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Editor's Note
The Investigator is an International Peer-Reviewed 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 It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English.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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Subversion of Gender Roles:
A Study on *The Pregnant King* and *Hangwoman*

According to Busra Cinar, "The concept of gender is exposed to particular norms in society, and causes people to think within the context of binary oppositions such as male and female, man and woman, nature and culture. Some sort of identities and gender forms are imposed on people. A person experiences some threats such as isolation, othering, being cast out of society in the event that he/she does not fit into all these norms that are imposed on people". According to Judith Butler, the concept of gender must be extended by accepting variations, forms and views that do not fit into norms. According to Busra Cinar, "The concept of performativity must be maintained through different and new performances without limiting ourselves with gender roles. Performances are changeable, but they might be described as habits that can be repeated".

Butler questions people's probable mistakes in their frames of mind and visual perception. She shows that our recognized point of view and norms might make a mistake. By putting forward this reality, she proves that the concept of gender is changeable, convertible, questionable and reproduceable. She suggests gender must be developed and broadened. "She puts forth performativity against the naturalization of gender identities and its fulfillment. So this natural state of genders and gender roles questioned. Some sort of identities imposed on genders must be reconsidered through the concept of deconstruction and subversion of gender roles" (Cinar 59).

When the performance of the gender role is repeated again and again, it becomes an identifiable behaviour of that specific gender as part of a wider societal discourse. Clothing, appearance, behaviour of one person determines the gender identity of that person. People are afraid to speak out what they feel inside them. So they want to act according to what society expects them to do. They are not at all free enough to walk out of the frameworks that the society constructs for them. In the recent times, the scenario has been changed a lot. People began to walk out of the so called gender constructions, and they became more expressive of what they actually want to be and what they feel inside them, instead of imitating what generations after generations carried out. The society mainly the young generation also even started to think and

accept the emotions of people more than what society tells them to do. In our contemporary world, we have so many examples. There are people who daringly express their identity in front of the people. One among them is Dean Atta. He is a British poet as well as the most influential one among the LGBT people in the United Kingdom. He was an award winner for his work *The Black Flaming* (2019). When he performs his poem *The BlackFlamingo*, he dresses in feminine costumes. Another example is about a child named Noah Shannon Green, who is the eldest of three sons of Hollywood celebrity Meghan Fox and Brian Austin Green. Noah even though he is a boy, he likes to wear frock and feminine costumes. The society criticizes him and showers negative remarks about his dress senses as well as at school his friends used to laugh at him and tease him. But his parents support him and allow him to choose what he likes and what he wants to be.

Yet another method that categorises us to different genders is our names. Our names silently speak to which gender we belong to. Males have certain sort of names as well as females have yet another set of names. Few months before Elon Musk, who is the founder, CEO and chief engineer as well as designer of SpaceX named his baby as 'X Æ A-12'. By hearing the name we cannot just identify, to which gender child belongs to. Thus gender discrimination marked by names can be avoided. And he explains about the meaning of the name and how he pronounces it. News that caught my eyes is of a Columbian model Danna Sultana who is with her eight months pregnant husband Esteban Landrau. Danna Sultana was born male and identifies as female and Esteban Landrau was born a woman but identifies as a man. Some will definitely criticize this news. Yet some will accept this. Today the number of people in the society who accepts this has increased.

This paper looks into two books, which deals with the theme of subversion of gender roles as well as the identity crisis faced by the characters in the two novels. In Devdutt Pattanaik's *The Pregnant King* and K.R Meera's *Hangwoman* we analyses such gender constructions and about some people who walked out of those frameworks made by the society, as well as the reactions of the society towards them. We can identify some people who support those acts as well as some people who strongly protests against them. The people who protests will definitely make the majority. For everyone who exists in any age will definitely pass through a situation in which there occurs a tug of war deep inside their mind whether to follow our own heart or brain, whether to follow our own passions and desires or to imitate what other people

tells us or what society shows us, whether to choose the more traveled path or to choose less traveled path. Only some people will choose the less traveled path, those who decides to walk out of the clear, well constructed paths. Those persons will bring some changes in the society. As poet Robert Frost tells in his poem, "I took the one less traveled by, And that has made all the difference". People will definitely criticizes the one who will stand alone, until he succeeds in that path.

In these two novels mainly we focus on two characters, King Yuvanashva from *ThePregnant King* and Chetna Grddha Mullick from *Hangwoman*. The title of these two novels itself is very sarcastic and which is of thought provoking. The term 'Pregnant King' itself is contradictory. If we scrutinize it through the normal vision of the society, King will not become pregnant. The term king is used to refer males. And male will not get pregnant! Also according to the society king will not become mother and mothers will not become king. Thus the title itself is paradoxical. The term 'hangwoman' do not even exist in the dictionary. The term hangman is there which is used to refer males. And feminine term for the word hangman is totally absent. Thus that title also seems to be paradoxical. So the titles itself stand away from the constructed frame work.

When we compare these two characters, both of them tried to walk out of their frameworks. They faced many problems from the society. When we analyse these characters very closely, King Yuvanashva suffered a lot than Chetna. Here we can find another aspect that when man performs like a woman in the society, he is coward, useless and something to mock at. It is very shameful and people will ignore such a person. But when a woman performs like a man in the society, she will be considered as a symbol of boldness, braveness, courage. That is why when woman ride bullets it is something not common and it is considered as adventurous.

Here in these two novels, when King Yuvanashva becomes pregnant, the whole palace keeps it as secret. No one allowed him to show his motherly affection towards the child. His mother as well as his son felt ashamed of him. He was isolated. While Chetna took the role of a male, she becomes very popular. She becomes a star as well as the sign of strength and pride of Indian womanhood. Children try to imitate her and made her their role model. Everyone praises her. When we bring both the characters together, we can find that as Pattanaik's *The Pregnant King* is the retelling of the story from

Mahabharata and as it is more based on mythology, it is bounded by norms. Pattanaik is not free enough to deviate from the original plot. So we can identify it as much more closely binded to the norms built by the society and the conclusion may not be as likely as what we wanted to be or what we expected to be.

Whereas K. R Meera's *Hangwoman* is much more imaginative and the writer is free enough to narrate the story according to her will as it is a twenty first century's creative character. So she had much space to bring as much deviations to the character which make the character more reader friendly and which will boost the underlying suppressed feelings of the society. Thus we can find the major distinction that King Yuvanashva is forced to act according to the society and dharma more than his humanly feelings. He is bound to double restrictions in the eyes of the society. Inorder to express his motherly affection, he wants to act against those double restrictions, that he is a man more than that he is a king. According to Nidhi Khatana, "Through this extra-ordinary narrative, Pattanaik reminds us that how our limited experiences blind us in our vision and understanding; and how we fail to see beyond what is shown, to accept beyond what is casted as normal, and to understand beyond what is deemed natural". Also Pattanaik writes, "Careful of the word unnatural. It reeks of arrogance. You are assuming you know the boundaries of nature. You don't. There is more to life than your eyes can see. More than you can ever imagine. Nature comes from the mind of God. It is infinite. The finite human mind can never fathom it in totality" (Pattanaik 190). From these words we can understand how the writer is connected to the mythology and how he is restrained to include much imaginations of his own.

When we stream through these two books, we come across so many questions which may ask to ourselves. We can find some of its answers through these books itself. Yet some of the things will still wander in our minds, without giving us proper answers. Some of those questions may be of these kinds. 'What happens if one desires to experience life regardless of his gender? Should a capable woman be denied the throne because of her sex? Could society accept a man, who willingly converts himself into a woman? What happen to men, who emotionally feel more like women? How does a society respond to the deviations from the normal? Are they accepted acknowledged or punished?' To give proper answers for some of these questions may not be able even for those who constructed the rules.

The characteristics of the actor is shaped via the actions themselves and these actions are often unconscious and at least partly coerced. Each individual had their own identity they posses. It may not be stable. It may change somewhere or sometime in their life time. Every individual is different from other in one way or another. Sometimes their life conditions and circumstances force them to do so. It has fluid nature. We cannot always constrain individuals to certain roles. They may undergo changes as alternations happen to their emotions and feelings. After all it is life. And we are human beings. It is not something to act according to the written script as in films. Thus always to stick on to something is impossible. It may change. Human beings cannot be the same always. Most people will always constraints themselves to certain gender roles, as what society teaches them because they are afraid of the society. They are afraid of what society and people think about them. The obedience to the social constructions mainly emerges from those fears. If they feel something against the norms inside of them, they will bury it deep inside their minds as it is and simply 'act' according to the expectations of the society. Those who wants the tag as 'good', 'obedient' the so called "nallakutty" (which is the apt term used in Malayalam) they will only perform according to the norms of the society. These types of people will definitely move only through the frameworks made for them by the society. They are actually afraid of to walk away from that. The individuals who not at all bother what other people think about them and those who do not want to hold any tags or positions in the society will express themselves freely what they are, in front of the society. The society thinks those who walk away from the constructed gender roles are not at all complete human beings. They consider only people who strictly obey the gender roles as complete human beings, a man or a woman. If a woman will not give birth to a child, then in the eyes of the society, she is not at all a complete woman. To become a complete woman, a girl should enter into a family life, produce children and look after her children as well as her husband with utmost care. Then she will get the tag of a complete woman. One such gender role assigned to women. As well as woman who gives birth to a child will only become a mother. Thus one who lives according to the gender roles assigned to them by the society will only become a complete human being in front of the society.

When we compare the recent times with the earlier times, things changed a lot. In the present era the restrictions where somewhat liberalized and people began to accept the things. Earlier in films and in advertisements the third genders were viewed as sub-humans. They are not at all considered as

complete human beings. In the eyes of the society they lack something from others. But today in the films also we can feel the change. Through that we can sense the change happening to the society and to its people. As film remains as a powerful media to reflect the society, we can understand the change. Films will influence the people more than anything. It is also a tool for social reform. It expresses the feelings and situations of people very well. Films play a major role in creating and molding the society. Through the films the society's approach towards such matters changed. Earlier matters like homosexuality were focused as something sin. But that approach towards such things also changed. Even separate laws were formed for them as well as amendments came in the laws related to them.

Not only in films but also through every media, people began to openly disclose the things, which were earlier whispered only among elders. Now everyone freely and openly talk and discuss about the matters. Earlier people observed such things with much shame. But in the recent times people began to witness it with much more seriousness. People began to think and know about such matters more deeply.

Earlier the terms used to refer only one gender changed now. Earlier the term midwife is used to refer only women its male version is totally absent. But at present male midwife is there in many countries. There are women who involves in construction works. Earlier commonly there existed only male taxi drivers but now even female taxi drivers were there. The term housewife has been changed to homemaker. Thus when we analyse the topic as a whole we can observe some sought of changes everywhere. But still there are things which follow the traditions.

Here I conclude that gender is unstable which undergoes several changes. It has fluid nature. What we perform in front of the society will become our gender. It is after all our choice, what society wants to see from us. It is solely only upto us that what we want to perform in the society. Now everything is covered up with a mask. No one is actually bothered about other one. In such a society, the theory of gender performativity is much more accepted by the people.

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Cyborg Woman

The concept of cyborg encapsulates the ways that advanced technological developments have blurred the boundaries between, on the one hand, 'natural' human bodies, and on that other 'artificial', 'automated' and 'digital' human bodies. The term 'cyborg' is a blend of words such as 'cybernetic' and 'organism', originally proposed in 1960 to describe a human being mentioned earlier. This paper attempts to establish a connection between cyborg and woman. The concept is especially associated with Donna Harraway. In her original formulation, she defined 'cyborgs' as "hybrid creatures" composed of those "special kinds" of organisms and machines appropriate to the late twentieth and early twenty first century. According to Harraway: "Cyborgs are post- second World War hybrid entities, made of, first, ourselves and other organic creatures in our unchosen, high- technological guise as information systems and texts. The second essential ingredient in cyborg is machines in their guise".Keywords – Cyborg, cybernetic, organism, hybrid, techno science, female body

In Harraway's words, cyborgs are "things' or "relating" that are "ontologically heterogeneous, historically situated, materially rich, virally proliferating". She also argued that, rather than hybrids, cyborgs are best understood as "string figures". The shift from cyborgs as 'hybrids' to cyborgs as 'string figures' is intended to emphasize the multiplicities and intricate complexities of patterning and assemblages of technoscience, human bodies, and animal bodies. In a classic paper entitled, *A Cyborg Manifesto*, Harraway (1991) points to the potentialities presented by the compounding of organisms and machines. Her 'manifesto' is a refutation of the anti- technological stance. It is also an important contribution to debates about the body, identity and the theorizing of 'difference'.

For Harraway, a full cyborg entity is a largely mythical creature. Its importance lies in its symbolic value. The cyborg as a hybrid of organism/nature and machine/culture is a creature of 'permanently partial identities'. Gedalof (2000) provides an example of how the concept of cyborg can be used to analyze the issue of identity. For Gedalof the concept of cyborg is useful for suggesting ways to positively redefine women's embodied locatedness in relation to community identities and difference. Gedalof argues that cyborg is 'a model that refuses the binary separation into object and

subject'. It is a concept that encourages a 'double focus' or a 'simultaneous recognition', first of the ways in which Woman/women can be positioned on a location from which gendered, raced and national identities are constituted. Second, it allows that location to be reconceptualized. Following Harraway, Gedalof argues that 'what needs "recoding" is not just the binary logic that locates "Woman" and "women" as object, ground or resource, but also the conceptualization of that ground as inert'.

Anne Balsamo too reads cyborgs, discusses female body building, traces the development of virtual reality and challenges the gender- and- race- neutral myth and cyberspace. Her book, *Technologies of the Gendered Body: Reading Cyborg Women* is a model for feminist cultural studies of science and technology. There are tensions between utopian possibilities and dystopian realities in Balsamo's readings of cyborg women. She adroitly pulls dystopian circumstances toward the utopian. She repositions the female body from passivity to active interpretive agency. She shows how woman- centered analysis can free the female body from limitations both in relation to and within new technologies. *Technologies of the Gendered Body*, a project begun as a dissertation in 1988, is a superb contribution to the body of feminist knowledge. Her book is a model for feminist cultural studies of science and technology.

Cyborg is a concept which describes a contemporary culture conjecture in which the body and technology are conjoined in a literal sense, where machines assume organic function and the body is materially redesigned through the application of newly developed technologies. It serves not only as the focal figure of mass-mediated popular culture of American techno-science, but also as the figuration of post human identity in post modernity Other writers draw on the concept in the analysis of contemporary assemblages between human selves, human bodies and technoscience. For example, Fouché (2012) explores of how the concept of the cyborg can be used to intervene in and reconceptualize commonly understood notions of gender, bodies and identity in the world of sport. Fouché focuses on the case of Caster Semanya, an athlete whose exceptional performances in women's track events lead her to being subjected to 'gender verification', via technoscience testing. Fouché concludes that embracing the cyborg in athletes has the potential to resolve deep- seated social tensions within sport around bodies and performance.

The cyborg was a mythical hybrid, regarded optimistically as a symbol for the development of analytical as well as practical political strategies. Some critics of Harraway's approach have challenged the notion of cyborgs as disruptive and transgressive. Instead the 'cyborgification' is argued by some critics to be powerfully aligned with already dominant, hegemonic cultural forces.

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Role of Information and Communication Technology in Teaching and Learning

Many people recognize ICTs as catalysts for change; change in working conditions, handling and exchanging information, teaching methods, learning approaches, scientific research, and in accessing information. ICT has been introduced into education over the last 25 years. The effective integration of this technology into classroom practices poses a challenge to teachers and administrators. This empirical study aimed at finding out the factors influencing use of ICT to make teaching learning effective in higher institutions of learning in Alappuzha and identifying the innovations that ICT has brought into teaching-learning process. Pedagogy and Learning with ICT explores the possibilities for change in education systems arising from young people's enthusiasm for ICT and their ability to rapidly acquire skills in its use through exploratory play. This paper focuses on how technology can transform the routine practices of schools to make learning more exciting and engaging. The 'art' of innovation involves teachers and teacher educators in the creative, collaborative process of imagining, experimenting with, and evaluating new pedagogies. Keywords: ICT, Teaching-Learning, Higher Institutions of learning, Pedagogy

Information and Communication Technology can lead to improved student learning and better teaching methods. A report made by the National Institute of Multimedia Education(NIME) in Japan, proved that an increase in student exposure to educational ICT through curriculum integration has a significant and positive impact on student achievement, especially in terms of "Knowledge Comprehension", "Practical skill" and "Presentation skill" in subject areas such as Mathematics, Science, and Social Studies.

ICT is often associated with sophisticated technologies. But ICT also includes the conventional technologies, such as, radio, television and telephone. In today's networked society, the technology used is often blended, and we use multiple technologies simultaneously. We use satellite, internet and video conferencing facilities to connect with people who may be across different geographical locations (Reddi – 2004). Through the application of ICT, one can diminish the impact of space, time and distance.

Determine factors influencing use of ICT to make teaching learning effective in higher institutions of learning in Alappuzha. Identify the innovations that ICT has brought in teaching learning process in higher institutions of learning in Alappuzha.The data was collected from newspaper clippings, Reports on ICT published by Central institute of Educational Technology and in conversation with experts in this field. Education should meet the needs of variety of learners and teachers; therefore ICT is important in meeting this need

In order to cope up with the digital culture the educational institutions are adopting modern technologies of ICT to create the teaching and learning environment. To manage the organisation data, accessing the information, maintaining their financial transaction, library services, etc. require adopting latest tools and techniques of ICT in the premises to provide the best services. Recently, the Govt. of India has launched SWAYAM portal which given the online reading material, video, in different courses and using ICT tools to provide education to the outreach. Hence this study enables to understand the factors affecting ICT implemenation and provides the necessary solution for it.

Teachers remain central to the learning process.A shift in the role of a teacher utilizing ICTs to that of a facilitator does not obviate the need for teachers to serve as leaders in the classroom; traditional teacher leadership skills and practices are still important (especially those related to lesson planning, preparation, and follow-up). Lesson planning is crucial when using ICTs Teacher lesson planning is vital when using ICTs; where little planning has occurred, research shows that student work is often unfocused and can result in lower attainment.

Introducing technology alone will not change the teaching and learning process. The existence of ICTs does not transform teacher practices in and of itself. However, ICTs can enable teachers to transform their teacher practices, given a set of enabling conditions. Teachers' pedagogical practices and reasoning influence their uses of ICT, and the nature of teacher ICT use impacts student achievement.

ICTs seen as tools to help teachers create more 'learner-centric' learning environments.The most effective uses of ICT are those in which the teacher, aided by ICTs, can challenge pupils' understanding and thinking, either through whole-class discussions and individual/small group work using ICTs.

ICTs are seen as important tools to enable and support the move from traditional 'teacher-centric' teaching styles to more 'learner-centric' methods.

ICTs can be used to support change and to support/extend existing teaching practices. Pedagogical practices of teachers using ICT can range from only small enhancements of teaching practices using what are essentially traditional methods, to more fundamental changes in their approach to teaching. ICTs can be used to reinforce existing pedagogical practices as well as to change the way teachers and students interact.

Using ICTs as tools for information presentation is of mixed effectiveness.The use of ICTs as presentation tools (through overhead and LCD projectors, television, electronic whiteboards, guided "web-tours", where students simultaneously view the same resources on computer screens) is seen to be of mixed effectiveness. While it may promote class understanding of and discussion about difficult concepts (especially through the display of simulations), such uses of ICTs can re-enforce traditional pedagogical practices and divert focus from the content of what is being discussed or displayed to the tool being utilized.

Teachers most commonly use ICTs for administrative tasksTeachers most often use ICTs for 'routine tasks' (record keeping, lesson plan development, information presentation, basic information searches on the Internet).More knowledgeable teachers rely less on "computer-assisted instruction"Teachers more knowledgeable in ICTs use utilize computer-assisted instruction less than other teachers who use ICTs, but utilize ICTs more overall.How teachers use ICTs is dependent on their general teaching stylesTypes of usage of ICTs correlate with teacher pedagogical philosophies. Teachers who use ICTs the most -- and the most effectively -- are less likely to use traditional 'transmission-method' pedagogies. Teachers who use more types of software tend to practice more "constructivist" pedagogies.Teaching with ICTs takes more time .Introducing and using ICTs to support teaching and learning is time-consuming for teachers, both as they attempt to shift pedagogical practices and strategies and when such strategies are used regularly. Simply put: Teaching with ICTs takes more time (estimates vary on how much extra time is required to cover the same material; 10% is a common estimate).

Few teachers are confident in using a wide range of ICT resources, and limited confidence affects the way the lesson is conducted. In OECD countries, many teachers still fear using ICTs, and thus are reluctant to use them in their teaching. At least initially, exposure to ICTs can be an important motivation tool to promote and enable teacher professional development. Teachers require additional motivation and incentives to participate actively in professional development activities. A variety of incentives can be used, including certification, professional advancement, pay increases, paid time off to participate in professional development, formal and informal recognition at the school and community levels and among peers, reduced isolation, and enhanced productivity. The most significant factor for continuing the development of teachers' ICT-related skills is for them to have regular access to functioning and relevant ICT equipment.

Teachers' subject knowledge influences how ICTs are used: The way ICT is used in lessons is influenced by teacher knowledge about their subjects, and how ICT resources can be utilized and related to it.Teacher content mastery and understanding of student comprehension make ICT use more effective. The evidence shows that when teachers use their knowledge of both the subject and the way pupils understood the subject, their use of ICT has a more direct effect on student achievement. Exposure to new/additional information via ICTs is not enough The effect on attainment is greatest when pupils are challenged to think and to question their own understanding, rather than on exposure to new and additional information. ICTs can aid teacher self-learning in subject matter By providing access to updated and additional learning resources, ICTs can enable teacher self-learning in his/her subject area.

On-going teacher training and support is critical to the successful utilization of ICTs in educationTeacher training and and professional development is seen as the key driver for the successful usage of ICTs in education.Teacher professional development is a process, not an event. Traditional one-time teacher training workshops have not been seen as effective in helping teachers to feel comfortable using ICTs, let alone in integrating it successfully into their teaching. Discrete, 'one-off' training events are seen as less effective than on-going professional development activities.Introducing ICTs expands the needs for on-going professional development of teachers.Effective ICT use in education increases teachers' training and professional development needs.

However, ICTs can be important tools to help meet such increased needs, by helping to provide access to more and better educational content, aid in routine administrative tasks, provide models and simulations of effective teaching practices, and enable learner support networks, both in face to face and distance learning environments, and in real time or asynchronously.Successful teacher professional development models can be divided into three phases Successful on-going professional development models can be divided into three phases: pre-service, focusing on initial preparation on pedagogy, subject mastery, management skills and use of various teaching tools (including ICTs); in-service, including structured face-to-face and distance learning opportunities building upon pre-service training and directly relevant to teacher needs; and on-going formal and informal pedagogical and technical support, enabled by ICTs, for teachers, targeting daily needs and challenges. Effective teacher professional development should model effective teaching practices Effective teacher professional development should approximate the classroom environment as much as possible. "Hands-on" instruction on ICT use is necessary where ICT is deemed to be a vital component of the teaching and learning process. In addition, professional development activities should model effective practices and behaviors and encourage and support collaboration between teachers. On-going professional development at the school level, using available ICT facilities, is seen as a key driver for success, especially when focused on the resources and skills directly relevant to teachers' everyday needs and practices.

Training in assessment methods is important Professional development should include methods for evaluating and modifying pedagogical practices and expose teachers to a variety of assessment methods. Effective professional development requires substantial planning. A needs assessment should precede the creation of and participation in teacher professional development activities, regular monitoring and evaluation should occur of these activities, and feedback loops should be established, if professional development is to be effective and targeted to the needs of teachers.On-going, regular support for teachers is crucial. On-going and regular support is essential to support teacher professional development and can be facilitated through the use of ICTs (in the form of websites, discussion groups, e-mail communities, radio or television broadcasts).

A variety of changes must be implemented to optimize teacher use of ICTs.Shifting pedagogies, redesigning the curriculum and assessment, and providing more autonomy to the schools help to optimize the use of ICT. With

sufficient enabling factors in place, teachers can utilize ICTs in as 'constructivist' a manner as their pedagogical philosophies would permit. Functioning technical infrastructure is (obviously) crucial Teachers must have adequate access to functioning computers, and be provided with sufficient technical support if they are to use ICTs effectively. Introducing ICTs takes time adequate time must be allowed for teachers to develop new skills, explore their integration into their existing teaching practices and curriculum, and undertake necessary additional lesson planning if ICTs are to be used effectively.Support from school administration and the community can be important Support of school administrators and, in some cases, the surrounding community, for teacher use of ICTs is seen as critical if ICTs are to be used at all, let alone effectively. For this reason, targeted outreach to both groups is often necessary if investments in ICTs to support education are to be optimized. Communities of practice can be important tools to support teacher professional development.The existence of formal and informal communities of practice and peer networks can be important tools to support ICT in education initiatives and activities. Such support mechanisms can be facilitated through the use of ICTs. Lessons learned from introducing ICTs in education need to be shared. As the introduction of ICTs to aid education is often part of a larger change or reform process, it is vital that successful uses of ICTs are promoted and disseminated.

There are multiple issues and challenges confronting the implementation of ICT education in schools and educational institutions and the problems are much more magnified in case of schools located rural and remote area when the access to electricity and internet are next to impossible. The biggest challenge is the need for constant renewal in terms of content. The policy makers, educators, administrators and students in higher education are facing certain challenges like, Environmental challenges, Educational challenges and Cultural challenges.

Environmental challenges: There is restriction on infrastructure area for the complete ICTs integration in education. So it becomes very significant for policy makers and planners before any development of ICT in education. Few things which we have to keep in mind when we implement ICT in education like proper classrooms and buildings need to be available for the latest technology as well as availability of telephony and electricity

Educational challenges: It is one of the biggest challenges to develop ICT in education because of balancing educational goals with financial realities. In

education, ICTs need huge amount of investments. Additional effort and time required to train teaching manpower, motivate educators and integrate ICT as a tool into their curriculum. In short, development of ICT in education requires to establishment facilities with appropriate infrastructure and adaptation of the latest technologies

Cultural challenges: English is the foremost language of the internet. Miscellanies of culture in different area of the world are also challenges to introducing ICT in education. Almost 80% of online content, educational software are in English. English is not the first language in most of the countries. So it denotes a serious obstacle to integrating ICTs use in education system. For example, in India and Pakistan, almost all the websites are in English. Thus, some people may not access the information due to lack of in English efficiency .

From research findings and discussions on the role of ICT to make teaching-learning effective in higher institutions of learning in Alappuzha, the following recommendations can be made for future actions in both areas of teaching and learning in higher institutions of learning: Plan for transformation and for ICT Support, Education should be free from political factors, Include new competencies in the curricula and in assessment schemes, Implementing new forms of continuous professional development in a workplace environment and as part of a culture of lifelong and peer learning, Building up a clear political will and invest in ICT consolidation, More ICT tools should be provided to each higher institution, Motivation and rewarding teachers to use ICT, Integrating the ICT strategy into the institution‟s overall strategies, and Transformation of positive attitudes towards ICT into efficient widespread practice.

To summarize, enabling ICT in education, and making use of technology in education creates an easy-to-manage learning environment where the delivery of information is so much smoother and the learning easier. Also, ICT is definitely the path to take for institutions, especially in countries like ours, as our growth is directly aligned with technology and the field of education is no exception. And assuring higher quality education for its students will define whether the institution should move forward or perish.

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Coming Out of LGBT
A Struggle for Identity and Acceptance

There is always a controversy which Lesbian regarding the means through which Lesbian, Gay, Bisexual, Transgender (LGBT) people achieve a Sexual Identity. Stereotype, Gender Discrimination, and Domination are still exists in the society. Thus, an attempt was made in this paper to break the superstitions and stereotypes regarding the people of LGBT and to increase the rate of acceptance. The purpose of this paper is to answer the various questions which were very controversial. The lack of social recognition and acceptance results in the form of struggle for them in different stages of life in the mainstream society. In this paper, the concept of identity and Sexual identity are revived and effort has been made to identify the problem faced by LGBT people in the society. National LGBT Survey Report, along with Qualitative Research Method has been used in this study. The paper will bring in front a different perspective of acceptance towards LGBT Community. This will led to development of Independent perspective of struggle, Discrimination and various issues of LGBT Community and to develop a positive attitude towards them by the mainstream society. The finding of this study can be used to acquire knowledge on LGBT and to make them stand in the society with a unique separate sexual identity of their choice. Key words: LGBT, Discrimination, Identity Crisis, Struggle, Homophobic, Superstitions, Gay, Lesbian, Transgender, Bisexual

The people of LGBT community are more likely to suffer from intolerance, discriminations, harassment and has to face rejection due to their sexual orientation than those who consider themselves as heterosexual. The main cause behind this is homophobia (hatred towards homosexuality). In some countries, LGBT people were imposed punishment, fines and Coming Out of LGBT people were considered as crimes which can also result in death penalty. People of the LGBT community had to fight a long battle for their identity in the mainstream society. Having being born in a body with a soul of different gender is itself a struggle within oneself. Although some may fight for freedom from their body and transform it to a body they always desire to be in. While some other may lifelong imprisoned in the body that they doesn't want to be in, with an opposite soul. There are also some people who don't come out to the world, accepting their life as a failure, losing all hopes they engage themselves in some dreadful and chronic activities. Lack of acceptance in

society and discretion faced in different stages of life motivate them for the struggle of identity and acceptance. Although many organizations and societies has made significant contributions in Human Rights, LGBT rights struggle to find Universal acceptance. The fact that Universal Declaration of Human Rights drafted in 1948 however states,"Everyone is entitled to all the rights and freedoms set forth in this Declaration without any distinction of any kind…". Also as a result of various articles and judgements more and more people are openly expressing their sexual orientations, demanding their rights. Despite such encouraging realities and initiatives, deeply embedded homophobic doesn't consider it illegal to discriminate and harass the Gay, Lesbian, Transgender and Bisexual people on the ground of their sexual orientation and sexual identity. This paper is thus an attempt to make people educate and aware of homosexual people and to break the stereotype prevalent in society till date. Highlighting the problems and struggle of LGBT community for their identity in society is the theme of the paper.

The meaning of LGBT emphasize a diversity of sexuality and gender identity based culture and is used to refers Lesbian, Gay, Bisexual, Transgender. Coming Out in society as LGBT may depend on whether they live in a discriminatory environment, and on the status of LGBT rights where they exist. It is difficult for them to be accepted in a country like India where religion and superstitions plays a strong role. Before the sexual revolution of 1960's in United States, there was no such word to describe the LGBT community. One closest word "Third Gender" trace back to 1860's but never gain wide acceptance. The first widely used term for them, Homosexual, was thought to have a negative connotations and hence being replaced by 'Homophile' in 1950's and 1960's and subsequently 'Gay' in 1970's. This was soon followed by Lesbian, bisexual, Transgender people also coming to limelight as legitimate categories in the mainstream society. Each community within LGBT has struggled for their identity in every steps of life and this continue to this day.

LGBT Themes in Hindu Mythology: Hindu epics includes LGBT themes that involves Hindu Deities or hero whose attributes and behavior can be interpreted as Lesbian, Gay, Transgender or non-heterosexual sexuality. Although traditional Hindu literacy doesn't directly speak of homosexuality, but changes of sex, intersex or third gender character are often found in Vedas,

Mahabharata, Ramayana and Purana. Many Deities in Hinduism and Indian epics are seen to be represented as both male and female at some times in different situation, such as 'Ardhanarishvara' created by the merge of god Shiva and his wife Parvati whose half right body is male and half is female. The word 'Ardhanarishvara' means "The Lord whose half is a Women". A similar merge occurs between the prosperity Goddess Lakshmi and her husband Vishnu, forming Lakshmi Narayan. There are also different Temples in different parts which have carvings that depict both men and women engaging in homosexual acts. Such themes are a evidence of homosexuality and presence of LGBT in not only modern but also their existence since Satya yuga. According to Tamil version of Mahabharata, the God Krishna took the form of Mohini (which was earlier took by Vishnu) and married Aravan. This was to give Aravan a chance to experience love before his death. This marriage and death of Aravan are celebrated annually in a rite known as Thali, during which 'Hijra' (third gender) take on the role of KrishnaMohini and marry Aravan in a mass wedding. Also the Sangam Literature of South India, used the word "Pedi" to refer people born with intersex condition, also refers to Antharlinga hijras and vice versa. This reflects the presence of LGBT characters and activities from the very beginning of human existence, which is now praised and celebrated by several as God. Review of Related Literature and Studies: The postcolonial period witnessed a large number of cases of Gay, Lesbian, Bisexual and Transgender people 'Coming Out' to their family and society accepting their identity, irrespective of the fact that society will accept them or not. They has to go through a huge mental pressure and struggle since their childhood which make them feel like they have to do once. There's no huge relief or acceptance when everyone came to know about their sexual orientations.

The urban societies were more likely to accept the people of LGBT community than the rural. In urban India, social media and corporate initiative have created increasingly awareness about LGBT rights, problem. While the voice and struggle of urban LGBT community are heard through various online and real world platform, they expose only a small part of their diverse struggle and challenges faced by them. As B.R. Ambedkar talking of rural socio economic environment, he thought of the rural village as an unit of violence which is mostly true for LGBT issues. Village media and babas are often seen to prescribe rape and other remedies relating to harassment to cure lesbians. Village and rural India

LGBT community has to be the victim of uneducated orthodox and prejudice villagers and has to fought a huge struggle for their sexual identity than those of urban. Also. Men and women have various attitudes towards LGBT community. Male's attitude towards homosexual people are not much favorable while female have more favorable attitude towards homosexuals. In some findings it has been seen that, one believe that homosexuality is seen as a learned problem or physiological problem and other believe that homosexuality was due to genetic factors. The difference in viewpoints results in conflict in society between LGBT and homophobic with their identity. Struggle of Coming Out: Coming Out of LGBT people with their real identity is a struggle not only in the society but a struggle with himself. One has to go through a sense of trauma, stress and anxiety before coming out to their families. A recent study has shown that one of the major factors that results in the breakdown of LGBT people is parental reaction towards homosexuality. LGBT people are seen to open out with their friends and people they live with, and less open out with their family and neighbors. Also it has been seen that most LGBT people are acceptable to their family only if they agree to behave like heterosexual. Families often try to hide their child's sexual identity in fear of losing respect, society's rejection and exclusion of the entire family from society. In some cases, they were thrown out of the family which results in suicide, and mental disorder. Research has found that suicides rates are higher among LGBT people than General population. This show how the LGBT community people face mental trauma even before coming out and after coming out to the society. Struggle for Identity in Different Stage: Identity struggle and struggle for acceptance in society is not a onetime process rather it is a lifelong process for someone of LGBT Community. One has to go through the risk of awkward conversations, discriminations, and even violence. In some cases, the unaccepted LGBT people took a different identity Hijra and has to engage themselves as Sex workers for living without real identity of their own. Here, the different problem faced by LGBT with their identity in different stages were highlighted.

Education and Identity Struggle- Schools and colleges were the place where LGBT enters with an identity prescribe by their family. People of LGBT starts their first struggle with their inner identity in the schools in their teenage. According to Sara Kost Studies done by the Gay, Lesbian, and Straight Education Network (GLSEN) Report nearly 9 out of 10

students face harassment. This is due to lack of awareness and sex education regarding LGBT community. For which Bullying, Harassment and Discrimination can be seen by the heterosexuals even after passing out of education institutions. Fear of which drive the homosexuals to hide their identity and sexual orientation from their peers and friends.

Employment and Identity Struggle- LGBT community has to face Socio-economic disabilities throughout life due to non-acceptance of Lesbian, Transgender, Gay, Bisexual employees in jobs. Even if they were accepted in some company or so, discriminations, bullying and can be excluded from social activities by the colleague for a long. This would directly result in high turnover and job instability which cause greater rate of unemployment in homosexuals. This can also result in economic insecurity and for which they engage themselves in various crimes and make them drug addict. Although in Modern Educated world LGBT people has a high rate of employment than before, but the discrimination has not yet vanished completely. They were still denied and avoided from religious and social activities related to workplaces.

Mainstream Society and Identity Struggle- Lesbian, Gay, Bisexual, Transgender people are more likely to experience discriminations, violence and bullying due to their sexual orientation than those of heterosexuals. Homophobia may be caused on larger scale due to moral, religious and political belief. This homophobic opinion and thoughts of mainstream society forces may LGBT people to hide the identity and sexual orientation. Even if family accepts their child as homosexual, the society never. In some cases the family that accept and supports homosexuality were denied from entering in society, religious functions and to take part in social activities. 'Hijra' community is a good example of result of unacceptance by mainstream society. As a result of unacceptance in society with their sexual identity they, with little hope has to join the hijra community to earn their livelihood and to live in a surrounding with similar sexuality and respect.

Problem with Acceptance: At present the number of LGBT people came out is higher than the past. Today, LGBT people and their sexual identity are more acceptable than ever before, but this is within some restriction of family. Also families that accept their identity put many restrictions in their way of dressing, behavior, thinking, acting, etc. For this, acceptance

of their sexual identity and freedom to openly express their choice of gender still remains a continuous struggle for LGBT people. On the other hand, fear of rejection and negative reactions forces many homosexual people to hide their identity. Although there has been seen an increase in the number of acceptance of LGBT people in educational institution and as employment, but the mentality of their surrounding has not changed yet. Hijra is a community which has to beg for their living despite of some of their talents and ability. They were not allowed to enter in temples and to have education. In some case, they were even considered as impure and not allowed to touch anybody. They have to settle only in a society of hijras. Has to celebrate rituals and happiness only with the members of their own community. Only few lucky people were accepted in the family and society. On the other hand, there has been seen that the 'hijra' community is seen as blesser and best wishers. Whenever a baby is born in a family they were invited to bless the new born, which take place as a celebration with dance and songs along with some beats. In returns to that they were offered money along with some gifts and sweets. This show that there has been a difference in perspective to look at the LGBT people and acceptance.

A struggle for sexual identity and acceptance is what LGBT community has to fought for their entire life. They has been facing discrimination, harassment and humiliation in every steps of their life for their identity. The mainstream society should accept the people of LGBT as they are, for which awareness is very much important. The paper has discussed the various struggle of LGBT for their acceptance with their sexual identity and the problem they face. This could help the society to examine the homosexual people with a different perspective and importantly as a human being like them. Educating the general masses about the nature, sexuality, problem of LGBT community is the only solution which can contribute to a higher rate of acceptance. We have seen that there has been two types of people in society. One with positive attitude towards them and other with some negative prejudice thoughts for them. The LGBT community is thus struggling with the other half of the people through queer parades, education and organizations to change their mindset and attitude towards them so that they can come out to the world with their own sexual orientation and Identity.

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Lockdown and Loneliness

Let the entire world be happy. This lockdown period plays the role of Roman God Janus. The greatest irony is that the feeling of unity has been brought forward with certain limitations of its own. As a nation we are united whilst on the other hand even the thought of mingling with our neighbours fills with abhorrence. The pain of staying at home for 42 days straight was excruciating but nevertheless taught me a lot. Most importantly, it made people to learn to keep hope intact amidst the darkness. This article mainly focuses on the impact of lockdown in this pandemic on people and people learnt to cope up with loneliness.

"All great and precious are lonely," so said popular writer John Steinbeck, who has written novels on economic problems of rural labour and even won the Nobel Prize for literature in 1962.John Milton's 1667 epic poem Paradise Lost features one of the first lonely characters in all of British literature: Satan. On his journey to the garden of Eden to tempt Eve, Satan treads "lonely steps" out of hell. But Milton isn't writing about Satan's feelings; instead, he's emphasising that he's crossing into the ultimate wilderness, a space between hell and Eden where no angel has previously ventured," she wrote in The Conversation.

The example of our activity our karma can be taken form a candle. A small flame from the wick of a candle is enough to lit a dark room. The candle itself unknown of its fate selflessly serve its purpose. Nothing is permanent, neither the candle but its deed is revered by everyone. Many lives have been lost all over the world in the current pandemic. The total lockdown adversely affected the lives of the destitute. The daily wage earner passed each day praying for a loaf of bread not for himself but for his family. The beggars, all alone without any financial and mental support, no wonder doesn't give up hope of cheering for the new rising sun. Students and workers who were away from their home in another state were praying constantly to relieve their sore eyes and aching heart to get any opportunity, so that they could stay along with their family but they failed. Many were so desperate that they set out on foot to reach their destination challenging all the obstacles from their path. Food supplies ceased

to accompany them long ago and as if it was not enough the sun too blazed with its full might to stop them. The increasing crime rates from every corner of the country added to the number of anomalies in the nation only due to loneliness. The children who are supposed to get fresh air and open ground to play with their friends as their birthright are now staying at home all alone. They are now debarred from getting regular education and sadly are exposed to the radiation from the cellular phones. The most melancholic sight is to see the toddler in their mother's lap wearing the mask. It's a tough time the entire human race is passing through.

The government endeavoured to contain the situation as far as possible. Amidst all of these we still get the news of some NGOs like MCKS Food for the Hungry Foundation of New Delhi, Youth Feed India Program under SAFA Organisation as well as the Akshaya Patra Foundation which is an NGO in India headquartered in Bengaluru to help the people who are suffering in this lockdown all alone. Since the COVID-19 crisis, The Akshaya Patra Foundation, in close coordination with State Governments and District Administration, has stepped in to provide relief by providing food to thousands of people. While most Indian literature portrays loneliness as a sorrowful element, certain Western proses have given it an outlook of fear. The best examples are Frankenstein and The Metamorphosis. Amidst this loneliness, the education is not debarred from the students. The teachers irrespective of their situation are always coming forward with innovative ideas to continue the cycle of teaching-learning. From every section of the society devoid of any certainty when this mess will be over, kept and still keeping hope to fight against this common cause of muddle situation accepting loneliness. In the times of coronavirus, underlining two other novels is inevitable. Albert Camus's *The Plague* and Jose Saramago's *Blindness* deals with a pandemic-like situation and how quarantine turns into a form of protest — a protest against capitalism and against an epidemic.

Always we will have our own cause of screaming incomprehensible blasphemies but it's just a matter of perspective which enables us to heal ourselves and push us to a certain limit from where we can reverse ours shrieks. Somewhere I read and its quite true,
"Your mind is a garden, your thoughts are the seeds
You can grow flowers or you can grow weeds"
The steering of our happiness is in our hands and it's up to us how we are going to make the society responds to us. Our nation and the entire globe need us to be in our

best form with a positive mind to fight off this Covid-19. We need to unite and unleash the power of positivity to let the common enemy bend its knee. The cure of this disease is within us and we must be determined now to end it for all good acknowledging it for letting us know ourselves and rectify wherever needed.

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A Parody of Modern Science:
An Analysis of Nathaniel Hawthorne's *The Birth-Mark*

Nathaniel Hawthorne [1804-1864] is one of the most renowned American writers who is well known for novels like The Scarlet Letter and The House of the Seven Gables. He lived and wrote during the time when Romanticism was casting its shadow upon the American literature. He was also a contemporary of Edgar Allan Poe and hence some of his works do resemble Poe's works. In 1843, Hawthorne published a story called, "The Birth-Mark". It was a story which dealt with a beautiful young woman who had a red mark on her face in the shape of a hand. The tale dealt with the efforts of her loving husband to get rid of the mark and the subsequent horrifying incidents which take place as a result of the man's efforts. Among the various interpretations the tale has been subjected to, one of the them has undoubtedly been the tale being a parody of the contemporary scientific beliefs and ideas. The current paper tries to study Hawthorne's "The Birth-Mark" from this perspective.Keywords: Nathaniel Hawthorne; The Birth-Mark; Science; Parody.

The early years of the 19th century saw immense developments in the fields of science and technology. Several major landmark incidents took place in the field of medicine as well. As we all have forever noticed, the developments in the scientific fields have always brought a conflict between science and scripture. Nathaniel Hawthorne's story, "The Birth-Mark" is a vivid example where we get a glimpse of the depiction of an instance where science fails.

Nathaniel Hawthorne [1804-1864] hailed from the infamous city of Salem, Massachusetts. His forefathers were among the people responsible for the notorious Salem witch trials of the Puritan Era. Along with Edgar Allan Poe [1809-1849], Hawthorne is ranked among those literary giants of American literature who are responsible for the upliftment of the country's literary heritage into its own stature completely free of the British influence. Two of Hawthorne's most important works include the controversial novel *The Scarlet Letter* [1850] and the witchcraft influenced *The House of the Seven Gables* [1851]. While Hawthorne died in 1864, his literature continues to influence the posterity on a massive scale.

"The Birth-Mark" first appeared in the March 1843 edition of *The Pioneer* and was widely acclaimed. It later appeared in the collection of stories by Hawthorne called *Mosses from an Old Manse* in 1846. Science fiction was

beginning to take form of an important genre when this story was published. Decades had passed since the gothic masterpieces of Ann Radcliffe, Horace Walpole, Matthew Lewis and Mary Shelley first appeared. Mary Shelley's *Frankenstein* with its heavy influence on the scientific and industrial viewpoints of the times continued to cast its spell upon the authors. The American author Edgar Allan Poe tried to take a new step when he tried to focus chiefly on just short stories dealing with the mystery and macabre elements. But what Hawthorne's "The Birth-Mark" does is that it attempts to present a situation where a scientific genius' obsession with perfection leads to horrifying consequences.

"The Birth-Mark" presents the reader with Aylmer, a remarkably efficient scientific genius who, like many others of his times, believes that scientific experiments and reasoning has the capability to rid mankind of many of its miseries. While he is almost always engulfed in his scientific world, he does fall in love with a woman named Georgiana. This woman was endowed with great beauty and virtue and she was everything a young man like Aylmer would want to have in his life. He marries her. However, after marriage, he becomes increasingly interested and worried about a mark on Georgiana's face. While Georgiana herself had never been bothered by the mark, Aylmer sees the mark as an imperfection or a stain upon the unmatched beauty of Georgiana which needs to be removed. In the words of the narrator, this mark was a reddish mark in the form of a hand which was there on Georgiana's left cheek. While many she had come into contact despised the sight of the mark which they considered gruesome, others had shown a form of sexual appreciation towards it. But for Aylmer, the mark becomes an object of obsession as he starts to liken the mark with Georgiana's heart. Georgiana tells Aylmer that she is ready to risk everything she has in order to get the mark removed as she loves Aylmer and desires to be perfect for his sake.

Aylmer moves along with Georgiana to his apartments where he has a small laboratory built. There he starts his experiments upon her, some of which cause immense pain to her. Georgiana begins to suspect Aylmer's motives but her love for him keeps her cooperative. The story finally presents a situation where Aylmer tries to do one last major effort upon having the mark removed. He brings Georgiana a concoction which she drinks without any hesitation. The potion looks effective as Georgiana slowly descends into a slumber after drinking it. The concoction seems to works as Aylmer notices the mark slowly disappearing from the cheek of the woman. Aylmer is overjoyed by the notion

that his beloved shall be the most beautiful thing in the world after the only form of ugliness she has is gone. At a point Georgiana wakes up to see that her birth-mark is slowly disappearing. However, much to Aylmer's horror, she starts to look much weaker. Once the mark completely disappears, Georgina dies. This presents a testimonial to the reader that the mark was indeed related in some way or the other to Georgiana's heart.

While the story deals with a wide range of themes like love, sexual tension, imperfection etc., one of the main points which it deals with is science. It tries to explore the scientific progress and the scientific minds of the times. The influence of the character of Victor Frankenstein can be traced here in the character of Aylmer. However, while Frankenstein wanted to give life to the non-living, Aylmer wanted to make the beautiful Georgiana even more attractive by ridding her of the only form of ugliness she had. Just like Frankenstein, Aylmer too fails. Throughout the reading of the story, the reader understands that the mark on Georgiana's cheek is much more than a simple scar. It is not some sort of fungal infection which will be treated in today's world through fluconazole. The mark was related to her life. We got to understand this clearly when we see Georgiana dying after the mark disappears. Aylmer's scientific mind fails to do two things at one time – remove the mark and keep her alive. The story hence becomes a parody of the scientific minds of the times. Even in the modern times, many diseases cannot be cured and people have to live with them. What Nathaniel Hawthorne did over a hundred and fifty years ago in the story was to present a picture of an instance where a genius fails to create a "perfection" and Hawthorne has been followed by many others ever since.

To conclude, it would be correct to say that Nathaniel Hawthorne's "The Birth-Mark" was indeed a brilliant tale which presented a scenario where science and the unknown collide and science fails.

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Concepts of Reality in the Vaishnavite Philosophy of Vallabhāchārya and Śaṅkaradeva

Vaishnavism is one of the oldest living Hindu religious sects of India. It is a monotheistic belief which upholds 'Vishnu' as the ultimate Reality. It believes that the exclusive and devoted worship of Vishnu will lead to the attainment of the highest spiritual goal. It emphasizes the observance of an ethical and religious way of life for the purpose of realization of Vishnu. Vaishnavism recognizes the eternal personality of this one Supreme Being. Thus, intense faith in a personal God, who is to be loved, obeyed and trusted constitutes the main characteristic of Vaishnavism. Vaishnavism, therefore, is a religion of Bhakti – bhakti or devotion to Vishnu. The Supreme Godhead Vishnu in Vaishnavism has been diversely named as Bhagavat (the Blessed one), Puruṣottama (the Supreme person), Nārāyana, Hari. He is defined as the Unborn (Aja) and the Eternal (śāsvata). He is the creator as well as the embodiment of Immortality and the driving force of the whole cosmos.

Bhakti yoga of the Bhāgavad Gita is regarded to be the foundation of this religion of Vaishnavism. The word 'Bhakti' is a very popular word in Hindu religious system. It is derived from the Sanskrit root 'Bhaja' – whose literal meaning is 'To utter'. In the devotional literature the word is used to mean 'Utter devotion to God'. Thus, in a general sense Bhakti means Śaṅkaradeva devotion to God. The concept of bhakti is an age old one. Right from the time of the compilation of the Vedas, the word bhakti finds its mentions in the Ṛg Veda, Bṛhadāraṇyaka Upanisad, Chhāndyoga Upanisad, Kaṭha Upanisad and Īsha Upanisad, Mahābhārata, Rāmāyāna, Bhāgavata Purāna and so on. The word bhakti has been referred to several times in these works. The Bhakti Yoga of Bhāgavad Gītā is more descriptive on this point. It prescribes Devotion (Bhakti Yoga) as one of the three essential means – including Knowledge (Jñāna Yoga), and Action (Karma Yoga) – to shatter the bondage of material world and to serve the almighty God. Thus, bhakti is one of the three theologico-philosophically recognized means of achieving salvation.

Bhakti in the Hindu religious parlance denotes "emotional devotionalism", particularly to a personal or to spiritual ideas. According to *Nāradiya Bhaktisuttra* Devotion is absolute love to God:

Sa Tashminparam Premarupa
Amrit Rupa cha (Verse 2 and 3)
[Isware param pram swarup Bhakti Amrit Swarup buli Santor Snmoti] (qtd. in
Bayan 11)

According to *Sāndilya Bhaktisuttra*, bhakti is the most elevated pure love for God:

Sa paranuraktirishare (Verse 1)
[Īśwara prati howe ākhakti Take Sadhu bole jāniba Bhakati] (qtd. in Bayan 12)

In India, the term also refers to a movement, pioneered by Alvars and Nayanars that developed around the gods Vishnu (Vaishnavism), Brahma (Brahmanism), Shiva (Shaivism) and Devi (Śaktism).

The two religious philosophers in context, viz. Vallabhāchārya and Śaṅkaradeva, were both pioneer of bhakti movement of the medieval period with two religio-philosophically distinct form of Vaishnavism of their own. Vallabhāchārya was a younger contemporary of Śaṅkaradeva. He was born in a Telegu Brahman family in 1481 A.D. Vallabha was the founder of the vaisnavite sect called *Rudra Sampradāya* which is one of the main sects of Vaishnavism even today. The philosophy propounded by Vallabhāchārya is called *Śuddhādvaitavada* (pure monism) which comprises one of the principal schools of Vedānta. According to the Śuddhādvaitavada of Vallabha the one and the non-dual Brahman is the only Reality, which is absolutely Śuddha or pure, unalloyed with Maya, both the cause and effect being pure and one. Further, "Brahman is the independent reality and is identified with Shrikrishna. His essence is Existence (sat), Knowledge (chit) and Bliss (ānanda). Souls and matters are His real manifestation. They are His parts. He is the abode of all good qualities and includes even the seemingly Contradictory qualities" (C.D.Sharma 378).

Śaṅkaradeva, again, is the founding father of Assamese Vaishnavism, also known as neo-Vaishnavism. He preached Vaisnavism in Assam around the same period of time as that of Vallabhāchārya. His form of Vaishnava religion is commonly known as Ek-Sararan Nama Dharma: "the official name of Śaṅkaradeva Vaishnavism is eka śaraṇa hari nāma Dharma a religion of Supreme Surrender to one, and that one is Vishnu or Nārāyana who assumes various incarnations on various occasions" (Goswami 6). According to Śaṅkaradeva's neo-vaishnavism, all living beings are creation of God and therefore there is no ontological difference among the created beings. With

this basic theological principle, Śaṅkaradeva preached equality of men before God irrespective of caste and creed, and abolished the idea of special privilege of one caste over the other.

This research work be purely analytical and being so it be based completely on library works. This study will mainly be based on reviewing the works that has already been done on Vaishnavism particularly with special reference to Vallabhāchārya and Śaṅkaradeva Books and Journals will therefore comprise both the primary and secondary source of data.

The philosophies of both Vallabhāchrāya and Śaṅkaradeva had emerged in the backdrop of the 15th century socio-cultural and theological milieu of India. The philosophy of Vallabhāchrāya is popularly known as Śuddhādaitavāda or Brahmavāda. Suddhādaitavada is a monistic system which believes that Ultimate Reality or Brahman is Determinate. Pure Existence, Pure Consciousness and Pure Delight are the Principal attributes of Reality besides infinite other attributes. This Ultimate Reality, again, is said to be nirguna in the sense that Ultimate Reality transcends the three guṇas of Prakṛti. Vallabha considers three aspects of the original *svarūpa* of the Brahman – the Puruṣottama, the Akṣara and the Antaryāmin. The Supreme aspect of Immutable, Eternal, Indefinable and infinite Brahman is termed by Vallabha as Puruṣottama or Kṛṣṇa. What distinguishes Puruṣottama or Kṛṣṇa from the other aspects is the unmitigated, untrammeled and unlimited manifestation of Bliss. The aspect of Akṣara emerges when in Puruṣottama there arises a desire to be many. With that desire, the Infinitely Blissful status of Puruṣottama is concealed by His celestial and divine attribute of sattva. Consequently there is a projection of a particular status in which there is only a limited, though immensely great in measure, manifestation of Divine Delight. This special aspect of Brahman which is absolutely immutable is termed in Vallabhavite philosophy as the Akṣara. In Vallabha's theologico-philosophical explanation the Akṣara or Akṣara Brahman is recognized as the ultimate cause and the ground of all. "The status of Akṣara in Vallabhite philosophy is a state of positive and immutable homogeneity resplendent with Consciousness and with a limited manifestation of Bliss" (Narain, *The Philosophy* 95). Antaryāmin aspect of Brahman, on the other hand, signifies the governance and lordship of Brahman over the universe and all that it contains. All that exists in the cosmos, the Nature and the souls with all their innumerable activities are under the control of the inscrutable divine power of Godhead or Brahman. On account of this special attribute which is belonged to Him alone, this particular aspect of the Controller is known as the Antaryāmin or Inner Ruler. However,

there is another aspect of the Brahman, which is not included in the triune aspects, called prapañca-rūpa, i.e., the manifestation of Barhman as the cosmos. It is this particular aspect the realization of which opens to the devotees the gateway to the highest and the supreme spiritual experience of Saccidānanda.

Śaṅkaradeva's, to be true, does not have a proper structure as that of Vallabha's. However, Vaisnavism of Śaṅkaradeva is not independent of a true philosophical foundation. Rather, his religion is deeply rooted on it. Śaṅkaradeva, as a matter of fact, did not build a philosophical system in true sense of the term, nevertheless, there are sufficient philosophical insights available in his works. Śaṅkaradeva's whole endeavor, in fact, is the result of an immediate necessity to address the sheer societal havoc prevalent in the 14th-15th century Assamese society. Although he was inclined to a highly spiritualized philosophy, however, the practical concern made him to consciously avoid any system building. His was an attempt to bring a Copernican Revolution into the society by incorporating a form of pure monotheism.

Neo-Vaisnavism of Śaṅkaradeva is a modified form of monotheism, advocating the worship of one Supreme Being – Vishnu – in different incarnations as Rāma, Nārāyana, Kṛṣṇa, Hari and Vāsudeva. The unique contribution of Śaṅkaradeva in the sphere of religion and culture is centered on his Eka-Saran-Nam Dharma. According to Śaṅkaradeva, the Ultimate Reality is Nirguna, Nirākāra, and is termed as Brahman. Śaṅkaradeva emphasizes that when the Supreme Being is viewed as the conjurer of the world-show or as creator, sustainer and destroyer of the world, it appears as the personal God. This personal God is then known as Bhagavat or Īśvara. But, when the same reality is viewed from a purely idealistic view-point, without having any connection with the creation, it is conceived as the indeterminate, impersonal Brahman. So when Brahman manifests for the creation He is known as Nārāyana or Vāsudeva. Accordingly, the Supreme Being Vishnu or Nārāyana possesses the three familiar attributes – sat, cit, and ānnada. For Śaṅkaradeva, Kṛṣṇa or Vāsudeva is none other than the monotheistic form of unlimited God. According to Śaṅkaradeva's Neo-Vaishnavism, the multiple deities of the Hindu pantheon do not become false gods; as the branches of a tree are nourished if water is poured at the root of the tree similarly the varieties of gods are worshipped when Kṛṣṇa is worshipped. He is Nārāyaṇa, Puruṣottāma, Mahāpuruṣa, Bhagavāna etc.

Śaṅkaradeva maintains that God is not nirākāra (formless) but He is Viśvamūrti and as such He is unlimited, eternal, immeasurable and not limited by time and space. Though Śaṅkaradeva does not take Īśvara in the denoted sense of the word Brahman, but he accepts both Brahman and Īśvara as the same absolute truth.

Both Śaṅkaradeva and Vallabha believe Reality to be non-dual. This non-dual Brahman is absolutely pure. However, for vallabha this supreme reality is none other than Śri Kṛṣṇa who is also called Puruṣottama, Paramātaman, Brahman, Bhagavat etc. He is saccidānanda, omnipotent, omnipresent, omniscient, indestructible and independent. Sankaradeva also maintains Śri Kṛṣṇa is the only Reality who is the absolute Brahman. He is parama Īśvara, the supreme God and Paramātman, the supreme self. He is Nārāyana, Puruṣottāma, Mahāpuruṣa, Bhagavān etc. Śaṅkaradeva also regards this ultimate reality as non-dual and devoid of all types of differences. Both Vallabha and Sankara regard Brahman to be the main cause of the World. For Vallabha, Brahman is the nimitttakārana and samavayikārana of this World. In his view, Brahman is manifested as the world although Itself remained unchanged. Creation is only a manifestation and not transformation. Hence, his view is called avikṛtaparināmavāda. Similarly Śaṅkaradeva also believes that the Brahman is the nimittakārana and upadanakārana of the world. According to Śaṅkaradeva, Īśvara is the only reality who exists in the beginning, in the middle and in the end of the world. Īśvara is the cause of the origination (sṛṣṭi), sustenance (sthiti) and destruction (pralaya) of the world. This is possible only when Īśvara is regarded as both the material and efficient cause of the world.

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Diaspora Consciousness in Bharati Mukherjee's *Wife*

In the last two decades, there has been an astonishing showering of short story writing in English by women of the Indian diaspora. They mostly express their discontent with the plight of the upper-caste traditional Hindu women who are trapped in repressive institutions such as child-marriage, dowry, and prohibitions on women's education, arranged marriages and enforced widowhood. Apart from revealing the true state of Indian society and its treatment of women, their work is marked with themes such as East/West confrontation, diaspora, and the experiences of immigrants. The clash between tradition and modernity, finding identity in exile, and adjustment to the new surroundings is the impulse behind the works of acclaimed migrant writers. The present paper examines the diaspora consciousness as found in the short story of Bharati Mukherjee's Wife.
Key Words: Diaspora, Cultural Roots, Identity, Home Land

Indian women diaspora writing made its landmark entry with the writings of Bharati Mukherjee, Chitra Divakaruni and Jhumpa Lahiri who have all made their names while residing abroad. One of the important aspects of these writers is that they write predominantly the experiences of migration. One of them is Bharati Mukherjee. Bharati Mukherjee is the luminary among the diasporic women writers. She is one of the best-known writers of short stories to emerge from the Indian diaspora. Born in Calcutta, Mukherjee married a Canadian and moved to the U.S. where she presently lives and teaches at the University of California, Berkeley. She prefers to refer herself as an American of Bengali-Indian origin. She tries to focus more in the contemporary life of Indians living abroad. Apart from the depiction of Indian society in her short stories, she also explore various social evils and maladies continuously running through the lives of a number of women.She also deeply analyse the sufferings and persecutions of the miserable women. The present paper analyses the diaspora consciousness in Bharati Mukherjee's *Wife*.

Mukherjee's much acclaimed novel *Wife* was written during the phase of alienation in Canada. The novel *Wife* falls into the category of the modern novel as it presents an intense inner world of neurotic and solipsistic individual. Instead of trying to combine the freedom of the individual with tolerance for fellow beings, Bharati Mukherjee chooses to glorify the alienated individual. The novel *Wife* stands apart as a unique fictional work by the virtue

of its deep analysis into the protagonist's psyche. It is about displacement and alienation. It tells the story of a young Bengali girl Dimple Dasgupta, who is portrayed as a feeble and irresolute woman. Even at the age of twenty, she feels too old for marriage. A slight delay makes her mull over suicide. She constantly dreams of marriage as she hopes that, marriage would bring her love and freedom. She wants a life of glamour and affluence, which is brought to her by the film magazines she eagerly reads. She is looking for a smart, handsome husband, preferably a Neurosurgeon, who will provide her everything in life. The desire of Dimple is exhibited clearly as, "She wanted a different life- an apartment in Chowringhee, her hair done by Chinese girls, trips to New Market for nylon saris- so she placed her faith in neurosurgeons and architects"(Mukherjee, Wife: p.3).After a prolonged painful waiting which makes her disgust and despair, she is finally married to Amit Kumar Basu, a young engineer, who has planned to go to America to make a good fortune and retiring to live a comfortable rich life in Calcutta. After their marriage, in her husband's house, Dimple tried her best to please her in-laws. But, unfortunately her effort goes in vain. Though her in-laws didn't accept her wholeheartedly, Dimple tries to live up to the expectations of them. But the negligence of her in-laws makes Dimple feel isolated in her own house. She understands the difference between the premarital dreams and the marital realities. But Dimple bears everything by consoling herself that a new life awaits her in a foreign country. She feels that the immigration to America will provide her an opportunity to leave behind her monotonous, frustrating middle class life in Calcutta. But to her dismay, disillusionment alone awaits her in America as well.

Dimple experiences immigration only as physical and psychological displacements results in a sense of alienation, a deepening loss of control over her mental instability and killing of her husband. Dimple does not love her house where she lives in. She felt her flat is 'horrid' (Mukherjee, Wife: p.18). The "lace doilies are for her so degrading that she wishes she were back in her own room in Rash Behari Avenue" (Mukherjee, Wife: p.30). She does not even love Amit, her husband. She felt he is not a man of her dreams. "She wanted to dream of Amit but she knew she would not. Amit did not feed her fantasy life; he was merely the provider of small material comforts. In bitter moments she ranked husband, blender, colour T.V., cassette tape recorder, stereo in their order of convenience" (Mukherjee, Wife: p.113). She obsessively measures her husband against her ideal man who has " a forehead from an aspirin ad, the lips, eyes and chin from a body builder and shoulder

ads, the stomach and legs from a trousers ad"(Mukherjee, Wife: p.23).Married life promotes the status of women to motherhood- a stage which brings greater excitement to the Indian women. But for Dimple, the prospect of becoming a mother enrages her. Because she feels motherhood will prevent her from enjoying the cosy life which she would get in a foreign country. Hence, she ruthlessly aborts her baby: "she had skipped rope until her legs grew numb and her stomach burned; then she had poured water from the heavy bucket over her head, shoulders, over the tight little curve of her stomach. She had poured until the last drop of the blood washed off her legs; then she collapsed" (Mukherjee, Wife: p.42). she justifies herself that she cannot afford to take any relics from her old life to America where she hopes to begin life afresh and become a more exciting person. But, once again, even after going to America, her hopes and dreams are shattered. Life with Amit, both in India and America, is naturally a big disappointment for her. In her moments of feverish introspection she thinks that life has been cruel to her: "Life should have treated her better, should have added and subtracted in different proportions so that she was not left with a chimera. Amit was no more than that. He did not feed her reveries; he was unreal. She was furious, desperate; she felt sick" (Mukherjee, Wife: p.156). Marriage has not "provided all the glittery things she had imagined, had not brought her cocktails under canopied skies and three A.M. drives to dingy restaurants where they sold divine 'kababs' rolled in 'roti''(Mukherjee, Wife: p.101-2). In America, Dimple and Amit have to stay with a Bengali couple, Jyoti and Meena Sen till Amit gets a job. After entering Sen's apartment Dimple admires everything there and she feels that she is happier than ever before. But her happiness is only short-lived. She feels that "she'd come very close to getting killed on her third morning in America" (Mukherjee, Wife: p.60). In her dreamland Dimple experiences both Indian and American culture. In the beginning she could not digest the culture of the United States because of her deep-rooted Indianness. She has to make several adaptations to fit into the new environment.

In New York, her social circle shrinks and she has to move with Punjabi and Bengali families. Dimple's confidence of getting a happy life shattered, when she goes to buy some cheese cake. After a few pathetic attempts to merge herself into the new culture by wearing the borrowed outfit of Marsha and by flirting with Milt Glasser, Dimple

experiences total estrangement from herself and her surroundings as well. The author writes: "Her own body seemed curiously alien to her, filled with hate, malice, an insane desire to hurt, yet weightless, almost airborne"(Mukherjee, Wife: p.117).All her sincere efforts to fit into the alien culture failed miserably. So she remains isolated and rootless in her dreamland. Amit was jobless initially. In his vain search for a job, Amit gets depressed and develops all kinds of complexes. The mood swings of Amit dampen Dimple's happiness and enthusiasm. Dimple feels that, "her life was slow, full of miscalculations" (Mukherjee, Wife: p.178). Her frustration with Amit raises manifold. Dimple believes that, "a man without a job was not a man at all" (Mukherjee, Wife: p.102). The gap between the fanciful Dimple and the depressed Amit widens day by day in the U.S. Dimple's sense of alienation further aggravated when Amit refused her suggestion of taking a part time job as a salesgirl in Vinod Khanna's India Emporium. In a vile mood, Dimple shuts herself in the apartment and hates going out. She gets totally cut off from the outside world. The very thought of aloofness disintegrates her psychologically. With utmost disgust and neurosis, Dimple conceives the idea of violence against herself as well as Amit. The author writes: "setting fire to a sari had been one of the seven types of suicide Dimple had recently devised" (Mukherjee, Wife: p.115). Dimple is not able to set a happy home for her even after Amit gets a job. Amit does not have the inclination to understand her loneliness as he is preoccupied with his professional concerns and anxieties.Dimple's psychological imbalances, her immoderate daytime sleeping, her nightmares, her indecisiveness- everything remains unknown to him up to his dying day. So Dimple is left to her own devices to resist the neurosis. This leads to insomnia: "she envied them their sleep. She thought of sleeping bodies as corpses" (Mukherjee, Wife: p.97). Dimple's confusion accelerates further compounded when she finds her inability to articulate the language either of the Americanized Indians or the Americans. The language is inadequate to express her thoughts and she remains silenced. Dimple finds herself a misfit to adjust to American ways. So she abandons the real world and sinks into a world of her own, an imaginary world. Insanity takes over and makes her afraid of the things around her: "Everything scared her: the spattering of the radiators, the brown corduroy sofa with depressions – the needles in the rug, the ironing board..... the leger prints, the cactus that had not flowered the way it was supposed to, the smudgy wide windows behind the dining table"

(Mukherjee, Wife: p.156). At last, Amit succeeds in finding job as a boiler maintenance engineer and plans to stay in the apartment of Pradosh and Marsha Mukherjee, sister of Milt Glasser. Even after getting a job Amit could provide her only material comforts and hardly bothers about her emotional needs.

Though she can act according to her own will in her new residence, without any guidance from her husband or from Meena Sen, she is unable to set a happy life for her. She withdraws from allphysical and mental activity. She has no vision of any future, or any ambition to impel her. Dimple grows prone to unanticipated inertia, exhaustion, endless indecisiveness. Mukherjee in all her novels invests her characters with a kind of self-excluding attitude, a desire to remain culturally and socially isolated from American society even when extracting a financially better future from it. Dimple thinks Television Set as her only friend and all her cosmos which provides her everything and asks nothing from her in return. Dimple comes to know about television only on the day of her entrance at Sen's apartment. She "had never seen Television, she prayed that someone would turn it on" (Mukherjee, Wife: p.54). Through this media she is introduced to violence. Added to this she hears more about murder. There were frequent announcements of murders in newspapers, radio and in casual conversations. Talking about murders in America is like talking about the weather. She contemplates violence and killing. Even the Americancinemas display only endless violence and murder. So the author writes: "The women on television led complicated lives, become pregnant frequently and under suspicious circumstances (but were never huge or tired like Meena Sen), murdered and were murdered, were brought to trial and released, they suffered through the pig-pong volley of their fates with courage" (Mukherjee, Wife: p.73). Dimple's mind is fully occupied with the films and programs which she sees on Television. She loses touch with reality. She is not able to distinguish between what she sees on the TV and the real life. The murders and death on TV become "the voice of madness" (Mukherjee, Wife: p.176). In order to cope with her alienation Dimple starts searching for alternatives including attending and throwing parties and serving food in a glamorous way. Later, in her moments of utmost crisis Dimple turns towards Milt Glasser, brother of Marsha Mookherji and Ina Mullick, an Indian born women living in America. Ina Mullick is such a notorious woman who smokes, drinks and flirts with other men. She is "more

American than the Americans" (Mukherjee, Wife: p.68). The sanity and Indianness in Dimple starts eroding, after her relationship with Ina and Milt. Milt Glasser's frequent visit to her house changed Dimple. Initially she felt quite embarrassed and uncomfortable with Milt, but later she discovers that he is a moral and emotional support to her and even recognition of her identity, which she had missed in Amit. In the heart of her hearts she likes Milt Glasser: "He was the only one she could talk to. With the others, people like Amit and Ina and even Meena Sen she talked silences. With Amit she could talk about all sorts of things" (Mukherjee, Wife: p.191).

She enjoys going out with Milt. She is much impressed by the character of Milt. She goes shopping, to eat pizza with Milt. She has soothing feel in the hands of Milt. "He wrapped his enormous arm around her cold shoulders; it was a cool protective arm, she shouldn't draw any closer to his body. 'Dimple, I'd like to look after you. You need some looking after" (Mukherjee, Wife: p.199). Dimple is much impressed by these words from Milt which she never heard from Amit since their marriage. But even Milt remains a man of mystery; Dimple cannot get him to reveal his real source of income. She has to be content with his assertion that he loves her. In this mad world of appearances and uncertainties, she loses her hold on her inherited culture and values. Since Dimple is dangling between the Indian and the American culture, she feels guilty of her extramarital relationship with Milt and worries about hiding the matter from her husband. She is torn by her psychic and emotional tension. The extra marital relationship made Dimple to break all the cultural, class and familial norms. Finally, in order to escape from her guilty consciousness, she takes the drastic step of murdering her husband Amit, who is insensitive to her feeling. She evolves inwardly from a docile, obedient, submissive and typical Indian wife into a dejected, psychotic, sick and furious murderer in order to get rid of depression and to attain individual freedom. She feels that she cannot bear this sort of life anymore: "but he never thought of such things, never thought how hard it was for her to keep quiet and smile though she was falling apart like a very old toy that had been played with, sometimes quite roughly by children who claimed to love her" (Mukherjee, Wife: p.212). One night, after watching TV programme, Dimple took Amit to the kitchen. She felt that was the apt situation to tell him about her relationship with Milt Glasser. Amit sat on the counter and spilled sugar,

which irritated her. Dimple thought that it was impossible to live with him watching him spilling sugar. So, in a stunningly calm and cool manner she takes out the knife from the kitchen drawyer and comes very closer to him and "she touched the mole very lightly and let her fingers draw a circle around the delectable spot, then she brought her right hand up and with the knife stabbed the magical circle once, twice, seven times, each time a little harder, until the milk in the bowl of cereal was a pretty pink and the flakes were mushy"(Mukherjee, Wife: p.212). Thus she punishes her inattentive husband for his lapses and unceremoniously ends up her disharmonious marital life. She kills Amit to feel very American, almost like a character in a T.V. serial. In this novel, Mukherjee has concentrated on the female protagonist's sense of alienation which leads to disillusionment in her life.

Dimple's desired freedom from her disgusting Calcutta middle class life, instead of turning her hilarious, leaves her utterly lonely and bleak. She has already been in a sick state of mind ever since she left India, but her very feel of alienation from her husband, the environment, the deception and the outward glitter of American life drive her to the fits of psychic depression and ultimate insanity. Thus, Dimple's problems lie within her. She had shown potential signs of alienation even in Calcutta before embarking on her voyage to America. Because of her inbuilt foreignness, she couldn't leave herself behind wherever she goes. Dimple's alienated self finds solution to her problems only in murdering her husband. Her immigration which further aggravated her aloofness ends on a tragic note.

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Socio Psychological Concerns of the Marginalized Class in Manjula Padmanabhan's *Escape*

It is the society from where the individual inculcates the cultural values and the social norms, which helps him in shaping his personality and influences his behavior according to the external situations. Marginalized individuals or groups often feel or are made to feel less important, less privileged, and less respected than those who hold more status, power, privilege, and opportunity in society. They may be considered outside of the 'mainstream' way of thinking and behaving. Marginalization includes but is not limited to caste, religion, mental health status, physical ability, socioeconomic status, sexual orientation, sex, gender identity, weight, age, and race. Being seen and treated as less than or exclusionary in some way has a long-lasting impact on the mental health of an individual. This paper attempts to study how socio psychological distress plays a vital role in not allowing woman to reconstruct their identity in a society and the writer Manjula Padmanabhan in her writing tries to bring an identity for her protagonist "Meiji" debarring every male in the land.

Individuals who face marginalization are also more vulnerable to the effects of stress. The prevalence of exposure to trauma is high among those that are marginalized, and coping with this stress becomes an arduous task due to the potential risk of exploitation and/or exclusion. On an emotional and psychological level, individuals can feel isolated from the social fabric of their larger communities and can feel a sense of paranoia, which is a function of how they might be perceived and treated by others. They can feel invisible, as though their concerns are not significant enough to be heard, and self-doubt and frustration are common psychological responses. In general, the term 'marginalization' describes the overt actions or tendencies of human societies, where people who they perceive to undesirable or without useful function, are excluded, i.e., marginalized. These people, who are marginalized, from a GROUP or COMMUNITY for their protection and integration and are known as 'marginalized groups'. This limits their opportunities and means for survival. Peter Leonard defines marginality as, ". . . being outside the mainstream of productive activity and/or social reproductive activity". Marginalization has aspects in sociological, economic, and political debates. Marginalization may manifest itself in forms varying from genocide/ethnic-cleansing and other xenophobic acts/activities at one end of the spectrum, to

more basic economic and social hardships at the unitary (individual/family) level. Of course, the forms of marginalization may vary—generally linked to the level of development of society; culturally, and as (if not more) importantly, with relation to economics. Indeed, there can be a distinction made, on the basis of the "choice" that one has within this context—those in the Third World who live under impoverished conditions, through no choice of their own (being far removed from the protectionism that exists for people in the First World,) are often left to die due to hunger, disease, and war. One can also add to this various minority, as well as women… Within the First World, low-income drug addicts stand out as being the most marginalized. The marginalized women may be excluded from certain jobs and occupations, incorporated into certain others, and marginalized in others. In general, they are always marginalized relative to men, in every country and culture. Women (or, men) don't present a homogeneous category where members have common interests, abilities, or practices.

Social exclusion, marginalization or social marginalisation is the social disadvantage and relegation to the fringe of society. It is a term used widely in Europe and was first used in France. It is used across disciplines including education, sociology, psychology, politics and economics. Social exclusion is the process in which individuals are blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration and observance of human rights within that particular group (e.g., housing, employment, healthcare, civic engagement, democratic participation, and due process).Alienation or disenfranchisement resulting from social exclusion can be connected to a person's social class, race, skin color, religious affiliation, ethnic origin, educational status, childhood relationships, living standards, and or political opinions, and appearance. Such exclusionary forms of discrimination may also apply to people with a disability, minorities, people, drug users, institutional care leavers, the elderly and the young. Anyone who appears to deviate in any way from perceived norms of a population may thereby become subject to coarse or subtle forms of social exclusion. In the novel *Escape* by Manjula Padmanabhan, the socio concerns are depicted very well by the writer. The marginalized Meiji has to face psychological stress as she was fighting with her identity and being exterminated from the society as a woman. She although being born in the world where the clones had decided to kill all the women class, lived among the men. She was kept as men by her Uncles to protect herself from being killed. The stress she was undergoing

through being men was unknown to her as she didn't know her biological progress. She was made to live as a boy and she believed that she was same to her Uncles. Her physical progress was kept hidden by her Uncles in the land of Generals. The clones were given the important role to play in the land.The Generals believed that women are marginalized and are of no use to men as everything can be done by men single handedly. The socio psychological problems in the character Meiji is a burning issue in the novel which Manjula Padmanabhan wants to portray in front of the society. Every single woman is facing these issues in our society. The psychological stress within Meiji being a girl is laid emphasis by the writer.

Meiji, the female protagonist of the novel, is one such girl rescued and brought to this island for cure. She had been brought up as a boy and given artificial male organs, simply so that she could escape death in the misogynistic zone. Her father and protector, a transvestite who himself was a sex slave to the powerful General, sent her off to the island where she could live safely. What is interesting is that, on the island, Meiji begins to delve into issues of gender and identity. Her body had till now been (literally) straitjacketed so that her female organs did not get pronounced as she matured, but the artificial suppression of natural growth created a psychological confusion and identity crisis in her mind. Eventually she began to ask herself what she really was, and if she truly was a female. The island was for girls alone, and yet Meiji has never thought of herself as that, but as someone free from such categorisation. The distortion of Meiji's natural body and her eventual self-discovery thereby brings up many contemporary debates in feminist philosophy and gender studies, about gender being a social construct, androgyny etc. Also, if bodies can be altered, and are constantly altered with the help of garments/cosmetics/surgeries, then how relevant is gender, or even sex. Padmanabhan manages to point out at the possible redundancy of gender fixities, especially in light of lGBT activism that has resulted in the gradual acceptance of 'deviance' and difference in society, proving that gender is indeed fluid and needs to be constantly problematised in modern times. Moreover, she brings up important discourses on body shame, body aesthetics and so on. These debates are incorporated through the vivid scenes in the narrative wherein the inmates of the island are trained to embrace their imperfections, and which I will leave the reader to discover on their own.

Some other aspects of the novel deserve commentary: The complex web of gender relations which the writes weaves are extremely thought provoking.

Transvestites furnish sexual pleasure to men, by taking on the feminine role, and by submitting to the power and authority of the man/male, because women are no longer available. Sexual desire is shown to be ruled principally by power-play. For instance, the powerful General who lives in the zone uses Youngest, a transvestite, as his sex slave. He is pleasured only because he has power over the transvestite, and can exploit him as he wills. In a vivid sex scene which demonstrates how exactly power plays a role in the attainment of sexual pleasure, the General says, "You cannot know what delight it brings to me to be able to bend another being such as myself — my equal in physique, in performance, in intellect — to bend such a being to perform as a vermin, within the body of a vermin… He hates me. And that is what charges my engine with indescribable joy". It can be said that the writer tries to imagine a world where gender, and gender relations transform radically in case of an open war against women, and how male-to-male relationships which occur due to, and in the absence of women, are exploitative and abusive in nature.The novel thus seems to, at the simplest level, caution against sexual discrimination by showing how the consequent segregation on the basis of sex omits natural occurrences such as love and compassion, as something as intimate as sexual union is also marked by the dominance of one individual over the other. The world created by Padmanabhan is therefore terrible, repulsive, and grotesque. In their quest for resistance, the three brothers have made Meiji living a life of denial. Subjected to hormone supplants since her childhood, Meiji is not conscious about her femininity and resembles a child in appearance. Dwelling in an underground mansion since her childhood, she is unaware of the world outside. Living a prisoner's existence, Meiji symbolises the fate of women in the patriarchal system. Here The reader is reminded of our traditional society where the first form of violence against women is in the denial of knowledge and freedom, denial of self-awareness, denial of the right to form their own destinies and shape their own lives (Joseph 6). Middle, the practical one feels it to be a perfect arrangement for Meiji, as her feminity will cause her danger. But Youngest wants Meiji to discover herself – to be conscious of her femininity.

The threat of being caught by the Generals made Meiji and Youngest to take on an arduous journey – to "escape" to a safe land, beyond the clutches of the state power. Meiji is told that her presence is endangering for all of them and disguised as a boy with prosthetic male sex organ, she is made to leave her safe cocoon: You will climb out

of this safe, underground seed case in which you have been germinating for so long, push your two little green leaves up out of the soil, raise your head to the sun and – thrive. That is what we all hope for you (Padmanabhan 89). Her journey towards self-discovery takes Meiji to various lands and she meets a number of people and gradually becomes aware of the socio-cultural, political, psychological, intellectual, emotional, spiritual and other problems caused by the imbalance in the sex ratio. Her real struggle begins when she became aware of her sexuality. Finally her true identity is revealed to her – she is the daughter of Youngest and her mother sacrificed her own life to save her from the Generals. She feels distraught when Youngest tells her to "escape" alone as the world outside will not accept any man: . . . I belong to a place that is no longer mentioned outside our borders. That's the price we paid for what was identified, by . . . the United Nations, as the "most extreme crime against humanity our planet has ever yet acknowledged." The very name of our country has been deleted from the record of the civilized world. So if they're going to recognize anyone from here, on compassionate grounds, it'll only be you. That's a woman. Not a man. Not any men. . . You could say it's a kind of reverse justice. (417-418). The novel ends with a ray of hope as Meiji promises herself that she will tell the world what her father has done for her and she vows to come back to take him out of the wasteland. In this dystopia novel Padmanabhan has subtly hinted at the intricate relationship of the women subjects and the modern state machinery in the twenty-first century India. Contemporary women has to struggle continuously against the various facets of gender inequality as pointed out Amartya Sen in Development as Freedom (1999): "survival inequality, nativity inequality, unequal facilities, ownership inequality, unequal sharing of household benefits and chores, and domestic violence and physical victimization"(224). Sen in The Argumentative Indian: Writings on Indian History, Culture and Identity (2006) further reminds us: We need a fuller cognizance of the power and reach of women's enlightened and constructive agency and an adequate appreciation of the fact that women's power and initiative can uplift the lives of all human beings - men, women and children. Gender-inequality is a far-reaching societal impairment, not merely a special deprivation of women. That social understanding is urgent as well as momentous (250). Escape takes up this "momentous" case of "societal impairment."

In the novel, young men deprived of female companionship are seen to be desperate to do anything to get it. This, reminds us of the social upheaval in several parts of Northern India where continued female infanticide and feticide has resulted in such a huge gap in the sex-ratio. As there are scarcity of brides available for men of marriageable age, social evils like incest and polyandry has caused demographic and social disaster. The autocratic statecraft in the novel is seen to believe that "Perfect ignorance opens the path to perfect obedience" (Padmanabhan 33). They explained their act of femicide thus: "Females are driven by biological imperatives that lead them to compete for breeding rights. Whereas collectives breed cooperatively. In order to control breeding technology and to establish the collective ethic we had to eliminate them." (Padmanabhan 271). Dr.V. Rositta Joseph writes: Manjula Padmanabhan views the State as an institution wherein both men and women are enslaved at a deeper level and are at the mercy of an elitist patriarchal regime. We need to introspect if the selfish, corrupt and ruthless tendencies of the male leaders feel threatened by the ethically stronger side of women (6-7).

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The Impact of Black Oppression in Richard Wright's *Native Son*

The impact of black oppression has played a vital role in this novel especially the racial oppression by the whites on the black people. Rcial classifications are linked to historically variable forms of oppression. Such racial oppressions bring harm to the people in the racially oppressed category. It is the only factor that affects the entire lives of Afro-Americans, Native Americans, Asian Americans, Latinos and in other words all the people termed as "minorities". This paper tends to focus on the impact of the black oppression in Richard Wright's Native Son.

The writers of Afro-American literature vividly narrated black people's pains, sufferings, the horrors they faced and their degradations. The whole literature depicts the concepts racism, tradition, culture, slavery and freedom. In modern American literature, there was a separate arena of study called as Black Literature for the enhancement of Blacks. They tried to express their afflictions and sorrows to the society, through writing novels that has become the trend of the black Americans. The representation of the vexed mind, traumatic psyche and problematic life seem to be the major concern of the American Literature. In throwing light on the dark side of the blacks, autobiographies of the black Americans played a crucial role in Black literature. Many eminent black writers brought to light the dejected aspirations of the blacks and their shattered dreams. Richard Wright projects through his novels tried to convey his own experiences of alienation, exploitation and suppression and his urge for self-identity with a social conscience. He has portrayed the human predicament through his characters and the black people in general. The themes such as black suppression, alienation, loss of identity and the insecurity etc are commonly emphasised by the Afro-American writers in their novels. In the same arena, Richard too emerged as a novelist during the 1940s and depicted the black reality through his writings by highlighting the hidden sorrows, anguishes and inner turmoil of the blacks.

The problem of blacks in America arose due to the dispute between different cultures and different generations. His wish was to portray black life to white readers and thereby put on end to the white myth of the patient, humorous and obedient black man. He performed an important role in a number of significant social movements during his time. His thoughts, ideas and attitudes towards American life make his works, techniques and style sharper and more

focused. His own experience in the society included violent confrontations, conflicts, racial oppressions and escape from the south to the north. Most of the characters in his writings are his replicas in one way or the other. He gives his own voice to Bigger Thomas in *Native Son*. *Native Son* is a remarkable and outstanding novel in the history of American literature. Bigger Thomas, a young black man and the central character of the novel lives with his mother, his Sister Vera and his younger brother, Buddy in a tenement apartment in Chicago. The Whites in America display their superiority over the blacks by burning and lynching them. The whites never accepted the blacks as their own people whole-heartedly and used the blacks as scapegoats for their wrongdoings. Bigger Thomas is a transporter for a rich white family - The Daltons. He finds himself in strange and unbelievable situations, including sexual ones, with the daughter of his master. Dalton is the landlord of a black ghetto, but he soothes his conscience by donating money for recreational purposes for the blacks. Mrs. Dalton's blindness is both a necessity for the plot and serves as a symbol. Mary Dalton, their daughter, is a member of the local Communist Party. During the course of his work for the rich white family, Bigger observes the magnificence of the white world, which he had known only from the movies. In *Native Son*, Bigger, the protagonist of the novel is called as Biggy, which is a negative word used by southern whites to indicate every black person who was not adequately modest. Bigger was a symbol of black rebellion who abruptly explodes against white oppression and cruelty. Baldwin points out that Bigger is a myth who is disconnected from himself and his reality when he says, Bigger has no discernible relationship to himself, to his own life, to his own people, nor to any other people—in this respect, perhaps, he is most American—and his force comes, not from his significance as a social (or anti-social) unit, but from his significance as the incarnation of a myth. (Baldwin, 34-35).

In the beginning of the novel, Wright portrays Bigger Thomas as a Black man separated from both his peers and his family. Wright's best work *Native Son* deals with the story of the Black man's struggle to define and free himself from the shackles of the white society. His protagonist, particularly Bigger Thomas among them all, desires to be fully human in his own terms and he tries to prove himself worthy of admiration. In *Native Son*, Richard Wright projects racial violence, which is at once terrifying and depressing. In this novel, Bigger almost smothers Mary Dalton, a white lady by pressing a pillow on her face. He did not intend to kill her and when she does, he burns her body in a furnace. It appears that in Wright's view, Bigger is an illustrative of black

community that fights violence, racial abuse, slavery and racism. In fact, violence is a primary experience of the African Americans. In *Native Son*, Wright creates Bigger to show the misery of the black people in the American society. As Wright in this novel says about Bigger's birth, there are many Biggers in America: "The birth of Bigger Thomas goes back to my childhood, and there was not just one Bigger, but many of them, more than I could count and more than you suspect. … If I had known only one Bigger I would not have written Native Son" (Wright, 9). Violence is an inevitable theme in Wright's fiction and to his characters. It is as important as sensuality is. In Wright's world, power is achieved often through violence. Therefore, one can see that in *Native Son*, beatings and murders are frequent experiences in Bigger's life. Wright created Bigger in *Native Son* to show his own feelings towards the white American society. For him it did not really matter, whether the white politicians accepted or rejected Bigger. There is a historical impression and feeling in his magnanimous work *Native Son*. Wright wanted to make Bigger a character to whom it would be impossible to pity. He presented an extremely grisly portrayal of his life and problems. *Native Son* ends with the failure of Max's appeals to the white community on Bigger's behalf. He comes to the cell to confront Bigger before his execution and the novel closes with Bigger Thomas smiling at Max as the prison door clangs shut. Bigger dies happily because he is a contented being who tried to create himself.

Through this novel, Wright appears to speak about socialism, existentialism and black humanism.The conclusion of *Native Son* portrays a man (Bigger) fated to fight a losing battle against the machinery of an unwelcoming world. The world spoken of is unwelcome to whites as well as blacks, but more unpleasant and more frequently unpleasant to the blacks than it is to the whites. Despite racism and racial struggle in the United States, one can examine the interrelations between the American Negro and the whole of American society. *Native Son* is the first black novel and a key note of the African American literature. It marked the birth of the African American culture and prepared the platform for black intellectuals to follow the path of success. Through *Native Son*, Wright tries to project the human concerns in depicting the suppressed, the oppressed, the subjugated, the deprived, the exploited and all those who coerced to remain marginal figures in society by cruel and evil forces.In the novel, Wright powerfully and emotionally depicts the central character in an unforgettable manner. The story reflects the sorrows, fears, sufferings, hopes, thoughts, actions, frustrations, defeats, fights

and quests and consciousness of the protagonist. Through his protagonist Bigger Thomas, Wright exposes the misery and psychological trauma that characterize the black experience in a social context that is marked by sheer oppression and violence. He believes that literature should be an instrument of social progress as well as a forceful way of protest. Published in twentieth century, *Native Son* is one of the greatest American novel in the field of Afro-American literature.

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Communication as Source of Repose in Literature

In today's society, we all talk excessively. We want our voices, our words to be the truest, the strongest cry. We do not consider that there are other voices and we must make room for them. However what we need most in communication is to keep silent and listen to the other party. A true communication is only possible when we make room for the words of the other person. Sometimes we keep quiet and the others talk, sometimes we talk and the others listen. A true communication requires reaching a common ground in conversation and proceeds from there. Of course we should be able to understand the other. Listening is more than just hearing the words a person utters.This paper tends to analyze the secrets of healthy communication making literature a source of it and giving a justification to the title of the paper.Literary Communication theory has played a great role to portray the importance of communication in an individual life to maintain a healthy lifestyle.

"No man is an island" as this saying goes, it is needless to say that human beings are social creatures, and we are hard wired to socializing that surviving without it would be catastrophic. So how do we socialize? Of course it is through communication. And more so, in this age of technology we are globally connected to one another through modes of communication with the help of the electronic devices. Therefore, communication and socialization are intertwined. It is socialization which amplifies communication and good communication skills makes one an affable companion and this is something that we are all cognizant of. We know that communication being the key instrument in socialization, is crucial in helping develop, construct and transfer knowledge.

A healthy empathy requires seeing the world through the eyes of the other. This is why we must constantly improve our empathy skills to establish a true communication. But how do we improve that? Through literature of course. Through reading a lot of poetry and novels. Because a novel allows us to identify with different characters. Moreover, it provides us with the opportunity to enter the lives of people who we believe to be utterly different from us and to appreciate them. Literature brings one together with the fine feelings and traits within one's self; it illuminates the hidden aspects of the human soul. A person who does not read, has a difficult time making sense of one's self. Reading is an illuminating experience. Reading is valuable in improving ourselves and our inner world, and at the same time adopting an unbiased attitude towards human condition. Literature provides us with the

opportunity to enter the lives of people who we believe to be utterly different from us and to understand them. Some conflicts and states of mind we have ignored or been unaware of before, catch our attention by way of literature. By reflecting on these matters, we also reach our own depths. Literature has such an aspect like a North Star that guides people. We are mostly in a delusional state when we feel that we have communicated, but the question is "Does genuine communication really come off?" Let us go to the overt definition of communication which means the imparting, exchanging and transmitting of ideas and information. But is communication merely exchange of ideas and words or something beyond that. Communication has a strong interplay of emotions in terms of its capacity to help people unleash their joys, sorrows and miseries and share it with their kith and kin and friends in times of weal and woe. This unleashing of their feelings of fear, anxiety, pain and sorrows has the capacity to potentially reduce many physiological and psychological risks. So communication does have a healing and magnifying impact and can be proven to be magical at times provided it is genuine.

It can be magical because it can create wonders by bringing people together by sharing responsibilities and alleviate the suffering of those who communicate. From this complexity of human engagement may arise emotion-based processes and solutions for those who are in dire need of being heard, so they have to seek for consolation through communication. So the major purpose is a shared understanding with a noble intention to build harmonious relationships which are based on compassion. But the tragedy is that no one is willing to listen instead everyone wants to be heard. Let us here take examples from real life which many of us are familiar with and also might have experienced themselves because the researcher had encountered many such episodes. An unexpected meeting of two people perchance, another group of people engaged in a conversation which seems to be disorderly just for the fact that they are so impatient to be the first one to speak but barely has the patience to listen.

How does one expect them to comport or what sort of behavior should they exhibit. In such situations, a torrent of words would plonk through the conversation, each one trying to outspeak the other but no one listening. This will stir up a cluttered conversation with a deluge of excited feelings submerging the environment into a tumultuous ruckus,

and the din and cacophony prevailing will lead to a dreadful dissonance. Such a conversation is called as "Anecdoche", a term first coined by John Koenig in 2012 in his project named " The dictionary of obscure sorrows". Anecdoche refers to such a conversation in which everyone is talking but nobody is listening, simply overlaying disconnected words, sometimes even leading to situation going haywire.Here let's draw home the fact that we usually tend to ignore the most basic aspect of communication, and that is listening. Listening is the most significant component of communication and is pivotal in providing a substantial and meaningful response.

It is the gateway to understanding the essence of a conversation in a most comprehensive manner and therefore is very crucial and consequential. Without active listening, the purpose of communication can never be truly achieved. It is the "missing half" of communication which is oftentimes overlooked. Communication is a synchronous interplay of speaking and listening, a simultaneous mental exercise that is concurrently taking place in the minds of both the speaker and the listener. And at the same time, the process is psychosomatic i.e interaction of both the mind and the body. To make communication successful one has to listen and wait for his turn until the other has completed and this also implies maintaining the decorum of a conversation. Listening like communicating is an active and complex process of analyzing and organizing the sounds and words into recognizable patterns thereby interpreting and understanding the message by inferring the meaning. It is the process of decoding the meaning in a way one can best comprehend depending on his existing cognitive capacity. Jiddu Krishnamurty had rightly said " So when you are listening to somebody completely and attentively, then you are listening not only to the words, but also the feeling of what is being conveyed, to the whole, not part of it." So listening entails not only interpreting the message accurately but the emotion underlying it. Sara Lundsteen (1979) defines "Listening is a complex multi-stepped process by which spoken language is converted into meaning in the mind."

The listener's mind is being constantly stimulated with the complex structure of both form and function of the message in conjunction to his cognizance of the subject, which plays a vital role in assimilating the meaning. It is also an interplay of moods, the affective filters and the

physical setting which are basic determinants in effective communication. To be a successful communicator, one has to be a good listener. Having a great command over the subject will not suffice until one has acquired the effective communication skills to deliver that content in a way which penetrates deep into the recess of the listener's mind and capturing his attention which culminates in a deeper understanding of the content, hence the objective is achieved as there occurs a shared understanding of the subject. This should happen in both personal and professional life. Because communication is cathartic providing relief from the strong and repressed feelings if it is reciprocated with an empathetic response by the listener. So speaking and listening are the two facets of communication which complement each other and are inextricably entwined. If there is no active listening, instead of we expressing words that define our mental state, our joys and sorrows, pain and inhibitions, words will start defining us and who we are. Won't it be then woeful? Humans had invented language for their convenience so that they can communicate to ease away their pain and also to share their happiness, which has bestowed them with liberation and emancipation, but they are sorrowfully engulfed in their own inefficacy of not being able to comprehend the nuanced process of communication and justify their ordeal with clarity. An outstanding example is of Ernest Hemimgway's "Cat in the Rain" which tends to touch upon these subtler points which is depicted with ingenuity and finesse. It is a perfect example of portraying the sense of underlying communication problems as the story focuses on the personal conflicts and its impact of miscommunication. Hence, it can be wrapped up with a most suitable and apt quote from G.B.Shaw who said "The single biggest problem in communication is the illusion that it has taken place." This quote this justifies the title of the article inclusive of its content. Human beings have a great store of lingual abilities which we use to communicate with each other.

Language is used as a powerful medium used to express ourselves and convey our message to others. Language being such an important tool, its acquisition is an important aspect. Much research has been done on it. To quote Emerson about language and its development, "Language is a city to the building of which every human being brought a stone." Jovicic, (1999) Verbal communication is a crucial link between the people and represents the fundamental link in the formation and survival

of the human community. It separates a man from other living beings and allows him to express his thoughts, feelings, desires, wishes and attitudes about the world around him. Although there are various ways of communication (facial expressions, writing, music etc.), speech is the most effective way of expressing the most complex ideas and concepts and the most resistant communication system to various types of interference and noise.Digital media changes the dynamics of publication and distribution and offers new circumstances for readers to receive literary messages. Publications once available only for students in a university setting can reach readers with diverse experiences and of all ages. The pscope of literary communications continues to expand and identify the evolution of new cultural forms. For example, readers of "The Selfish Gene" by Richard Dawkins, the evolutionary biologist, produced a new way of using his concept of meme -- a behavior or idea that spreads within a culture -- to fashion graphic memes such as Grumpy Cat.

Literary communication offers insight for other disciplines such as anthropology, history and psychology. For example, the cultural studies program at North Carolina University uses literary insights to investigate "the ways in which 'culture' creates and transforms individual experiences, everyday life, social relations and power." A translated text or an original text read by someone from a different culture or time period can result in a lost message. For this reason, interdisciplinary scholars often apply literary communication theory within a specific culture and time period.

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Antichrist as Reimagining of *The Yellow Wallpaper*

The purpose of this paper is to compare the themes and perspectives in Lars von Trier's film Antichrist and Charlotte Perkins Gilman's short story, The Yellow Wallpaper. Both of them feature a wife treated for depression by her husband and the consequences of this patriarchal authority. The presentation of the dynamic of 'rational patriarch' and emotional woman is differed in both the film and the short story according to the different gender perspectives. In the story, the psychotic woman demands sympathy from the readers, but in the film, she is presented as the incarnation of evil. Keywords: Lars von Trier, Antichrist, Charlotte Perkins Gilman, The Yellow Wallpaper, patriarchal authority, rational patriarch, emotional woman, psychosis.

The purpose of this paper is to compare the themes and perspectives in Larsvon Trier's film *Antichrist* and Charlotte Perkins Gilman's short story, *The Yellow Wallpaper*. Both of them feature a wife treated for depression by her husband and the consequences of this patriarchal authority. The 2009-released English-language Danish experimental erotic psychological horror film, *Antichrist* marks the first film of Lars von Trier's 'Depression Trilogy'. Von Trier suffered from anxiety for years. He has struggled with clinical depression and Antichrist was made while he was in the middle of this crisis. The film seems like an anti-therapy film. It has only three characters; a nameless couple and their toddler Nic. Charlotte Gainsbourgh and William Dafoe play the couple whose child falls to his death from their apartment window while they were having sex in the adjacent room.

The husband in *Antichrist* is a psycho-therapist and he makes his wife, his patient, after her apparent mental breakdown due to the death of their child. 'He' is cynical regarding his wife being treated by another psychiatrist:

She: "Wayne says my grief pattern is atypical…"
He: "I've had a talk with Wayne. I think he gives you too much medication. Way too much!"
She: "Stop it…please! Trust others to be smarter than you, just this once!"
He: "No one knows you better than I do." (*Antichrist* 00:07:15 – 00:07:48)

The narrator in *The Yellow Wallpaper* also expresses exasperation with her husband's authoritative and apathetic nature: "It is so hard to talk with John

about my case, because he is so wise, and because he loves me so!"(Gilman 652) These attitudes of the husbands turn their wives' initial depression into severe psychosis.

The narrator of the story *The Yellow Wallpaper* was confined to an upstairs-nursery with torn yellow wallpaper. At first, she expresses her strong dislike of the room and prefers to stay downstairs, in a room with a view to the garden. But her husband insists that she should stay in the 'yellow-wallpaper room'; discerning all her objections as whims and fancies, which are a part of her sickness.

> "At first he meant to repaper the room, but afterwards he said that I was letting it get the better of me, and that nothing was worse for a nervous patient than to give way to such fancies."(649) It is the husband who decides what is good and bad for his wife. He himself decides that "the place is doing good" (649) to his wife.

The 'He' in *Antichrist* also exhibits such a parental authority towards his wife. When 'She' talks about her "atypical grief" to him, the husband simply discards all such worries. He forces her to confront her fears; the exact same type of cognitive-behavior therapy Von Trier himself went through is backfired. She gets hysterical and goes into frenzy as she slowly descends into psychosis; brutally assaulting and skewering her husband and mutilating herself by cutting off her clitoris.

Here the film crosses paths with *The Yellow Wallpaper*. The short story published in 1892 is considered as an important pioneer work of American Feminist literature, due to its portrayal of the society's or men's attitude towards the mental and physical health of women in the 19th century. The story is in written in the epistolary form, as a collection of journal entries written by a woman, whose physician husband (John) has rented an old mansion for the summer. The woman suffers from post-partum depression and the husband takes her treatment under his personal guidance.

Like Lars von Trier, Gilman has also brought in her personal experience of depression and aversion to clinical therapy. But it is the 'forest' and the 'yellow wallpaper' which triggers their women characters to fall into psychosis.
In the film, it is the decision of the husband that drives the wife into the forest, the place which she fears the most. It was a part of his exposure-treatment.

Nature is a character in this film. The blood therapy- sucking leeches, the self-disemboweling fox, a doe with a stillborn fawn, falling acorns, falling trees, dying birds and animals; all these sights give an evil veil to the forest. The dialogue "Nature is Satan's church!" (00:51:14 – 00:51:15) underscores this perception.

It is the same forest where she spends months, researching on her thesis which deals the persecution of innocent women during the witch-trials. In an earlier scene, the wife accuses her husband for abandoning her and their child there. Maybe, it is from this rejected and lonely feeling that she develops an empathy with the persecuted women, whom she researches on. Later the husband's attempts to help his wife are based mostly in the classic Jungian teachings of psychoanalysis, where the woods she walks through and the body of water she passes over are symbolic of both her fears and desires; intangible elements made tangible through guided mental exercises. She becomes a witch and through that the evilness of nature itself.

In *The Yellow Wallpaper*, the narrator dislikes the wallpaper, but her physician-husband forces her to put up with it. He also forbids her from creative activities. Gradually this becomes a text to the narrator which she has to interpret. The wallpaper develops its symbolism throughout the story. After staring at the wallpaper for hours, she sees a ghostly sub-pattern behind the main pattern, visible only in a certain light. Eventually, the sub-pattern takes the form of a desperate woman who is crawling around the walls during daytime and shaking the bars of the main pattern in the night. The wallpaper reminds the narrator of the structure of family, tradition and medicine, in which she herself is trapped. Finally she merges with the woman behind the pattern and starts to crawl through the floor.

At the end, both the women in the movie as well as the story rise over their husbands' patriarchal authority. In *Antichrist*, the woman brutally assaults her husband. Then she cuts off her clitoris – cutting off her humanity and femininity. In *The Yellow Wallpaper*, the woman finally asserts her freedom by freeing the woman in the pattern. She says to her husband: "I've got out at last," said I, "in spite of you and Jane? And I've pulled off most of the paper, so you can't put me back!"(656) The story ends with the narrator creeping over her husband.

Both the movie and the short story have the dynamic of 'rational patriarch' versus 'emotional woman,' which drives the women crazy at the end. They

both contain material that seems highly unstable and without a solid meaning, both things that counter our pattern of stability and 'normalness.'

In the film and the short story, the husband's treatment of the wife's depression goes terribly wrong, but in all likelihood, he was trying to help her, not make her worse. The real problem is the man's all-encompassing authority he has in his dual role as a husband and a doctor. He consistently patronizes her. He does not intend to harm her, but his ignorance about what she really needs ultimately proves dangerous. While under the impression that husbands and male doctors were acting with their best interests in mind, women are depicted as mentally weak and fragile.

Though the movie and the short story deals with similar themes, the perspectives are different. The readers feel sympathy towards the woman in *The Yellow Wallpaper*. But the movie *Antichrist* blames women's craziness on themselves, as they try to regain control over their relationship, if they feel that men have imposed their authority over them. The movie pushes the idea that the woman is the root of all evil and she is the one pushing the man towards violence, because of her passive-aggressive psychosis.

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