THE INVESTIGATOR

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Editor's Note

The Investigator is an international refereed multidisciplinary journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

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Ethical Action: Philosophical Impossibility
and Imaginative Possibility

Abstract: This paper seeks to examine within the limited range and scope of a short paper, how ethics is understood and treated in philosophy and imaginative literature. Ethics is an area of philosophy concerned with human values, which studies the meanings of moral terms and theories of conduct and goodness. It is sometimes called moral philosophy. Ethics is one of the five main branches of contemporary philosophy, the others being metaphysics, epistemology, logic and aesthetics.

Ethics or moral philosophy is generally described as that branch of philosophy which involves systematizing, defending, and recommending concepts of right and wrong conduct. The term *ethics* derives from the Ancient Greek word *ethikos*, and *ethos* (meaning habit, custom, etc). As a branch of philosophy, ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances?" Ethics seeks to resolve questions of human morality, by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual enquiry, moral philosophy is also related to the fields of moral psychology, descriptive ethics, and value theory.

As we have seen already, Ethics is primarily an academic subject belonging to the vast area of philosophy. As far as imaginative literature is concerned, in our age which is commonly termed as postmodern, formalistic, deconstructive etc, an approach to literature from the Ethical point of view could be generally looked down upon. But ethics as a perennial preoccupation of human life transcending all ages and trends in history, it is also a serious dimension of literary imagination throughout the literary history. Perhaps, the idea of ethics has undergone tremendous changes and revisions in literary criticism. In spite of the fact that literary criticism has assumed countless approaches as formalism, Marxism, feminism, structuralism, deconstruction, etc everyone would admit that *human action is the centre of all imaginative literature* and the function of criticism is to unravel this human action embodied in a literary work from a particular ideology. Hence, it is worthwhile to examine the nature of the treatment of ethical action in literature, too.

That, ethics is one of the major branches of philosophy is by itself a truism. Since the primary concern of ethics is human action, ethics cannot be

treated merely as a subject of philosophical deliberations. Man is a social being and man's actions are all done in the context of the existence of another. Hence, it is worth asking the question if rationalizing ethics really helps one to exercise his will so as to lead him to act for the sake of another, preserving at the same time the dignity and freedom of the doer. In other words, the central question that seeks a clarification in this paper is, if there is a necessary correlation between a philosophical conviction and ethical *action* (with an emphasis on action). In the discussion of ethics in philosophy, there is going to be only a cursory reading of a few major philosophers in Western philosophy, while the discussion of ethics in imaginative literature is going to be a presentation of some of the general assumptions, but without dealing with any particular writer or critic in detail.

In literary circle it is many a time customary to begin the discussion with Plato. Hence, one may start examining some of the major ideas on ethics of Plato himself (c.428-347 BC). In his *Republic*, Plato speaks of his fundamental belief namely that man is a social being. No man can live in isolation. In a society, each one has a place or duty to perform. When each one does his own job, there is harmony. According to Plato, a just man is happier than the unjust. In his *Republic* he maintains that the objective of the perfect state is the satisfaction of the whole community (420). A tyrant lives in constant fear of the enemy and is most unhappy. There are desires for gratification of senses, for honour and for truth. The last and acceptable desire belongs to the philosopher who desires truth.

When it comes to action, Plato's philosophy has been explained away as not convincing enough in matters of inspiring man to perform action that is based on a well-developed ethics. Just as he argues that the best acceptable desire belongs to the philosopher, he also assigns a higher skill and reason of the superior kind to the minority of the rulers who control but the majority of the individuals in the state. But there are many jobs and fields which demand skills higher to that of the rulers. There must be also ordinary individuals in the society who possess and display a higher level of reason than that of the commonly known philosophers. Moreover, ethics is not just about performing one's job. It should deal with many more factors, like alternatives of action, exercise of free will, freedom of the individual and the question of the existence of the other. However, Plato hasn't thought about these adequately in his ethical system.

Aristotle (384-322 BC) too holds the typical Greek view that individual and society are inseparable. He thinks that ethics should be primarily about 'goodness'. And good is the aim or end of any action. One shouldn't aim at the hundred effects or various innumerable consequences of an action. On the other hand, the aim of action should be just goodness itself, which he calls happiness or wellbeing (*eudaimonia*). This is, according to him "the end

beyond which there are no further ends" (ch. 3.3 of *Nicomachean Ethics*) which will also contribute to the functioning of a desirable society. . Thus *eudaimonia* means (1) action of man according to reason (2) that which convert him to be an *efficient* performer (3) the job itself being done excellently. However, we don't possess *eudaimonia* (wellbeing) by birth. Man has to consciously acquire it through conscious actions.

The main criticism against Aristotle is that, what characterizes his ethics is not philosophy but mere assumptions. He merely assumes that every activity is directed towards some good and that the supreme good is happiness. While discussing questions of ethics, his language assumes the expressions like 'It is thought that ....There is pretty general agreement that ....' etc). Moreover, he does not discuss the question of obligation or duty which is central to ethics. His attitude is that, if you wish to attain wellbeing in your life and the society, you shall resort to action with the right intention, namely happiness. This makes his ethics teleological and not deontological. That is, his ethics is not *natural* and essential. In other words, in his conception of ethics, duty or obligation is not essential to man's nature, namely, humanity itself.

Now we shall shift our attention to a few of the comparatively modern philosophers of ethics. In our discussion we may not follow strictly a chronological order. We shall proceed rather theme wise. One may, therefore, begin with David Hume (1711-1776) who along with C. E. Moore (1873-1958) and others, hold what is known as a 'common sense' view of ethics. Among them, David Hume was of the opinion that the external world cannot escape our being *directly* perceived or intuited. One can also directly perceive how an action produces happiness in the other. This consequence or utility of a particular action is universally approved which in turn encourages one to engage oneself in the deeds of mercy, sociability, generosity, etc. David Hume calls this ethical dimension of man as Benevolence or 'natural philanthropy' in his work, *An Enquiry into the Principles of Morals* (Section II, p. 139). David Hume maintains that ethically right action cannot spring forth from selfish interest, for man always directs his action to an end. Since the general interest and happiness of the community cannot but attract him, he makes *that* the end of his action. Due to such a sense of justice, as he maintains, even a 'pernicious confederacy' of thieves becomes possible. David Hume doesn't analyse the fact that the 'pernicious confederacy' of thieves, though it proves the strength of his argument in favour of justice, becomes an injustice for the rest of the society. Further, Hume does not explain how public utility (public interest and welfare) alone matters and not utility of the self. In his vision, public welfare becomes self's welfare and happiness. For, there is always a possibility that in matters of material possessions, public interest and self-interest remain at loggerheads. It is here David Hume leaves his philosophical reasoning and resorts to imagination: ".... in the *Enquiry* (179-190) he thinks of sympathy as arising directly from a capacity we all possess of putting

ourselves, by means of our imagination, in the place of another person and of praising or blaming him for exhibiting qualities which would arouse in us pride or humiliation respectively if we possessed them" (Harrison-Barbet, 144). However, Hume's imagination is not more than a mere common sense, for our day-to-day imagination lacks in plausibility, conviction, guarantee, and authentication which are supplied by creative or artistic imagination alone. In *Enquiry*, Hume concedes that "The ultimate ends of human actions can never be accounted for by reason" (ibid, 146). To quote Hume himself, "The former [reason] gives us knowledge of truth and falsehood; the latter [taste] gives the sentiment of beauty and deformity, vice and virtue" (*Enquiry*, 246). Further, in his *Treatise*, he drives his final nails on reason: "Reason is, and ought only to be, the slave of the passions, and can never pretend to any other office than to serve and obey them" (Bk II, Part III, Section III).

Finally, Hume's identification of happiness with duty is rather unconvincing. A deed done for the sake of another may cause pain, sacrifice, and possibly even death to the doer. Hume's position, like that of Aristotle, can be said to be teleological since he counts on the consequences of moral deed as happiness and utility. But Immanuel Kant (1724-1804) who rejects such a position proposes a deontological ethics - ethics justified by necessity and autonomy of rules. If one directs one's moral actions after effect and consequence, it is hetero nomical action and hypothetical imperative. If one is guided by rules and principles, he is guided from within him by reason and categorical imperative (autonomy versus heteronomy). His choice is categorical because it is independent of result. World of objects is inaccessible. We understand the world (hence phenomena) through the structure of our understanding, i.e. *a priori* categories (cf. *Critique of Pure Reason*). Similarly, our ethical action is not guided by an external agent, but from within, an *a priori* principle within us – which he calls moral law (cf. *Critique of Practical Reason*). Here self establishes relationship with the empirical world and reason assumes the practical.

Kant's ethics has been under attack in philosophical circles. He has said that the world of objects is inaccessible to us – that we cannot know it but only understand it (through senses). Then we being part of this world, how can we know ourselves? How can we be free? Kant has already remarked that man is only imperfectly rational. Though Kant asserts that willing beings are free (the law of 'ought' *within* us implies 'can'), man with imperfect self-knowledge and imperfect reason can hardly be free absolutely. Another charge against Kant is that he made his position *form* alistic. History of mankind reveals that man resorts to duty which is, though not evil, is distasteful to the doer. Would not a total disregard for the consequence, happiness and welfare of the other make my deed egoistic? Will it be ethical at all? For, the fundamental principle of ethics is the consciousness of the welfare of the other. If everyone follows categorical imperative, everyone in the world must be doing duty

which is not the case today. Kantian ethics might dismiss any room for relativism but his system cannot be accepted for his indirect denial of ontology or differences and the varying empirical realities in the world.

Diametrically opposed to Kantian ethical philosophy, so to say, is the utilitarianism. Seeds of utilitarianism (the greatest happiness of the greatest number) could be traced to David Hume or perhaps even further. But an uncritical utilitarian position began first with the English Philosopher Jeremy Bentham (1748-1832) which but came to be fully realized and identified with another English Philosopher, John Stuart Mill (1806-1873). According to Mill, "All action is for the sake of some end and rules of [every] action [stems]... from the end to which they are subservient" (*Utilitarianism*, para. 2). He doesn't agree with any *a priori* principle in man. He critiques Kant saying that application of categorical imperative is merely a testing of rule by reference to the consequences. However, one weakness of Mill's teleological position is that the full range and scope of the consequences of an action cannot be known in advance so as to do anything, let alone an ethical action. Of course, Mill projects pleasure or happiness as qualitative rather than being quantitative. Hence even when one turns out to be suffering from one's own action, he might be *content* from his ethical action. As he says in paragraph 6, "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied". Thus, in his system, it is not the individual but the society that matters: "the utilitarian standard 'is not the agent's own greatest happiness, but the greatest amount of happiness altogether'" (Harrison-Barbet, 154). It is this happiness he makes the *standard* of morality. Obviously, man has to sacrifice his happiness for the sake of others. This is so because we all live in an imperfect world. Otherwise one's ethical action should have ensured one's own and the society's happiness simultaneously. In today's imperfect world, sacrifice is man's highest virtue.

Mill position is, indeed, not without fallacies. Since Mill says that our life in this imperfect world is to put the personal pleasure against the society's happiness, there is the possibility that every person in the society suffers sacrifice. If everybody in the society suffers, then where is the happiness of the society? Mill's view that one would and should aim at qualitative pleasure (contentment in self-sacrifice), for the reason that most sensitive and sensible people also do it, implies that the lowly and the uneducated people are deprived of proper moral judgment. How can I find the foundation and source of my ethical action in the so-called cultivated and educated people? Do we have to justify our choice of action by the action of an elite class or even the action of the majority? Another major problem of Mill is that consequence (his teleology) cannot be known in advance. Should we go by historical precedent? Whatever be the case, the emphasis on the measurability of his famous dictum is questionable in practice. Neither 'the greatest happiness' of people nor 'the greatest number' of the people who are happy, can be measured.

What prods one to act – rule or consequence – is not clear. Do I keep a promise because of consequences or because of the rule that (society regards that) promise should not be broken? Rule within one, or teleology (consequence)? One can see Miller's elitism being attacked in Friedrich Nietzsche's (1844-1900) philosophy. Nietzsche held that goodness as a value was created by the aristocrats and the nobility, to differentiate themselves from the low-minded, common and plebeian 'herd' whom they designated as 'bad' (*Genealogy*, sections 1-2). Thus the slave morality becomes a *ressentiment* (resentment); their moral action, a reaction against a hostile external world. This slave-morality or herd-morality (epitomized in particular by Christianity) is identified with meekness, sympathy, humility etc against the master-morality of strength, authenticity, self-affirmation, etc. This is how one develops a sense of good and evil (I am good and the other evil) which may coexist within the same individual. Nietzsche exhorted us to rise above such herd-morality, beyond mere Good and Evil, to create a higher value for himself.

Though from an illness, Nietzsche's man evolves further to higher form; he will become a mythical 'Super Man' who is described poetically in his *Thus Spake Zarathustra*. From the original disease of the great nausea, the will to nothingness and nihilism, will emerge one day the real redeemer of humanity: man will become one day an Antichrist, ant nihilist, a victor over God and nothingness. Man has within him the sufficient 'will to power' for such a becoming. Such a man "will rather will nothingness than not will" (*Zarathustra*, 1-8). That is how the great philosophers practised (such nothingness as) poverty, humility or chastity. Those things are positive (will to power) and negative (illness) at the same time. A Christian priest, for instance, who epitomizes man's desire to be different, is an enemy of life, a denier, a nay-sayer on the one hand, but "is among the greatest conserving and yes-creating forces of life" (ibid, 13). To quote further, "The No he [a priest] says to life brings to light, as if by magic, an abundance of tender Yeses; even when he *wounds* himself, this master of destruction, of self-destruction – the very wound itself afterward compels him to *live*" (ibid, 13). Reading Nietzsche critically, one can see that in him there is neither deontological rationalism of Kant nor the teleological utility of Miller. What prods man to act is an illness within created by external forces. But he overcomes his faulty self by the Will to Power, to become creative with a readiness to say yes (of course, his creativity is actually a sort of sublimation of vacuum within him).

Jean-Paul Sartre (1905-1980), being an existentialist philosopher holds views similar to those of Nietzsche. According to Sartre, believers think that there is God the Creator. Hence they think that man has an (essential) nature. But, says Sartre, there is no God and therefore no human nature. And some nonbelievers too think that man has an essence before experience (as if man's

duty is to realize this original essence or nature). But as all the existentialist hold on, existence precedes essence. Man first of all exists and defines himself afterwards. Man is nothing else but that which he makes of himself. For this position, people call Sartre's philosophy subjectivist. And he maintains that man cannot pass beyond subjectivity. For, the entire responsibility for our existence is placed directly upon our own shoulders.

A particular action attains value only because it is chosen by a human being to perform. Thus, the authenticity of an action is not by its reference to an externally imposed value. This is actually the central argument of Sartre's ethics. It, therefore, follows that Sartre's choice of an action doesn't take into consideration another. If the value of my action is determined, merely by its fact of being *chosen* (by me), and nothing else, Sartre's is not just subjectivism but individualism that could lead to anarchy. Sartre says; "If I regard a certain course of action as good, it is only I who choose to say that it is good and not bad" (*Existentialism and Humanism*, 31). He holds the view that to attribute the responsibility of one's action to an external agent (God), he is a self-deceiver, as he denies that freedom which is the very definition and condition of man. According to Sartre when an individual chooses a course of action, he is actually acting to fulfill the general humanity of mankind.

Sartre, as he asserted the freedom of the self, views that the Other (he, she, they – other than oneself) becomes a threat or an obstacle. (*Being and Nothingness*, Part III, ch.3). One can never approach the Other on the basis of equality. Whatever decision I take, the Other will always occupy my mind. This means that I cannot take any decision as a pure and independent subject. This means that Sartre does contain the Other in his ethics – but only as a problematic other. This is an unresolved contradiction in his system which can hardly be called 'ethics', for ethics by it very definition signifies man's decisions to act for the sake of another. In other words, Sartre was saying that ethics was not possible (Harrison-Barbet, 168-169).

In *Existentialism and Humanism*, Sartre states that the value of an action doesn't come from a pre-existing value (like, an essential nature of man, God etc). Each situation, each action, is unique. But 'value' itself means some meaning; and meaning is always in relationship to a *previous* situation, experience, image etc. Or, one should mean to say that all actions are in fact just one action or one action is like any other action. If that is the case, then where is the need for a 'choice', which Sartre always asserts?

We may now turn our attention to the advantages of creative *imagination* over philosophy in matters of ethical thinking. Creative or artistic imagination liberates man ethically, providing him with options, plausible situations, models for convincing ethical decisions and confirmations of one's own decisions made or yet to make in concrete and individual contexts. Relativism

is an unresolved subject of discussion in philosophical ethics. But imaginative literature offers no relativism but rather options and recognition of differences and ontological entities in the place of metaphysical sleight of hand that insists on generalization and universalization of particular situation. The beauty of imaginative literature can be expressed in the words of Robert Coles: "an openness to life's complexities, ironies, paradoxes, inconsistencies, with a willingness as well to examine the most important moral questions with energy and subtlety and seriousness" (15). Speaking particularly of children's literature, Robert Coles continues reasserting the privileged position of literature in its ability to convert man into an ethical being: "It is the essence of our humanity to do so – and stories give us a wonderfully vivid, engaging, suggestive way to embark on such an inquiry (a search, really) with our children. 'Character is not cut in marble', George Eliot reminds us in *Middlemarch*, and she amplifies with another negative, 'it [character] is not something solid and unalterable'. Rather, she insists, 'It is something living and changing' – her way of asking us to forego the satisfactions of categorical complacency, not to mention moral smugness (15).

Philosophy hasn't succeeded in unravelling the mystery of the nature of human nature and its search always ends self-reflexive and self-critical. The nature of man is not the essential objective of philosophy. Philosophy is a method where man is trained to apply Reason in its critical approach to the explanation of human life. On the other hand, literature is essentially defined as 'a copy of Nature' and since the imaginative search itself is its avowed method, a creative work is multi-voiced, and open-ended. In the words of Robert Coles herself, "Stories offer us a chance to affirm our *nature*, as the creatures of words, of consciousness – and do so with pleasure and purpose both: the enjoyment of carefully crafted narration, the chance to reflect, to respond by thinking of one's own life, its *nature*, its assumptions, its aims" (15, emphasis added). That literature imaginatively searches after Nature of man and teaches the same through pleasure and example has already been a fundamental understanding of literature.

Honesty, responsibility, and compassion are topics of discussion in philosophical deliberations but they do not come alive to us. On the other hand, as William Kilpatrick and others assert, "honesty, responsibility, and compassion come alive" in literature (17). Sociology, history, psychology, philosophy etc occupy our life, but human life is not structured after any of these. The single-most manner in which human life is structured is the narrative. Paul Vitze, a psychology professor at New York University, who in the June 1990 issue of *American Psychologist* calls our attention to the 'central importance of stories in developing the moral life', and stated that the "Narrative plots have a powerful influence on us...because we tend to interpret our own lives as stories or narratives. 'Indeed', he writes, 'it is almost impossible not to think this way" (qtd. Kilpatrick 20).

One may think why not one could very well explain to people the difference between right and wrong supplying them with a list of does and don'ts. It has been the experience of the educationists and teachers that such a direct method has no lasting effect. They realize that what does not appeal to reason could very well appeal to imagination. In other words, "The word [imagination] comes from 'image' – a mental picture. And these pictures have a way of sticking in our memory and making demands on our conscience long after the explanations have been rubbed thin by frictions of daily life" (ibid 20).

Art in general is understood as thinking through images. And it is images that live in human mind longer than mere ideas. In the words of the authors of *Books That Build Character*, "We need moral propositions and moral principles, but we need images too, because we think more readily in pictures than in propositions. And when a moral principle has the power to move us to action, it is often because it is backed up by a picture or image" (20).

There is no doubt that philosophy helps man to come to have an awareness of ethics. But, it is not by philosophy man makes a choice in action but more so by a plausible and believable example. This is because human life is more a narrative than a logical or philosophical premise. To quote Kilpatrick and others, "Stories present us not only with memorable pictures, but with dramas. Through the power of the imagination we become vicarious participants in the story, sharing the heroes or heroine's choices and challenges. We literally 'identify' ourselves with our favourite characters, and thus their actions become our actions....This imaginative process of participation and identification gives us hope, because we want to believe that in *the stories of our lives* we too can make the right choices" (21, emphasis added). What is said of children and their books is also true of adults: "We've forgotten that children are motivated far more by what attracts the imagination than by what appeals to reason. We've forgotten that their behaviour is shaped to a large extent by the dramas that play in the theatres of their minds" (21).

Mehrdad Massoudi significantly remarks about the imaginative literature's advantage over the logical and rational: "What may not be told in a logical and rational way, can be put in the form of a story. Stories are both means and ends. If they produce only tears and laughter, they are only a means for entertainment. On the other hand, if they point to a truth, then the stories themselves can become the ends. .... Just as paintings of Nature are at best reflections of Nature in the mind of the artist, stories of Wisdom are reflections of that Ultimate Wisdom in the mind of the person, the teacher who is telling the story" (20-21). In this context, one may mention how the Irish philosopher Richard Kearney in his work, *The Wake of Imagination: Toward a Postmodern Culture* (1998)defends the importance of imagination in human life and seeks to retrieve this capacity from the philosophical and religious

neglect it has suffered in modern Western intellectual history (Richard Kearney and Ron Kuipers, website).

Daniel Taylor speaks of the correlation between stories and ethical life. In his words, "Stories call us into relationships – with characters and with the teller of the story. And at the heart of all stories is choice, the necessity of choosing coupled with the uncertainty of consequences. These two qualities of storytelling – relationships with others, and the necessity of choosing – tie literature inescapably to ethics and morality. Stories abound with questions of 'ought', and are therefore, a powerful if imprecise embodiment of humankind's preoccupation with right and wrong" (Taylor, website). To quote Kilpatrick,

> And imagination is one of the keys to virtue. It's not enough to *know* what's right. It's also necessary to *desire* to do right. Desire, in turn, is directed to a large extent by imagination. In theory, reason should guide our moral choices, but in practice it is imagination much more than reason that calls the shots. Too often our reason obediently submits to what our imagination has already decided. This was well understood by Plato, who had quite a bit to say about educating the imagination. Children, he said, should be brought up in such a way that they will fall in love with virtue and hate vice. How does a child fall in love with virtue? By being exposed to the right kind of stories, music, and art, said Plato. Such an education helps a child develop the right sort of likes and dislikes, and without those dispositions it won't matter how much formal training in ethics a youngster later receives (23).

In this context it is meaningless to make a distinction between children's literature and adult literature. As *literature*, as it is, no such distinction is tenable. To quote the same source, "[C. S.] Lewis was of the opinion that no book is worth reading at age ten that is not equally worth reading at age fifty" (27).

Even among philosophers, there is a thought that one realizes clarity in ethical thinking through creative imagination rather than through philosophical reasoning alone. This point is reiterated by Anthony Harrison-Barbet while he distinguishes between two groups of philosophers – Kant, Hume and Mill on one side and Nietzsche and Sartre on the other. Harrison-Barbet who considers the first group with their emphasis on the society against the individual as being objective, views the second group as being subjective, especially in their respective creative writings. In Harrison-Barbet's words, "The philosophers we shall be examining in the next two sections, however, - Friedrich Nietzsche (1844-1900) and Sartre – may both be thought of as having propounded

subjectivist theories of ethics. Both, however, are noted for their *literary styles. In contrast to the measured tones* of Hume or Mill, or the heavy academicism of Kant, much of Nietzsche's writing is terse and passionate, *replete with metaphor and aphorism*. But whereas Nietzsche is clear, Sartre in his major philosophical works (though not in his novels and plays or lesser philosophical essays) is at times notoriously obscure" (160, emphasis added). It is interesting to note that teachers of philosophy themselves are of the opinion that philosophy results in measured tones, academicism, notoriously obscure rationalizing, while imaginative literature such as novels and plays appeal to the ethical mind the most.

To conclude, literature is not a document of ethics. Every literary work has an ethical dimension which is but one among many other dimensions. An imaginative work is biographical, sociological, psychological, anthropological, historical, philosophical and aesthetical, among many other orientations. Since literature copies life, everything that is relevant to life – ethics in its wider sense being just one among these – is also relevant to it. But sociology, psychology, history, philosophy etc deal only with their respective areas of study, while imaginative literature deals with them all. That makes all the difference.

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Cyber Communities and Ethical Resistance:
A Study of Select Cyber Kerala Communities

Abstract: The ethics of resistance in cyber space is not merely pertaining to the norms of right and wrong, on the other hand, it reaches the brim of ethical resistance. The individual centred ethical resistance here in cyber communities works in the form of regional cyber community formations.. Hence this study attempts to analyse how the formation of cyber regional communities becomes an instance of ethical resistance by focusing on selected cyber regional communities on of Kerala. It unveils the hidden ruptures in the apparently successful alternate forms of offline regional communities

Ethics determines what it is most important for us to do and highlights the conduct most befitting for humans. Though the usual applications of ethics in the world of internet can be of relevance to the normal concerns of right and wrong, a different trajectory can also be tracked. And it is that of the ethical resistance. David Couzens Hoy explains ethical resistance as follows: Ethical resistance involves the individual more than the institution or the population. It may be the basis for an individual's choice of engaging in social or political resistance. Yet it requires a different kind of explanation. For Emmanuel Levinas, ethical resistance is not the attempt to use power against itself, or to mobilize sectors of the population to exert their political power; the ethical resistance is instead the resistance of the powerless. (8)

To explain the functioning of ethical resistance in cyber communities, it is important to understand the nature of cyberspace and cyber communities. Cyberspace is defined as a virtual world as the lives, communities, and geographies that are there in the cyberspace are not the same as real world communities, personalities, and geographies. They are actually cyber re-invention of offline counterparts (Jordan 1). There area number of regional, political, social, professional, religious communities in cyberspace. These communities in the cyberspace are formed by different individuals and groups either to carry on or extend their offline interactions, or to raise their voice in a new platform as their offline world does not allow them to do so. But in both ways, the online individuals are actually resisting some power structures of the offline world. Even by simply continuing their offline interactions through cyber communities, individuals are seen to be involved in a task of negating their physical ties of proximity and temporal barrier. But cyberspace and the functioning of communities cannot be that casually defined as there occur many hidden ruptures beneath the visible as well as unveiled resistance of this new space. And the term ethical resistance becomes relevant here. As it is

already defined, ethical resistance is the resistance of the powerless individual. And for an act of resistance to be ethical it should also be unsuccessful. Hoy says in his *Critical Resistance: From Poststructuralism to Post-Critique* says, Levinas influences Jacques Derrida, who maintains that the paradigm for ethical resistance is such that ethical resistance will inevitably fail. The ultimate resistance is in the face of death. Life can even be defined as the resistance to death. To find examples of ethical resistance, one need not look to experiences of limit situations, as Sartre did in imagining what it was like to be a resistance hero in wartime... This resistance is better described as ethical as moral, for it shows up in the person's ethos, which in this case is the person's perseverance, despite infirmity, in meaningful activities. However, no matter what form ethical resistance takes, it should be thoroughly honest with itself. The ethical resistance must live with its embodied limitations, and in limit situations it may have to acknowledge its powerlessness vis-à-vis that which ultimately cannot be resisted. (8)

How does the resistance of cyber individual become powerless and ultimately fail? It can be clearly explained by analyzing some cyber regional communities. There are myriad of regional communities in cyberspace created by different individuals. Here I intend to focus on four select Facebook regional communities on Kerala, viz. "Ente Keralam: Community", "Keralam: News/Media Website", "Keralam: Community", and *"Keralam* (in Malayalam): Tours/Sightseeing."Knowingly or unknowingly these individual constructions of cyber regional communities are a part of an individual's resistance—resistance against the offline regional communities. An online counterpart of these regional communities is formed in response to the individual's feeling of social alienation and insecurity as independent individuals. In the offline regions, though they are actually living and functioning lion's share of their activities there, each individual is not free from the state ideology.

The disturbing awareness that they are not the active participants of their region's cultural production, but simply state-controlled agents of meaning production prompt them to resist this process of social subordination. And this resistance is executed through their attempts to create alternate regional spaces in cyberspace. Hence, online regional communities can be seen as the manifestations of resistance of socially and politically power-denied individuals of a region. Jan Fern back observes in this regard: "New and reproduced patterns of social relations are evident in cyberspace as the desire to control virtual space results in the formation of so-called "cyber communities"(39). For the cyber communities selected for analysis here, Kerala is a beautiful God's own land with enchanting scenarios. The Kerala they create in cyberspace is a Kerala of perfection, beauty, and harmony. The 'About' pages of these communities almost always reveal a region of impeccable appearance. For example, in the About page of "Keralam:

Community", it is said, "Keralam, the land of kera or coconut, is a never-ending array of coconut palms, sun blanched beaches, kettuvallams over enchanting backwaters, magical monsoon showers, silent valleys vibrant with flora and fauna… Welcome to Kerala benign and beautiful!"

This is also a move of resistance from the part of an individual who is disheartened by the harsh sides of offline existence, to create a land of his/her perception. And the psychology behind such a resistance can be seen from the fact that there are also posts mentioning some of the negative aspects of the community they live. But these criticisms never find a place in the 'About' page of a regional community; they are willfully ignored by the individual who believes that s/he is powerful enough to avoid it while creating a cyber regional community. Hence through these virtual communities individuals are in a continuous endeavor to define themselves as independent individuals, rather than state-controlled agents. They try to resist by creating alter forms of offline regions in cyberspace, where they hope and believe that they are the active producers of meaning. By being the admins of regional groups in cyberspace, they define and showcase their region through a new platform. Here, in these cyber communities they can raise their voice, they can protest against inequalities and inhuman treatments. For example, a person named AravinthBhairava comments below a beautiful photograph of Kerala posted by "Keralam: News/Media Website" on August 17, 2015at 2:26 am as, "First stop killing dogs… Otherwise it ill (sic) named as hell on the world... Kerala_devils'_own_land" But this resistance through representation never succeeds as they are just making online copies of offline actions. Though apparently cyber communities seem to be free from the play of power, it is not so. "Politically, cyber space is not conceived as free and equally opens; rather it is an economically divided space" (Jordan 27). And the fact that being a space, cyberspace is also not saved from the relations of power and space.

As Deborah P. Dixon and John Paul Jones III say, Whether conceived as a sublation of dialectical moments or as an over determined condition, Lefebvre's concept of social space points to the indivisibility of space and social power – from the ways that social relations are constituted in and unfold through spatial distributions, built environments, and spatial significations, to the ways that space itself is socially produced through relations of social power (Lefebvre 1991). In this view, it is untenable to conceive of social relations of class, gender, race, or nation as falling outside of the purview of the spatiality through which they are practiced and reproduced in everyday life. Even the discourses of progress, morality, and reason (to name just a few) emanating from these relations are spatial – marking sociospatial constructs such as public/private, global/local, and chaotic/orderly. (90)

Even after being in a so-called abstract space, these regional communities in cyberspace are not free from the "indivisibility of space and power". And

the same forces of power that have socially ostracized the individual repeat in the cyber communities also. And the individual's status in the cyberspace is worse as s/he believes that s/he is powerful, yet actually s/he still turns to be a victim of power play. Hence, the individual's attempt to become the powerful is failed by the very nature of cyberspace itself.

Secondly, in cyber regional communities, an online version of a region is re-created. The cyber community "Keralam: News/Media Website" attempts to make a pictorial representation of Kerala. They post beautiful images of Kerala, which when viewed as whole, provide an image of heaven-likeKerala where everything is perfect. "Ente Keralam: Community" provides another version of Kerala, where along with the scenic photographs, images of famous individuals of Kerala, like the popular film actor PremNasir; temple practices of Kerala like Sabarimala Makara Jyothi etc. are also given a place. "Keralam (in Malayalam): Tours/Sightseeing" presents Kerala as a market to sell and buy different kinds of houses. All other aspects of Kerala are ignored by this page. And the creators of these regions believe that they are making their own versions of their regions where they could not actually live in the offline world because of the socio political system and state policies. So they create online regional communities of their regions where they can decide the criteria of member selection, nature of interaction etc. Hence, the individual believes that he is the actual controller of community events and thus apparently an image of successful resistance to the existing power structure is created.

But most of these representations often fail to decanter the notion of region which is the main tool of their subordination. And even after being the part of a boundless space in cyber world, they are still controlled by the laws of regional sanctity and territorial boundedness. And it can be explained by focusing on the regional communities that I have selected. Whatever be the nature of representation, all these communities limit themselves within the ambit of certain territorial specifications. They create and promote different versions of Kerala, and it is true that through these individualized making of an offline region they somewhat succeed in achieving what they aim at, namely, a resistance against the existing socio political structure of their region. But ultimately this attempt turns futile as they still revolve around boundary of their region, and what they promote as their own individualized perception is actually a part of their own subjectivity. They just bound themselves within the geographically-stated boundary of their region, and rather than creating a new space they just make use of the old space in a new way. The same discourses of territory that have controlled them in the offline world continue here to control them. The simple fact that they are bounded within their regions cannot make them free agents.

The very nature of their resistance defines their limitations. They are being continuously followed by what they try to resist and their escape never

happens. Even their resistance fails thus. The members are unaware of the fact that in the offline world they have been subordinated because of being in a system of power perpetuation. And in the cyberspace also they are in a system of power play controlled by the essential nature of geographical boundary, because "cyberspace is shaped through place-routed cultures" (qtd. in Scott 30). They cannot deconstruct the power of an all-pervading regional consciousness. It is true that they are forming individual versions of regional communities. But their individual versions are still controlled by the dictums of power play associated with the region. Rather than the individual, the region here creates the group.

The individual has to resort to offline regional elements to validate the position of the online regional community. To create the feel of authenticity, s/he has to resort to already-accepted discourses. The attempts of self expression and the consequent possibility to negate the subjective position are nullified by the cyber regional communities' adherence to traditional elements to justify authenticity. The individual depends upon a popular medium to voice his/her resistance. The powerless individual here carries out a sincere attempt to resist his/her social alienation through creating online regional spaces. Individuals do this attempt of creating alter forms of their regions in such a way that the online regional community should get maximum member support and participation; thereby they knowingly or unknowingly try to subvert the oppressive systems of offline power perpetuation. And this sincerity, along with the individual's powerlessness makes the resistance ethical. As Hoy says "However, no matter what form ethical resistance takes, it should be thoroughly honest with itself. The ethical resistance must live with its embodied limitations and in limit situations it may have to acknowledge its powerlessness vis-à-vis that which ultimately cannot be resisted" (8).

What one can see is that the individual's attempt to be an active producer of meaning, to negate socially alienating processes, and, hence, finally to be the powerful by creating alter worlds ends up in even a worse subordinate situation, where the naïve belief of being in power completes the tragic failure. The unknowing subordination to the boundedness of territory in cyberspace coupled with state's panoptic vigilance over cyber individual's endeavor again socially handicaps the resisting individual. And what remains is the mere façade of resistance. So this ultimate loss of one's knowledge over one's identity and existence is also a social death, hence making the resistance completely ethical.

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Action Hero Biju as a Replica of Macho Ideology and Ethics

Abstract: *Action Hero Biju* is a 2016 Malayalam film directed and co-written by Abrid Shine and starring Nivin Pauli in the title role. The movie is not a fun filled entertainer packed with humour and jokes. Instead it is a serious endeavor on a police officer's adventurous life. The present paper is an attempt to analyse how ethics and the capitalist macho ideology presented in the film.

Macho ideology is a doctrine, philosophy or body of beliefs or principles belonging to a group or individual who tends to display masculine characteristics such as domineering, fierceness and bravado. The ethics of male chauvinistic society is a set of principles of right and wrong behavior patterns guiding or representative of a male dominated and patriarchal culture, society, and group or individual. Being a social discourse film is a platform for the discussions of socio-ethical paradigms. Most of the movies deal with the problem of representation and ideology. The film *Action Hero Biju* follows the capitalist ideology and the down trodden is presented as the 'other'. The movie revolves around the official life of Biju Paulose, a sub-inspector with the Kochi City Police and a recollection of cases he solved before a new fatal incident. The narrative tends to meander along in various directions and lack of a particular focus can turn out to be a hitch for those who are used to the conventional patterns. The whole movie is a string of incidents involving the police officer, sewn together without a definite pattern and perhaps it is being shown like turning the pages of his personal diary. There is happiness, sad moments, anger and tension that keep on changing all the time. The film is a realistic portrayal of a cop's life in contrast to appearance seen usually in action movies.

The story revolves around certain episodes in the life of a young police officer, both his personal and professional life. He is passionate about his responsibilities and totally committed to his job. He is presented as an egoistic, compassionate and romantic figure but in most of the incidents he is a representative of capitalist ideology and ethics along with his uniform. Inspector Biju has forfeited a comfortable teacher job at a college to pursue his dream of serving in the police force. In his pursuit to keep things under control and clean, he encounters a series of events and cases which test his authority, honesty and integrity. At the town station he finds himself face to face with a multitude of law enforcement issues that range from drug trafficking to sexual offences, from attempts to suicides to domestic conflicts. In each case he is presented as a savior of common people. But actually he is a police officer with the vigor of youth, who believes himself as superior to all others.

Although he showers harsh words upon the criminals, he expresses his wonder about the shouting of the DGP: "I have never heard such cusswords in my life".

Although he shows sympathy towards the victims, he always tries to assert his power. He repeatedly says that police station is the district court, high court and supreme court of poor people, and there will be solutions for every case and they will take all kinds of 'quotations'. In some instances he we can compare Biju's police station with a criminal group. Most of the times he uses vulgar language. He analyses all these encounters with his own morality and ethics. He himself acts as an agent of capitalist ideology when he beats one of his clients for loving a dark and fat woman. He beats the man twice and explains the reason for his harsh slapping as "one for slapping on her face in public and secondly for falling in love with such an item". Here he attempts to preserve the ideology that only the beautiful or the white is lovable. There are certain prejudices, like the aversion towards the 'freaky youngsters' or gays. He insults the 'young criminals' and gives them punishments. He expresses his contempt to an effeminate gay with the name 'Biju'. Even though he is passionate to his responsibilities as a police officer he is reluctant to write the name 'Biju' in the complaint book. He commands his subordinates to send him away. He warns the criminals that there will be only one goon of his station limit. By these words he means himself as the autonomous power of the city. The first case in Biju's station, presented in the film is a remuneration issue of a woman working in a company. He solves the problem and asks the company manager that: "she is a woman, right? Shouldn't we think from her side too?".In another instance he talks in a vulgar language to a woman (she herself calls a human activist) who raises her voice against physical harassments in police station. He insults her husband for supporting her: "but anyone who has a moustache below his nose would react". Biju supports the patriarchal ideology that man should be superior to woman and giving full support to woman is not a sign of manliness.

The film maintains a male chauvinistic view point by presenting Biju as a 'hero' and a superior figure and the heroine as a namesake figure. The hero appears as impressive and dominating figure where as the heroine has nothing to do much other than being a pretty face. Everybody praises her name, that is Benita Dominic, and throughout the film she appears as a numb smiling figure. Her role is limited to smiling and chatting with Biju. The film begins with the appearance of Benitta's father, who came to their relative's home to invite her wedding. He is very proud to pronounce her name Benitta Dominic as something to be enjoyed. When Biju invites his marriage, his superior officer also tries to utter the name sweetly. The movie conveys the idea that a woman's only role is to love and be a submissive figure. Throughout the film women is presented as an 'other'. The high class superior male act as superior and imposes power over the women.

Women are relegated to a subordinate position and presents stereotypical roles such as silent wife, loving mother, ignorant house wife, criminals, and thief and so on. Simon de Beauvoir, the French feminist critic strongly criticized the way in which women are defined and differentiated with reference to man. Through her studies de Beauvoir identified that women are incidental and inessential as opposed to the essential men. As man is the absolute subject, woman is the 'other'. Woman is the 'other' of man. There is a sharp contrast between the presentation of women and that of men. A man have begins by presenting himself as an individual. It goes without saying that he is a man. Man represents both the positive and the neutral, where as the women are deviated from the norm and experience a lack: Man never thinks of himself without thinking of the Other; he views the world under the sign of duality, which is not in the first place sexual in character. But being different from man, who sets himself up as the same, it is naturally to the category of the other that woman is consigned; the other includes woman.

The American literary critic Betty Friedan questions the identity given by the patriarchal society to woman, woman as daughter, as mother, and as a passive house wife- women's identity is restricted to the private sphere of life rather than identifying with their achievements in public life or career. Unknowingly, the women had automatically identified themselves as 'other'. Society does possess the social and political power to change the relation of the self and the 'other'. The movie *Action Hero Biju* strengthens the patriarchal ideology and identity given to women by men. The movie attempts to present the hero as a savior of humanity with his passion to serve poor people. The peripheral reading of the film fulfills this notion with scenes of saving and compassion towards the poor. But a close reading and critical analysis bring the fact that the film is a replica of the capitalist macho ideology of the high class white male community.

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From Nullity to Fulfilment:
Tracing the Ethics of Individuation in *Karukku* and *Amen*

Abstract: The paper attempts to study the process of Individuation in Bama's autobiographical work *Karukku* and sister Jesme's *Amen* as opposed to the ethics of the society and religious institution. Nun is equivalent to its homophone 'none' which gives the meaning nothing. The two living figures ponder their path to be the harbingers of their values outside nunnery to be 'someone' rather than 'none'. As for the adherents of the vows of poverty chastity and obedience that binds them to a cloistered existence behind the papal enclosure, defrocking is trampling on the religious ethics and other moral values. The paper tries to analyze how the continuous process of individuation rules out the ethics of vows, morality and other regulations and paves a new path for existence.

Literature serves as the two-sided, sharp edged sword for women since the days of their emancipation from the dominant upper hand of the male dominated society, patriarchy and religion. It becomes a tool to vent out their frustration and disappointment. They vent their agony either through fiction or through autobiographies to portray or voice their self. Their works reflect their restlessness as sensitive women, moving in the male dominated society. The strong desire of women to be liberated from the clutches of the male dominated society and family led them to live as revolutionaries, writers, poets and social activists questioning the ill founded social orders and institutionalized hierarchies.

"Women are not born; they are made," (64) says Simone de Beauvoir in her work, *The Second Sex*. This statement is true in all respects for women try to come out their make to be born a second time. In order to find their true self, they play their roles in family, society, institution called marriage, religious institutions and so forth. Their life of insecurity gives them courage to mould themselves at different phases of life which is the process of individuation. This process guides them to become a self-made individual rather a newly born individual. It is an indispensible necessity of any human being to recognize the individuation in their nature as the rapidly changing scenario demands that. The man who doesn't change to suite to the change, being adamant and stubborn would not have a prospective future. The rapid change that happens in the present century would essentially change any human being from what they are originally. More over the process of individuation has not come to a halt. But, it is an ongoing process, since the creation, towards wholeness.

"Individuation is a process, not a state. It is a continuing process that involves the search not for perfection, but for as much wholeness as possible" (Gordon 267). It is not a stagnant state but a continuing factor. It is rather right to say that there are many individuating persons. However there are no individuated persons. At every point of life and at new situations human psychology tends to attain new individuations in search of wholeness. This nature of attainment of wholeness continues in people at various measures. Individuation develops the drive in man to search for the meaning of live. Such a search may guide them to a religious or saintly life.

The works taken for the study include Sister Jesme's *Amen: The Autobiography of A Nun* and Bama's *Karukku.* There is a common theme that runs through these two works. Leaving the rigid walls of the convent, out of protest against the orthodox atmosphere, to follow the normal life of the laity is the common thread of both the works. Nun is equivalent to its homophone 'none' which gives the meaning nothing. The two living figures ponder their path to be the harbingers of their values outside nunnery to be 'someone' rather than 'none'. As for the adherents of the vows of poverty chastity and obedience that binds them to a cloistered existence behind the papal enclosure, defrocking is trampling on the religious ethics and other moral values. But for the defrocked nuns it is a life of new insight where they reached naturally through the process of individuation. Many questioned them as to why they left the nunnery and had forsaken the vows. However, the process of individuation led them on."The enormous and rapid changes in our century create situations which lead us to recognize that individuation is not just a sophisticated luxury, but indeed an indispensible necessity if we are to survive" (Gordon 266). This necessity demands every individual to recognize the individual in him or her and realize the self.

Individuation is a continuing process in which the individual moves towards wholeness. "Individuation involves the development of ever growing awareness of one's personal identity, with both its 'good' and desirable qualities and ego ideals as well as its bad , reprehensible and 'shadow' qualities" (Gordon 267). This process also involves an expanding capacity for comprehension. Thus the individual begins articulating his or her thoughts and ideas. The most important factor of development- self realization also happens at this phase. According to Rosemary Gordon, "Individuation encompasses processes that drive people to search for the meaning of their own lives, of life in general and of death and of the universe" (267). According to Jung, the process by which the fullest degree of differentiation, development and expression is attained by an individual, to have a healthy, integrated personality is called individuation process, about which he discusses in "Analytical Theory". The realization of lack of identity can be regarded as the beginning of journey towards individuation. The stepping into convent life is the prominent turn but the sisterhood fails to award them the healthy

integrated personality. However, the final phase of their search for selfhood leads them to the new turn of stepping out of the four walls of the convent, denying their habit at once. This phase proves to be the one of thorns, trials and tribulations but still the transcendent function of integration of the differentiated systems takes place in this phase.

Both the characters stand for the whole human-kind who moves toward the ultimate developmental goal. "The ultimate developmental goal towards which people strive is summed up by the term 'self realization.' (*Theories* 101). The characters pass through various stages, progressing at each phase, and evolving a new center- the Self. According to Carl Gustav Jung, "Self realization means the fullest, most complete differentiation and harmonious blending of all aspects of a human's total personality"(*Theories* 101). Bama and Sr. Jesme in due course of tie attain self realization, the drive behind which is Individuation.

Bama recalls the hardships that she endured at the convent circle. She remembers how she was tortured. "With all their words and rules in the convent, they cut me down, sculpted me, damaged me" (*Karukku* 121). Her mental growth and thought process also seem to be curbed there. She says, "I don't know what kind of magic it is that they work upon us in the convent, but during this seven or eight years my brain has become confused and dulled. (Karukku 120). The realization concerning her endurances makes her regret about her past. She realizes her lack of true discernment in the past. She says, "I resigned from my job and prepared to enter a religious order. Today I realize what extremely foolish thing I did. But at that time I didn't understand the least what I was doing. I was like one who was falling into a well blindfolded" (*Karukku 105)*. According to Jung, "Development is an unfolding of the original, differentiated wholeness with which humans are born. The ultimate goal of this unfolding is the realization of the selfhood" Sister Jesme recollects and unfolds her past and enters the realm of realization of selfhood. Sister Jesme realizes that people value her habit more than her 'self hood.' In fact, she is forced to trample herself for the sake of her habit. This comes to her as a distinct realization.

Bama in *Karukku* describes her plight after leaving the convent. She compares herself to the bird whose wings are broken. By enduring all the tribulations, after leaving the convent to serve her community shows her individuation. Endurance has become a trial for Sister Jesme also, after returning to the society. She says that, "Where neither the congregation, nor the family gives a single rupee to the nuns who leave, how can they survive? None will have the financial backing or guts to file a case against the convent or the family. They will be forced to die and decay within the four walls" (*Amen* 172). The temptations that the protagonists confront as renegade nuns do not trample their confidence level. Instead, they are very positive about

their future, in spite of all their hardships. In keeping with Gordon's remark, "Individuation is a process and not a state. It is a continuing process that involves the search not for perfection but for as much wholeness as possible" (267), the torments, trials and tribulations that the society awards them do not stop them but make them move towards the wholeness of personality.

Though the protagonists come out of the nunnery giving up their habit, they uphold the value of Christendom. As sister Alphy, a friend of Sister Jesme says, "We live the ascetic life inside the Four Walls; you live it outside; that's the only difference I see now" (*Amen* 171). Both the protagonists, Bama, and Sister Jesme live a true ascetic life outside the religious order, with great satisfaction and happiness and individuation sustains.

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Whiteness Culture Inculcated by the Mass Media

Abstract: The paper will be an attempt to show how the male and female stereotypes envisaged by the mass media surreptitiously corrupt the concept of physical beauty and develop some criteria before which the cultural standards of beauty fail to exist. The paper is founded on the idea of 'culture industry' proposed by Adorno and Horkheimer. They used the term to criticize the popular culture which has become a passive product of mass media. The paper focuses on the pernicious impact brought about by the advertising campaigns on beauty products in media on the lives of millions who strive hard to make themselves look 'fair'.

Mass media when approached as a cultural product share a deep connection with modern life, especially their perceptions regarding standards of beauty. In today's world, the media offer a variety of ideas that directly affect our choices and appreciations regarding life. The exercise of domination by media is evident in every sphere of cultural life. Their influence often proves insidious in the once colonized countries like India. The manner in which mass media enslave the common man's idea of the self can be best illustrated with the advertisements on beauty products like skin fairness creams. The simple marketing strategy behind the enormous success of such creams in a country like India is that a majority of sections, especially middle class is passionate about white skin. The advertisements employ fair skinned, slim and highly sophisticated models who turn out to be the symbol of beauty. This tendency not only endorses the superiority of fair skin but also slackens the confidence and self awareness of those who are not fair in complexion. The essay also analyses the pernicious impact brought about by the advertising campaigns on beauty products in media on the lives of millions who strive hard to make themselves look 'fair'.

In other words, the media act as a powerful tool of cultural imperialism, especially when considering their practice of spreading the cultural habits and customs of a powerful foreign culture. Their existence is inextricably bound up with the ability to capitalize the desires of people. They carry some set agendas to follow and execute and make people passively accept what they put forward to be true. The paper focuses on the role of mass media in the construction, legitimization and reproduction of a 'whiteness culture'; thereby dismissing the ethnic, regional and cultural standards of beauty. Almost all fields of mass media, such as literature, magazines, advertisements, movies, and television favor the visual culture of whiteness. This notion creates the ripples of false images that underline whiteness as superior, which in turn makes it more idealized. Mass media thus convert those idealized images into

an open eye that envisages the power of whiteness in culture and usually follows the ideals of the symbolic order positioning the white at the desired apex.

A famous remark by Michael Jackson goes on like this: "I like white people. Black people are seen as dangerous; that's why I don't like being black. People treat me better now because I look like I'm white". Fair complexion has become an obsession not only among women but also among men. Whitening products are largely consumed by people who consider their dark skin to be a symbol of inferiority. The trend is clearly visible in Asian countries especially in India. The dominant cultural ideologies established and promoted by mass media have altered the Indian concept of beauty and the people here are forced to believe that fair skin is the mark of ideal beauty.

In the changing cultural scenario mass media are considered to be external factors that set the criteria of beauty. This tendency not only leads to the disempowerment of the major section but also results in a blind adherence to the mass media culture. "In advertisement text, the signification of the image is intentional. Certain attributes and signs are consciously used in order to transmit a certain, set a priori message, which meaning was chosen in advance"(Barthes, 1964:270).

Mass media insist on following western standard of beauty. Their main intention is to create or reinforce new standards via their images and messages. Obtaining lighter skin is considered to be a matter of getting acceptance and social status. As Sheetal Mallar said, adverts have always preferred light-skinned, light-eyed girls. Perceptions of the ideal of beauty go deeper than skin colour (Nair, 2003). The tendency to consider white skin as superior has gone to such an extent that people started frowning at those who are dark skinned. The tendency has become a part of cultural creed that dark skin is come to be associated with ugliness and low status.

The media rely on 'fair woman models' to connote an elite and luxurious standard of living. The 'fair skinned' stereotypes projected over the media are widely admired and have become symbols of feminity, confidence and desirability. "Fair complexion brings not only professional, but also a romantic success. It is evident that notion of attractiveness, which is tied with females' beauty, has an impact on marriages and matrimonial market "(Hall, 1995:173). In a multi cultured nation like India, the fair skin of the bride is considered more preferable to her educational background and personal qualities.

Mass media have already set up a hierarchy of values regarding fair and dark complexion. The increasing number of advertisements featuring 'ideal beauties' bear testimony to this fact. Media commercials have become the powerful tool in generating this 'stereotyping phenomenon' for which they

uses the popular technique of persuasion. According to the Canadian communication theorist Marshall McLuhan, mass media affect people's lives by shaping their opinions, attitudes and beliefs and thus it controls social life by invisibly transferring the dominant hegemonic ideology. **(**Malgorzata Wolska, 2011**)**

The ideology of fair skin supremacy slowly get embedded in the culture and become a part of one's philosophy of life. The trend not only camouflages reality but also creates a long term impact on the psychology of people. In the words of Adorno "the explicit and implicit, exoteric and esoteric catalogue of the forbidden and tolerated is so extensive that it not only defines the area of freedom but is all-powerful inside it"(During, 36).Media texts use strong visual images that further enhance the feeling of insecurity among millions. Selection of white foreign models have gained wide spread currency in every form of media- from motion pictures down to prints.

The selection of fair-skinned and light-eyed models in media adverts is not mere face value. In the Asian context, among the myriad of factors which induce Asians to valorize white complexion is colonialism which had been a mark of the past. However, in the contemporary age, the dominance of the West still persists and this is through the presence of Caucasian models in a number of Asian media adverts (Li et al., 2008). Mass media have contributed to the dramatic growth of skin whitening and lightening products in Indian markets. Skin lighteners started out in the U.S. but moved into sub-Saharan Africa, then East and South Asia. It's estimated that by 2018, global sales of lighteners will hit $20 billion. The country with the biggest skin color fixation is South Africa, but India comes in second place (Venugopal, 2014).

The modern concept of fairness shows the tremendous influence of Western mass mediated ideologies. Indian models who flaunt light skin and western physical features are widely employed by the media and presented as ideal beauties. They are featured in advertisements as endorsing foreign beauty products to convey the false message that they owe their fairness and beauty to those products. These Indian celebrities seem very proud in attributing their global fame and success to their fair complexion. In this context, it's worth to remember the comment made by Carol Gracias, a famous Indian supermodel: "A majority of people in our country are dark-skinned. And most products are targeted at them. So, why do people want to use only fair girls in ads?''(Nair, 2003).

Gracias' words not only reveal the hypocrisy of advertisements, but also throw light into the ideal beauty status given to the fair skin. It's very interesting to note that no beauty products have been made so far to darken the skin. In every sphere of life, social and personal, ideas on skin tone prevail. It directly or indirectly plays a major role in determining a person's social

involvement and his social as well as self image." Certain advertisements have tried to project a notion that a fair skin is a necessary prerequisite for success in both the professional and the personal sphere. The natural anxiety of men and women regarding skin colour has been heightened", says Doctor Ravi Shankar (Ravi Shankar & Subish, 2007).

The preference for lighter skin among males and females has lead to the large scale consumption of skin lightening products. However, people seem unaware of the mental, physical and emotional health implications associated with fairness products. Some of these cosmetics pose irreversible health hazards as they contain steroids, mercury, hydroquinone and other damaging substances (Jenkins, 2001; Dussault, 2006). The sad reality is that no externally applied whitening cream can change one's skin color. Although there is no scientific backing of the claims made by manufacturers, the sales and consumption of fairness products continue to gallop (Sinha, 2000). People are enticed to believe the ad campaigns and they are made to overlook the reality. Other aspect of the situation is that the excessive adulation of fair skin runs parallel with devaluing of darker skin shades. The more foreign values are promoted, the more inferior Indian culture, value system and history seem to be. This widens the social stratification and inculcates a feeling of subjugation among the majority of Indians, especially youth.

Media texts surreptitiously develop, reinforce, legitimize and reproduce racial attitudes by showing the ideology, referring to social and cultural milieu, contrasting the myth of Western civilization with the discursive representation of Latin legacy, reinforcing the twofold construction of the society (us vs. them), constructing self and social identity and setting standards for cultural whitening of lifestyles and atmosphere.(Dworek, 2010). In the post modern world, every superficial feature should present an explanation for its very existence. That is the reason why whiteness creates, executes and justifies social hierarchies and social inequalities.

Whiteness culture has become a complex and controversial issue of the modern world especially in the post colonial countries. The disastrous impact of these false beauty standards brought about by the media on dark skinned people is a societal issue that is often unaddressed on a multisystem level. The people with dark complexion are subjected to incessant self comparison by every form of media. If they stand against what media and society offer, they may find it difficult to grow beyond the ground.   As a result, the internalization of racialized beauty standards can perpetuate into a lifelong, intergenerational culture of self-hatred (Hunter, 1998). This internalization can adversely affect self-perception, academic achievement, sexual behavior, employment, marital status, and even mental health.

A counterculture should be developed to counter balance the deep rooted notion that fair skin symbolizes beauty, opportunity and social status. Creating a new definition for beauty is so challenging in the modern world where media dictates every moment. Rather than being passive consumers of media images, people should open their eyes to the hidden reality using the power of discretion. Breaking the foundation of internalized illusions and empowering oneself against the false notion of whiteness can put an end to media simulations, if practiced across the world.

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Ethos of Ayyavazhi: Dharma for Reformation

Abstract: In the contemporary world, human community is making tremendous progress in almost all fields of life especially through innovations and inventions of technology and new social theories. In spite of these progressive positive signs, the scientists and philosophers both claim the destined future of mankind would be destructive. Gradual increase in criminal activities, terrorism and environmental hazards all point towards degradation of human values. Contextual relevance of Ethics has become marginalized and unilateral, which poses a serious threat to sustainability of human life. In such a context it is wise and necessary to look towards the past social reformers in order to secure a safe future for humanity.

Social Reformation of India was undertaken by spiritual leaders who stand out as great epochs of social revival in historical records. It is different from other reform movements mainly through adherence to non-violence and by providing value education to the common people. *The Renaissance in India* by Sri Aurobindo traces back the roots of the religious, cultural and political revival in India referred to as renaissance: "... [It] is only a repetition under altered circumstances, in an adapted form, in a greater though as yet less vivid mass of movement, of a phenomenon which has constantly repeated itself throughout a millennium of Indian history" (247). Examples like Gautama Buddha, Swami Vivekananda, Alvar and Nayanar Saints are only a few names among other spiritualists who worked for securing the rights of subaltern sections and eradication of social vices. Following their ideological pattern, a significant social reformation recorded in world history is undoubtedly the Renaissance Movement of South India which flourished under guidance of Sri Narayana Guru, Chattampi Swamikal, Ramalingam Swamikal and AyyaVaikundar. The final name among them has been recognized lately, following researches and studies conducted on the Renaissance Movement known as Ayyavazhi.

The evolution of Muthukutti was born in a poor Nadar family in Swamithope in 1808, into AyyaVaikundaron March 5, 1833 at the age of twenty five; can be perceived as a milestone in human history. As a youth he made daily worship in his home which awareness among the common masses

about the right to worship. The sea shore of Thiruchendur witnessed the beginning of his campaign against the evil forces which have oppressed humanity. The reform activities began with penance undertaken for alleviating the sufferings of the marginalized communities; when AyyaVaikundar raised voice against all institutions of oppression including the ruler and his allies. Followed by the complaints of religious authorities and government officials, the ruler of Travancore Ramavarma Swathi Thirunal imprisoned him. After successful completion of trials during 118 days of imprisonment his release marked an added strength to the reform activities, which continued till his demise on Monday June 3, 1850(Ponnu*Sri VaikundaSwamigal* 40-52).His teachings were recorded during his lifetime and posthumously in the following works: *AkhilattiruttuAmmanai* by Hari Goplan Citarwritten in 1841 and published in 1933 and *Arul Nool* by Arulalarkal

All the teachings of Vaikundarare based on essential and fundamental Human Values which are invoked as powerful instruments in destabilization of oppressive powers in society. G. Patrick identifies *Dharma* as the foremost and the determining factor that operates through other dimensions for emancipation of each individual. His research thesis *Religion and Subaltern Agency*, enumerates the following as essential values of *Ayyavazhi* (112-116).

- ➢ *Dharma*m
- ➢ Courage and fortitude
- ➢ Living with dignity
- ➢ Stand against caste discrimination, political oppression, exploitations, religious monopoly, ritualization, demonolatry and offerings.

Dharmam: A Prism of Ethics

Dharmamis an all inclusive concept that includes and fosters all other the cardinal principles upheld by AyyaVaikundar. Among the doctrines of Indian Philosophy most widely acceptable and universally applicable is that of *Dharma*. This even negates pre determined necessity of theism to comprehend and acquire the value system inherent in spirituality foregrounding *Dharma*. Etymology of the concept explained through various shades of meaning like: innate property or nature of an entity, self-initiated duty, moral obligation, righteousness, virtue and life style based on ethical values. The path of *Dharma* has been explained as an eight fold one by Buddha, which aims in spiritual liberation of individuals and the en route reformation of human society. Deconstruction of Vedas brings forth the doctrine of Ahimsa [Non-violence] which has been adopted as the greatest virtue in Buddhism. Compassion towards the entire creation destabilizes the oppressive ideologies in the Vedas and initiates the process of social reformation. The following verse translated by Edward B. Cowell from *The Buddha-Carita, or The Life of Buddha* illustrates this universal ideology of compassion: "Since then, when I attain this righteous end, my escape from hence will be for the good of the

world, — O best of steeds, by thy speed and energy, strive for thine own good and the good of the world" (5.78). Buddha clarifies his view that monasticism and spirituality ultimately aims towards individual and welfare of society, rather than proving to be canons of escapism and oppression. The socio-religious reformation initiated by Buddha proves the potency of *Dharma* which created consciousness among the common masses against misuse of power, oppression and discrimination on the basis of racism, caste, gender and social strata.

Indian Independence Movement has greatly been influenced through the revival of *Dharma* as an ideology of subversion against the oppressive forces. RanajithGuha identifies that the forces of social hierarchy in India and the colonial powers both operate on the same principle of misreading and misinterpreting subaltern primordial aspects of *Dharma*. In *Dominance without Hegemony*, Guha asserts that popular form of public protest against colonial oppression incorporated *Dharma* as the primary motivating power, which was interpreted as Rightful Dissent by the British. Transcendental constitution of *Dharma*is termed as Dharmic Protest or Rightful Dissent. This re-defines ethics as the duty endowed by the people to undo the *adharma* [injustice] involved in a lapse of *rajadharma* [duty of rulers], destabilizes monopoly of rulers by affirming their role as mere executives. "Translated into the politics of resistance under the raj this implied an effort to correct what appeared to Indians as a deviation from the ideals of government inspired by *Dharma*" (59). Similar extension of *Dharma* as a force of social emancipation can be comprehended from *Ayyavazhi*, a movement that mobilized the masses of South India against all forces of oppression.

Ethics in the form of Dharma acts as a powerful unifying force that brings together the rational with the transcendental and provides space for spiritualist as well as atheists. Dharmam finds psychological expression as courage and fortitude, which aims to abolish hegemonic discourses that manifest as slavery, forced labour, indoctrination and terrorism. Living with dignity connotes with the applied form of Dharmam in social context, thereby ensuring Human Rights, fulfilment of moral obligations and self-leadership. Practicing ofDharmamwill help to wipe out social evils destabilize social inequality and initiate religious reformation. Functioning powers of Dharmam can summarized as self-initiative, self-reliance, self-rectification and self-realization; where the final one denotes the creation of an egalitarian global society. Definition of Dharmamis provided by AyyaVaikundar as, "Upliftment of the downtrodden is Dharmam", which foregrounds is essential quality. The fundamental social ideology fostered by Ayyavazhi foresees an integrated unified world, which is characterized by: "One World, One Aeon, One Language, One God, One Caste, One Religion, One Community, and One Government".

Ethos of Human Rights

More than mere proclamation of such a sublime philosophy, AyyaVaikundarachieved an unprecedented goal of unifying eighteen oppressed castes. All these marginalized communities were exploited by the government of Travancore either directly or through their agents. They were delivered freedom from legal systems of oppression. The landlords and feuds who functioned as authorities of executive and judiciary systems served the state by exploiting the marginalized sections of social hierarchies. AyyaVaikundardestabilized their divide and rule policy, by unifying all sections of society through his teachings and open proclamations. For efficacy of this purpose, he established SamathuvaSamajam near the sacred well MuttiriKinaru. *Vaikuntar: JeevithavumSandesavum* by KatavilChandran summarizes the immediate impacts of Ayyavazhi movement. Common meal system helped to create brotherhood among different castes and various strata of society. The leading heads of the institution were the five disciples of AyyaVaikundar. They propagated the ideology of unity and the value of Dharmam among all the gathered members belonging to diverse castes and religions. This lead to wide spread and quick reverberations in society and resulted in immediate transformation. This leader vehemently opposed forced labour and exploitation in the form of taxation, by teaching nonconformity towards all legal denominations of exploitation. He made the common masses aware of the strength of unity and necessity of education. The worship centres [Pathis] were utilized for imparting education and especially functioned as night schools for the children and women of the labouring class.The world is still oblivious of the fact that it was AyyaVaikundar who worked for "global solidarity of the working class", even a decade before the manifestation of Marxian Communist Manifesto (76-79). Speciality of *Ayyavazhi*lies in the fact that its founder was able to achieve significant goals in socio-religious refinement within eighteen years of active social work.

Sustaining Human Values

This movement primarily aimed for acquisition of values like: unity, charity, self-respect, love and truth. Ayyavazhi foregrounds progressive discourses by destabilizing regressive canons of the oppressor and similar tendencies among the oppressed. This led to open criticism of government and its agents; and gave equal or more importance to immediate removal of evil customs and practices. It condemned special privileges endowed to particular castes which were considered as racially superior and emphasized the necessity for a casteless society. "Vaikunda Swami - A Forgotten Reformer of South India" by Ponnusummarizes the direct Wearing of headgear formed the ritualistic part of normalizing all castes and instilled confidence among the subaltern sections. Dharmam was recognized as criteria of human evolution which would function as the instrument of ultimate social transformation by inventing an Egalitarian Society. Simplicity and discipline of life style was generally followed by followers of *Ayyavazhi* and cleanliness was stressed as

inevitable criteria for healthy life. Moreover, Vaikundar instructed the subaltern about the necessity of proper construction and planning of their residences. Rights of women were given ample importance by which they ultimately procured freedom of wearing upper cloth and obtaining education (Ponnu, "Vaikunda Swami," 249-254). Social service is considered as the indispensable moral obligation of each individual according to *Ayyavazhi*, which ensures integrity of human rights with duty towards society. The role of rituals and institutions of *Ayyavazhi* act as agencies of social progress. Places of worship known as Pathis were utilized for charity purpose [Dharma Paripalanam], poor feeding has been conducted. This demonstrated the need for social service as the part of human life which is the highest form of spiritual practice.

Ayyavazhi: The Impact

Sacred Well called MuttiriKinaru at Swamithope served as a place of unity and healing spot; where people from all walks of life, castes and religion congregate. Followers of *Ayyavazhi* wear the mark of white soil [Tirunamam] on their forehead, which signifies the concept of Singular Divinity. Umbam or common meal system has been followed since the time of AyyaVaikundar, which acted as a ritual that annihilated caste discrimination. AyyaVaikundar hoisted a red-ochre flag [AnbuKodi] which contained a white trident mark that denote purity, peace and love. AyyaVaikundaras a spiritual preceptor or Guru opposed commercialization of worship, extravaganza in worship, idolatry, blood sacrifices and worship of evil spirits. These earned him strong oppositions from all religions and all sections of society, which were outlived by his strong will power and determination. Life history of AyyaVaikundarholds testimony to the fact that re-writing history beyond the world of ink and paper, subjects to trials and tribulations which are to be outlived for successful completion of the task. "Chattuneettolai" is a work which describes the hardships on before and after the trial and imprisonment of Vaikundarby the Government of Travancore (80-120). Adherence to his own teachings and values made him a role model among the followers and resulted in effective implementation of his activities. This gave birth to the slogan: One God – One Religion – One Caste which reverberated throughout pre-independent Indian peninsula from this unique spiritual leader and social reformer.

Ayyavazhi triggered the beginning of such socio-cultural and religious reformation movements envisaged by later leaders. The roots of Renaissance in Tamil Nadu initiated by RamalingamSwamikal and in Kerala by Sri Narayana Gurucan be traced back to AyyaVaikundar; by comparing and confirming with their stand point, strategies and ideologies. Moreover ChattampiSwamikal and Sri Narayana Guruhad received instruction from ThaicaudAiyyavuwho himself had acquainted with Vaikundar the days of imprisonment. More than mobilization of the masses, such reformers worked

for an integral progress of the individuals as well as the society. Ensuring fundamental rights of people, unification of various social sections and freedom from oppression were achieved to a wide extend. Subversion of social hierarchy without bloodshed and violence was achieved through adherence to Human Values. Temple Entry Proclamation, Upper cloth Revolt and Education for Women are some of the achievements of the leaders after Vaikundar.

AyyaVaikundar is both a subject of study and an inspiration for every individual to rethink about their role to build a new world. Consecration of mirror and lamp for worship by AyyaVaikundardemonstrates the necessity to look into oneself. Without self-rectification how can any individual correct the world? Many claim that Vaikundar was against image worship and others say that it is not so. Mirror is an all inclusive entity which captures all images in it and reflects the all embracing value. Through mirror, Vaikundarprojects a space which harmonizes all beings of creation. Flame represents the light of knowledge which dispels evil tendencies from human consciousness. Hence there is no second opinion that in all dimensions of human life including social, political, religious or economic; without a positive change in the individual no progress can be achieved.

In the present world where academic knowledge revolves around disputes theories and counter-theories of disputes, the practical necessity of Ethical Values becomes unnoticed. Modern globalized societyexhibits latest trends of exploitation rather than social welfare; especially when social activists, media and the government compete to uphold social statuesque through hegemonic strategies. Ethical Values are interpreted and interrupted which has resulted in wide gulf between rights and duties of individuals and the community. Life and teachings of social reformers like Vaikundar can be used as a touch stone which actually and potentially uplifted the lowest strata of society. Retrospection into the past glory of such a silent but strong path can turn beneficial to present human community and lead to realization of a seemingly impossible future that enlivens a Harmonious Egaliatrian Society.

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The Politics of Ethics and Gender Performativity

Abstract: Our beliefs and realities are positioned and defined by certain subtle coercions, compulsions and social sanctions. Identity itself is an illusion retroactively created by the social agents thus explaining who we are, what we are and how we should be? Submitting to Lacanian terms; the accepted system of signs and conventions of the society determines our perceptions of what we see as reality. We are only one step away from admitting that the world around is just an illusory product of our mind. This paper proposes to analyse the concept of performativity to expose the hegemonic concept of Ethics as fictitious when read parallel with Gender Performance.

"Is a person 'woman' or 'man', 'of colour' or white' because genetics says so or because of social arrangements? What does it mean to be a 'real' woman and 'real' man and who describes and defines them?""The performative inquiry asks: what constitutes individual identity and social reality; are these constructed or given; and if constructed, out of what?" (Schechner, 130) These questions are of course borrowed but always discussed and inquired. One's identity has long been understood as one's social identification with the normative heterosexual matrix. Identification with a gender group is considered to be a fundamental categorization in the life of a child and gender the most important social category. Despite this agreement the very notion of gender as a category is problematized and questioned by many. The researchers explicitly distance themselves from essentialist analyses of gender which treat it as a deterministic quality. These researchers try to avoid assuming that there is a natural basis for separating the social world into two and only two sexes or genders, that is, they resist assuming that this difference is part of the essence of every human being. This concern has been central to the discussion of gender since the late 1980s and early 1990s and has also been articulated with respect to other social categories such as social class, age, and ethnicity. Moving on in consensus with these disagreements this paper attempts to discuss gender from a socio-ethical paradigm. The conventional ethical system is reviewed to examine how these conventions facilitate the creation of alternative, oppositional or conventional feminine ethical styles and identities.

Performativity and 'performative utterances, a term introduced by J.L. Austin, deconstructs the idea that actions and behaviors are mere secondary in identity constructions; instead it inquires into the construction of identities as they are caused by performative actions, behaviors and gestures. Reality is also an active construction of performances and 'performative utterances.

Everything around us is designed and enforced by means of performances. This paper proposes firs to analyse the concept of performativity to expose the hegemonic concept of ethics as fictitious when read parallel with Gender Performance. As a branch of philosophy, ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances?" This paper is an attempt to analyse how this branch of philosophy forms a deciding factor in defining gender identities.

Secondly, laying bare the "constructedness'' notion of gender, this paper intends to challenge the legitimate ethical practices defining gender identities. On the same token, this paper would also attempt to look into those expressions departing from these sanctioned ethical dispositions and how these expressions question the patriarchal, ethical notions of gender. Thirdly, looking through Butlerian lens --"gender identity is a performative accomplishment compelled by social sanction and taboo (Butler, 520)".Gender, according to Judith Butler is an identity repeatedly constructed through time, and it is always constructed through the body. In other words performance defines gender, so it is not gender first but the act of one's performance creates and defines gender. However this performance is informed by the already constructed and determinate gender system. Ethics or moral philosophy forms the core of this system systemizing, defending and recommending the concepts of right or wrong acts. The performative acts defining gender always works within the existing ethical frame work of cultural sanctions delimiting our assigned gender space. This paper challenges and questions this legitimized ethical codes relinquishing "the power to expand the cultural field body of gender through subversive performative acts (Butler, 531)".

Gendered Ethics and Ethical boundaries

In a social constructionist framework, essentialist standards make it vital to have the set binaries – male and female; as such building a gendered society. Ethical ideologies too conform to these deterministic patterns; framing a Gendered ethics. There is a standard ideological prescription for behaviour and stereotyping set up in heterosexual patriarchal ethical structure. Society ensures these patterns for preserving the domineering values and traditions. Ethics is a system of moral principles affecting the decision making attitude of the people; defining what is good for individuals and society. Our concepts of ethics have been derived from religions, philosophies and cultures. Moreover it describes our custom, habit, character or disposition; explains our rights and responsibilities and moulds our language of right and wrong. The 'kinship system' in the ethical society is secured and guaranteed through the heterosexually based system of marriage. This marital system, set up to ensure the reproduction of human beings in certain gendered modes, gets standardised through the Ethical principles which furthermore supplements the

legitimatization of the presumption that desire is exceptionally experience for the opposite sex.

All these conventionally and traditionally set standards and stereotyping depreciates and devalues women's moral experience. Feminist philosopher Alison Jaggar blames traditional ethics for letting- women down in five related ways. First, it shows less concern for women's as opposed to men's issues and interests. Second, traditional ethics views as trivial the moral issues that arise in the so-called private world, the realm in which women do housework and take care of children, the infirm, and the elderly. Third, it implies that, in general, women are not as morally mature or deep as men. Fourth, traditional Ethics overrates culturally masculine traits like "independence, autonomy, intellect, will, wariness, hierarchy, domination, culture, transcendence, product, asceticism, war, and death," while it underrates culturally feminine traits like "interdependence, community, connection, sharing, emotion, body, trust, absence of hierarchy, nature, immanence, process, joy, peace, and life." Fifth, and finally, it favours "male" ways of moral reasoning that emphasize rules, rights, universality, and impartiality over "female" ways of moral reasoning that emphasize relationships, responsibilities, particularity, and partiality ("Feminist Ethics," 1992). Thus, setting up an ethical boundary; eliminating and oppressing women. These essentialists' notions of morality form the benchmark to judge the moral behaviour of a woman. In a gendered society; ethical standards decide the dispositions of a woman and departing from those deterministic patterns are considered unethical. To conform to the social norms and ethical behaviours, the oppressed is made to compromise and accept the subtle compulsions and coercions.

Debates about these gendered natures of morality have been addressed and questioned by a wide variety of thinkers including Mary Wollstonecraft, John Stuart Mill, Catherine Beecher, Charlotte Perkins Gilman, and Elizabeth Cady Stanton. Idealization of this women morality raised a lot of questions such as: "Are women's "feminine" traits the product of nature/biology or are they instead the outcome of social conditioning? Are moral virtues as well as gender traits connected with one's affective as well as cognitive capacities? If so, should we simply accept the fact that men and women have different moral virtues as well as different gender traits and proceed accordingly? If not, should we strive to get men and women to adhere to the same morality: a one-size-fits-all human morality?"(Stanford Encyclopedia of philosophy).

Politics of Ethics and Gender Performativity
Asking herself questions like the one raised above Judith Butler ; most influential feminist theorists and an ardent supporter of the defiance of essentialist notions of sex and gender claims that " gender is a discursive construct, something that is produced and not a natural fact" (Salih,51). Butler challenged the naturalistic existence of gendered behaviours in order to argue

that there is no 'natural body' that pre-exists its cultural distinctions –"Gender is the repeated stylization of the body, a set of repeated acts within a highly rigid regulatory frame that congeal over time to produce the appearance of substance, of a natural sort of being" (Butler,25). These explanations echo Simone de Beauvoir words that-- "one is not born but rather becomes a woman"(Beauvoir, 110). This becoming constitutes a sequence of acts and events to make gender a 'doing' than 'being'. The performative attitude inclusive in gender identification cannot be neglected and it questions the essentialist gendered ethical boundaries set by the system. Gender is always a doing, though not a doing by the subject – "there is no gender identity behind the expressions of gender; that identity is performatively constituted by the very 'expressions' that are said to be its results" (Butler,25). What is required for these hegemonic ethical standards to maintain power is to continuously repeat those expressions constituting gender in the most mundane of daily activities. But "the act that one does, the act that one performs, is, in a sense, an act that has been going on before one arrived on the scene"(Butler,272). Then how can one be judged and discriminated based on certain Ethical behaviours and expected to behave in certain Ethical style? This style has no relation to essential "truths" about the body but is strictly ideological; in fact it has a history that exists beyond the subject who enacts those conventions. These acts are rehearsed in order to be "actualised and reproduced as reality once again" (Ibid. 272). This confirms the fictitious hegemonic nature of the set ethical behaviours consciously designed to support an oppressive status quo.

The constructedness of body and sexuality was explained by Foucault also as culturally and socially constructed entities functioning as power regulators on the society."The notion of "sex" made it possible to group together, in an artificial unity, anatomical elements, biological functions, conducts, sensations, and pleasures, and it enabled one to make use of this fictitious unity as a causal principle, an omnipresent meaning, a secret to be discovered everywhere: sex was thus able to function as a unique signifier and as a universal signified" (Foucault,154).Hence it proves that these Ethical rules and regulations are constructed and to some extent strictly imposed by society. If these rules are not natural or essential then as Butler says they do not have any claim to justice or necessity. Since those rules are historical and rely on repeated actualisation and enactments then they can also be challenged and changed through alternative performative acts.

Conventional ethical theories affect the way human beings behave. These ideologies set up a rational space for us expecting all of us to behave in certain accepted patterns. But human beings behave irrationally – being very impulsive following their gut instinct. Then how can they expect a group (female) to follow certain set standards? Why do they pathologize and murder when these groups move out of the Ethical boundaries? Certain ethical

behaviours never change for women and they are always bound to follow those accepted demeanours. In order to pigeonhole others into the normative set up the society censure women, beat up transvestites. Why? As Butler puts it, "If the 'reality' of gender is constituted by the performance itself, then there is no recourse to an essential and unrealized 'sex' or 'gender' which gender performances ostensibly express" (Butler, 278). For this reason, "the transvestite's gender is as fully real as anyone whose performance complies with social expectations" (Ibid, 278).

These essential distinctions are extremely disturbing for a group of people because these taken for granted assumptions on ethics and gender challenge and restrict the social and cultural intelligibility of women in a heterosexual matrix. The existing ideologies and principles not only initiate certain interests and goals but want to stabilise and fix those behaviours making it more rigid and recognizable. Accordingly, it sets up various definite and rigid patterns of behaviours. The regulatory authorities dominate the production of culturally intelligible gender identities by predicating and standardising the ethical doctrines and principles and by imposing these on people who cannot adapt themselves to the compulsory patriarchal ethical structure. But we tend to forget as Simone de Beauvoir states neither biological nor psychological characteristics could define one's 'gender'. In contrast, one becomes a 'woman' only after one goes through certain life experiences. Besides, "femininityis neither a natural nor an innate entity, but rather a condition brought about by society, on the basis of certain physiological characteristics" (Andrew, 31). This approach may ignore facts about ethics and gender which have been repeatedly pointed out in the ethics and gender literature over the decades, and which, as socially responsible academics, we cannot and do not want to ignore. No matter what we say about the inadequacy or invidiousness of essentialized, in everyday life it really is often the case that gender is "essential." Let the society maintain the status quo for the normative functioning but let it not curtail the free articulation and intelligibility of the oppressed. Let the 'other' also live and construct a free space identifying with the image she chose to have because it is not always acceptable to attribute values and social functions of women to biological necessity. The styles and patterns of life which never affect the status quo can always be accepted. Then, why then is this discrimination? Why there is always a 'She - Ethics'?

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Conceptualization of Jane Austen's Characters: An Analysis

Abstract: This paper is just an attempt to project Jane Austen as one of the very few notable novelists who tried to achieve the essential objectivity and impartiality in the delineation of their characters and to make it a point that her world view is essentially ironic, and she is an amused observer of the follies and whimsicalities, incongruities and contradictions of human behavior, depicting with irreprovable candour whatever she observed in life and beautifully examines her novel are in which she conceptualized the characters portrayed in her novels.

Jane Austen is one of the very few novelists who have tried to achieve the essential objectivity and impartiality in the delineation of their characters. Her world-view is essentially ironic. She is an amused observer of the follies and whimsicalties, incongruities and contradictions of human behaviour and she depicts with irreprovable candour whatever she observes. Her range is very narrow and the plots revolve round three or four families in the countryside, consisting mostly of a few typed characters. There is only one theme, repeated practically in every novel-the theme of love and marriage. She has given a multitude of characters. All of them, in a way, are commonplace; all of them are such as we meet everyday. 'Yet they are all perfectly discriminated from each other as if they were the most eccentric of human beings". No two villains are alike, nor two fools. This is really remarkable, for even the greatest novelists are guilty of repetition. However, her real achievement in the sphere of characterization is the ironic exposition of the 'follies and nonsense, whims and inconsistencies' of human behaviour. She excels in the depiction of the ridiculous and of the hiatus between a reality and an appearance, between a purpose and a pretence that amuses and entertains, but also perplexes and exasperates.

Jane Austen takes characters from very ordinary life. Her men do not have any soaring ambitions. Her women quietly accept their social position and engage themselves exclusively in matrimonial pursuits. In her novels, there are no great villains, no great saints, no eccentric characters, no cynics, no passionate people; for her, there are no Blifils or Iagos, no Allworthys, no Micavbers, no Betsy Trotwoods, no Rochesters or Jane Eyres. Her characters have a very even tenor of life, spending their time in balls and dinners, walks, playing cards and visiting friends. In her world, no startling events take place, no adventures, no mysteries; the greatest villainy that ever disrupts the evenness of a Jane Austen novel is an elopement-Wikham may elope with Lydia or Henry Crawford with Maria.

In the words of Elizabeth Jenkins, "Some knowledge of her daily life enables one to guess that she is at least modeling her creation on experience" (P61). The spinster daughter of a country parson, she was fully absorbed in the varied experiences that life provided her with within the circle of her family members and friends. Andrew H. Wright observes: "She even picks and chooses amongst the raw materials of experience available to her" (P1) Jane Austen's own personal affections were certainly among the strongest influences upon her. The reader of her novels cannot but be amused to see how the names of her father and brothers are given to the large number of characters, delineated in such a superb manner! While Jane Bennet and Jane Fairfax remind us of her own name, names like George knightly, James Morland, Edward Ferrars, Henry Tilney, Henry Crawford, Frank Churchill and Charles Musgrove remind us of her father and brothers. The name of her cousin Eliza Hancock is used for urforgettable Elizabeth Bennet and repugnant Elizabeth Elliot! The depiction of the worldy Mary Crawford in Mansfield Park also owes something to Eliza. The private theatricals at the household had been resumed when Eliza came back from France, after her husband Comte de Feuillide had been guillotined in 1794. Henny Austen had been Eliza's co-adjustor in the play acting and in 1797, they got married. There is a family tradition that James Austen, the elder brother, being a clergymen was refused by Eliza! In Mansfield Park, Mary Crawford finds it difficult to accept Dr Grant, the Parson even though she admits that he is a kind, obliging, respectable and clever gentleman. She is quite surprised to hear that Edmund Bertram is to be ordained and points out that a clergyman is 'nothing'. Morever, "just as Fanny Price is a silent observer of Edward's enslavement by Mary Crawford, Jane Austen might have been a paired witness of her favourite brother Henry's enslavement by Eiza" (Liddell 57)

Jane Austen had an unusually large number of relations and friends in Holy orders. Her father was a clergy man and so were James Austen and eventually Henry Austen. Thomas Fowle to whom Cassandra had been engaged was a clergy man. The young man with whom Jane Austen had fallen in love in 1801 also was a clergyman. In her novels one can find how she makes so many of her male characters clergymen. She could very well feel more at home with the members of that profession. Catherine's father Morland is the clergy man of Wiltshire; three of Jane Austen's heroines get married to clergymen: Elinor to Edward Ferrars, Fanny to Edmund Bertrain, Catherine to Hendry Tilney. In Persuasion, Henrietta marries her cousin Charles Hayter who is a parson. In Pride and Prejudice, we have the unforgettable Mr. Collins and in Emma, the Rev-Elton. Each one is depicted with such characteristic peculiarities that we do not find it difficult to distinguish from the other.

Jane Austen's mother Cassandra was a hypochondriac, yet was looked after well by both the daughters-Jane and Cassandra. In 1798, Jane wrote to Cassandra:

> My mother continues hearty, her appetite and
> nights are very good, but her Bowels are still not
> entirely settled and she sometimes complains
> of Asthma, Dropsy, water in her chest and a
> liver disorder (Laski 43).

The portraits of Mary Musgrove, Mrs. Churchill and Lady Bertram seem to have been inspired by the peculiarities of her mother's character. When Anna Elliot reaches uppercross Cottage, she finds Mary lying on the sofa:

> But being alone, her being unwell and out of
> Spirits, was almost a matter of course . . .
> While well and happy and properly attended to,
> she had great good humour and excellent spiritis;
> but any indisposition sunk her completely.
> She had no resources for soliture . . . on Anne's
> appearing, greeted her with, . . . "so you are come
> at last ! . . . I am so ill, I can hardly speak
> I have not seen a creature the whole morning" (Persuasion33)

Jane Austen does not show any mercy for people like Mary Musgrove with their affectations of ill-health. The majority of Jane Austen's letters were written to her sister Cassandra with whom her relationship was closer than with any other human being. In a letter written to Fanny after Jane's death, Cassandra wrote:

> I have lost a treasure, such a sister, such a friend
> as never can have been surpassed. She was the
> Sun of my life, the gilder of every pleasure,
> the soother of every sorrow (Hodge 269)

Jane Austen died as she would have wished, in her sister's arms very easily on the morning of July 18th 1817. She was buried in Winchester Cathedral on the 24th with Edward, Henry and Frank in attendance. The attachment and affection that we find between Elizabeth and Jane in Pride and Prejudice, between Elinor and Marianne in Sense and Sensibility give us a clear picture of the type of relationship that existed between Jane and Cassandra. The devotion of the two sisters to each other lasted throughout their lives. In Pride and Prejudice, while it is reasonable to see much of the tender-hearted Cassandra in Jane Bennet, most readers have seen a great deal of Jane Austen's personality in Elizabeth whose wit after all must be the

author's own" (Liddell 36). But in Mansfield Park, Maria and Julia become jealous of each other of the arrival of Henry Crawford on the scene; so is the case with Henrietta and Lousia in Persuasion at the arrival of Captain Wentforth.

The novels of Jane Austen abound in loving brothers and sisters. It is the depiction of fraternal love of the Austen household. Writing his memoir of his aunt Jane, James Edward wrote- "Her brothers were very fond and very proud of her. They were attached to her by her talents, her virtues and her engaging manners; and each loves afterwards to fancy a resemblance in some niece or daughter of his own to the dear sister Jane Whose perfect equal they yet never expected to see" (Hodge 270). After the death of Rev. George Austen, the Austen brothers saw to it that their mother and sisters were well provided for Edward the richest of all, offered them the Chawton Cottage that Jane Austen dwells with pleasure on friendships of sisters, brothers and sisters. Brotherly love is an important theme in all her novels. In sense and sensibility and in Pride and Prejudice, one can notice the deep affection between the two sister heroines one can notice the brother sister feeling between Edward and Marianne, and also between Georgiana and Darcy. In Mansfield Park, there are two mutually attached pairs of brother and sisters, Fanny and William, Mary and Henry Crawford. In Northanger Abbey, James and Catherine Morland, Henry and Eleanor are pairs of affectionate brothers and sisters. In Persuasion, we have captain Wentforth and Mrs.Croft, Charles Musgrove and his sisters Henrietta and Louisa. Charles is gentle and brotherly to Anne too. Two of Jane Austen's brothers Charles and Francis were naval men who had eventually become Admirals. Here in Persuasion, one can see far more of naval officers already ripened by experience like Captain Wentforth, Harville, Benwick and Admiral Croft and these characters certainly owe a great deal to Francis and Charles Austen and perhaps to some brother officer of theirs who was perhaps the hidden romance of her life. Francis Warre Cornish observes a sisterly touch in the last words of Persuasion: She glorified in being a Sailor's wife but she must pay the tax of quick alarm for belonging to that profession which is, if possible, more distinguished in its domestic virtues than in its national importance" (P 189).

Captain Harville of Persuasion is supposed to be in part a picture of Jane Austine's brother Frank Auster. For Jane, Fenny the eldest one was "almost another sister". In, my Aunt Jane Austen, Amemoir Caroline Craven Austen wrote: "As a very little girl, I was always creeping upto aunt Jane and following her wherever I could in the house and out of it ….. Her first charm to children was great sweetness of manner. She seemed to love you, and you loved her return " (Gillie II) In his Memoir, her nephew recorded: "we did not think of her as being famous; but we valued her as one always kind, sympathizing and amusing "(Jenkins 248) This aspect of the character of Jane

Austen is portrayed to a great extent in the character of Anne Elliot in Persuasion.

Balls and country dancing were the chief sources of entertainment for the people of the Age. Cassandra and Jane used to attend the balls held in the assembly rooms of the Angel Inn at Basing stoke. Kenndey observes "Jane Austen adored dancing; it is a passion that she bestowed on all her heroines. In many of her letters, we find references to the balls attended by her" (P24) In the third chapter of Northanger Abbey, Henry Tilney leads Catherine Morland out to dance in the lower rooms at Bath. In Pride and Prejudice, Mr.Bingley's fondness for dancing is considered a certain step towards falling in love, and his dancing twice with Jane Bennet at the Merryton Assembly produces much hope in Mrs. Bennet's mind. In Mansfield Park, Mr.Rushworth and Maria Bertram become engaged to be married after a sufficient number of balls. Any number of such examples can be pointed out in all the novels.

Making occasional outings and paying prolonged visits were parts of the Austen family life. We hear of journeys made or projected to the Lloyds at Ibthrop, to Edward Knight and his growing family in Kent, to Henry Austen and family in London, to Adestrop to stay with the Leigh relations and to Great Bookham – the home to Jane's God-father, Rev.Samuel Cooke. Jane's association with the fashionable health resort Bath may be seen in almost all the novels especially in Northanger Abbey and Persuasion.

Another most important fact that one can notice in the novels of Jane Austen is the similarity between Jane Austen and her heroines, especially Elionor, Elizabeth Bennet, Anne Elliot and Emma. "For her as well as for each one of them, the experience of living involved a continual process of adaptation of character and personality to an unfriendly social environment" (Gooneratne 18). In Sense and Sensibility nineteen year old Elinor is the standard of both personal and traditional reason and rectitude by which all the other characters are judged. Throughout the novel, one can find her struggling to maintain a right balance between feeling and reason. She gives much sound judgment on events and character. As W.A.Craik observes, "Her opinions coincide with those of Jane Austen and the right thinking reader" (P35). Discussing the similarity between Jane Austen and Elinor, Robert Liddell wrote:

> Without shutting herself up from her family or leaving the house determined solitude to avoid them, or lying awake the whole night in meditation, Elinor found everyday afforded her leisure enough to think. Her mind was inevitably at liberty her thoughts could not be chained elsewhere. (P25)

Just as Jane Austen was the confidante of her sister Cassandra and nieces like Fanny and Anna, Elinor, is the confidante not only of her sister

Marianne but also of her rival Lucy Steele. Elizabeth Bennet of Pride and Prejudice was perhaps the favourite heroine of Jane Austen herself. In a letter sent to Cassandra on 29th January 1813, she referred to Elizabeth Bennet 'as delightful a creature as ever appeared in print". Elizabeth is a thoroughly human mixture, above the average in her perspective interest in people, in independence, candor, in a balance of sense and sensibility. In short, she is very much like her creator. Like Catherine Morland, Marianne and Emma, she is one of the heroines going through conversion. In Emma, the heroine's attainment of clear knowledge of herself and other people is more complex and serious than it had been in Pride and Prejudice. She is schooled by an arduous course of blunders and humiliations and she becomes in the process a decidedly better and more likeable person. In Northanger Abbey, Catherine Morland is taught sense by a series of misadventures and disillusionment. By watching silently the people around her, Fanny Price learns to fit herself into a new and strange society.

To conclude, it may be said that the deep family affection and attachment of the Austens, the fraternal love of the Austens, pastimes they enjoyed, the picnics and tours they undertook, their literary inclination and their life-style in general all did a lot in contributing to the fictional forte of Jane Austen.

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Socio Psycho Perspectives of Srilankan Women Refugees in Tamilnadu: Reflective Study

Abstract: This research article is a compressed form of a detailed study titled "Reflective Study on Socio Psycho Linguistic Perspectives of Sri Lankan Refugees" by the writer. This research is the voice for those who do not have one. There are millions of refugees found across the globe suffering and struggling to live. This research mainly focuses on the Sri Lankan refugees in Tamil Nadu with a hope that the life of refugees in general is explored. When these people raise their voice, they are not permitted to live in the refuge country also. Hence, the researcher has taken up the challenge to ensure that at least the educational milieu of this particular sect of people changes in the coming future.

> But a caged bird stands on the grave of dreams
> his shadow shouts on a nightmare scream
> his wings are clipped and his feet are tied
> so he opens his throat to sing.(*Caged Bird*, Maya Angelou)

*"*Now we alone are the heroes of history, of all the biographies too-henceforth". (*Karlmarx,* P.S. Nerukar*)* Once heroes now clowns in the court of rulers. Will it be possible to dream about a life without a ration card, voters ID, no valid citizenship and no proper education? Will it be within one's ability to think about a life in a room of ten feet? How about travelling to foreign land in a vessel with wounds and blood oozing out? Leaving home stepping on the corpse of siblings, parents, relatives and friends? Facing the situation of sacrificing gained education and earned certificates to save life? Well, it's apparent that all these circumstances cannot even be imagined by people like us. This is the life of refugees in general. The Sri Lankan refugees are also the victims of all these situations. All these adverse effects are the reflections of various sociological transformations. There are no prominent changes that could be seen so far. The unfavourable situation has remained the same till date.

From the interview conducted with the refugees for this study, main heart breaking incidents were recorded. From Ms. Rani of a refugee camp in Thirumoorthi Hills, it was learnt that their life in general is filled with blood-spattered travel. She is a refugee who witnessed her entire family been shot dead. She also told that she had to come out crossing the carcass of her husband to save her children. Life as a refugee had not been an easy one for them. They lack the basic amenities. They are deprived of a proper ration card, education and shelter. It was also understood that Indians gave them a warm

welcome when they reached Rameshwaram in the year 2009. Their life began in a small thatched room with no proper sanitation or other necessary facilities. With all these intricacies, they are forced to live for the sake of their children. This is not the situation of Ms. Rani alone but for all refugees in common.

For the question about their routine life, the answer was filled with tears. It is the life of starvation, robotic and monotonous. In the camps, they had to enter the timings check in and checkout in the register daily. If they failed to do so, they are answerable to the government officials. In order to accommodate any guests, they are to get prior permission from the Q-branch officials. Life filled with "permission" is all they have. Ration were supplied only on the particular days if they failed to get it starvation will be the result. They are funded with thousand rupees per month for their needs. Even the ration card is a different one. Organisations like OFEER and Lebora assists them by providing medical assistance, clothing, and eatables told the refugees. A happiness of them is they are free from the late night inspections by the Cops which they experienced earlier. Though a few things of have changed, still they lead the life of slaves with no identity.

When the reasons for why a few refugees have settled in Australia, it was stated that the people who flew to Australia are basically from Jaffna. Even before the war broke out, the Tamil people and students were sent to Australia with proper immigration procedures. Though not happy, they are safe. In spite of various oppositions from Australian government, they are comparatively in a better state. The future plans of the refugees with respect to the change in Sri Lankan government are still unpredictable. When asked about it, they told that safety is all they need. Refugees do not have any aversion to return but the bitter experiences they had is blocking their way. These people are in great demand to return home but a guaranteed safety is needed.

"you are talking about the wounds
We live with the wounds" (poem)

In a new land to live with the label of refugee is a tough one. There are myriads of threats faced by these people in their daily life. They are not given proper job because they are mistaken for thieves. This set of people is not accepted by common people. Even in schools in the year 2010, refugee children had separate classes because of their tag and linguistic disability. Every minute of their life is filled with fear and insecurity. They are left in the fringes of the society. Isolated life they lead. Engineers and graduates work as painters and carpenters to survive. Lack of trust on these people is the major cause of all these threats. They are not given bank loans. Even if they wish to move out of India they are not given passports. Since the children have come discontinuing their studies, it is not easy to get admissions in schools and

colleges. They are supposed to produce no objection certificate every year. Lost everything in life they lead a life of aliens. Though a few people are reaching a better position, they fail to succeed. Sociological hazards have led to an imbalance of their psychological state. So much of fear and terrific acts they have encountered that only tears role out often. Alienation has affected their overall life which is understood from the investigation made.

The life of refugees in Tamil Nadu, India is filled with troubles and torments. The title "refugee" itself is a horrible fate decider of these people. From the research made, it is understood that these people does not even have basic amenities to lead their life. Living in a refugee camps is not an easy one. With a long travel sacrificing all they had, they are here as refugees to overcome all the obstacles. With all the ups and downs, these women are strong in their attitude. They fight the battle of their life to experience a better future. These women are here as answer for the question "who decides the expiry date of woman's dream?" The objective of this paper is to bring out the psychological traits of Sri Lankan women refugees in a 2 dimensional way.

Psychology is an insight of human mind and understanding. It is very obvious that it is not possible to lead a normal life even with a minute disturbance in mind. Living with all comforts and basic needs, man cannot bear a loss or cope up with mental or physical disturbances. It is being stated by various psychologists and psychiatrists that human beings cannot proceed with their routine work if they are worried about something. This disturbance in mind is termed 'stress' and 'anxiety'. It is being argued by great stalwarts in field of medicine that it is important to be stress free to do the basic chores. It is because psychology directly and indirectly acts like a vein of human activities.

According to the statistical analysis made by UNHCR, there are 22.3 million refugees living worldwide. Life of refugees cannot be compared to the ordinary life lead by common people. Their life is filled with fear and anxiety. From early nineteenth century till now they are leading a life like fish out of water. Every incident that they had experienced is stored in their mind. Episodes encountered by them are the blood, loss of life, sufferings, bomb blast, devils in camouflages, sexual assault etc. All these are well hoarded in their mind which even now acts like terrorizing agents. Though years have rolled on, what they have faced is evergreen till date. Several major arenas are identified with respect to the psychological breakdowns. First, with the greater part of research in this area centered on the prevalence of psychopathology, and particularly post-traumatic stress symptoms, it has been clearly demonstrated that refugee children and adolescents are vulnerable to the effects of pre-migration, most notably exposure to trauma. Second, particular groups in this population constitute higher psychological risk than others, namely those with extended trauma experience, unaccompanied or separated

children and adolescents, and those engaged in the uncertain process of sought asylum. Third, certain risk and protective factors appear to exist that temper or aggravate poor psychological health. These include family cohesion, parental psychological health, individual dispositional factors such as adaptability, temperament and positive self-esteem, and environmental factors such as peer and community support.

From the investigation made, apart from the needed details, many unexpected emotions were revealed. From a refugee in Thirumoorthi hills, it was understood that there are many factors acting as a threat to their livelihood. Though six have passed away since the war ended, the aftermath of the war is still lingering in the minds of those people. They are still treated as untouchables and isolated. They are identified as unidentified. From educational sector till the hospitals they are treated in a different way. To put it in simple words, the sociological threats have disturbed the psychology of the refugees.

From the interview conducted with the refugees for this study, main heart breaking incidents were recorded. From Ms. Rani of a refugee camp in Thirumoorthi Hills, it was learnt that their life in general is filled with blood-spattered travel. She is a refugee who witnessed her entire family been shot to dead. She also told that she had to come out crossing the carcass of her husband to save her children. Life as a refugee had not been an easy one for them. They lack the basic amenities. They are deprived of a proper ration card, education and shelter. It was also understood that Indians gave them a warm welcome when they reached Rameshwaram in the year 2009. Their life began in a small thatched room with no proper sanitation or other necessary facilities. With all these intricacies, they are forced to live for the sake of their children. This is not the situation of Ms. Rani alone but for all refugees in common.

From the study titled *"Sri Lankan Tamil Diaspora: Contextualizing Pre-Migration and Post- Migration Traumatic Events and Psychological Distress"* by Miriam George of Toronto University, it is found that the Results showed that post-migration traumatic event scores positively predicted psychological distress, and refugee claimants living in Canada had the highest scores on pre-migration and post-migration scores. The qualitative analysis revealed themes related to civil war and resettlement as significant issues. Implications of these findings support the development and incorporation of a multi-level approach within social work practice which emphasizes contextual issues, focuses on individuals, and promotes social advocacy. The advocacy role of social workers suggests that better integration of micro and macro systems should be aimed for more consistently since internal and external factors interact to effect psychological functioning. Recommendations for future research point to conducting longitudinal studies to assess the

cumulative effects of historical, social and political factors on refugees and identify resiliencies that mobilize their capacity to survive. (Miriam, 2009)

From the present research, it was understood that still the refugees are afraid of various things. When asked about their life is a new place, Ms. Rani replied that seven years have rolled away yet, they live like aliens. They are not able to lead a normal life fearing when they will be unnerved out of this country as well. Living in a new land, their heart rate increases every time they hear the sound of the flight. They are conditioned in such a way that bomb will be dropped down every time when the flight passes. This nervousness of refugees is well portrayed by Director Seeman in his movie *Uuchithanai Mukazhthal*. Ms. Rani also explained how hard it was for them to travel to India from Sri Lanka in a small boat. She, with tears told that it's better to die than to be a refugee. This was because they had to beg for every little thing they want. From rice till medicine they had to wait in unending queue and return empty hand. She told that though many good hands are ready to help them, there are also many foxes in the group. It is worthy to conclude this paper with a narrative from one of the many refugees met by the researcher in the camps who shared her story.

> Me and my son took the boat from Lanka to Rameswaram. I paid 50,000 rupees for me and 35,000 rupees for my six-month-old son. I left my husband and three-year-old son back home to arrange the money for the boat to Rameswaram. After several hours in the boat, my son got severe chorukku (sea sickness). He died in my arms. I didn't have any breast milk to feed him. I couldn't even give him a drop of good water before his death. I held him in my arms for hours, holding him close to my breath to give him warmth. The boat mates did not want to travel with a dead body which would attract eagles. Furthermore it will create trouble with the Indian authorities if they see a dead body in the boat. I was forced to throw my son's body into the sea. I saw his body float in the water and then sink down to the bottom. Kadalamma (Sea Mother) took my son. What did he do to die at such a young age? He was supposed to play with his brother, and grow up to be a happy child. Why this happened to me? Why? Why?" (Name withheld to maintain anonymity)

After interviewing this set of people, it was understood that cold war has made them cold. It could be concluded that refugees face serious mental health issues and require relevant services. Implications on the mental health of refugees and psychosocial interventions carried out will be discussed along with recommendations for policy and practice. All these torments could be eradicated if human beings remain human beings though not humane. It does

not require one to be Mother Teresa nor Menaka Gandhi to show compassion, love and care to these set of people. It would be of great help if people just do their work rather than massacring desolates in the name of helping. These psychological threats have a major role in disturbing the education and verbal abilities of the refugee community students.

In spite of all this, Sri Lankan women refugees in Tamil Nadu are strong willed. They live their life protecting their children and educating them. Life at a time will change for them. Researcher along with the refugees is with a hope that they will regain their identity and will live life the way it has to be. Even war did not have the power to shatter the dreams of these women. "Woman must not accept; she must challenge. She must not be awed by that which has been built up around her; she must reverence that woman in her which struggles for expression" - Margaret Sanger Everyone across the globe is leading the life of refugees in various situations. Like stated in The Holy Bible, "god is our refuge..." which clearly means we all are the refugees of this world. Equal rights are to be given to the refugees all over the world at least for education and career. They should not be denied jobs just because they do not have a valid citizenship. It is high time to tell "learn and let learn".

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UNHCR / S. Perham Access to education is limited and uneven, particularly for girls, at secondary levels, and in Eastern and the Horn of Africa page 6 Refugee Education: A Global Review

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The Transgender Dilemma:
A Dialogue about the Ethics of LGBT Rights

Abstract: Hijras or transgenders are a despised lot all over the world. People think of transgenders as a menace and a nuisance, and runs away on spotting them on the streets. This bias or prejudice towards hijras is shared by both men and women alike. People are ashamed and embarrassed when surrounded by a group of hijras who stubbornly beg for money, refusing to let go till the person concerned parts with at least a few rupees. This money is not necessarily given out of a sense of sympathy or charity, but simply to get rid of the creature that has made one its 'victim', often to the amusement of others present.

How does it feel to be a problem? How does it feel to be a secret? How does it feel to be invisible? How does it feel to be unutterable? How does it feel to be called a joke, a freak? How does it feel to be a threat, a mistake? How does it feel to be constructed as an absent, silent, mute? How does it feel to have eager doctors waiting to stun you back to normalcy with syringes pills and electrodes? (Sukthankar, 8) In a society where certain people are doomed to live concealed from the 'straight world', where silence is the zone they inhabit on sufferance- it is what we force on them on our convenience and to break this guilty silence against this marginalised sections of the human beings of our nation is our duty. Traditionally if a man felt like a woman yet inhabited a male body, his feelings were viewed as a problem. They were considered as something to be resisted or modified if possible. Transgender is an umbrella term for persons who do not conform to gender norms in their identity and behaviour. Transgender persons experience a mismatch between their gender expressions and biological sex.

There is a growing tendency to group transgender issues with lesbian, gay and bi-sexual issues without specifically addressing or differentiating transgender population. The transgender population deserves special attention because of the distinct differences between sexual orientation which encompasses gays, lesbians and bisexuals and gender identity which includes transgenders. Sexual orientation refers to the gender for which a person has internal attractions, feeling of falling in love and sexual feelings, thoughts and fancies whereas gender identity refers to an internal sense, a self-concept of one's own gender typically female/feminine and male/masculine. (Bernal, 201).

Transgender people have been viewed as gifted and spiritual thus were revered and valued in the ancient times. Almost all ancient cultures have their own terms for cross gender expressions. For example in Native American cultures they were popularly known as 'two spirit'(both female and male spirit) who have transcended all the spatial barriers, therefore can perceive the world in a more holistic manner. Likewise Indian culture includes ample images and stories of gods and gurus transcending the borders of gender expression.

Regrettably in the present times transgender persons have been viewed as perverse and as a by-product of social malice. They have commonly been made fun of and stigmatized. This is mainly due to the society's rigorous implication of gender dichotomy and the downright denial of the mere existence of varied gender orientations. Moralists are being alarmed about the resurrection of the transgender subcultures as well as the social freedom for the LGBT community to emerge from the closet that has imprisoned them for so many generations. The recent withdrawal of many transphobic laws and the addition of some allowing homosexual unions indicate a shift in our attitude towards LGBT community.

"Sexual orientation is not a matter of choice but simply the way individual is. A transgender grows this way is not a matter of decision" (Parella, 200). "How can I be one way yet feel another?" is a common problematic question raised by the transgenders, as most of them feel trapped in wrong body from early in life. We often dismiss the depressive undercurrents implied in these questions and the resultant suicide attempts, drug abuse and horrendous efforts of self-mutilation as isolated incidents. The only possible options for them in dealing the strife between their bodies and feelings are to cope up with the feelings and proceed with the sex rearrangement surgery which can include injections of hormone, facial reconstruction, breast implants/removal and genital reconstruction accompanied by extensive psychological counselling.

Current developments in transsexual technologies and transgender identities may seem marginal to the traditional concerns of ethics and to mainstream moral issues. They are not. Ethics is concerned with the human person in relation to the good. Ethical discourses as they are repeatedly articulated in society produce the human individual socially as an ethical subject. (Carver, 67) The whole notion of transgenderism, together with the technologies of assisted reproduction and the politics of same sex marriage mark an important stage in redefining the human person. Ethicsshould catch up with the more complex and realistic concept of the person committing less to common place binaristic nature of gender as it is currently and commonly understood. For trans-people the transition process from being publicly a man or woman to the gender one really identifies with can be a traumatic experience. Support groups- psychiatrists, endocrinologists and therapists can

provide support to the transgender youth while they are struggling with their transgender identities.

Collaboration of professionals in different realms (medical, educational, legal, services can be asked for the adherence to the ethical principles of confidentiality. Clients made aware of disclosure protocols and their right to confidentiality. (Bernal, 46) The government needs to legally recognise male to female and female to male transgenders and provide free Sex Reassignment Surgery under proper medical supervision among others. Transgender rights movements aggravate the phenomenon where two women seeking to make a life together are encouraged to believe that one must metamorphose in to a man in order to the relationship to be acceptable or recognizable to the society… excessive medical interventions served the commercial interests of commercial and pharmaceutical establishment that stood to make fortune from the sale of hormones and surgical procedures. (Sukthankar, 67)

As surgical techniques have improved and legal and ethical systems have relaxed, our mindset have been broadened to include female to male and male to female transformations. Questions concerning the validity of transsexual marriages have arisen in the past. Presumed reproductive capacity has never featured as a marital test in western countries. The campaigns for transgender rights argued for conceptual diversification within the presumed binary system and as a result laws have been relaxed to allow same sex couples for acquiring children with or without genetic connections of any sort. Linguistic markers are tell-tale signs of social change and the deliberate practicing of a language mutually understandable to create social intelligibility and inclusion of a different kind is highly recommended in today's context. We cannot dream gender and gendered language will disappear overnight but a slow retreat from gendered language (man/woman, he/she, husband/wife) acknowledge the inclusion of transsexual or intersex people though they are largely invisible. Non-gender specific locutions like person, partner, career, parent, spouse- would of course refer to individuals irrespective of any sex, gender and sexuality. This pattern of addressing a person occur commonly in western countries, in the media, in everyday life and in judicial and political judgments as these are recommended to ensure human rights, for equal treatment and for moral consistency.

The role of teaching has become a privileged site of ethical relations. There is wide scope for humanities teachers teaching themselves and their students not to hide behind the pretence of self-effacing gestures that remove their right to speak about and criticize things outside their immediate identity and experience. Educating oneself about the historical construction of one's own positionality and that of other people can win the right to speak and be heard respectfully. Concepts such as love and empathy seem to be circulating

in feminist discourses as a way of thinking empathetically about the ethical attitudes towards the transgendered.

Children learn self-worth from the reactions of others particularly those closest to them. Family acceptance of transgender children and youth results in greater self-esteem and family acceptance was found to protect against depression and exploitation. The parents and teachers should make sure that transgender children are treated alike sometimes with increased care and consideration keeping in mind the ethical principles of confidentiality. Bullying in educational institutions was a cause of concern which may lead to suicide attempts, depression, drug addiction and forceful engagement in unprotected sex. Issues like bathroom use and the use of preferred name or gender pronouns by other individuals and on documents need to be addressed. In a world with vast array of sexual and gender diversities, the signs representing only two identities, is clearly an improvident method of social categorization.

The uncategorized individual needing to use bathroom is forced either not to use a bathroom at all or find a way to identify themselves as either man or woman enough to use the given option. To have "male" or "female" delegated bathroom is to say that there are only men and women in this world. From biological and social perspective sexual identity and gender expression blur the lines of "masculinity" and "femininity"- the two backbones that keep our delicate binaristic society in motion. Lucas Waldron in *The Huffington Post* remarked that like the growing understanding of racial "mixing" that has created literally hundreds of racial identities in the world gender is also stepping out the boundaries that traditional institutionalized social structures feel so comfortable in.

As more and more transgender people share their stories, the public understanding of gender identity and gender expression builds. It is high time to educate the public and provide a range of resources on issues that transgender and gender nonconforming people face- from workplace discrimination, to securing identity documents, to finding competent healthcare, to family and parenting issues, to combating violence and to advocate for full inclusion and equality. TG people have been victims of fatal violence allover the world. Research shows that transgender people face harassment and discrimination in numerous contexts throughout their lives.

Moreover there are chances of facing discrimination, harassment and violence especially for transgender women of colour, who also face racism and sexism. (triply oppressed). The victim's statistics is alarming. They were human beings with friends and loved ones. They were sisters, daughters, advocates, and people of faith, students, who have hopes and dreams and who in too many cases suffered more than their share of challenges. They received

gruesome deaths involving gunshots, burning, strangulation and beating. The number of reported cases is only the tip of the ice berg. It represents only the non-victims. There may very well be countless other victims of fatal anti transgender violence whose death we will never know about because the police, the press or the family members have consistently misidentified them based on their assigned sex and name at birth.

Hate crime laws, accurate reporting of bias motivated incidents and proper characterization of a crime as one based on gender identity are essential tools that can be used to address anti transgender violence. Vikki Bell in the article "Ethics" remarked that people working on ethics have observed how "development" policies often discriminate against transgenders by denying land ownership and credit. Gender non-conforming people experience homelessness at some point of their lives. When they attempt to access shelters most of them were denied access altogether.

Transgenders can turn to few places for help or protection, making them particularly vulnerable to violence. The discrimination faced by them can create barriers to education and family support that put them at a disadvantage in comparison to their transgender peers. Gender expansive youth were excluded by their peers frequently or often. Many transgender people have been refused help, harassed or even assaulted by law enforcement or at service providers. So they avoid these institutions because of the fear of maltreatment which leaves them with few resources for escaping abuse.

Majority of the transpeople will be sexually abused at some point during their life and they are at risk for multiple types and incidents of violence and this threat lasts throughout their life. They are vulnerable to sexual violence with majority of incidents occurring before the age of 12. While their experiences are startling, the trauma of sexual violence is always exacerbated for transgender survivors because they are denied or pushed away from services available to gender survivors such as testing and medical care for sexually transmitted infections like HIV, crisis intervention, sexual trauma, counselling or assistance from law enforcement. Sexual trauma can lead not only to injuries and health problems, but also to depression and other mental health issues that can make survivors vulnerable to revictimization.

The widespread lack of acquiring identity documents among transgender people can impact on every area of their lives including access to employment, healthcare, emergency housing or public services that can provide safety from violence. More over without identification, travel, registering for school or accessing many essential services remain out of reach for transgender people. Many states require evidence of medical transition as well as fee for processing new identity documents, which may make them unaffordable for members of TG community. Most of the transitioned people possess identity

documents that did not match their gender identity. They were often experienced harassment, were asked to leave or were assaulted when a changed document is demanded.

We cannot ignore the ways in which gender and sexuality are both distinct and yet impossibly fused. Whether we identify as lesbian, gay or somewhere in between, need not have anything to do with where we place ourselves on the scale of masculinity and femininity. Some had born this way drawn to such tendencies as naturally as plants to sunlight. For many transgenders the sphere of household and family- an unpredictable composition of sanctuary and prison: while it might offer refuge from the assaults of the outside world, it can just as frequently be a coercive realm, of financial dependence, the incessant pressure to marry and a grim monitoring of sexuality. Domestic existence is most frightening, where the boundaries between self and family are violently collapsed.

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Relevance of Ethical Ideals in the Value Education Scheme of India

Abstract: The current education scenario in India- Value education scheme and its importance- value education in India- Relevance of ethical values in Indian educational system- Imparting education through cultural and traditional values- Challenges in imparting this type of education- Emphasis on scientific and technological education- Value education based on our culture and tradition as a solution to the problems faced by us. This paper is an attempt to high light the importance of value in the educational system of India.

Universally education is seen as an instrument to make a better world since it hoped that education would produce a new person. So society has always looked up to education for social change. It is therefore essential that the needed changes are to be made in educational processes so as to enable the individual as well as the society to cope up with the social changes. At the beginning of the 20th century human society, all over the world, was beset with tremendous problems of natural disasters, famines, epidemics, primitive transportation, and inefficient communication, lack of health care and poor agriculture. Our system of education has helped us to change all that, to develop all the knowledge and the power that was necessary to make the transition to the modern society in which we live today. Education is thus the means to achieve goals of progress and prosperity. It is the main engine of transformation, since it determines the kind of individual we produce. The way we live has changed drastically over the last century and that change can be traced to what we have achieved in the field of education. So we can say that true social change is the major responsibility of education. During the twentieth century, the world witnessed a definite rise in the demand for universal elementary education. The whole world is talking about education as a human right. In India, well-known economists have repeatedly stressed that the population crisis, poverty, and shabby economic balances are largely due to the illiteracy of masses. During the post-independence period, the education policy has suffered from diverse kinds of inconsistencies and contradictions and has failed to eradicate illiteracy. The Constitution of India, accordingly, identified universal elementary education as one of the major goals to be

achieved. The Constitution (93rd Amendment) Bill was passed by the Indian Parliament whereby elementary education was recognised as a fundamental right of each and every citizen of India.

Since education is the corner stone of meaningful democracy, the 93rd Amendment is really a significant step towards the progress of our country. But here we should bear in our mind the important fact that in all changes leading to reform and improvement, the basic objective is to get them institutionalised in the system. Education, being the key for India to become a super power in the twenty-first century, the reforms in it should be carefully scrutinised at every step. The nation itself has to be prepared to lead the changes. Since we have adopted universal elementary education as a fundamental right, the serious question involved in the issue seems to be that of the content of education. What should be the content of the education that has to be imparted in the elementary education? If right education is the key to peace and prosperity, the content of education in the present situation of India, should be strong enough to achieve its objectives, that is, the development of a humane society. In this paper we would like to highlight the reflections of value education and the contents to be included in it so as to make the education scheme of India more effective.

Value Education and Its importance

What we are looking for is inculcating a broad perspective in the young generation, so that they try to develop themselves through the strengthening of society and its values. The importance of providing value education is felt necessary today because the present system of education cannot contribute much to the individual and social development. Value-oriented education does not mean preaching of mere moral sciences or propagating particular religious tenets in the form of general education. On the contrary, it is imparting knowledge of values considered functional for both individual as well as society. But values have been neglected due to over-emphasis on rationalism, secularism and scientism. People fail to realise the importance of the fact that their well-being lies within the scope of general well-being of the society. Therefore due attention should be given to everyday ethics and values that will sustain the multi-cultural and multi-religious democracy in India. This was made clear buy Ram Ahuja when he stated that "for the present society rampant with corruption, youth unrest, indiscipline, criminalisation of politics and breakdown of the objectives of education, imparting values to young students is like a surgical operation which, if not performed, may create a situation of anomie in society."[1] Hence the need of the hour seems to be to think more and more rigorously on value education and to be engaged in the process so that we may develop a secular society.

Value Education in India

In a just and equitable democracy, it is the duty of the state to ensure the citizens at least an access to basic education. Our leaders had realised the significance of education and the need to develop a model suitable for the Indian situation. Since 1947 the Government of India has appointed various commissions to prepare an action plans to bring about desired improvement in the existing systems of education. These Commissions include Radhakrishnan Commission (1948), Mudaliar Commission (1954), Shri Prakash Committee on Moral Education (1959), Kothari Commission (1966), National Education Policy (1986), Acharya Ramamurthi Committee (1990), etc. The reforms suggested by most of these committees underlined the express need for value-oriented education. Similarly, the S.B. Chavan Committee Report on Value Education recommended that 'truth, righteous conduct, peace, love, and non-violence are the core universal values that can become the foundation for building the value-based education programme.' All these point to the fact that without enforcement of values, neither an individual can grow intellectually nor a society can progress socially.

Value education should lay emphasis on values necessary both for an individual as well as for the society because it is believed that it is the educational system which provides the necessary knowledge, skill etc. for personal development and enable an individual to operate ideally in a social system. Hence our education policy should be one which will impart such education which will enable the students to think and develop a broader perspective. This requires improvement in primary education through the introduction of value-oriented education.

If India has to transform itself into a knowledge society, the strategy should shape the means to conserve the inherited knowledge base, diffuse emerging new knowledge, and evolve an environment for these two to flourish. For this, education system should be sound. In order to be so, it should not be borrowed or transplanted. Rather, it must be rooted deep in our own soil. At the same time, it should remain always alert and open to the changes taking place around. "The new values should fit into proper historical perspective. If the conflict of tradition and modernity is not intelligently resolved there can be no progress. In line with this general outlook the contemporary problems should be deeply studied and resolved." So the values that are to be included in our education scheme should build inner strength to individuals and bring our ancient heritage to the new generation. They are to be related to our culture and social structure.

Unfortunately, in education we have completely neglected or discarded the message of our ancient wisdom and adopted the western model in Toto. But the world needs both. Otherwise it will destroy itself with all the power and capacity generated by science and technology. Even though many great

philosophers, thinkers and scientists have pointed out this in their writings, little has been done so far to correct for this in education. We need a different vision of education for the coming years.

The greatest problem we are facing today is the fact that human beings are divided into groups –racial, national, religious, linguistic, economic, political and professional. This is the cause of insecurity today and it is responsible for most of the violence that we see in the form of wars, terrorism, rioting and militancy. Today, with our nuclear bombs we can decimate a whole nation in a matter of minutes and so no war is a local war anymore. Another major problem facing mankind is that of dictatorship. The greatest crimes of this century have been perpetrated under dictatorships. So education must concern itself with bringing about the right use of power, which is the true spirit of democracy. There is too much inertia in society today and the only way to change it is to develop an education system which is not only scientific, but also social, moral and religious. So to remedy the above situation, education must attempt to create a mind that is both scientific and spiritual in the true sense- one that is growing both in knowledge and in wisdom. Because the major challenges facing mankind today are not created by illiterate villagers but by highly educated professional minds who plan and run government organisations and business, we need to pay attention to the quality of education we are imparting, and not the quantity. As it was observed by Swami Vivekananda, "The education that is getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education, a negative education or any training that is based on negation, is worse than death… Education is not the amount of information that it put into your brain and ruins riot there, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas…The ideal therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods as far as practical." Hence we can say that it is time to bid farewell to negative education and welcome national spiritual and secular education.

In order to bring about social change, we have to channelize the human values through education. Development of peace and security through co-operation seems to be essential for the modern society's progress and prosperity. In order to attain this, we have to make certain changes in the human nature and attitude itself, which is possible to a great extent through integral value education. This is possible because the values and improvement are intertwined. So also, spiritual development goes along with the realisation of values like love, purity, truth, discipline, non-violence etc. But the present type of education is interested only in certificates and degrees rather than in holistic development of individuals. So it is unable to give modern man

religious ideas in their correct perspectives, significance of culture and culture of the nation, which they deserve and ought to be given. In order to provide him with these, we have to resort to value education.

Value education in the sense of gaining knowledge of values will not be enough. Values have to be realised and loved. But we should be able to select the values which are relevant and best suited to the needs of our country. Modern Indian thinkers like Gandhi infused in us a hope through their ideals of love, tolerance, truth, non-violence, and service of mankind. According to Gandhi, "That alone can be called education which makes us men of character. Education is not an end in itself, it is only a means." These ideas are even more relevant today than they were in their own time and they will continue to exercise a lasting influence in our society. Because of this relevance, we are supposed to give enough importance to his ideals in our education programme.

Hence the concern of education must be the development of all aspects of a human being- physical, intellectual, emotional and spiritual. Then only man can live creatively and happily as a part of the whole. This was made clear by Sri P. Krishna when he wrote, "For a holistic development of the individual it is important that there is a deep understanding of all the faculties and they are developed in a balanced way. It implies that in order to cultivate one faculty we must not impair another … The challenge before us is to reveal the beauty of the subject to the child so that education becomes a joyous process, not a dreary task to be achieved somehow. We must find ways to make education lively and interesting for the child. A good school is one where the children are happy, not one which achieves the best measurable results in examinations. The responsibility of education is to reveal to the child the beauty of life ….." Through these types of education we are not only impart information and skill but also awaken sensitivity and creativity in the child.

But unfortunately we have separated scientific quest from the spiritual aspect of mankind and concentrated only on the former in educational process. In fact, they are complementary aspects- one for the discovery of the order that it manifests itself in the outer world of matter, energy space and time, and the other for discovering order (peace, harmony, virtue) in the inner world of our consciousness. But mistakenly we have created an antagonism between the two in our educational system. This can be rectified only through an educational system in which the issues of character building through value-based educational go along with development of science and technology.

To conclude this paper we can say that "A mind that is purely rational, scientific, intellectual can be extremely cruel and devoid of love and compassion. One that is only religious (in the narrow sense) can be overly emotional, sentimental, superstitious and, therefore, neurotic. We must aim at creating a mind that is simultaneously scientific and religious- that is

inquiring, precise, rational and sceptical, and at the same time has a sense of beauty, wonder, sensitivity, humility, and an awareness of the limitations of the intellect. Without this balance, a mind is not truly educated. Understanding oneself is as important as understanding the world. Without a deep understanding of our relationship with nature, ideas, fellow human beings, and society, and a deep respect for all life, one is not really educated." In my opinion the best system should be rationalist in setting, idealist in aim, pragmatic in method on the one hand and spiritual on the other. Education, therefore, must concern itself not only with greater 'progresses' through scientific knowledge alone, but also with the inner transformation of human consciousness. As this issue has acquired urgency for mankind, we have to make the essential changes in our system of education which give importance to create a mind that is both scientific and spiritual or a mind that is growing both in knowledge and wisdom.

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Violence, Politics and Women's Empowerment Reflected in Nayantara Sahgal's Novels

Abstract: Nayantara Sahgal is one of the eminent Women writers of Indian English. Nayantara Sahgal's novels prove that, she has a multifaceted personality. She has both as a creative writer and a political columnist. Nayantara Sahgal's works not only reflect the personal values but also the changing values of a society exposed for both freedom and power. In her works she portrayed of two worlds the personal world of man-woman relationship and the impersonal world of politics.

Nayantara Sahgal has the first-hand knowledge of politics and politically figures in India. Because she spent most of her childhood in Ananda Bhavan the ancestral home of Nehru's in Allahabad. It is beyond doubt that politics is in her blood. In one of her novel she portrays the power and politics between the politicians. It deals with the partition of East Punjab, when the state had recovered from the trauma of 1947 partition. The problem of political tension and violence between the two states Punjab and Haryana quarrelling over their common capital, Chandigarh. Gyan Singh is represented is represented as the minister of Punjab and Harpal Singh the minister of Haryanaand also Union home minister has been figured. Vishal Dubey, Trivedi, Prasad and Kachru represent the civil servants. The political problem between Gyan Singh and Harpal Singh was caused over the state bounties, water, and electricity. The hostile chief minister of Punjab has threatened to lead a strike at Bhakhra. This situation resulted in a grave crisis Chandigarh. There is a clash between Gyan Singh and Harpal Singh. It is actually a clash of two ideologies. There is a fight against violence verses the idea of Non-violence. Gyan Singh he shows emotions and always in a ruthless attitude. Harpal Singh on the other hand, he believes in Gandhian values of Non-violence and he is a milder person. He cannot get quick results in any serious matter. So they become rivals. Vishal Dubey is a idealistic civil servant. The theme of the novel is violence, not necessarily an obvious physical violence. Because of violence Gyan reaches his fame easily. Like these how people are attracted by violence in the material possessions of the world.

As minister of industries, Gyan caused much dissatisfaction among some people. The people were paid for their job and waited for the result. A group of yearning legislators had come to Harpal and they believed as Harpal was

their man he understand them very well. Harpal has the idea to reward with suitable prizes to the poets and authors, the growers of the high yielding wheat and breeders of the best cattle of Haryana. Chandigarh has become a battle ground between Haryana and Punjab. Millions of people are Punjabi have suddenly become Haryana. They have to another language and Sprouting nationalism. Dubey's way of reply to Harpal is very nice about the politicians when Harpal wishes to resign his job. He replies, " We should all …civil servants, politicians, doctors, lawyers, armed forces, everybody…have resigned when India was divided and they were foundation of this country belief"(Chandigarh,148).

Nayantara Sahgal, she may have nothing to do with the western type of sexual politics. But her novel deals with a picture of the disadvantaged, miserable and suppressed life of a woman, as a child, as a young woman, as an old woman in a male dominated society patriarchal society of India. During the Vedic age women were not only considered to be equal with men but they were really equal with men. In earlier period, women are composed to Vedic hymns and participated in the learned discussions with men. Like Gargi, Ghiosha, Apala, Maitreyi, Anmdhati and Lihavati. Even widows were allowed remarriage and women were allowed extra-marital sex for having a child.

Later on, particularly after the reign of Harsha Vardhan, the position of women deteriorated. They are a victim to male domination and they were considered as sources of evil and unworthy of any achievement outside the four walls of their homes. Many persons in the west do not consider marriage is essential and live together without being tied in a nuptial to not. Marriage may or may not be made in heaven but even today. It is one of the basic institutions in our country. In Nayantara Sahgal's novels Most of the women characters become captives in their marriage. Some of the women are happy and some are against the prison walls like, Saroj, Gauri in *Storm In Chnadigarh* and Simrit in *The Day In Shadow*.

In NayantaraSahgal's one of the novel, portrays the lives of three married couples, namely Inder and Saroj, Jit and Mara and Vishal Dubey and Leela, In the mid-twentieth century, the new awareness about the women's liberation movement there was many changes took place in the history of India there is a status of women in general and wife in particular women are supposed to be just a puppet in the hands of men. In her novels, women are suffering from the torment of broken marriages and loneliness. Suffering and frustration in marriage sometimes cause disintegration and make women rebellious. In all her novels Sahgal tries to focus on women's role stating that woman should not be seen in the stereotypical passive roles of a sex object in the modern society or they fit only to manage home chores and children without any self identity of her own. Sahgal does not view her women characters as wage earners but they mainly as wives, daughters and mothers.

Like this in one of her novel Saroj married to Inder who runs the textile mills of Saroj's cousin Nikhil Ray's company in Chandigarh. In their four of married life, there is no emotional communication between them. Saroj's greatly surprised by her husband's violent reactions to a pre-marital affair she had in her college days. Inder he did not forgive Saroj and he constantly exploits her sense of innocence. Her husband Inder, he also committed a mistake, he himself carries on extra-marital affair with his children's teacher Mara. Saroj became a victim of the male tyranny Saroj however is not really guilty. But she thinks it is a part of her growing up. After their marriage Saroj has warmly involved in her marriage but Inder fails to maintain a genuine partnership with Saroj. Inder keeps on torturing her morally and physically he didn't accept her confession. Inder is much concentrate on the traditional patriarchal attitude of society toward women which puts high premium on female chastity and virginity before marriage. There are double standards in patriarchal morality that is visible their life. Inder he wants to make Saroj feel 'ashamed' of her pre-marital affair, himself has many sexual experiences before marriage. But women have no right to question male.

In this novel, Jit-Mara is another couple. They are also suffering from the similar dilemma. They are a childless couple who suffer from the emotional void in their life. Mara's marriage life with Jit is sweet tempered but has a share of estrangements and misgivings. But Mara's problem is not physical but psychological. The search for communication makes Mara to get from Inder. In her relationship with Inder Mara stimulates his mind and involves in" a thousand years from now a woman will still want and need a master, the man who will own and command her that's the Man she will respect"(Chandigarh,104).

Later on their understanding is comes to an end when the understanding dawns on Mara. Another couple Vishal Dubey- Leela they are married. Vishal is a civil servant. He thinks he is disloyal to him he thinks himself. Throughout their lives, the misunderstanding makes strangers each other. He is possessed by deep sense of guilt for living with her without love. After that the relationship with Leela ended due to her death. Vishal's marriage had been a failure.

Thus, in Nayantara Sahgal's novels her theme is emerged in two ways Freedom of Individual and freedom of India. She deals with marital and Political crises. Sahgal is deeply concerned with unhappy marriages and the loneliness of living. Thus in Storm In Chandigarh of is a study certain similarities and contrasts various characters. One of her Sahgal's Strengths, she is her ability to create convincing characters efficiently and effectively. In Nayantara Sahgal's novels she is represented a variety of people Politicians, high ranking civil servants and wealthy business tycoons with international connections. A few have been born poor and others made poor during

partition, but they move now in the world of the rich. Humanistic concern also runs in all of Sahgal's novels.

Nayantara Sahgal's her women characters are search freedom towards goodness. The heroine of Nayantara Sahgal's novels they moved one step further away from stereotype of the virtuous woman into a new definition of virtue. In all her works of Nayantara Sahgal the women characters are personally suffered n their married life. Finally every woman took a very bold decision they left out their husbands and live their own life. Because Sahgal's women characters are educated modern women they got knowledge their own self. They took very bold decision to identify their self assertion and identity.

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English Language Industry and the Politics of Standard English

Abstract: Most people know English as a language, perhaps as a global language. Why industry, then? This paper outlines, English is not only a language, there are a range of commercial, economic, and industrial interests that are affiliated to it. In particular, this paper focuses on how the English language relates to the interests of corporations and governments, who use the language to make money and to promote certain beliefs and practices. It highlights some of the politics that arise as a result of this „marketing and „industrialization of English. How various nationalistic and political agendas are related to English, the industry, and how they work in tandem to create a particular linguistic hegemony?

Before we look at the development and establishment of English as an industry, it is important to share a broad introduction to the rise of English as a global language. This broad introduction will serve to help us understand some of the industrial interests tied to the language in later parts of this paper. While the history of the English language can be traced back to well over a 1000 years, English started becoming a global language over the last 400 years or so as the English people started conquering and colonizing different parts of the world. As English expanded its geographical presence, it was adopted in different parts of the world in different ways. In certain parts of the world, for example, Australia, Canada, New Zealand, and the United States of America, English speaking people settled in large numbers, killed and or removed the local inhabitants, and formed their own societies. These settled varieties of English, along with British English, are what we now consider native varieties of English. Next, we have places where the English colonized the people and governed the lands through a group of locals. The English language, in these contexts, was seen as the language of power and locals who aspired to work for the government (British) or to achieve official recognition strived to learn it. In the postcolonial era, many of these countries maintained English as an official language. Examples of current nation states where English was introduced through colonization and has been maintained include: Bangladesh, Hong Kong, India, Kenya, Pakistan, the Philippines, Singapore, etc. The English language has been used for hundreds of years in these countries and has become nativized or indigenized (Kachru, 1992). Then, we have countries that were settled by the English and became hubs for slave trade and settlement. For example, many Caribbean islands served as destination for slaves brought in from various parts of Africa, who spoke different languages.

These people developed new languages over time and used English as the lexifier language (the language that supplies a large proportion of the

vocabulary). These languages are referred to as creole languages, but (when lexified by English) can be considered varieties of English. Finally, with the current political and economic power of the English speaking countries, English is being learnt in most countries as a foreign language. Each of these processes that accompanied the spread of English has had an impact on the language and has contributed to the recognition of English as a global language. With this growth and recognition of English, a range of industries that contribute to and support the English language have emerged. In this paper, we will explore what this English industry is and how it relates to various economic, socio-political and educational issues.

In addition to the myth that the road to development lies through English, a second myth that is perpetuated through the English industry is the myth of a Standard English language. This can be seen by examining a number of key products in the field, including grammar books, textbooks and language tests. This section of the paper will consider each of these in some detail. This myth also serves the interests of a small group of people who use this standardized dialect of English as their native language, as will be noted in this section and then developed in the following one. The current language teaching practices aim to teach learners of English – in all contexts – to reflect the patterns of language as used by native speakers of the language. This is done through codifying a particular dialect of the language and calling it Standard English. It is important to note that in linguistics, there is no technical difference between a dialect and a standard language. Nor is there any linguistic difference that makes one dialect better than another. A standard language is a dialect that is recognized as an official representation of a range of dialects that collectively form a language. What we call a standard language is a dialect that has been selected, studied and codified for education, media, and other official purposes. The recognition of a particular dialect for these purposes is usually a political decision and is given on the basis of some political or socio-economic factors (relating to the speakers of that dialect). No particular dialect (or language for that matter) is linguistically better or worse than any other. All languages can carry the meanings that its speakers intend to make through it. And, if necessary, can evolve to make new meanings. However, regardless of this observation by linguists, the English language industry markets Standard English as the correct way of using English (and English as being the language of science and development). It ignores evidence that indicates that even monolingual mother tongue speakers of English speak the language using a range of dialects that may or may not reflect the usage prescribed through Standard English. While these variations are labeled as dialects in the case of native speakers, the same (or other) variations used by English language learners and those who speak a different variety of English (e.g. Pakistani English or Nigerian English) are marked as wrong.

The standard language myth ties into another myth: native speakers are the ideal language teachers of English. The assumption here is that native speakers are the ideal users of the language and serve as the best models for language learners. In many cases, especially in non-English speaking countries, this leads to hiring practices in language schools that privilege any native-English speaker over a non-native speaker, even if the native speaker has no credentials in English language teaching. The assumption that native speakers provide the best models of the language and serve as the best teachers is what has been labelled as the native speaker myth in the literature. The notion of a native speaker is further tied in with issues of racism in the ELT profession. This issue has been discussed in several books and journal articles and will be discussed in some detail in this section.

The concept of a native speaker evolved as the new world order was being established after the Second World War, decolonization was in full gear, and concerns about who is native to a nation state (in the context of migration) were being flagged. It was in this context that English language experts debated the importance of maintaining and promoting Standard English. Linguists such as Randolph Quirk, among others, argued that mutual communication could only be maintained through English between people in different parts of the world. This position of promoting a particular variety of English worldwide worked well with the myth of a standard language and supported the native speaker myth.

This paper has attempted to show how globalization of English has served a number of mutually related interests. In specific, we have noted how the English language industry profits from selling English as the language of science and development. Hidden in this marketing of English, we have observed, are agendas of colonization of the mind which are achieved by normalizing beliefs that Western values, sciences, and practices are the road to success and development. However, while we observe the role of the English industry in creating and maintaining Western hegemonic interests, we have also examined ways in which communities engage with and resist these interests. How these contrasting interests and values play out in the long term – especially with the rise of China as a global power – are yet to be seen and something that is worthy of ongoing research and study.

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Marital Disharmony: A Post-colonial Feature in Shiv K. Kumar's Poetry

Abstract: "Marital disharmony-a post-colonial feature in Shiv K. Kumar's poetry" is a close analysis of marital discord in some of Shiv K. Kumar's poetry. Marriage is a bondage that bridges two souls together and it becomes stronger day by day until death breaks their relationship. The relationship that begins out of marriage is valuable, substantial and weighty. This study is to penetrate into the poems of Shiv K. Kumar to bring out the intricate issues that are associated with the marital disagreements. This critically or subversively scrutinizes the failure of marriage as Indian culture gives an abundant importance to life after marriage.

Shiv K. Kumar's poetry touched a major issue on death of love in married life. The anthologies chosen for analysis are Articulate Silences and Cobwebs in the Sun. His anthology has quest for self-knowledge, the surrounding emptiness, sterility of failures and frustration in marriage and contemporary life. There is a realistic portrayal of the unhappy married life. More convincingly he articulates each and every word to bring out the infidelity that pervades in the married life .The theme is conceived smoothly that the persona bothers little for conscience. The colonial aftermath is also fraught by the anxieties and fears of failure.

There was a flow of human and natural resources between colonized and colonial countries. Enormous global shifts of populations happened during that period. Both the colonized and the colonizers moved from one place to another. Along with this move so many changes in the culture too started escalating in our country. Colonialism changes the beliefs and customs that run smoothly in the pre-colonialist society. In almost all cases of colonialism, the norms, beliefs and cultural values of the larger power are forced upon all of the natives. This is because the colonizer believes that the natives are savages and they need to be civilized. The natives have no choice but to accept these new ways of life. Such practices were produced through a variety of writings and form an important part of all contemporary studies of colonialism and post colonialism. Postcoloniality works quite differently in various parts of the world. Marital disharmony becomes an inevitable representative of subaltern consciousness. It can also be said as the utterance of the soul of a nation long suppressed as the changes are due to the colonial influence.

Marriage signifies union between a male and a female. Marriage becomes the demand in society like workplaces, institutions, relationships and

it is the personal goal of an individual. It also plays a vital role in the vertical or upward mobility of an individual. But of late, marriages meet a break in relationship due to some major triggers. Marital conflict-prone areas revolve around some issues such as extra-marital affair, sex, money, lack of compatibility and so on. This may be a problem related with an individual but when nowadays as it turns up as a matter of threat to the society there is a very urgent need to pay an astronomical attention. Shiv K. Kumar is keenly aware of the erosion of values-spiritual and moral, he abstains from teeth-gnashing expression of words.

Post-colonial writers were against new values, new beliefs, foreign languages and alien traditions. They struggle to represent, create or recover a culture. They try to bring out a self hood that has been systematically repressed and eroded completely during colonial rule in their writings. They reinterpret events from a new perspective. They try to focus the voices of the oppressed. The indigenous people struggle with the newly arrived culture and all of its beliefs, values, habits and traditions as they got entangled within their own lives. Native people were struggling to adjust to a new culture. There is an unconscious changing of a culture. The struggle of the indigenous people to retain or reshape their identity takes a variety of forms. They lay stress on individual freedom in opposing to racial consciousness which was created by colonial hierarchies.

Despite the continuous and growing impact of urbanization, secularization, and Westernization, the family based Indian social system remains the primary social force in the lives of most Indians. The emancipating western influence took its shape and it reflects in the Indian background too. Conflict of interest between the spouses, stressful circumstances, extra-marital relationships, and the great upward drive are some of the reasons for incompatibility. Conjugal unhappiness, the frustration in love is due to the eclipse of fidelity. The people who are all sunk in the torpor of immoral sex are brought out in a clear–cut way in his poetry. Love failure based on this reason is explicit in many of Shiv K. Kumar's poems. Some of his poems hold this as highly distributing news. Married couples are deprived joie de vivre.

Loyalty to family is a deeply held ideal for almost everyone is now in jeopardy. Society moulds and shapes human behaviour. Shiv K. Kumar reveals the reality that lies in the conjugal relationship of human beings during post-colonial period. He depicts the failure in relationships with much regret. He puts down the change in attitude in every relationship and the failure that follows. Because of that, bitterness holds an important place and it is artistically portrayed through images and irony. Shiv K. Kumar has pictured the scene both realistically and symbolically. The important thing to remember

is that the images are an instrument that the poet uses to express his or her intentions or feelings.

The muted voices behind all the pains and sufferings are pulled out of the darkness with special reference to Shiv K. Kumar's poetry. Especially a woman must adhere to the transformed situation of her life after marriage is the expectation of everyone in the society. The failure to develop a secure feel, changes in the behaviour of their partners prevents a male and a female to continue their relationship further. Maladjustments leads to cold relationships, brief separations and in extreme cases even divorce. Eventually that results in a chain of reactions.

Disloyaltya major factor that voices in man-woman relationship that has made many ups and downs in married life is focused upon in the poem Waiting. The protagonist is waiting for his lady love. He has waited for her throughout the night. But she hasn't turned up. "All night long I have waited for the door-bell / to ring" (1-2). He concludes that she will not return today and he believes that a stranger has the capacity to satisfy her emotions and expectations.

"…for she's surely, with

thatLSD'd dreamy eyed,

goat-bearded, supple-handed

stranger in town…"(15-18).

Suspicion leads to continuous problems that end up in breakup marriages. It is like a slow poison that engulfs the peaceful atmosphere of the family. Again, death of love by the woman's fickleness and treachery is seen in the poem Before the Beginning. The protagonist is in a happy mood playing with his lady love but he felt a sudden tremendous change saying that the eyes of the woman are deceptive.

"It's now time to roll up the picnic basket,

Put away the crumbs of bread,

for she is already eye- catching a stranger

On the other side of the beach". (15-18).

In My Co-respondent Shiv K. Kumar explores the failure of love in marriage again and here in this poem he accepts the failure. The very first line itself sets the tone of the poem, "Not my rival but co-sharer" (1) that reflects a kind of acceptance for failure of love in marriage. The protagonist accepts the failure and in a sad tone affirms that he is going to leave forever in the lines as:

"Now that I give you the rose to keep,

let me pass through the turnstile

into the open fields

whereriderless horses whinny

under the red moon"(11-15)

Inconstancy knocks at the door of married life in the poem Karma. Betrayal in love causes frustration in the mind of the couple.   In deep sorrow the protagonist says:

"He fell for that other woman's
brunette hair, the exuberance
of her blue –veined breasts".(14-16)

Perfidiousness attitude may be the result of colonial influence. In Married too Long the bitterness that exists in married life and the melting away of love is brought out in the imagery as in:

"one by one
the stars have fade
from your face". (1-3)

and the extremity of frustration in the life is pen down as:

"I see you hung
on every wall
like an obituary"(10-12)

Sexual dysfunction also is the reason for marital disharmony. Due to disillusionment, frustration and failures in the social mobility an individual fails to satisfy the life-partner. This leads to extreme distress in the individual's mind or between the couple that it decreases the interest in married life. A fear occupies the mind that they don't like to see their own real self. In a poem To a Young Wife the failure in love is not presented by faithlessness on the part of the beloved instead it is out of fear psychosis that the protagonist is not ready to involve in the sexual act. The protagonist feels that to think of sex is to be afraid of eternal damnation. Thus he says, "Ask me not to act/Deed is now my perdition" (12-13). The physical inadequacy on the part of the lover is also brought out in the lines,

Arabian horses
snort around our bed
pawing into frosted holes"(1-3)
indicating the hopeless condition.

In the poem A Dark Mood marriage itself is viewed as a disaster. Due to anxiety and depression the protagonist can only mutter to his sexually demanding wife in a pleading way. The couple is not ready to make love. There is a strong feeling of melancholy in the poem due to lack of love. "The shells on the ocean's bed/are waiting for the dead" (7-8) makes the protagonist incapable of desire. He refuses to participate in the sexual act. The protagonist shuns saying:

> Not tonight-
> not even if you creep foamfooted
> into the bed
> offering the salt-taste
> of your flesh"(1-5).

The whole- hearted love of man is expected as:

> A man should come to his woman whole –
> not when the mind
> is a perverted sunflower
> turning face to darkness"(14-17)

The tone of the poem turns into a bitter mode when the protagonist repudiates to participate in the sexual act, by questioning:

> "How can we exchange nudities tonight
> when the shells on the ocean's bed
> are wailing for the dead?
> the corpse this morning
> slumped at the crossroad
> crying after a speeding car --
> and the woodpeckers
> hammering away at the phantasms."(6-13)

The mind buzzes with more than zillions and zillions of expectations to bring forth the unrevealed sufferings that exist between two souls. The poet like Shiv K. Kumar takes the onus of bringing the harassment as well as the realistic status of married couple into a picturesque description. The dissatisfied sex-life and the falling strength to achieve consummation are mirrored with much pain in the poetic lines.

Normally a moonwalk of memory takes a person to the golden days of his life. But in Shiv K. Kumar's poetry the moon reminds the protagonist of his lady love who used to thrill him by being disloyal. This unfaithful love concept made the poet start immigrating to the land of melancholic verses. Marriage ends up in failure due to some insignificant reasons that can be rectified in the life of the future generations provided that our country's traditional values are rescued. Marriage is not only the connection that prevails between two souls rather it is an association of two new families. It is our duty to carry out our traditional values to the future generations and make them feel the importance of living a life together with commitments. Because of marriage not only two families unite but also it builds up a healthy society.

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The Paradoxical Nature of Ethics in Transgender Issues

Abstract: Ethics is a branch of knowledge that deals with moral principles and these moral principles govern a person's behavior. The study around transgender issues have to be done in a non-moralistic perspective. Transgender which is part of the LGBTQI community needs a perspective which is more subjective and they require a pattern of study which helps them reclaim their agencies. The agencies are their identity, sexuality, economic, political and social spaces. This study would use Resistance as the key perspective for the study of transgender life writings.

Ethics is a branch of knowledge that deals with moral principles and these moral principles govern a person's behavior. The strictures of moral principles and ethics in any given culture targets women in particular. And it "lays down norms" and these "norms" oppress or make women subordinates in all aspects. The norms linked along with the traditional and cultural background of a country determines on the clothes that its women should wear and how, to the public and private spaces she can occupy. The rise against this subordination has brought forth the formation of the feminist movement.

Women's movement and any associated movements are critiqued as this is a concept taken from the west. Another such movement which is also as vibrant as the feminist movement is the LGBT movement. Both these movements intersect as they both raise their voices to earn dignity, identity, voice their sexuality and acceptance. "The two constituencies that have taken sexuality up as a complex for research and action have been the women's movement and women's studies and the same- sex rights movement in India. Both these constituencies – feminists and LGBT folk- are themselves fledgling and marginal to mainstream political and academic life in India."(Tellis.A151) This paper is about the paradox of ethics around various issues transgender people face.

The study that govern Transgenders who belong to the LGBT community needs a perspective which is more subjective and they require a pattern of study which helps them reclaim their identity, sexuality, economic and political space which is similar to that of the feminist ethics. Feminist ethics believe that subordination of women is morally wrong and their experiences are as worthy of respect as that of men. Nevidetha Menon states that feminist ethics is political. It is political because it sets the platform for change in women lives. It addresses issues around gendered oppression and focuses on what alters the growth and development of women. This is the similar

approach for development that the transgender persons require. But their struggle for development or growth and establishment of their agencies are against a system that is built on only two demanding binaries- man and woman, male and female, masculine and feminine. If ethics is about moral behavior then a transgender person's body language, behavior, choice of sexuality would be against it.

A Victorian Age Indian Penal Code, Section 377, was drafted by Lord Macaulay and was enacted in 1860 during British Colonial rule. It reads: "377. Unnatural Offences- whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine. Explanation- Penetration is sufficient to constitution the carnal intercourse necessary to the offence described in the Section." (Bose.B 255)

The book, The Right that dares to speak its Name which is published by Alternative Law Forum states that the Law makes it a crime to engage in carnal intercourse against the order of nature. Section 377 has the right to criminalize anybody who indulges in sexual acts other than Penile-vaginal intercourse. So the pleasure of sex and right to sexual activity which is a private matter is controlled and manipulated by the government of a country, thus marginalizing and criminalizing an entire group of people. Firstly a Transgender person's gender dysphasia becomes a stigma to society and later their sexual orientation or attraction which can be to any one of his /her choice makes these people face grave humiliation. They are harassed by police, public and also by the family they belong to. The IPC is against human rights and privacy of a person. People who are nabbed by the police are forcefully put "out" to their family and even media. This brings shame to family and they become a disgrace to the community that they live in.

Education and the institution that gender dysphoric children study in India is a space of bullying and discrimination. Childhood is almost traumatic for them as they face abuse, bullying, discrimination and punishment from teachers in school as well as from fellow students. . Performance of ones gender becomes a compulsion and the realization that they are different creates a mental complication. Being called names like 'ali', '9', 'pottae' leaves a lasting scar in their young minds which results in lack of concentration, poor performance and finally discontinuing education. Jereena in her book "Oru Malayali Hijadayude Athamakatha" ["The Life Story of a Malayali Hijra"] states how she had to discontinue her education."In a place where people are intolerant to gender non-conformitivity where can education be a possibility? As her feminine nature was becoming more and more prominent by age Jereena did not pursue further education". Revathi sites a

similar situation in her autobiography The Truth About Me: A Hijra Life Story where she is addressed by her classmates as girl-boy and gets hit on her head with a balled- up fist and pinched by them. Laxmi mentions instances in her life writing Me Hijra, Me Laxmi where she was abused at the age of seven; she was molested, abducted by a gang of boys in Thane to outrage her modesty. Being effeminate, the gestures that is girlish, being content in the company of girls, all this bring attention to them.

Violence against transgenders is an ongoing issue. The Supreme Court of India recognized them as the 'third gender' in the year 2014. Yet violence against them has found no remorse. The latest news carried by media is the police atrocity against two trans women in Kerala after its state government had unveiled the document of the 'State Policy for Transgenders in Kerala 2015' which envisages ending the societal stigma of sexual minorities and ensuring that they receive a non-discriminatory treatment. Section 36A of the Karnataka Police Act empowers the Police to drag any transgender to the station as it is aimed at controlling the 'objectionable activities' of 'eunuchs'. Violence is a theme that runs through the pages of transgender life writings. It starts from home and turns out to be a natural factor they fight every day and night. The period of exploration and understanding of their own body and gender is when violence is inflicted on them initially. The mannerisms and body gestures become the pivotal reason for family members being abusive toward them. Revathi's brothers and mother thrashed her up when she came home from Bombay; they forcefully cut her hair and shaved her head. Vidya was beaten up by her father throughout her childhood to study. Parents' punishing their children is permitted, but not to the magnitude where they forget that the child is an individual as well. Punishment too has an ethics in it. They run away from home because the possibility of their parents and siblings understanding them and their choices is minimal. They displace themselves from the secured environment to a space which is filled with risks, in search of their own kind to ensure a sense of belonging. The occupation that they do calls for risk –sex work and begging. Vidya in her autobiography throws light on one instance where she was beaten up in the train by four men as she begged them for money. Another instance was when she was beaten up and thrown out of the compartment by four men without any remorse and none of the other fellow passengers reacted to stop the atrocity they inflicted.

Their body is seen as an object of sex because of which some men would manipulate transwomen and use them for money. Rowdies force themselves on these sex workers and would leave without paying, plus they would even snatch the mediocre amount these trans-women would have earned that day. Atrocities done by the Police are not any less. "How many times they've caught me thus, beaten me in full view of the road, snatched money from me as a bribe and sent me off!" (Revathi 202) They would arrest these transgender

persons and strip them naked for physical examination when they would be begging for mercy and some would even rape them.

Murder of transwomen and committing suicide are common among the transgender community. Laxmiin her book throws light on a transgender person named Subhadra. She had worn laxmi's new dress and gone for sex work and she never returned for days. During police investigation it was found that she was dead. Laxmi states that the police advised her not to claim the body as it would create complications. She writes, "Subhadra's assassins could never be found. The police shut the case for want of evidence. ...A hijra's death, nay murder, didn't seem to matter to anyone." Transwomen are burnt alive by their pimps, killed by their lovers and the case is filed as suicide. And it is very distressing and against principles to know that the police when investigating these issues turn the blame against the transgender community itself. Suicide happens in the community as they are distressed with their plight. Self-sympathizing, agony, loneliness, diseases and the realization that the space they belong to is superficial pushes them to take this decision.

The ethics of Medical attention and SRS (Sexual Reassignment Surgery) is irrational. It is true that the medical institutions in India are not aware as to how to treat a transgender person. But refusing treatment to them and treating them as 'untouchables' is horrendous. Laxmi conducts a survey to understand the condition of transgender people in Thane in which many transgender people came out openly about discriminations they faced in hospitals. "When they went to the District Civil Hospital in Thane (or to any other hospital for that matter) no one touched them- neither the doctors, nor the nurses, nor the ward boys and ayahs" (Laxmi 91)Getting medical attention is a task for them as they are marginalized people and not accepted by the mainstream society. Also the society at large is Transphobic. Yet a complicated surgery like a sexual reassignment is done in the dark dingy undergrounds of some unknown clinic or hospital for money. When Revathi and Vidya did their surgery they had to bear the excruciating pain as no painkillers were administered after surgery. The nurse or the ward boys had asked them to maintain silence as it was an illegal process then. They were dumped on metal cots to fight pain and death. If death of the person happened through the process no evidence existed either as no records of this surgery was maintained. Getting a certificate for the sex change they had done was also not possible at that time.

Due to this getting an identity card was a problem. Revathi, Vidya, Jereena and Laxmithrows light on this topic as they were made to run from pillar to post for getting an ID. For Revathi getting an RC book and driver's license in her name was impossible. Vidya too had to write letters to the district collector, taluk office to get her name changed so that she could change her name on her certificates. "How hard I had to fight- how many

rounds to various hospitals, advocates, taluk office, collectorate and Stationary and printing department I had to undertake to accomplish my purpose- when politicians, people who believe in numerology, people who convert from religion to religion, can change their name in a month." (Vidya 135) Laxmi had to pay up money upfront to have a passport issued in her name.

A person with no identity, an individual whose name on the certificates is that of a man and he has changed into a woman and has no proof to prove it becomes naturally ineligible for a dignified job. Employment is a major concern for transgender people. For them completing high school is a challenge, pursuing a college degree is a dream come true. Forcing them to beg and to do sex work as an occupation is a cruelty that the society has embossed on them. Vidya being a BA graduate had to beg on the streets of Pune. "How could I find employment in a country which did not recognize people like us, where there was no social concern for us, no legal status, where even family support was non-existent?" (Vidya 106) Transgender persons who join the hijra community do so because their homes do not accept their gender non-comformitivity and thus torture them. It is to escape this mental and physical torture that they run away from home. If homes of these people become understanding and society is accepting many of the transgender seen on the roadside selling sex and begging on trains and platforms would have been educated, dignified, respectable people. Acceptance happens only if trust is built. Transwomen are born male, but identifies themselves as women. The site of a transwomen instills stigma as she would have a male physique and facial hair. And trusting a person with dual personalities, for the hetero normative society is impossible because of the existing deep rooted binary of man and woman. Vidya along with her friend decided to sell small articles like pouches, key chains etc on the train. They walked from one compartment to the other but no one was willing to buy anything from them. "The problem was obviously our gender, not the goods we sold. We couldn't understand the prejudice. What did it matter who sold the goods, so long as the goods were of acceptable quality and price?" When Vidya went in for an interview in a bank the managing director asked her if she can handle teasing and harassment of people on the way to work and he was worried that the office will have to face the problems.

Toilet space is another major concern for transgender people. A transwoman has to use the woman's toilet which is not permitted as women would stare at them. Venturing into the men's public toilet is I possible because they are not men. And also the chances of rape or physical abuse are very high. This is also one of the problems transgenders face in work spaces. "A tirunangai (transwoman) could not rent a house anywhere else in Pune for love or money."(Vidya 83) Renting a house is a gigantic task for them. They are permitted to occupy spaces meant only for them which is a slum or a space farther away from the mainstream community. Transgenders are called to

dance on auspicious occasions and also to bless a new born but having them amongst a community would bring shame to the community and its people. Media has always mocked transgenders for their mannerisms, effeminate voice and gestures. Media has the capacity to reach a large mass of people. What is portrayed of transgenders in movies can be with a little consideration and respect. Vidya in her book requests the film censor board to firmly root out scenes that depict transgenders in a vulgar manner.

Resistance is the medium through which the transgender community has fought for their survival. They have refused to stay silenced, and have knocked all possible doors to get their acceptance and identity for a better tomorrow. On 24 April 2015, the Rajya Sabha passed the Rights of Transgender Persons Bill, 2014 guaranteeing rights and entitlements, reservations in education and jobs (2% reservation in government jobs), legal aid, pensions, unemployment allowances and skill development for transgender people. It also contains provisions to prohibit discrimination in employment, prevent abuse, violence and exploitation of transgender people. The states Tamil Nadu and Kerala in India were the first states to introduce a transgender (hijra/aravani) welfare policy. According to the transgender welfare policy transgender people can access free Sex Reassignment Surgery (SRS) in the Government Hospital (only for MTF); free housing program; various citizenship documents; admission in government colleges with full scholarship for higher studies; alternative sources of livelihood through formation of self-help groups (for savings) and initiating income-generation programs (IGP). Tamil Nadu was also the first state to form a Transgender Welfare Board with representatives from the transgender community. In 2016, Kerala started implementing free SRS through government hospitals. Sensitization is important at all levels starting from schools to colleges. The law enforcers and law makers are to be more sensitive to the transgender cause. IT, ITES, banking sectors have to be sensitized about having transgender people as their colleagues. Ethics change, it evolves. If it is static and marginalizes a community of people, that can be the cause of a major revolutionary movement.

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Exploring the Word "Naked" in Philosophical Sense:
A Semiotic Study on Khalil Gibran's *The Prophet*

Literature is a combination of sociology and philosophy. A good literary text should have various ideas and identities. Philosophical mind and critical thinking is essential to teach and understand literature. In history, many philosophers belong to field of literature. But what happens in last 50 years? Literature and its writers concentrate only on love and nature. Writers did not simplify their language but also ideas. In the name of globalization and modernization, themes became universal, and the same ideas have been repeated in their works. Literature enters into different phases. We discuss about colonialism, poverty, feminism, inner feelings, relationship between men and women.

Writings may come to have philosophical ideas but purpose and teaching style is changed in literature classes. Now the literature classrooms have turned as smart rooms and became language labs. Concentration on pronunciation and grammar snatches the time of philosophical discussions. Learners know how to narrate their life in decorative manner. They interestingly explain about sex and girl friend. Best example for this kind of writing is from Chetanbhagat, a renowned Indian writer. Reading him is the trend among youngsters. Instead of using the word "author" we may call him as "story teller". He can narrate the life but he cannot write about life. Why is it so? Where is the problem?

Identifying this problem reveals something about literature classroom teaching. Searching for life and its meaning is rarely found in literature classroom. Language experts replace the philosophers. Theories were replaced by software, critical analysis replace by Google, thinkers were replaced by teachers, and masters were replaced by mentors. Why this kind of change occurs? Why philosophers get degraded as placement officers in engineering colleges?

Teaching philosophy and literature is a best oxymoron. Is teaching possible in these two domains? Teaching D. H Lawrence, Khalil Gibran was strictly prohibited in many universities. Why? What makes us to restrict them? We are not ready to enter into deep thoughts of their ideas. Here, "NAKED" is a word which is going to deal. How this word is taught in class? How many professors ready to accept this word in dignity dice? What is the first thought we get when we hear the word "Naked"? Is it philosophy or pornography? Is there anything sin or ugly in higher education? These were the questions needs to be answered.

In ancient days, nakedness is not a sin, but it is the lifestyle. Colonialism is a cultural genocide, it compels them to cover up naked savages and call it as civilized modesty. Here, semiotic theory is taken to experiment the word 'naked'. The French literary critic and semiotician Roland Barthes (1915-1980) was a major cultural theorist of the 20th century who prolifically contributed to the development of modern critical thoughts. Barthes says that semiotics would provide an appropriate reading of modern culture. Barthes use semiotics as a tool to unmask the particular pieces of cultural material. Roland Barthes' writing led to the widespread use of semiotics in cultural studies. From Barthes's views, signs at denotative level are easy to interpret but signs at connotative level are more difficult to decode because of its higher level meaning. Signs in connotation allow more space for interpretation.

Brevity is the language of Kahlil Gibran.He uses the word "naked" in his work, 'The Prophet'. We extract the deeper sense of this word using semiotic approach. The sign is the combination of signifier and signified. This word naked is made up of emotions, feelings, cultural, spiritual and habitual ideas etc. Nakedness always interprets self, originality, love, purity, soul, pain and joy. Looking the word 'naked' as social problems is very rare. Gibran has used the word "naked" eleven times in his work *The Prophet"*. This research concentrates on four out of eleven, which deals with society in direct. Gibran connects past, present and future by word 'naked'. Too many fragments of the spirit have I scattered in these streets, and too many are the children of my longing that walk naked among these hills, and I cannot withdraw from them without a burden and an ache [The Greatest Works of Kahlil Gibran, 1]. Naked

Semiotic Triangle 1
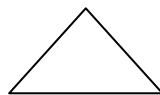
Naked   sufferings, social condition, impact of war

Kahlil Gibran has used this line to portray the impact of World War I. It reflects the pain and suffering caused by the First World War. Naked is the word which is used at the time of depression and loses. Gibran has expressed his views on the war and its destructions. Gibran is the man who longs and sheds tears for the whole world. He is not only a philosopher but also a war poet. Gibran not only laments for the world and nations but also he recollects the history and compares with war days. He mourns that; these plains that were once so fertile have been trodden to barren dust by your tramping feet. My cattle that once grazed upon flowers and produced rich milk now gnaw thistles that leave them gaunt and dry [442]. Gibran has used such a kind of word to reflect the history and social problems. We can connect Gibran's idea towards war. In the present context, Vietnam War and Srilankan-LTTE war

are considered the worst. War turns the citizens as refugees. Nakedness here reflects and carries the suffering of our own species, social condition of the nation as well as the impact of war. Naked images of young girls, naked and raped videos of young girls never allow our mind to think about carnal desires; instead it allows us to recollect the past. "What of the old serpent that cannot shed his skin, and calls all other naked and shameless" [36]. Naked

Semiotic Triangle 2
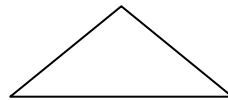
*Generation gap, classicist Vs Romantic Tradition Vs Modern*

Here, it is closely related with current issues and modern world. Gibran has used this particular word here because of his own experience. Sarcastically he has used this line under the title *On Law*. He is a modern writer but many nations refuse to accept his writings and paintings. They used to call themselves as religious and traditional. Gibran here handles the word naked to describe the generation gap between two persons in the same domain, and the clash between the writers of classical age and the writers who belong to the modern age. He loves to be modern. He does not want to praise the kings and religion as well. He has concentrated on current issues and problems of his period.

 Law is a common thing for everyone. It is made by some rich people and they know how to control and handle the law to suppress others. Law may be flexible but it should not be fragile. Law is the identification of a nation. Starting from Adam and Eve, law is always with who is in supreme level U.N.O [United Nations Organisations] is an intergovernmental organization. It maintains the international peace and security. In U.N.O, the permanent members of the United Nations Security Council also known as the Permanent five, or Big five, or P5 are China, France, Russia, the United Kingdom, and the United States. There members of that council who represent the great powers are considered to be the victors of World War II. Each of these nations has power to veto, enabling them to prevent the adoption of any "substantive" draft council resolution, regardless of the level of international support.

 U.N.O is indirectly controlled by veto nations many a time. Veto nations have the power to take decisions and control the deciding factors. U.N.O becomes a puppet in their hands. An economic condition, human rights, social welfare of this world is controlled by five nations. Small countries and other nations should obey them otherwise it leads to issues like economic isolation, banning the foreign policies, export and import trades, and tourism of that

particular nation. Gibran raises his voice and shouts for the rights of the common people all over the world. He wants the law to be loyal even to the servant. To sum up these ideas, one needs some valid points to strengthen the argument. Gibran expects that law should be naked to all. And who are you that men should rend their bosom and unveil their pride, that may see their worth naked and their pride unabashed? [16]. Naked

Semiotic Triangle 3
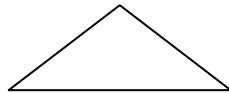
Naked Richness, Economic policies.

Naked is interpreted as richness. Literally, naked means 'give up the pride'. The idea is chaotic. Every religion talks about giving. Idea of Marxism and Communism also talks this concept that everything is common to all. Sharing and giving are the attitudes that are to be learnt through the interpretation of the word naked. We must be ready to share and give our things to the people who are in need. Preaching philosophy alone is not adequate to this world. Economics and other materialistic ideas helped a lot to shape the world. Gibran has borrowed some ideas from Karl Marx but he delivers them in his own way. Marx's idea is refined and redefined by Gibran. Gibran does not have any capitalistic ideas. His ideas come out from a rare combination of Bible and Marxism. Giving job to all and dividing the wealth to the common. Marxism and Bible compel an individual to work. It never compromises in it and it never allows anyone to get benefited from this world without doing some work. Gibran clearly explained this concept in his line, "With the sweat of thy brow, thou shall eat thy bread" [387]. Gibran used to spread his wings in various domains. Now a day, the term "Naked Economy" has become very popular. It is nothing but simplifying policies up to the expectation and understanding of a lay man. Gibran's words reflect even share markets. Religion and economy is very clear and good when it is naked. *"But rather when these things girdle your life and yet you rise above them naked and unbound"* [38] Naked

Semiotic Triangle 4
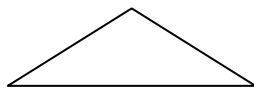
Naked freedom symbol of slavery, revolution

Gibran has viewed freedom in a practical way and he has shown current experience as an examples. In this context, the word naked refers to two different meanings, the design or desire of freedom and revolution. He never asks to strip clothes but instead, he advises to reframe and redesign our freedom. He is not a person who is over ambitious about freedom; he compared it even with the basic needs like clothing. Dressing in a modern way itself is naked in someone's eye. He compares clothes with strict rules and regulations. He wants to make men free from all these traditional concepts which suppress them. He suggests the idea to create revolution. In current scenario, people began to accept the clothes which are not familiar to us because of colonisation and invasions. Freedom and slavery is presented in nakedness could be understood through the historical incidents. Naked protest is mainly conducted by feminists groups. Women have regularly used their nakedness to protest corruption and exploitation as it go along with colonialism. Hundreds of women in the Niger Delta marched half-naked to protest against Shell Oil Company in their community. Nakedness is the symbol of slavery. In India, a few decades ago, poor people were restricted to cover their bare chest including women that reflects slavery.

Revolution started even at the time of Adam and Eve's recognition over their nakedness. First disobedience, first temptation, first argument, first punishment, first pleasure and first revolution everything bloomed at the moment. Nakedness is the mother of revolution. . Sania Mirza, an Indian tennis player is the best example for this argument. She is a Muslim but she plays with miniskirt and T-shirt. Islam people condemn her and criticises her but she refuses to give up her dressing style for them. For she thought that, dress is a symbol of comfort for her to play. Sania's religion may consider her naked and shameless, but the intellectual world has started to praise and celebrate her as a revolutionary girl. According to her, it is freedom; for her religion, it is naked and slave; for others it is revolution. Sania is naked in her religious views but she designs her own freedom. She becomes naked to abolish slavery of other girls in Islam. At last, she has glittered as a star of revolution. A word could be viewed in different angles. Here, as the word "Naked" is explored, many such words could be understood or analysed in different perspectives and that is the uniqueness of literature. Apart from this, all words or almost all the words in literature have got different meanings which could be understood only if dealt in depth. This kind of approach should be focused by the teachers of English literature to bring out the fragrance of literature."To make heaven out of hell and hell out of heaven" is in the hands of the teachers.

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Whistle-Blower at Ethical Cross Roads:
Lessons from the Challenger Tragedy

Abstract: Engineering is a solemn profession especially when he is entrusted with the responsibilities wherein his position becomes the tower of Babel of clashing sounds from political pressure, organizational prosperity and threats for the life of fellow humans. Like Hamlet he is torn between the tantalizing choices of 'to be or not to be.' The story of Roger Boisjoly an Engineer who was acknowledged as a whistle blower who warned of disaster before the fatal launch of the space shuttle challenger illustrates what happens when an engineer stands at the ethical cross roads of loyalty to one's employer and public interest. The present work is an attempt to take a glimpse into the world of the conflicting ethical issues confronting an engineer and their consequences on his personal life and career.

Ever since Space Shuttle Challenger went into ashes and smokes immediately after its launch from Kennedy Space Center Florida on the fatal day of January 28, 1986 the name of Roger Boisjoly, an engineer of Morton Thiokol Company which supplied booster rocket parts to NASA rose to the level of as an icon of whistle-blowers. Later his business card revealed his philosophy of life and place in history: "Vigorously Opposed Launching Space Shuttle Challenger"(Pennissi). The present paper attempts to consider pertinent questions of engineering ethics. Who really is a whistle-blower? What are the traits that make him stand out? What accounts to the divergence in perception evident from the reaction of some who view the clan of whistle-blowers as ill omens and others who cheer them as harbingers of a better world? What are the effects of their presence in a system and consequences in their personal and career life? And on top of all, what pattern does Roger Boisjoly sets for future engineers who insist on adhering to the principles of engineering ethics in life and profession?

After listing some aspects of engineering professionalism such as sensitivity to risk, awareness of the social context of technology, respect for nature and commitment to the public good, Charles E. Harris Jr. observes that these and other aspects of engineering professionalism cannot be confined to a set of dos and don'ts, rather they come under the purview of "virtue ethics" due to the "greater place it gives for discretion and judgment and also for inner motivation and commitment" (153). It elevates the stature of an engineer from a mere scholar to the level of a watchman at the watchtower who is ever vigilant to alert his fellow humans of impending danger of a decision or issue prophetic warning by citing earlier examples from history. The welfare of the humans he serves is his pole star. In the words of Hyman G. Rickover:

As a guide to engineering ethics, I should like to commend to you a liberal adaptation of the injunction contained in the oath of Hippocrates that the professional man does nothing that will harm his client. Since engineering is a profession which affects the material basis of everyone's life, there is almost always an unconsulted third party involved in any contact between the engineer and those who employ him — and that is the country, the people as a whole. These, too, are the engineer's clients, albeit involuntarily. Engineering ethics ought therefore to safeguard their interests most carefully. Knowing more about the public effects his work will have, the engineer ought to consider himself an "officer of the court" and keep the general interest always in mind (Rockwell).

On the face of such an observation a reconnoiter survey of what went wrong before the challenger launch that paved the way to an untimely cemetery for seven astronauts reveals the role of Boisjoly as a professional engineer who blew the whistle both before the event as an attempt to avert danger and after the event to warn against the recurrence of similar events in future.In 1980he accepted a position as a structural engineer in Morton Thiokol which included the analysis of the cases that enclosed the space shuttle's solid rocket boosters using the data from past flights to generate flight-readiness updates for NASA, and eventually became a technical trouble-shooter for the company.

In late 1985, he was one of the five engineers in charge of redesigning the seals and joints on the booster rockets. His doubts grew about the ability of the seals to work properly at extreme low temperatures and reported the problem to his managers who opted to ignore it. On the night before the launch January 1986, temperatures near Florida became extremely low. It prompted a teleconference between NASA and Morton Thiokol to weigh the safety and viability of the launch. Turning deaf ears to the objections of engineers including Boisjoly higher officials decided to go ahead with the launch. After the tragedy a presidential commission was set up to inquire the tragedy.

Boisjoly gave his testimony to a presidential commission and later to Congress which helped government investigators to probe into the steps that mounted up to the tragedy. He helped them interpret the technical data for the committees even though Morton Thiokol was reluctant to provide details of the events before the launch. About such revelations some may raise their brows disapprovingly doubting whether it is not a breach of trust or an act of disloyalty to divulge confidential and sensitive information pertaining to an organization that can mar its reputation and jeopardise its future growth and

especially the lives of employees who depend on it for their livelihood. Considering what constitute whistle blowing is necessary to make such an evaluation.

According to De George Whistle blowing by an employee against his organization is justified when it involves the following points:

- ➢ Its products or policy causes 'serious and considerable harm to the public'
- ➢ Even after reporting to immediate superior of the threat and his objection to it nothing is done about it
- ➢ Other internal procedures within the organization have been exhausted
- ➢ When he has evidence to convince a reasonable impartial observer that his view of the threat is correct
- ➢ He has good reason to believe that revealing the threat will (probably) prevent the harm at reasonable cost (De George 200-214).

As per the first point Boisjoly tried to prevent 'serious and considerable harm' by speaking up the evening before the Challenger tragedy when the lives of seven astronauts were in peril. Yet it could not be counted as whistle blowing on his part. When he did that he was trying to protect the interest of his company by intimating his concerns to his superiors, he was doing exactly what Thiokol wanted from him as an engineer as against the stand of the three vice presidents of Thiokol who gave signal to the launching of Challenger ignoring the best interests of the company and arbitrarily using their authority to override the protests of engineers including Boisjoly (Davis 148). The act that labelled Boisjoly as a whistleblower was his readiness to volunteer before the Rogers commission for a public testimony against the interest of Morton Thiokol thus preventing "falsification of the record" that would save the face of the company (Davis 150). After having considered the question of how the act of Boisjoly amounts to whistle blowing the next reasonable question is whether his action amounts in any degree to breach of trust or disloyalty to his organization. Some subscribe to the view point that whistle blowing amounts to disloyalty and therefore unethical and detrimental to the spirit of business. For example, in a speech James Roche, the former president of General Motors said:

> Some of the enemies of business now encourage an employee to be *disloyal* to the enterprise. They want to create suspicion and disharmony, and pry into the proprietary interests of the business. However this is labeled---industrial espionage, whistle-blowing, or professional responsibility- it is another tactic for spreading disunity and creating conflict (qtd in Duska p155).

Roche voices the concern of a hardcore capitalist. He is not alone in condemning whistle blowing. In his book *Business Ethics,* Norman Bowie claims that "whistle-blowing . . . violate(s) a *prima facie* duty of loyalty to one's employer" (140-143). Still others view it as a breach of group loyalty. "The whistle-blower, accuses Sissela Bok, hopes to stop the game; but since he is neither referee nor coach, and since he blows the whistle on his own team, his act is seen as a *violation of loyalty.* In holding his position, he has assumed certain obligations to his colleagues and clients. He may even have subscribed to a loyalty oath or a promise of confidentiality" (3).

In view of the above meaning and essence of the term 'loyalty' comes under scrutiny. According to Ladd, "loyalty' is taken to refer to a relationship between persons- for instance, between a lord and his vassal, between a parent and his children, or between friends. Thus, the object of loyalty is ordinarily taken to be a person or a group of persons" (5:97). In the light of the definition a company is only a mere entity or a thing which cannot inspire loyalty. More than that as Duska observes the primary object of a company is money making and however hard an employee may work, the moment the management feels that he produces less they do not loyally keep him in role. Just the same way when an employee is given a better offer he leaves the company. Hence commercial profit rather than any sense of loyalty is what binds an employee and an employer (Duska 158).On the contrary loyalty generally means to stick to a person or an ideology throughout a course even if it means sufferings or setbacks until a purpose is realized. In this sublimated sense whistle blowers including Boisjoly stand above the rest. With a sense of direction until the accomplishment of their purpose they were sticking to their self-imposed commission to give voice to the truth despite the terrible consequences.

Whistle blowers invariably are targets of predictable retaliation from those stand accused or those who are allied to them. Retaliation takes its toll on whistle blowers, spouses, and those who depend on their earnings. Physical and psychological exhaustion haunted Boisjoly. After the Challenger disaster he suffered posttraumatic stress. Gradually he had to leave his company due to neglect. The social implications were far more than that. Since his family faced much social ostracism from the inhabitants of the company town at Willard they had to leave their town. After having sent 150 applications to various companies for job positions when he was nearing the age of retirement he had to prepared for and passed the Professional Engineer's examination to get qualified for starting his own firm for a livelihood.

Boisjoly took up giving speeches before various ethical bodies including universities. The reaction to Boisjoly's 1988 speech before IEEE's professional activities section in Phoenix was remarkable. "It very deeply moved a whole bunch of our members," recalls Ed Bertnolli, IEEE vice president for professional activities. "He appeared to have been ethical in his attempt to

protect the public, and he kind of got his head chopped off(qtd in Pennisi)"The students see him as a role model," says William Middleton, chairman of the ethics committee for IEEE USA. "I think he will do a great deal to change the ethical perspective [of future engineers]" (ibid).

What are the lessons Boisjoly has left behind for engineers at ethical cross roads? His crucial piece of advice for any potential whistle blower is to keep full and accurate records. Boisjoly has said, "I was the only one who had real-time notes on the [pivotal] meeting that took place... When I turned in my memos, the whole complexion of the investigation changed. They could no longer just look at the technical causes. They had to go and address now what kind of management tomfoolery had been going on" (Hoke 1). The scientist, Robert Sprague, has said, "One of the characteristics of the successful whistleblower is that they're compulsive record keepers. And that often turns the tide (Hoke 15).

Another important point to remember is that Boisjoly spoke up in a legally legitimate, appropriate forum provided by the company channels. He did not go outside approved channels and at the same he refused to parrot the expressions his company wanted him to repeat. If organizations dissuade whistle blowers it could prevent them from improving their performance. As Vivian Weil observes: Organizations offer settings in which problems with potential for catastrophe can slowly ripen and somehow remain unattended to and unexposed even though many people in those settings are aware of the problems" (Weil). Boisjoly's efforts were acknowledged by various bodies. In 1988 he spoke to the American Society of Mechanical Engineers to pick up that group's Founders Award. A year earlier the National Space Society cited him with its presidential award. He has also been honored by IEEE USA.

To sum up the imagery of a whistle blower is a grim reminder for engineers who are at ethical cross roads in modern day work environment. When they are determined to follow the inner voice without overstepping proper boundaries of authority with a habit of meticulously keeping records and keeping in mind the welfare of all the stakeholders, then they can succeed in their career as ethical engineers. Then the lessons from the Challenger disaster and the life of an ideal engineer Roger Boisjoly can be of real benefit to them.

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A Conceptual Study Based on Nonperforming Asset of Punjab National Bank

Abstract: NPA is an important constrain in the analysis of financial performance of a bank. Now a days NPA affect the profit margin of every banks. Because of increasing NPA, it will lead decreasing margin of profit and high rate of provision requirements for substandard asset, doubtful asset etc. The objective of the study is to know the concept of NPA and to assess the NPA of Punjab National Bank (PNB) and its impact of NPA on profitability. Besides that this study helps to know the relationship between Net Profit and Net NPA of PNB. The study uses the annual report of PNB for the period of seven years from 2008 – 2009 to 2014 – 2015.

After the first stage of economic liberalization in 1991, the banking industry has undergone a severe change a consequences of economic liberalization. From this consequence, credit management plays an important role. Now lending system is also liberalized involves much risk, because of uncertainty of repayment. Granting loan to priority sector is also increased. Now banks are vigilant and conscious in extending loan because of fear to become NPA. According to Narasimha Committee 1, the main reason for reduced profitability of the commercial banks in India was given importance to priority sector lending. Narasimha Committee 2 also revealed that there is need of zero NPA for all Indian banks.

Objective of the Study

➢ The present study aims to achieve the following objectives.
➢ To know the concept of NPA.
➢ To make comparison of total advances, Net Profit, Gross NPA and Net NPA of PNB.
➢ To study the impact of NPA on banks.
➢ To know the relationship between Net Profit and Net NPA of PNB.

Review of Literature
Siraj K.K & P Sudarsanan Pillai argued that NPA is virus which affects the banking sector. It affects the financial position like liquidity position and profitability position. It always threats the survival of banks. Sonia Narula & Monika Singlareveals that mismanagement of NPA leads to decreasing trend in banks liquidity and profitability. They argued that better pre-evaluation method will be used for efficient management of NPA. Toor N.S (1994) stated that through continuous monitoring, it is possible to detect the nonperforming

accounts; the level of sickness of the beginning stage itself and an attempt could be made to review the unit and put it back on the way to recovery. According to Gopalakrishna T. V (2004) on his study "Management of non performing advances" there is clear cut relationship between NPA and macroeconomic indicators like GDP, inflation index of industrial and agricultural production. Kavitha N (2012) her study observed that there is increase in advances of the period of the study. However the declining rate of NPA indicates improvement in the asset quality of SBI groups.

Research Methodology: Research methodology is the scientific way to theoretical analysis of the methods applied. Here analytical research is used for the study. Research methodology is the way to gather the necessary and relevant data from the annual reports of PNB and analyze the data by using table and the coefficient of correlation.

Source of Data: Secondary sources of data are used for the study. Data are collected from various years PNB's annual reports.

Tools for Analysis: The collected data are analyzed by diagrammatical representation like table. Statistical tool like coefficient of correlation is used to know the relationship between Net profit and Net NPA.

Concept of NPA

According to Banking Regulation Act 1949 and banks schedules, there are so many assets. Schedule No. 6 deals cash and balances with RBI, Schedule No. 7 deals with balance with other banks money at call and short notice, schedule No. 8 deals with investment, Schedule No. 9 deals with advances, schedule No. 10 deals with fixed assets, and schedule No. 11 deals with other current assets. But the term NPA is connected with loans and advances and investments. A performing asset is one which generates income continuously and it has only normal credit risk. When it fails to generate the expected income, it becomes a nonperforming asset which means an investment or loans and advances are become non performing when it ceases to generate income for the bank for more than 90 days. A high degree of nonperforming asset compared to other similar bank may be one of the reasons for bad image.

Management of NPA in Banks

According to Basel accord; the banks should decline the level of NPA, which is essential to improve the profitability of Banks and fulfill with capital adequacy norms. If there is no proper management in NPA, it can cause socio economic degradation which results in adverse investment climate. So non performing asset plays an important role in decreasing in the performance of banks.

Comparison of PNB'S Total Advances with net Profit, Gross NPA and Net NPA

(Amount in Crore)

Year	Total Advances	Net Profit	Gross NPA	Net NPA
2008-2009	1 5 4 7 0 3	3 0 9 1	2 4 7 5	2 6 3
2009-2010	1 8 6 6 0 1	3 9 0 5	3 1 9 1	9 8 9
2010-2011	2 4 2 1 0 7	4 4 3 3	4 3 3 3	2 0 5 8
2011-2012	2 9 3 7 7 5	4 8 8 4	8 6 0 8	4 4 6 5
2012-2013	3 0 8 7 9 6	4 7 4 8	1 3 1 8 6	7 2 5 7
2013-2014	3 4 9 2 6 9	3 3 4 3	1 8 3 3 7	9 9 5 4
2014-2015	3 8 0 5 3 4	3 0 6 2	2 4 9 2 5	1 5 4 5 0

Table 1: total advances compare with net profit, gross NPA and NET NPA (Gross NPA and Net NPA are calculated on the basis of total advances.)
Source: Annual report of PNB

Interpretation
    With the help of this table, I can get the knowledge about the shaking performance of PNB. I can see that when total advances and net profit given by PNB are increasing trend from 2008-2009 to 2011-2012. But after that total advances are increased but net profit showing a decreasing trend. Gross NPA and Net NPA always show an increasing trend. So I concluded that wrong selection of customers are may be the reason for decreasing profit.

Impact of NPA
    Liquidity: Due to increase in gross NPA and Net NPA, working capital is blocked. This result in difficulty in operating the functions of bank is a reason for NPA. It will affect the liquidity position of the bank.

Profitability: Due to block of cash in hand, the current profitability is decreasing because of lack of profitable projects. Selection of project plays an important role to affect whether it is profitable or not. Pre-sanction evaluation methods should be adopted while sanctioning a project.

Opportunity Cost: NPA leads to opportunity cost. Sanctioning of some other project may be leads to profitability so NPA not only affects the current profit but future profit also.

Besides that the following are the impact of NPA on banks

➢ Reduction in interest income.
➢ Reduce current profit through provision requirements.
➢ It leads to erosion of capital base and reduce their competitiveness.

➢ Involvement of management is necessary.
➢ Credit losses.

According to Narasimha Committee 2 1998, NPA is not just a problem for banks, they are bad for the economy and it will effects the socio economic conditions of the country also. NPA constitute a real economic cost to the nation so it is charge on their profit.

Relationship between Net Profit & Net NPA of PNB

Correlation: It is a statistical technique for measuring the degree of relationship between variables. By using the correlation I want to determine, whether there is any relationship between Net Profit and Net NPA of PNB or not.

Formula :(Amount in Rs crore)

y e a r	Net Profit (X)	Net NPA (Y)	d x	d y	d x d y	d x ^{2}	d y ^{2}
2015	3 0 6 2	1 5 4 5 0	- 8 6 2	9673	-8338126	743044	93566929
2014	3 3 4 3	9 9 5 4	- 5 8 1	4177	-2426837	337561	17447329
2013	4 7 4 8	7 2 5 7	8 2 4	1480	1219520	678976	2190400
2012	4 8 8 4	4 4 6 5	9 6 0	-1312	-1259520	921600	1721344
2011	4 4 3 3	2 0 5 8	5 0 9	-3719	-1892971	259081	13830961
2010	3 9 0 5	9 8 9	- 1 9	-4788	9 0 9 7 2	3 6 1	22924944
2009	3 0 9 1	2 6 3	- 8 3 3	-5514	4593162	693889	30404196
Total	2 7 4 6 6	4 0 4 3 6	- 2	- 3	-8013800	3634512	182086103

$$r= \qquad = -0.31$$

Interpretation Results

As I can see that r, that is correlation coefficient is equal to -0.31. It means that there is low negative relationship between Net Profit and Net NPA of PNB. It simply means that as profit decreases NPA increase. From this I can see that profit decreased from 2013 to 2015. It is not a good sign. But I think PNB take necessary action to manage NPA. Till 2011 the relationship between Net NPA and profit are positive. After that it is negative. It is a positive sign. But the selection procedure customer is not good. It may be the reason for decreasing profit.

Findings

➢ Total advances given by PNB are increasing in every year.
➢ Correlation between Net Profit and Net NPA are negative.
➢ Profit is continuously decreased from 2012-2013 to 2014-2015.
➢ Total advance is increased. But profit is decreased. It is because of wrong selection of customers.
➢ There is an adverse effect on the liquidity of bank.

Suggestions
- ➤ While sanctioning loans and advances, pre-sanctioning evaluation must be done.
- ➤ Post disbursement control is necessary.
- ➤ Proper management is needed to decrease the level of NPA.
- ➤ Proper selection of customers should be done, and follow up must be required.

This study is purely based on secondary data. I just made the conclusion on the basis of analysis the secondary data collected through annual report of past seven years.

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Exploring Ethical Consciousness in
That Long Silence and *Nectar in a Sieve*

Abstract: Ethics when generally speaking is the rules or standards governing the conduct of a person or the members of a profession. When coming to literature, ethics or code of conduct of the characters in the novel do make us think even more. The life they live sometimes make us frown but when penetrating into the life of the characters, the social setting with which the novel is written etc may sometimes justify their deeds.

Going through the novels of Sashi Deshpande and Kamala Markandaya, their portrayal of women characters, the readers confront with the true life lived by common man without any exaggerations and ornamentation. The value of ethics, the need for a life that is socially accepted is very much attached to them. These writers have their own way of presenting the situations and characters in their novels.

The age old traditions were never questioned by the positive women characters of Kamala Markandaya's Nectar in a sieve. Rukmani sees suffering as good for the spirit and endurance as a necessity, because she cannot change her situation and she believes that women are supposed to live a life like that- silent, submissive, tolerant amidst all the misfortune and discrimination imposed upon their lives by the society. Our culture conceives of self-sacrifice as a form of power. *That Long Silence* of course is a women-cantered novel .Each and every woman characters portrayed in the novel is presented as the victims of malevolence. All of them are made miserable by their men-folk. Women in this novel show the qualities of endurance, sincerity and diligence but it was shame for the society that they are not treated with sympathy. They are not even treated as individuals.

All through the years, Jaya lived with Mohan, obeying him and doing everything he wanted. She did not live a life for herself. She lived with him voluntarily forgetting her own identity. It's true that as an individual, she has the right whatever her conscience says correct but as an upholder of middle-class morality, she gave up all her likes and dislikes for her husband and children. During her childhood days she is "protected" by her father from

mingling with her friends. Actually she is deprived of her rights as a child to mingle with others. But she had no voice to express her protest and obeyed silently.

Jaya in *That Long Silence* maintains her silence as a protest against the intolerance of her partner. She is a wife who had to give up her name, profession, her identity all for the so called concept of an ideal wife. In the first chapter of the part 1 of the novel, it is mentioned by Jaya she found herself agonizing over what she could write when asked for her bio-data by a magazine. "Was there anything in my life that meant something" was her doubt. At the outself itself it is clear that Jaya was not at all satisfied in her life. She had nothing in her life to be cherished as an individual. As a child her taste for music, her love for the music of Rafi and Latha tasted condemnation. Her father's comment, "what a poor taste you have Jaya" bore in her mind as a serious humiliation for her. In her own words-"The shame I had felt then survived long." Eventhough her taste was so ruthlessly smashed, she never uttered a single word in protest though she suffered mental agony. Only because she is an ideal daughter, she suppressed her feelings.

The preference for boys is blatantly acknowledged in most Indian homes. The reasons for such preferences are that they are inextricably linked to the Indian psyche. Our girls in India are brought up under strict control of parents until they are given to their new masters-their husbands who should find them acceptable for him and his family. From the childhood onwards the traditional feminine virtues and graces are instilled in her so that she could be an attractive "commodity "in the marriage market. This is very true in the case of Jaya and Rukmani. While the former agrees to marry Nathan, because he had not asked for a dowry, Rukmani, an educated girl marries a village man. Even in this modern age, the very culture and family ethics of India is like that. Both Jaya and Rukmani, without any objection obeyed their parents first and after marriage they obeyed their husbands. So we can rightly say that in these novels the protagonists always held the social norms and customs very close to themselves.

The discriminating socio-cultural values, attitudes and practices were actually a curse for females. We can see in the works of Sashi Deshpande and Kamala Markandaya and the like the women characters who seem to work within the social restrictions. Before marriage women are brought up strictly according to the traditional codes. The moment girl reaches adolescence she is reminded of her gender. She is constantly reminded by society that she need not assert her individuality as she is destined for man which is the ultimate goal of her life. Treating Kamala Markandaya and Sashi Deshpande as writers, we can see that the writing of both of them observe the elements of realism. Here the readers confront with the realistic picture of rural life. The ethics of

writing something which enables the readers experience the real life without omitting the minute details can be seen in their writings.

Nathan and Rukmani in *Nectar in a Sieve* are representatives of the thousands of uprooted peasants under our industrial economy. Throughout the novel we can see that Nathan is fully dependent of Rukmani. Rukmani never complains to her husband for anything. She is typical Indian women whose belief in Indian tradition is firm. Despite all his unlimited miseries she is fully devoted to her husband. Rukmani is a living symbol of all affection and sympathy. She knew that it is because of her father's diminished prestige that he couldn't find a rich husband for her. As a wife she showed a sympathetic adjustment with her husband. Showing indifference in the midst of some mishaps is not the trait of a good personality. And Rukmani showed all the love and support to her husband. In fact, her ways to lead life are guided by the ethical values she gained as a woman in an Indian psyche. Her belief in Indian tradition and culture makes her personality simple and outstanding. Despite numberless miseries, she does not give up her patience, submission, tolerance and acceptance.

The protagonists never let loose their ethical values in any context. An example can be cited from *That Long Silence*. In Jaya–Kamat episode, Jaya could discuss anything with him very freely.He was that kind of a man who spoke very freely with her. She commented on it, "with this man I had not been a woman. I had been just myself-Jaya". She found an ease in their relationship. She took him as a comforter who could talk with her as an individual, as Jaya, search she did not find in Mohan all through their married life.

When Kamat hold her in her arms, she felt it like wearing her father's coat on a chilly night, like sitting with him on his bike. Thus she felt easy, comfortable and consoling in Kamat's hands. But when Kamath took advantage of this and Jaya realised that Kamath had ruthlessly entered her life. When he makes an offensive approach she got angry. She did not approve of his dispassionate tone and blasted out angrily that her name was not Jaya but Suhasini as she was called by her husband. This is a clear evidence of Jaya's ethics in life. Though her husband does not show any respect to her as an individual she couldn't be disloyal to him.

Jaya when once turned the pages of her old diary, she found there, Mohan's wife and Rahul and Rathi's mother. But Jaya herself was nowhere. It is evident here that Sashi Deshpande presents Jaya fully submerged in the belief of an ideal wife. They have placed themselves in for the sake of their husbands and children.

Satisfaction in sex and love for each other are the two sides of a same coin. Love and respect for the partner makes the sexual life happy and

satisfaction in sexual life makes the couples come emotionally closer to each other. But here though Jaya is bored with the sexual life with Mohan, she prefers to live with him as a faithful wife. Jaya found that Mohan had become dull and monotonous in sex. "His procedure had always been so unvaried, that I could almost stand back and watch the whole thing from a distance...the same positions, the same movements, the same time."But for her the thought of living without Mohan had twisted her insides. His death had seemed to her the final catastrophe. The very thought of his dying made her feel so bereft that tears had flowed effortlessly down her cheeks.

Though her husband and children cared little for her, she prefers to live a life with them than living alone where she could live with her identity because she respects the social ethics and this provides her a secure life. Basically the typical middle class Indian wife do give the sole importance for family life and both Kamala Markandaya and Sashi Deshpande have treated the theme with utmost importance.

The ethical force of Literature is so strong that the lives portrayed by these writers often make the readers identify themselves with the protagonists. They use the language in such a way that the fictional world is brought into being. Our tradition and culture which values the ethics in life is once again revealed before us through these novels. Whatever happens in life, we do give utmost importance to our moral values as seen in these novels. But whether these personalities do remember that they too have the right to live in this world without betraying their own self is doubtful. Are they happy? Do they prefer a life like this if they are given a choice to select? Is it shameful for the male dominated society to consider them as their slaves when both are made equally akin by God? It is quiet natural if these questions prick our conscience. These are yet to be answered.

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Ethics and Environmental Issues

Abstract: The care for the natural world, cosmos in itself is the concern of the common good. Human beings cannot attain goodness without care for the creation and promotion of human dignity which is linked to the right to a healthy environment. Thus man has the responsibility of limiting the risks to creation by paying particular attention to the natural environment, by suitable intervention and protection of the environmental systems considered especially from the view point of the common good. All individuals as well as institutional subjects must feel committed to protect the heritage of nature.

Today due to the distorted vision of the common good, under totalitarian or utilitarian influence, the earth's identity as the common home of life is under threat of destruction. The State should actively endeavor within its own territory to prevent destruction of the atmosphere and biosphere, by carefully monitoring the impact of technological or scientific advances, ensuring that its citizens are not exposed to dangerous pollutants or toxic wastes. The virtue of Divine love/love of God needs the existence of everything and everyone that is willed and loved by God. This is implicit in the commandments. This is also implicit in the other aspect of love of neighbor (we are in need of nature). Love of nature is ultimately grounded in God's goodness, wisdom and amiability which are reflected in every creature. In other words, since nature is the handiwork of God, it must be loved and respected as well. And this love (to give), must be expressed/realized in the appreciation for the goodness and beauty of nature and in respect for the purpose, it has been destined by God (loving the nature is finding God's plan).

It is an important basic attitude and it presupposes that life and all that exist have their own goodness and value not only extrinsically for the utility those possess for human but also intrinsically on their own end. This makes clear calls for an explicit reason for any kind of human intervention with the non-human nature. The ultimate reason for the intrinsic value of all things is the fact that they are created by God. And so they reflect his goodness, beauty, wisdom and holiness. It demands from human, concern, self-limitation and self-control. This also puts a break on the unbounded liberty of scientific research and experimentation on nature because such scientific intervention results in far reaching and enigmatic consequences. The assertion of nature's intrinsic value and human's obligation and responsibility towards nature has made certain ecologists to speak about nature's rights. This is to emphasize human responsibility to respect nature and guard its values. Because rights on the part of nature would pause limits for human beings who is dealing with it.

In other words it calls for treating nature on equal footing with humans. Hence the question, should the nature be given rights in order that it may be respected by human? Is there no other reason to respect nature?

The term ecology comes from the Greek word '*Oikos*' means house. Originally ecology was a part of Biology/science of being and it is that branch of science which studies about beings, among themselves about a particular place, climate, soil, etc. but now ecology is used to designate that field of ethics which deals with human's moral responsibility towards nature. Humans must care their house so that it would remain a home stead (house) favorable to their own life as well as to the subsistence of all the beings that live with them. There are some obstacles to ecological responsibility. We humans abuse power which we have on others without considering others. This other may be humans, much more the animals or inanimate objects. There is tendency to go like this- disregarding others.

According to some scholars modern people is guided by mechanistic world view of Descartes and Newton's theory. This mechanistic view reduced nature to an object and raw material, subject to the free rule of human. Descartes shows a distinction between humans as the 'subject of cognition' and nature as the 'object of cognition'. So he says the essence of humanity consists in their cognition and this is the prime reality. Nature on the other hand to which the essential constituent of humans do not belong but only their insignificant body is the object which is at humans disposal. And this nature is a composition of mechanical parts subject to mechanical necessity. In this mechanical model, nature is the construction material for humans who are the constructers. According to modern scholars' world is influenced by this mechanistic view of Descartes.

Besides these ideological obstacles, exploitation of nature happens may be through industries, mining, imprudent deforestation, faulty agricultural methods and use of chemical fertilizers. All these also affect the balance of nature and therefore they functions as obstacles for ecological responsibility. And the results are air pollution, water pollution, soil pollution, friction in the ozone layers, climate change etc. Some resources are not renewable, once they are used. It is true that we cannot preserve all these resources for all the generations come. But use economically as possible. Efforts should come to replace non-renewable by some other materials. Renewable resources are also to be preserved. Renewable resources are—oceans, plants, fish, animals, etc. But the consumption is so quick and fast, their growth/renewability made almost impossible. When we use the renewable resources at a greater speed, they create the same problem as the non-renewable resources. So we should use what we need, keeping our needs rational. Avoiding waste and preserving the ecology as best we can.

We can see a growing uneasiness towards the technology in the industrial countries/societies. Hostility to technology is not a real way because technology is a human achievement and not a failure. Long life expectancy, greater comforts, more pleasure, good conditions of work are the contributions of technology. It becomes abusive when it loses the functions as an instrument in the service of humanity and it becomes a self-serving end. It may be for reasons of prestige/ profit/power. Such distortion of the finality of the use of technology would be morally wrong even if they have no negative ecological consequences. The fact is that the serious ecological dangers results from the use of technology like air pollution, saturation of environment with chemicals, pollution and depletion of water, soiling and defacement of the beauty of nature. Technology's tendency to pursue and realize its aims in a single track way and breaking away from the human persons and whole creation should be curtailed. Therefore technological development coupled with technological growth must be oriented towards the social justice as ecological compatibility because technology governs not only the presence but also the future. So the aim of economy should not be a blind quantitative expansion but should be a qualitative improvement for human conditions. No solution to ecological problems can have without the co-operation of the people who enjoy its blessings. So an important factor with negative consequence of the ecology is the continuous increase in the demands of natural goods/ material goods. This continuous use results in an ever growing demand of raw materials. It may be minerals, animals or plants. It may be energy and water. This consumption also results in the accumulation of wastes. Restrains to a critical context in consumption is needed for the future of humanity.

Animals are being capable of feelings and sufferings like individuals. Why they have to be protected? Nature will be poorer if they are absent. More than this simplistic answer this has far reaching ecological consequences on plants, animals and humans because there is an interdependence of the animals among each other and between animals and plants and eventually it affects the human as well. With regard to the treatment towards animals, it should be noted that cruelty to the treatment towards animals is a moral offence (Prov 12:10; Due 25:4; Ex 20:10). In the bible, animals are well treated. Aquinas and Kant say: when we are doing cruelty to animals somehow we are become cruel by ourselves. This is certainly a valid consideration and it affects our thinking behavior. But this doesn't give answer to the animals that are inflicted by humans. Animals have subjective experience of pain and pleasure and any being that has such experience would avoid pain and look forward to pleasure. Higher developed animal is the stronger would be this instinct. So our moral concern should extent to all beings with such instinct.

We can say that the stronger is such instinct, the greater the concern it can claim. Not every claim necessarily is the basis of right. E.g. a needy person can claim to have food from somebody, but that does not become a

right. Besides right can exist among only those who which are capable of honoring each other's rights. Therefore animals are not capable having right (cannot claim for the rights). Many countries in the world have legal provisions attached to the animals with sanctions. We should note that Christian moral tradition always insisted on the rights of animals that are right to life and integrity cannot honor the right of the other. In the use of animals in scientific experiments, principle of integrity and totality can be applied. Animals right is that do not be inflicted with unnecessary pain by others. Whether we admits the rights or not, before we begin an action take into consideration that Christian love includes sympathy and compassion for all creatures.

Thomas Berry suggests some conditions for survival of the planet Earth. In each of this he says the religious dimension must enter in and help to reshape our consciousness. Universe is a communion of subjects and not a collection of objects. In the communion there is an identity of each being. Without this perspective, we witness the plundering of the planet Earth by the industrial and commercial society. The earth exists and can survive only in its integral functioning. In other words the earth is a single reality and it cannot be preserved in fragments. The earth is a one-time endowment (gift). And there is no way to reverse the damage, if we damage it. There is no second chance. Earth is primary and humanity is derivative—we will exist on earth until earth can survive. So earth is primarily. Humans can survive only within the earth community. Therefore it is absurd to choose an expanding human economy that diminishes or destroys the earth economy. Without earth economy there is no context for the human economy. He coins two words— "Cenozoic" and "Ecozoic" ages. Cenozoic age is the age started 65 million years ago. Now we are entering into the Ecozoic age. Therefore the entire pattern of the earth's functioning is altered in this transition from Cenozoic to Ecozoic. Humans have much to do with the emergence and functioning of the Cenozoic era. In the Ecozoic era, the nature will not function without the protection, acceptance and fostering by the human beings. There is a vast change in the way bio-systems of the planet earth functions now and so it places new responsibilities on the humans for which they must be ready and committed. So a sound ecological ethics that emerge only within the theological context where God is understood as sharing with human kind a responsibility for the maintenance and development of creation to a degree and was never before conceived and where high priority assigned to the reconciliation of humanity to the rest of creation.

The ecological crisis signifies more for humanity than any one of the difficulty to be faced and to overcome. Humans are not the sovereign of creation but a part of it. They live in communion with it and so ought to cherish it as they cherish their body and must have good care of it. They must learn that they are part of a more comprehensive reality whose needs and

claims they cannot ignore without doing harm to themselves. There can be no peace or well-being of the humans if they do not respect humans and nature for what it is, the work of God's wisdom and presence of its goodness. The ecological crisis should teach the humans to straighten out their co-ordination. The center of the world is not them but God, his kingdom and his glory. The measure of all things is the plan designed by divine wisdom for humans as much as for all creation. To work for this kingdom and to accept this plan, is to love God, neighbor and nature alike.

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Professional Ethics in Project Management

Abstract: Ethics and ethical behavior are important in all walks of life. This is highly relevant in education sector, banking sector, medical field, institutions, organizations, firms etc. This paper focuses on the professional ethical standards in project management. These ethical standards contain the basic principles, procedures and behaviour patterns based on commitment to core values that are deeply rooted in project management. Ethical standards enable employees, managers and administrators to maintain and promote organizational success.

An organization cannot survive in society if there is a decline in moral behaviour from individuals entrusted with leadership positions. Adequate measures shall be implemented to improve ethical conduct. Normally four ethical standards are mentioned in institutions and organizations. These are care, respect, trust and integrity. Care stands for compassion, acceptance and efforts to develop individuals' potential. Respect is based on the honour of dignity, emotional wellness, cultural values and freedom. Trust embodies fairness and honesty, whereas integrity consists of honesty, reliability and moral action.

Organizational Behaviour

The management is expected to promote certain ethical standards among their employees, teaching them to respect other people, to understand the diversity of values and beliefs and accept various opinions. The education should also prevent discriminatory behaviour among employees. Ethical issues can be integrated in the course of the regular filed of work.

Project Management

Legal, Ethical and Environmental issues play a major role for all organizations. Further to that numerous government agencies regulate most organizations. Project management programs in any organization face its own unique problems because of its limited time framework and the constraints in budget and other pressures from various quarters. Projects go through a series of stages a life cycle which include project definition planning, execution of major activities and project phase out.. Projects typically bring together people with diverse knowledge and skills. The significance of ethics is of paramount importance in successful implementation of a project.

Best Quality Practices

Best Quality Practices is built on a foundation of ethics, integrity and trust. Ethical behaviour is important in all aspects of business. Common guidelines for ethical behaviour are: Loyalty to all concerned, Justice to those you deal with and Faith in one's profession.

➢ Ethics: Ethics is a combination of written and unwritten codes of principles, and values that govern decisions and actions within an organization/ institution.
➢ Integrity: Integrity is the Sense of honesty and truthfulness in regard to motivation of ones actions.
➢ Trust: Trust is the by-product of integrity and ethical conduct. It is the relationship based on reliance.

Ethics in Design

Ethical issues often arise in the design of products and services. Managers should be aware of these issues and designers should adhere to ethical standards. Designers are often under pressure to speed up the design process and to cut costs. Those pressures often require them to make trade off decisions, many of which involve ethical considerations.

Ethical Guidelines

Designers should always adhere to the ethical guidelines. If a company has a goal of high quality, it should not cut corners to save cost, even in areas where it may not be apparent to the customers. Management should ensure that all of its customers are given the value they expect. As far as employees are concerned, health and safety are always a matter of primary concern. It is very important to give assure that its business operations do not have the potential to harm the environment.

Ethics in Functional Areas

The functional areas where in ethical issues will be significant are as follows:

➢ Financial statements accuracy aspects.
➢ Worker safety safe working environment
➢ Product safety- Minimize risk of injury to users Quality avoid hidden defects
➢ Hiring and firing workers. Do not hire under false pretenses.
➢ Honor commitments- Honor commitments are promised.
➢ Respect workers rights Respect workers right
➢ Avoid things that will harm the environment.

Dealing with Mistakes

Quite often managers with the best intensions will make some mistakes. If mistakes do occur mangers should act responsibly to correct those mistakes and also address any negative consequences.

Ethical Issues

Ethical issues affect operations through work methods, working conditions, employee safety, accurate record keeping, unbiased performance appraisals, fare compensation and opportunities for advancement.

Organizations' Responsibility

All members of an organization have an obligation to perform their duties in an ethical manner. Ethical behaviour comes into play in many situations that involve quality.

Technical Issues and Ethics

A typical manufacturing organization may come across with the following technical issues:

- ➢ Substandard work
- ➢ Defective products
- ➢ Substandard service
- ➢ Poor design
- ➢ Faulty workmanship
- ➢ Substandard raw materials and parts

Having knowledge of the above issues and failing to correct and report is considered to be highly unethical and this can have a number of negative consequences. It is also essential to understand that quality problems may surface any time for the products that are already de-livered to customers and are under use. Management should know how to deal with quality problems in products that are already in service.

Failure to divulge information

Instead of handling above, some firm may choose to handle complaints on an individual basis as when it arises. This attitude is considered to be highly unethical.

Ethics in Purchasing

Temptations for unethical behaviour can be enormous in purchasing. Buyers often hold great power and sales people are often eager to make a sale. Unless both parties act in an ethical manner the potential for abuse is very real.

Ethical Issues in Projects

> ➤ Temptation to under estimate costs: Withhold information in order to get a project approved Pressure to alter or introduce misleading statements.
> ➤ Falsifying records: Compromising workers safety Approving substandard work.

Guidelines for Ethical Behaviour

> ➤ Avoid unethical and compromising practice Follow lawful instructions of your employer
> ➤ Refrain from activities that might conflict with interests of your company
> ➤ Refrain from soliciting or accepting gifts, favors or ser-vices from present or potential suppliers.
> ➤ Handle confidential information with due care
> ➤ Practice courtesy and impartiality in all aspects of your job
> ➤ Know and obey the letter and spirit of laws governing your company
> ➤ Enhance the profession by maintaining current knowledge and the highest ethical standards.

The position of project manager has high visibility. The rewards of the job of project manager come from the creative challenges of the job, the benefits of being associated with a successful project and the personal satisfaction of seeing it through to its end.

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Banking Trends Related to Electronic Payment System through Network

Abstract: Electronic commerce is relatively a new, emerging and constantly changes area of business management and information technology. E-commerce is the buying and selling of products and services by businesses and consumers over the internet. Today's fragmented payment systems often connects online merchants to banks via privately operated, point-to-point payment networks. Internet commerce is entering an accelerated growth phase. Each of the internet purchases results in a payment transaction.

Once businesses have built a website, they must address another important component of an e-commerce infrastructure. Enabling customers to easily play for products and services online, and processing and managing those payments in conjunction with a complex network of financial institutions. However, traditional payments systems have proven to be unsuitable for e-commerce since it involves and complexity of transactions over the internet. As far as payments are concerned, trust and acceptance pay a great role in e-commerce. Traditionally a customer sees a product, examine it, and purchase it by paying cash, cheque or credit card. But in e-commerce, the customer does not see the product directly and payments are made electronically. Electronic payment is defined as a financial exchange that takes place online between buyers and sellers. The content of this exchange is usually some form of digital financial instrument such as encrypted credit card numbers, electronic cheques or digital cash that is backed by a bank or an intermediary or by a legal tender.

Objectives of the Study

- To evaluate electronic payment system create more influencing on customers.
- To find out exceptional customer support and services through electronic payment system.
- To evaluate the transactions over the internet are secure or not

Types of Electronic Payment

The process of buying and selling will be completed only when transaction are settled by making payments. In the electronic commerce system the payment is required to be made electronically. Thus electronic

payment has become an integral part of electronic commerce. The payment usually made in the form of digital financial instruments.

Electronic cash

The e-cash is the creation of electronics money or tokens, usually by a bank, which buyers and sellers trade for goods and service. It consists of a token, which may be authenticated independently of the issuer. This is commonly achieved through use of self –authenticating tokens or tamper proof hard ware.

Properties of E- Cash

➢ Digital cash must have a monetary value. It must be backed by cash
➢ Digital cash must have be exchangeable
➢ It should be storable and retrievable
➢ It should not be easy to copy or tamper with while it is being exchanged

E-cash can be used for making or receiving payments between buyer and seller. The customer can use a browser to see products offered for sale on the web. He scans the sale pages and identifies the products available in different shops along with their sale prices. After identifying the product to be bought, customer sends a request to his bank's server for sending electronic cash from hi account to his owner system. To send request for e-cash a customer should have a bank account and sufficient account balance. After verification the bank server computer sends a secure e-cash packet. In effect the network currency server bank is issuing a bank note

Electronics Cheque

Electronic cheques are similar to ordinary paper cheques except that they are initiated electronically. Digital signatures are used for signing and endorsing electronic cheques. Public networks such as the internet deliver electronic cheques.

Credit Card

Credit card are the most widely used and convenient method of online payment. Credit card work around the globe regardless of the location or country of the issuing bank. They also handle multiple currencies and clear transaction through a series of clearing houses. Banks issue credit cards to their good customers. By using these cards customers can purchase goods and service either offline or online without making immediate payment. Payment to the merchants will be made by the customer's bank. Thus credit card is a financial instrument which can be used more than once to borrow money or buy products and service on credit. It is a small plastic sheet bearing the name and number of the holder. It also contains the validity period and other

important particulars. The name of the bank, the branch from which the card has been issued and card number are embossed on them. After the goods have been purchased, the buyer can also make payment through his credit.

Smart card

Smart card has facility to store the details about customer. All information is stored in a integrated circuit chip, a combination of AM and ROM storage and an operating system. The ability of the chip to store more information in its memory makes the card smart. It can even make decisions as it has got powerful processing capabilities. The cards can be used to purchase goods and service. Smart card is very useful to merchants and consumer to settle the transaction between them. Smart card provides lot of benefits to consumer. It helps to manage expenditure more effectively, reduce the paper work and ability to access multiple services and the internet.

Debit card

Another important and popular method of making payment is through debit card. Banks issue debit card to their customer who have maintained an account in the bank with sufficient credit balance. Each time the customer makes a purchase, an equal amount of the purchase is debited in his account. When using a debit card, consumer is drawing money in their account. But in the case of credit card, consumer is essentially borrowing banks money.

Electronics purse

Electronic purse is a card with a microchip that can be used instead of cash and coins for everything from vending machines to public transportation. The electronic purse would consist of a microchip embedded in a credit card, debit card, or stand alone card to store value electronically. The card would be replace cash and coins for small ticket purchases such as gasoline stations, pay phones, road/bridge tolls, video games, school cafeterias, fast food restaurants, convenience stores and cash lanes at supermarkets. Cardholders can "reload"the microchip and control the amount of valued stored in the cards memory. The electronic purse provides cardholders with the security and convenience of carrying less cash and coins, eliminating the need for exact change.

Advantages
- As the customer requires new service, the various open card framework structures allow secure installation of facility on the card of the programming teams have done their job and ensured that the code works well and is secure, the user knows that his card perform as expected

- A secured purse for larger amounts of cash –such transaction requiring a PIN –and an unsecured purse for immediate, small value transactions such as buying a newspaper and so on makes this very convenient.

Electronics tokens

An electronic is a digital analogue of various forms of payment backed by a bank of financial institution. There are two types of electronic tokens namely prepaid tokens and post paid tokens. Prepaid or real –time tokens are exchanged between buyer and seller. The users may token by making the payment in advance. Then transaction can be settled through these tokens. Digital cash or e-cash, debit card, electronic purse are examples of this kind of tokens. In the case of post- paid tokens, fund transfer instruction is being exchanged between buyer and seller. Electronics cheques and credit are example.

Suggestions

Digital certificates for web servers to provide authentication, privacy and data integrity through encryption. A secure online payment system, to allow e-commerce websites to securely and automatically accept process and manage payment online. A business firm can make use of technologies to build up a trusty infrastructure to take full advantage of the internet. There are various methods to adopt managing risk in e-commerce such as Antivirus programs, Integrity checking software, Audit logs, Firewalls, Backup and Restore/Hardware, Encryption software etc.

Electronic payment system involves –a bank, customer and a shop. There are different types of transactions with in the system: withdrawal-involving bank and the customer, Payment-involving customer and the shop, and Deposit involve shop and bank. The customer's account is debited during withdrawal, and shop is credited during deposit. The three transactions take place in a separate manner depending on the payment system. The methods are convenient for every customer for purchasing goods and services.

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Colonization of Female Body through the Act of Sexual Encroachment: An Expedition to Arnold Itwaru's *Shanti*

Abstract: Masculine phallic desire purposefully mystifies the female body as something to be explored and analyzed for quenching the curiosity. the female body becomes an object for masculine curiosity and exploration, an object for fetishism. The politics of marginalization and the colonial hegemony are the central concerns of Arnold Itwaru's works. Shanti goes back to the world of colonial Guyana and traces the exploitation of the indentured workers on the plantation, where the majority of the population are the descendants of the people of India who came there to work in the sugar plantations. The novel is more about the eponymous heroine Shanti than about any other characters.

The politics of marginalization and the colonial hegemony are the central concerns of Arnold Itwaru's works. *Shanti* goes back to the world of colonial Guyana and traces the exploitation of the indentured workers on the plantation, where the majority of the population are the descendants of the people of India who came there to work in the sugar plantations. The novel is more about the eponymous heroine Shanti than about any other characters. Her very name Shanti is ironic in the sense that a daughter of peace became a daughter of shame. "But for Shanti, named after and within the Om, indivisible syllable of the self in tranquility, the speech of peace, Shanti, peace, daughter of peace–there was shame"(1988: 4). Both her men and colonizers equally stare at her with lusty eyes. Almost all the young girls of the plantation are the victims of colonizers sexual harassment. The study delineates how power is translated through sexual act and rape.

Masculine phallic desire purposefully mystifies the female body as something to be explored and analyzed for quenching the curiosity. The masculine desire converts the body by transforming and translating it into the "segments of a puzzle, riddle or enigma" (1966: 54). Thus, the female body becomes an object for masculine curiosity and exploration, an object for fetishism. The novel recodes typical instances, "The men would stare in open lust at her exposed thighs, her back, her buttocks, her belly, wherever the torn fabric of her tatters exposed her innocent and personal flesh" (1988: 4). As a result the body does not want to be overlooked but to be conquered by phallic penetration to the inner most labyrinths of the body. Thus, Nicholas Groth states in his *Men Who Rape: The Psychology of the Offender*:

It is an effort to counteract feelings of vulnerability and inadequacy in himself and to assert his strength and power – to control and exploit. Sexuality

is not the only-nor the primary- motives underlying rape. It is however, the means through which conflicts surrounding issues of anger and power become discharged. Rape is always a combination of anger, power and sexuality. (1979:60)

The colonizer very often express his power by seducing females, here sexual acts nothing but the enactment of power and domination. In order to perpetuate power over the females, there is no appropriate method other than transforming them as "docile bodies" (1977:136) through the sexual encroachment to their body. Loyd. T. Booker, the loathsome overseer was a typical colonial figure and his ways typified how some of the colonialists directly raped and harassed the girls. He was always on the lookout of female bodies and his lusty eyes found them "fuckable female animals at his disposal and pleasure" (1988:15). Thus, the novel depicts:

The pleasure of power charged through him. Stop whimpering, you fuckable bitch! You won't die. It'll do you good to have a white man. You should be happy! He noticed with growing curiosity the vulnerable deep pink through which his rejected discharge was seeping out. Goodness, he thought, these Indian bitches have pink cunts too! And he attacked Gladys again (1988:16)

The power seeps out from the colonizer's phallus to the colonized female body which enables to conquer the female body as colony. The irresistible impulse of power energized Booker to rape the victim several times. Here, rape cannot be read as mere a physical violence against females rather it is the enactment of power and domination. There are many instances perceptible in the novel: He followed the young woman into canes when she went to urinate unseen by the others. He pounced , his superior strength quickly over powering her, pinning her under, smothering her shock, her rage, her sobs, her humiliation as he raped her in his empire urgency(1988:15)

 Women who have been raped in most instances are filled with feelings of shame and many have a bad self-esteem, furthermore, anxiety, sadness and guilt are also very common feelings. When women should be extremely angry and feeling hatred towards the offender they both are feeling ashamed and guilty. It is perceptible in *Shanti*, "she corrected, covering her face in shame. Booker stood tall and proud and manly. (1988:15) This sounds strange but the reason could be that some women do not have a high self-esteem and thus put the blame on themselves instead of the offender.

Women are expected to assume a subordinate relationship to men. Consequently, rape can be seen as a logical extension of the typical interactions between women and men. Booker was an impatient, fierce, arrogant man, a proud representative of Great Britain and symbol of

magnificent power. Here, female bodies are colonies to be conquered and subordinated and sexual penetration is nothing but the encroachment of power to the colony. Thus, *Shanti* represent this predicament:

> Shanti stiffened at the touch of Mr Booker's hand on her hair. She tried to push him off but her tearful resistance was of no use. His powerful hands drove up her skirt, her panties, her tender personal flesh, pinned her on the ground in colonizing force and violations the fire devoured her screams and horror … and assault of Mr Booker's conquering empire lust. (1988:8)

It comprises all sexual violence where somebody penetrates another human being or tries to, and in that fashion completely breaks this person's say in that matter. There are to be found attitudes such as competitiveness, relentlessness, good staying power, efficiency, effective virtues.

In Lacanian psychoanalysis, phallus stands for power and domination. Phallus is associated with men, so men are privileged to dominate the female. In the novel the murder of the colonialist Booker by castration is very symbolic and suggestive, here; cutting the penis symbolizes capturing his power of subordination. Thus, the novel describes his murder as, "Booker's khaki pants had been pulled down and his penis was cut off" (1988: 21). His power associated with his phallus by which he brutally raped many females, by removing his penis he became powerless that is equal to his death. Thus, phallus is a static image of completeness and power.

The high incidence of rape in the novel is a result of the power imbalance between men and women. The novel depicts the ways in which women have simultaneously experienced the oppression of colonialism and patriarchy and how Shanti*,* the subaltern, has been a victim of it. The novel exposes brutal rapes and sexual atrocities victimized by the majority of the girls of the plantation from the colonizers as well as their own people. Here, rape is cannot be read as mere a physical violence against females rather it is the enactment of power and domination.

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Ethics and Values for an Engineer

Abstract: Engineering is neither a stand-alone stream, nor is it usage of only technical/technological aspects. The reason I start with that statement is because of the attitude displayed by many engineering colleagues as well as students who think engineers are highly superior beings with no relation to anything that resembles other academic streams. I have seen people consider even the foundations of engineering i.e., Basic Sciences and Mathematics as inferior to 'technology' itself. In management or philosophical studies, we always debate on whether a particular subject is Arts or Science.

The etymology of the word "Engineer" elaborates it as a word from Middle English denoting a designer and constructor of fortifications and weapons; formerly also as *ingineer* : Old French *engigneor*, from medieval Latin *ingeniator*, from *ingeniare* 'contrive, devise', from Latin *ingenium* i.e. engine."The word "engine" itself is of even older origin, ultimately deriving from the Latin *ingenium* (c. 1250), meaning "innate quality, especially mental power, hence a clever invention", but in our era, Engineering often translates as mere means and end to a 'secure job' to young students as well as academicians, as most often the course remains purely academic in nature with rigorous learning in classroom and passing of examinations. Time and again, it is necessary to remind young engineering students as well as their teachers that it is not merely an academic course: *Engineering is a service to society*; a service using creative and innate qualities for the betterment of society. As with all services, comes the practice of it being rooted in values.

Ethics and Integrity

Ethics is usually understood as merely being morally correct or wrong; i.e., the right and wrong of a situation/issue. Well known aphorisms being 'Do not lie', 'do not cheat' etc. But is it as simple as it sounds? The label of 'ethics' is never on a single behavioural entity. Usually, it is a sum of many values that go together; and because many values run together; you cannot separate one from the other; in fact, it is only by combining various entities that you would find a single value e.g.: integrity. Similarly, Honesty, confidentiality, fairness, objectivity, accountability as well as competence are all parts of exhibiting ethical behaviour. Ethics ensure a high standard of Professionalism. Let us explore a few possibilities.' Are you engaging in corrupt practices which harm your organization, your society, as well as yourself?"Are you lagging behind in your work which derails your project?"Have you committed on some work but neither executed it nor communicated your inability to do so?' If you have answered 'yes' to all these questions, you have exhibited unethical behaviour.

Usually, ethical dilemma generally crop up in the 'grey' areas, and not in areas which can be clearly categorized as 'black' or 'white' where the ethical decision making is simpler. For example, if you are in possession of an information product which can give profits to your company but is harmful to the society: with whom would you side? You have a personally favourite staff vs. a very eligible and competent employee for promotion: Whom would you promote? These are the 'grey' areas where one has to employ his/her ethics; and this means, you have to be Fair, Objective, analyse the Good vs. Harm in each situation even at the cost of personal profits or favouritism. This raises your integrity in the eyes of all concerned, the most important being "you". Whenever in doubt, ask yourself 'If this information/ decision comes to light and is publicly known, will I have to hang my head in shame?"Will this reflect poorly on my friends and family?' Therefore, more than merely being morally correct, your judgement reflects your personal integrity. Assess each case for its own merit valuing the truth and fairness. If there are equally justifiable alternatives, you would have to choose the option most appropriate for all stakeholders concerned.

Respect

This is one component which we use and abuse. When I say 'abuse', it means, respect to 'power', 'money', 'status' etc. We are all 'supposedly' advocates of truth and revel in thinking of ourselves as 'intelligent' beings; but, an intelligent person knows that 'respect' constitutes 'treating all as equal', irrespective of money, status in society or power and position. True, you need to respect a position, but it also means, valuing giving respect simply as a human being first, and not hurting someone below your own rank or position. You would treat the guard tea vendor cleaning staff in your organization the same way you respect your own boss: by being fair to him/her. When you have learnt to respect a human being (or even an animal, or the Earth) as those who need your *consideration*, and sometimes *compassion*, automatically, the society is being uplifted. Therefore, engineers need to have this respect towards individuals, our environment, ecological system, and society for ensuring best practices in everything that they undertake.

Trust

Life skills/Interpersonal skills or Soft skills as it is popularly known, is an aspect of engineers' life which is necessary to co-exist with other professionals on a team, and in an organization. Considering we spend at least eight to nine hours of our day in an office, colleagues, superiors and subordinates become our family, whether we acknowledge it or not. Therefore, to be the most ethical, we also require possessing sufficient soft skills. Trust is a major factor in all dealings between people. Collaborative partnerships both inside the organization as well as outside in society is paramount to an engineer. In today's era of specialization, each one bringing in his/her own specialties and

practices would lead to successful completion of any project, be it metro rail or educating the slum children. Team skills are joining hands with people for the Greater Good despite belonging to various fields, difference in opinions and ideas, diverse culture, language, religion, race, ethnicity, country etc. As an engineer, when you are building the society, you are building smooth ways for yourself because if the people around you are happy, the safer you and your family are. Combining the various elements in the right proportion to build a successful Team is the role of a Leader. Herein reflects the values of being a good Motivator keeping the Unity of your team, protecting the interests of the Team as well as all stakeholders and most importantly, being Trustworthy. As with all relations, Trust is important in Leader – follower relationship too.

Responsibility

Owning up to one's responsibilities is a trait we need to teach our young students. Plagiarized assignments, chit passing in examinations, mere pass marks and even ATKT are the factors that generally define an engineering student's life. This attitude eventually reflect in their workplace too wherein botched ideas and presentations, boot licking of Boss, taking credit for someone else's work etc. plays a role in career advancement. 'Blame game' is yet another unethical component in most people's career. An engineer's ethical responsibility is to ensure that only qualified Engineers undertake high risk or critical assignments/projects. If an engineer feels that a project is not viable or executable, the same should be clearly communicated to their client. If any of the specifications in his/her project does not comply with the existing norms or correct standards, the engineer should withdraw from the same or notify authorities concerned. All these denote a high level of responsibility, and high profits should not derail the ethicality in such instances.

Imparting ethical values to Engineering students

Recently, many Universities have revised their engineering courses, and in University of Mumbai (2013-14), one of the subjects which has been revised and renamed is Business Communication and Ethics. Prior to this, the subject was known as Presentation and Communication Techniques with no Ethics mentioned anywhere in the syllabus. Therefore, it has to be noted that changes even in Academics are being incorporated with regard to corporate culture and global business etiquette. Even then, it is necessary to stress on key aspects; and to a fresher, it means, to be honest about their academic credentials to their interviewer, providing correct information in all possible areas, not falsifying any records or data concerned, communicating clearly whether they intend to join a company or not etc.

To keep this article short, I have emphasised only on a few but very important values that one traditionally overlooks. All these values help engineers in responding appropriately to situations as well as make suitable

decisions. People change, societies develop, and in an ever changing technological world, Engineers are the catalyst to many changes. Therefore, while creating or using innovative ideas on a product/process, an engineer has to steadfastly hold on to correct ethics/values, thereby, creating a society which is evolved, yet, not harmful to its own existence.

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Ethics in Online Marketing

Abstract: Ethics is a vital factor that drives human behaviour. The term ethics relates to one's ability to distinguish between right and wrong. The border line between right and wrong is a very thin one. What might be ethical to one person may seem to be unethical to another. Marketing is an important element of every business. It bridges the gap between the business and the customer. With the advent of internet, online marketing is a mushrooming industry. This paper explores the concept of ethics in online marketing. As competition is increasing in all aspects of business, the scope of marketing is being used as the thrust for catching up with competitors. However the ethical issues prevalent in online marketing are becoming a large concern.

Gone are the days of the brick and mortar stores. People are becoming used to buying sitting at the comforts of their homes. Almost everything from travel tickets to the latest in fashion is available at their doorsteps at the click of a mouse. Businesses are moving into one's own living room. It is expected that by 2020 India will generate a turnover of $100 billion online retail revenue. In India the major players in the field of e-commerce include Amazon, Flipkart, Snapdeal etc. The latest in news was Flipkart-owned Myntra acquiring fashion and lifestyle site Jabong. The businesses are growing at a rapid pace than ever before.

Research Problem

Marketing is an inevitable part of any business. It helps to make the product aware to the customers. Customers are given opportunities to know how each product stands against the other. Internet is now becoming a crucial part of many businesses. Companies are able to take advantage of the growing internet capabilities to make their products available to customers all over the world. Any product that is available at the physical shop is also now available over the internet. But the extent of the ethical practices used in online marketing is gaining great concern these days. This research paper studies the ethical issues involved in online marketing.

Objectives of the study

- To assess the impact of online marketing on customers
- To suggest ways to ethics in online marketing

Ethical issues in advertising

Misleading advertisements are an important issue in online marketing. Companies spend huge on advertisement on online marketing. The front pages

of leading dailies are crowded with advertisements of online marketers. But most of these advertisements are misleading and most often the customers turn up with checking out websites which have out of stock products.

Ethical issues in customer choice
        Inability to physically compare products physically is a major problem. The major drawback of online marketing is that the products are not available for physical comparison before they can be bought. Products cannot be easily compared as in physical shops.

Ethical issues in customer reviews
     Reviews for most products are offered in the products view page. But the credibility of the reviews cannot be confirmed. Moreover the reviews posted on the pages of different products are often misleading and come with conflicting opinions on the same product

Ethical issues in customer privacy
     Once an online marketing webpage has been visited and a product has been reviewed, pop-ups relating to the product keep popping up on other web pages much to the annoyance of the customer. This is a sign that one's privacy is at stake

Ethical issues in psychological influence
     The marketing techniques used in online marketing have a psychological influence too. Continuous advertising and pop –ups create an urge in customers and lead them to buy products which are not essential for them.

Ethical Issues in banking
     Very often the internet banking poses a risk of phishing and other internet related frauds. Sensitive information of customers are given away. Mobile banking also creates security issues.

Ethical issues in selling spurious products
     The products sold over the internet are often not genuine as the sellers claim them to be. In a recent study it has come up that the Indian Government is grossly neglecting the regulation of online pharmacies in India. Online prescription of drugs is a derogation of Indian laws.

Guidelines for ethical behaviour in online marketing
     The concept of online marketing is growing in importance as each day progresses. The growing dependence on online marketing cannot be reduced at any cost. What can be done is that certain measures can be taken in this regard to improve the ethical practices in online marketing.

Some suggestions for improving the ethics in online marketing are as follows:

- Well defined policies need to be framed for regulations in online marketing. The reason for degradation in ethics of online marketing companies is because of the lack of well defined regulations in this respect.

- E-commerce companies often involve in heavy discount wars. This affects the business of the brick-and-mortar stores. Regulations should be imposed on the percentage of sales that can be made by such e-commerce sites.

- A check should be made on the kind of products that can be offered through e-commerce. There should be some regulations as to confirm the genuineness of products as claimed by various e-commerce sites.

To conclude internet marketing has become an essence of daily life. It is not easy to do away with the effects of it. However what could be done is to put in stringent policies in effective online marketing.

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