal Compliance (GST, License)

They all are hold a essential business licenses such as MSME, GST, and FSSAI, which ensure compliance with legal and regulatory requirements. Some of them are also planning to obtain an export license, as they aim to expand their business beyond local markets. Since their businesses primarily focus on food and skincare products, obtaining proper certifications is crucial to maintaining quality standards and gaining customer trust. These licenses not only enhance credibility but also open doors to new market opportunities, allowing them to grow their businesses on a larger scale.

Marketing & Customer Relation

Most of them use to market their products through retailers, wholesalers, and supermarkets, ensuring a wider reach for their businesses. Some have also established dedicated marketing teams and utilize platforms like India MART to expand their customer base. The most common marketing strategies they adopt include word-of-mouth marketing and digital marketing, both of which play a crucial role in promoting and increasing sales. Digital platforms help them reach a larger audience, while customer recommendations enhance trust and credibility. By combining traditional and modern marketing approaches, these entrepreneurs effectively strengthen their brand presence and boost business growth.

Income of the Business

The income of the business primarily depends on the number of orders received. Higher demand leads to increased revenue, while lower orders may affect profitability. Since many entrepreneurs operate on an order-based business model, their earnings fluctuate based on customer demand, market trends, and

seasonal variations. Effective marketing, quality products, and customer satisfaction play a crucial role in ensuring consistent orders and steady income growth.

Business Financial Resources

To maintain and grow their firms, they are depending on a variety of financial resources. Gold, loans, assets including land, and family assistance are their main sources of income. Many business owners obtain bank loans by using gold as collateral, which gives them the money they need to run their companies. They also go to banks and other financial organizations for loans in order to scale their enterprises, invest in raw materials, and control expenses. Some business owners have assets, such as land that they can use as a safety net when things get tough. Family support is also very important because many entrepreneurs get financial help and advice from their spouses or other family members. They guarantee the expansion and stability of their companies by making efficient use of these financial resources.

Findings

The study shed light on the women's managerial practices with the SWOC analysis.

SWOC ANALYSIS

FACTORS	DESCRIPTION
STRENGTHS (S)	<ul style="list-style-type: none"> • Strong decision-making • Effective multitasking and work-life balance strategies. • High perseverance and resilience despite challenges. • Support from family and local networks. • Innovation in products and services catering to niche markets.
Weaknesses (W)	<ul style="list-style-type: none"> • Limited access to financial resources and investment opportunities. • Lack of formal managerial training and business education.

	<ul style="list-style-type: none"> • Struggles with marketing and digital adoption. • Difficulty in expanding business due to limited networking opportunities.
Opportunities (O)	<ul style="list-style-type: none"> • Government schemes and financial assistance for women entrepreneurs. • Growth of digital platforms enabling online business expansion. • Increasing demand for locally-made and women-led products. • Scope for collaboration and mentorship programs.
Challenges (C)	<ul style="list-style-type: none"> • Societal and cultural barriers restricting business growth. • limited mobility and safety concerns • Difficulty accessing funding • Balancing household responsibilities with business commitments. • Difficulty in accessing markets beyond local areas.

Conclusion

Women entrepreneurs no doubt play a important role and makes a immense contribution to the growth of the Indian economy. The present situation due to modernization, globalization, urbanization, and the development of education, with awareness, women are now looking for gainful participation in several fields. Entrepreneurship along with women will help them in earning money and flattering economically independent. The main problems of women entrepreneurs are lack of awareness, family support and lack of financial support. The growth and development of women entrepreneurs to be enhanced entrepreneurial development are not possible without the participation of women. Therefore, a pleasant and strong environment is needed to be created to enable women to participate actively in entrepreneurial activities

References

1. Sultana, A. (2012). Promoting women's entrepreneurship through SME: Growth and development in the context of Bangladesh. IOSR Journal of Business and Management, 4(1), 18-29
2. Shanthi, B., Krishnan, M., & Ponniah, A. G. (2012). Successful women entrepreneurs in aquaculture: case studies from Tamil Nadu, India. Asian Fisheries Society S, 25, 177-185.
3. Chanu, Y. L., & Chanu, A. I. (2014). Women entrepreneurs of Manipur after MSME act, 2006: An analysis. Journal of Entrepreneurship and management, 3(2), 37-43.
4. K. Suchitra and R. Gopinath, Impact of Knowledge Management Practice on Women Entrepreneur and Organizational Performance, International Journal of Management (IJM), 11(6), 2020, pp. 2234-2244.
5. <https://iaeme.com/Home/issue/IJM?Volume=11&Issue=6>
6. Wesleyan Journal of Research , (2020)Vol.14 No1(XIX) [178] Research Article: Commerce
7. Mallick, M., & Nayak, P.P. (2023). Women Entrepreneurs in MSME Sector in India. Orissa Journal of Commerce. 44(2), 109-119.

SOCIAL ISSUES OF WOMEN IN WALKERS THE COLOUR PURPLE

K.ROJA

PG Student

Puratchi Thalaivar Dr MGR Arts and Science College for Women, Uchipuli

Abstract

A woman deserves to be treated with dignity, as an equal partner to a man in every field of life, and to be respected as a mother, sister, wife, and individual. This paper explores the theme of gender inequality in Alice Walker's novel The Color Purple and examines how Walker defends women's rights by challenging the traditional, patriarchal values of her time. It focuses on Walker's portrayal of female characters who struggle against oppression and seek independence. The study also sheds light on the social issues experienced by African Americans, particularly Black women, in a racially and sexually oppressive society. Furthermore, it analyzes the symbolic elements used by Walker to convey the struggles and resilience of her characters.

Keywords: *alice walker, the color purple, feminist criticism, social issues, symbolism, gender discrimination*

Introduction

Alice Walker is widely recognized as one of the most influential American writers of the modern era, especially due to the success of her novel *The Color Purple*. Born on February 9, 1944, Walker grew up as the youngest of eight children in a family of sharecroppers. She became actively involved in the Civil Rights Movement during the 1960s, raising her voice against social injustice. *The Color Purple*, published in 1982, is Walker's third novel and earned her the Pulitzer Prize for Fiction and the American Book Award in 1983. The novel presents the struggles of African American people, particularly women, who face racial discrimination, gender oppression, and social marginalization. It emphasizes how societal change is closely tied to individual transformation. Through this narrative, Walker exposes the abuse of women in a patriarchal society, making the novel a significant work within feminist literary criticism.

Summary of the Color Purple

The Color Purple follows the life of Celie, a poor, uneducated Black woman living in the American South, who endures violence and mistreatment from the men around her. The story is primarily told

through letters written by Celie, first addressed to God and later to her sister, Nettie. As a young girl, Celie is repeatedly raped and abused by her stepfather, Alphonso. He later forces her into marriage with Mr. Albert, a man who continues the cycle of violence and oppression. Celie's husband, Albert, is deeply in love with Shug Avery, a confident and independent blues singer, while he treats Celie as little more than a servant. For a long time, Celie passively accepts the abuse, viewing herself as powerless. However, her life begins to change when she meets Shug Avery, who helps her discover her self-worth and encourages her to seek independence. Through her friendship with Shug and her sister Nettie's letters, Celie gradually finds her voice and gains the courage to stand up against male dominance. She eventually leaves her husband, becomes financially independent by starting her own sewing business, and reunites with her sister. The novel concludes with Celie reclaiming her identity and living a life of dignity and freedom.

Social Issues in the Novel

Walker's novel critically examines the social conditions of African Americans, focusing especially on the double oppression faced by Black women due

to both racism and sexism. In American society at the time, Black people were often dehumanized and treated as inferior. Black women, in particular, were subjected to exploitation and violence, viewed as objects rather than human beings with rights and dignity. These women suffered not only at the hands of white oppressors but also within their own communities, facing abuse from Black men who had internalized patriarchal values. Walker highlights how Black women were forced to work under harsh conditions, often unpaid or underpaid, while being denied basic human rights. Their bodies were exploited, and their identities were suppressed. In *The Color Purple*, the female characters strive to redefine themselves beyond these imposed limitations. Walker portrays their struggles against social injustice and their journey toward empowerment. The novel sheds light on issues such as gender-based violence, economic dependence, and the search for self-identity.

The Use of Symbolism

Alice Walker effectively uses symbolism throughout *The Color Purple* to represent the struggles and growth of her characters. One significant symbol in the novel is the sewing of pants. For Celie, sewing pants becomes a metaphor for independence, self-reliance, and the breaking of gender stereotypes. As she gains control over her life and finances, the act of making pants symbolizes her newfound strength and freedom. Another important symbol in the novel is the

tree. Celie often compares herself to a tree—enduring violence, oppression, and hardship but remaining resilient. The tree symbolizes hope, endurance, and the possibility of personal and social transformation. Walker's use of symbolism, along with folk language and imagery from both rural and urban settings, amplifies the emotional impact of the story. She emphasizes the significance of female solidarity, love, and the strength found in sisterhood as tools to overcome social barriers.

Conclusion

Alice Walker's *The Color Purple* stands as a powerful example of feminist literature. It illustrates the harsh realities of male dominance and gender inequality while also celebrating the resilience and courage of women who refuse to be silenced. Through the character of Celie, Walker demonstrates that even the most oppressed individuals can reclaim their identity and build a better life for themselves. The novel uses symbolism and vivid storytelling to highlight the social issues faced by Black women, emphasizing the importance of personal freedom and collective empowerment. Ultimately, Walker's work inspires readers to challenge injustice and believe in the transformative power of love, friendship, and self-determination.

Reference

1. <https://m.imdb.com>