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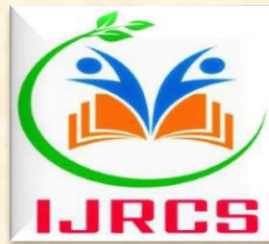
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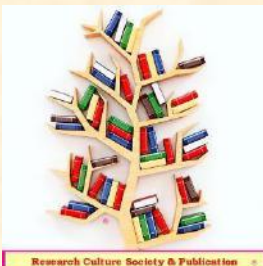
(20 - 21 August, 2022)

Singapore

Conference Special Issue - 25

August - 2022

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World Scientific Research Conference of Arts, Humanities and Languages

Date: 20 – 21 August, 2022

Singapore

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Managing Editor

Dr. C. M. Patel

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About the organizing Institutions:

Department of English, Mila University Center, Algeria. (Literary studies and Critics laboratory) : The university Centre of Mila has four main faculties namely the faculty of Letters and Languages, the faculty of science and technology, the faculty of economics and management , and the faculty of law. The university was established on September 2008, and it is located in Trik Zegheya Route, county of Mila.

‘Research Culture Society’ is a Government Registered International Scientific Research organization. Society is working for research community at National and International level to impart quality and non-profitable services. Society has successfully organized 100+ conferences, seminars, symposiums and other educational programmes at national and international level in association with different educational institutions.

‘Scientific Research Association’ (Scientific Research Organization) is an esteemed research organization working on to promote scientific research studies, activities at international level, also coordinate with other research organizations for the educational research events.

Objective of the International Conference:

Our main objective and aims to bring together leading academic professors, students and research scholars to exchange and share their experiences and research results on all aspects of Arts, Humanities and Literature. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent information, ideology, writing trends and concerns adopted in the fields of Arts and Humanities.

About the Conference :

World Scientific Research Conference of Arts, Humanities and Languages (WSRC-2020) conducted on 20 - 21 August, 2022 in Singapore.

It aims at bringing together students, scholars, researchers and academicians persons to deliberate on contemporary issues concern to Arts, Humanities and Literature field.

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Literary and Critical Studies Laboratory

Professor: Ridha Ameur.

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Dear colleagues !!!

I am delighted and excited to be part of the organization committee of two days of Conference entitled "**World Scientific Research Conference of Arts, Humanities and Languages.,**" with the theme of languages, Jointly organized by " Scientific Research Association; Research Culture Society; Eurasian University; and Laboratory of Literary Studies and Critics, Department of English, University Centre of Mila, Algeria, dated 13& 14 August, 2022 in **Singapore**.

This international forum will allow the participants and academicians to reveal their endeavors, extend Professional networks and jointly ascertain the existing and upcoming research instructions guidelines and innovations at international level. I believe that all the presentations in this research conference will bring interesting topics with fruitful discussions, Its really helpful to **Laboratory of Literary Studies and Critics**, Department of English, University Centre of Mila, Algeria showcase our students scholars research outputs and grow in research and innovation through this platform.

I honestly hope that this conference will consider and discuss all the facts, issues, challenges, advanced development and updation in the specified topic globally and come up with solutions and recommendations that will contribute significantly to a healthier world.

May hearty wishes and regards for the great success of this important international conference.

Thank you!!!

Sincerely,

Professor: Ridha Ameur.

Director : Literary and Critical Studies Laboratory

Faculty of Letters and Languages

University Center of Mila, Algeria.



Dr.C. M. Patel

Director, RESEARCH CULTURE SOCIETY

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Message

Dear Professional Colleagues,

It is gratifying to note that 'Scientific Research Association; Department of English, Mila University Center, Algeria in collaboration with 'Research Culture Society' (Government Registered Scientific Research organization) are organizing - 'World Scientific Research Conference of Arts, Humanities and Languages' at Singapore during 20 - 21 August, 2022.

The aim of the conference is to provide an interaction stage to researchers, practitioners from academia. The main objective is to promote scientific and educational activities towards the advancement of common citizen's life by improving the theory and practice of various disciplines of science and engineering. Provide the delegates to share their new research ideas and the application experiences face to face.

I believe, this International Conference will help in redefining the strong connection between students and academicians from different institutions. An additional goal of this international conference is to combine interests and research related to Arts, Humanities and Literature field academia, researchers and students.

My best wishes to the committee members, speakers and participants of this world conference.

Dr.C. M. Patel

Director, Research Culture Society.





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Importance of Learning the English Language in Contemporary Life

Dr. Parin Somani

Independent Academic Scholar

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Abstract : *The English language is a dominant language spoken by global societies. It is a medium through which numerous higher educational institutions provide instructions to their students for knowledge acquisition. This study aims to identify challenges pertaining to learning English language within India. There is an objective to facilitate English language learning within contemporary life. This study is carried out via a systematic review of literature sources. Results have identified the following challenges: fear of losing inherited cultures and traditions particularly in rural areas of India, learning English as a second language, conducive learning environments, appropriately skilled educators that utilise the correct grammar, and finally socio-economic inequalities with an emphasis on poverty. English language learning can be facilitated through encouraging educators to re-skill and up-skill to provide efficient student language acquisition and improve teaching pedagogies. Digital technologies like mobile applications and interactive software can be used to connect students to their peers and educators through remote locations. Although, native languages are important to ensure cultures and traditions are nurtured and passed onto the next generation, learning the English language is imperative for international collaboration and resolution. This is particularly important as we have entered a 'new normal' world where new arising challenges are frequent in the contemporary world.*

Keywords: *English language, Higher education, Learning, India.*

INTRODUCTION:

The English language is a dominant language spoken by global societies (Somani, Motivating students to practice the English language, 2021). It is a medium through which numerous higher educational institutions provide instructions to their students for knowledge acquisition from around the world. Despite there being approximately 7,139 international spoken languages as of 2021, there is a continuous fluctuation in this number, as new discoveries on languages and dialects are being made daily (Ransing, et al., 2021) . 40% of languages are deemed to be endangered while 23 languages are spoken by half of the global population. Out of this, English is the largest language in the world factoring in native and non-native speakers (Eberhard, Simons, & Fennig, 2021). Within India for many students, English is a second or third language after their mother tongue. It is a medium through which higher education occurs in numerous institutions (Preply, 2021). The coronavirus (covid-19) pandemic has altered the way in which higher education systems in India operate (Somani, Socio-economic Impacts of COVID-19: Facilitating Developing Countries Towards a 'New normal', 2021). Although knowledge can be attained from multi-linguistic mediums, English

is still perceived as the primary language understood by countries globally. Figure 1 below highlights that in 2022 there were approximately 1.5 billion individuals globally that spoke English either as a native language or a second language. While 1.1 billion people spoke Mandarin Chinese, then Hindi and Spanish were the third and fourth most spoken languages.

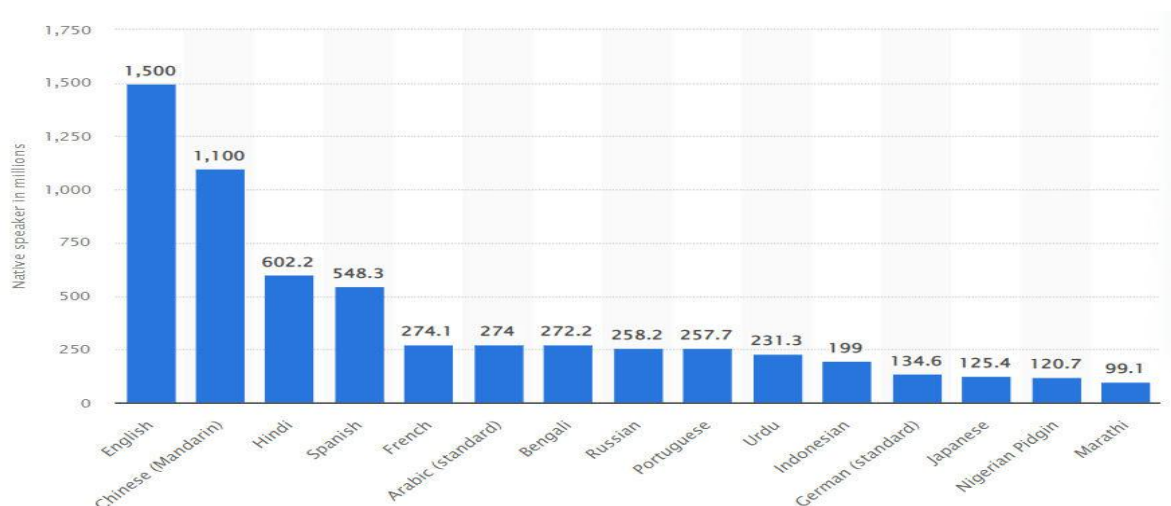


Figure 1. (Statista, 2022)

This makes it imperative for students within India to learn and understand the English language for personal and national progression.

Objectives:

This study aims to identify challenges pertaining to learning English language within India. There is an objective to facilitate English language learning within contemporary life.

METHODOLOGY:

This study is carried out via a systematic review of literature sources, using published and grey literature sources. A well-planned method has been implemented to search, identify, extract and evaluate literature found from manual and electronic databases. The following search engines were used Google Scholar PubMed, JSTOR, Scopus, books, and magazines. The following keywords have been used within the initial search: 'Education' English language' 'Learning' 'India' 'Higher education' 'Contemporary life'. Numerous literature sources are identified therefore the following exclusion criteria is devised:

- Literature irrelevant to English language are ignored
- Literature focusing entirely on English language outside of India are not included
- Literature using languages other than English are excluded
- Literature with information duplicated in newer literature sources are dismissed
- Literature with insufficient technical information to their approach are excluded

A total of twenty-one papers are shortlisted to aid focus to this study. Upon closely examining the papers, two were duplicated therefore not used and after reading the abstracts and introductions four was eliminated. This has equated to fifteen studies. Another two literature

sources were eliminated due to implementation details. Thus, thirteen literature sources have reached the overall criteria and have been included within this study.

RESULTS AND DISCUSSION:

Results have identified the following challenges: fear of losing inherited cultures and traditions particularly in rural areas of India, learning English as a second language, conducive learning environments, appropriately skilled educators that utilise the correct grammar, and finally socio-economic inequalities with an emphasis on poverty.

Fear of losing inherited cultures and traditions particularly in rural areas of India:

In contemporary life, culture is continuously evolving to meet the needs of individuals in society. The change in culture is dependent upon societal mindsets, values and traditions (Palecek, 2020). The phenomenon of multiculturalism illustrates changes in cultures over time. It is a set of behaviours and beliefs that identifies and at the same time respects the presence of every diverse group within society. It is vital to acknowledge different values and understand socio-cultural differences. Therefore, instead of fearing the loss of heritage, cultures, and traditions with the acquisition of English language it is an opportunity to build upon it through continued contribution within a culturally inclusive context (Drobot, 2021). This is believed to empower societies and strengthen education systems. During the pandemic numerous students ceased learning due to financial implications (Somani, E-learning in Tomorrow's Age, 2021). They followed their inherited cultures and traditions where the cycle of completing their educational endeavours remained incomplete. Within the new normal, there is an opportunity for students to harness learning the English language again through educational institutions. They can then amalgamate inherited cultures and traditions to become diverse within rural areas.

Learning English as a second or third language:

Globalisation has increased contact with an array of diverse cultures (Flew, 2020). Hence, English is the language that provides education with a common mode of communication. It is a medium through which students learn unified cultural competence, they are subjected to different values, mindsets, traditions, and rituals. However, most importantly there is one form of communication that students can comprehend. Being a multilingualist can be considered as a component of multiculturalism because language is part of any culture (Multilingualism and Multiculturalism, 2018). Learning English as a second language and a primary method through which education occurs enables unified thinking, behavioural patterns, learning and communication styles. It helps educators to shape mindsets of students and instil good values that promote learning.

Conducive learning environments:

It is important for educators to be fluent in the English language, so that they can impart instructions to students fluently, with the correct grammar and pronunciations. Students need to have the appropriate English skills including reading, writing, and speaking to ensure they gain accurate knowledge and impart the same when demonstrating their knowledge within exams. Within India there are 22 separate official language. Although there is a total of 121 languages and 270 mother tongues (Hartley, 2021). Therefore, the environment a student learns in is pivotal towards succeeding in their educational endeavours. Students learning within an environment encapsulated with educators and students who are subjected to good English skills, have heightened educational success rates. Within India students are inclined to amalgamate the English language and their mother tongue. This can deter a conducive learning environment. A student can only flourish within the correct learning environments without

mixing different languages in one sentence. This is a challenge that needs to be overcome, encouraging students to think and communicate in the English language. This will make it easier for students to complete assignments and exams in a timely manner.

Appropriately skilled educators:

Student success rates are dependent largely upon educator competencies and teaching pedagogies. When educators lack the appropriate skills to impart to students, the correct and precise acquisition of knowledge becomes challenging affecting the accuracy of student knowledge (Somani, PAVING A PATHWAY TO A 'NEW NORMAL' THROUGH EDUCATION. , 2021). It is imperative for educators to possess the strengthened skills in the English language to help improve student attainment levels. They can up-skill through various training modules available within higher education institutions, simultaneously re-skill reaching competent international standards. It is through appropriately skilled English language educators that students within India can improve and develop their English language skills contributing towards a learned nation through which sustainable social and economic development can occur.

Socio-economic inequalities:

Internet has become a dominant method through which education has been imparted to learners. Particularly during the covid-19 pandemic. At the beginning of 2022 approximately 53% of the population in India remained offline. That equated to 743.67 million people residing within India did not use the internet (Kemp, 2022). This could be due to insufficient finances to access appropriate hardware and software. Numerous educators reside within rural areas of India which may have insufficient internet coverage. Hence, they have been unable to educate students online during the pandemic. Alternatively, they have been unable to upskill their English language with the array of courses available. This has highlighted numerous socio-economic inequalities affecting English learning in India.

CONCLUSION AND RECOMMENDATIONS:

English language learning can be facilitated through encouraging educators to re-skill and up-skill to provide efficient student language acquisition and improve teaching pedagogies. Digital technologies like mobile applications and interactive software can be used to connect students to their peers and educators through remote locations. Learning English as a second language within India provides individuals with the opportunity to increase awareness, understand mindsets, create empathy, and relate to cultural values. For individuals that are multilingual, adaptation to other cultures can be easier and increases awareness facilitating communication. With a common language, higher education institutions in India can appeal to students internationally to join their academic institution. Although, native languages are important to ensure cultures and traditions are nurtured and passed onto the next generation, learning the English language is imperative for international collaboration and resolution. Educational institutions make English language courses available to help students and educators' re-skill and up-skill, self-motivation in this endeavour is important. The need for appropriate hardware and software is necessary, hence a collaboration between governmental and non-governmental institutions to arrange financial aid for students and educations to facilitate this is recommended.

Within educational institutions provision must be made to communicate in the English language only with appropriately skilled educators to correct grammar is important, as this cultivates a conducive learning environment. By learning English which is an international common tongue, the universal language and the language for academia, students and educators

can find sustainable solutions to challenges. This is particularly important as we have entered a 'new normal' world where new arising challenges are frequent in the contemporary world.

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Exploring emoji use and frequency among Mongolian users (On the examples of Facebook and Twitter)

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Abstract: *Internet linguistics has been rapidly improving since the advent of the Internet; humanity has come to value or emphasize a new form of communication, the Internet, or computer-mediated communication (CMC) around the world. In relevance, computer-mediated discourse (CMD) and emoji studies started earlier in developed countries such as America, Germany, Russia, China, etc. In contrast, our study is the newest and the first in Mongolia. Emoji is a graphical icon representing attitudes or concepts that became popular around 2010 worldwide, and that can be used on any smartphone or computer in a message or conversation. Dresner & Herring stated that some social factors include the gender and the age of CMD users (2010). Emoji is one of the people's emotional and facial expressions, and its use exceeds the standard norm of the language, especially on Facebook and Twitter, known as the most used platforms worldwide. We have studied one of the internet and sociolinguistics studies, the emoji use and reasons on Facebook and Twitter in Mongolian internet communication.*

Keywords: *Internet Linguistics, Emoji use and reasons, Internet Communication, Computer-Mediated Discourse (CMD)*

INTRODUCTION:

We live in a technological era where globalization and the internet are at their peak, which means the lives of humans have been easy and advanced or improved due to technological development. Herring stated that technological advancements gave birth to the internet and then to Computer-Mediated Discourse (CMD) in computers in the late 1980s (2010). CMC is based on written form, and text messages are widely sent and received by people through online applications and platforms. Through language, human beings are known as social animals because they express their ideas and desires to others throughout their lives, share them with others, and receive all information from society and pass it on to others. Therefore, language is the primary tool to connect people and culture. It is no secret that in recent years, as society has progressed, we have been spending more time using the Internet and social media to communicate and receive and disseminate or share information. In addition, people use various symbols, shapes, icons, and graphics to communicate with each other on the Internet, and many of them find it easier and more enjoyable to communicate. Therefore, the language of the Internet environment has been studied concerning socio-linguistics and psycho-linguistics.

In 2001, the English scholar David Crystal founded the theory of Internet Linguistics. He coined the term "Netspeak" in Internet communication, which includes acronyms such as OMG-Oh My God, LOL-Laughing Out Loud, etc., used in instant messaging and chat, 😊 😍 😏 😎 😜 is a form of communication with emotional signs, such as “a new type of communication” or a “third tool” that combines the characteristics of spoken and written language (David Crystal, 2001). It can be seen that emoji is a symbol of facial expressions, movements, and moods on the Internet, so the concept of emoji is an emotional symbol that serves the primary purpose of Internet language to save time and increase productivity. Let's look at how emoji is defined on websites and dictionaries.

- a digital image that is added to an e-mail message to express a specific idea or feeling (<https://dictionary.cambridge.org/dictionary/english/emoji>);
- a small digital image used to express an idea or emotion in emails, on the internet, on social media, etc. (<https://www.oxfordlearnersdictionaries.com/definition/english/emoji>);
- any of various small images, symbols, or icons used in text fields in electronic communication (as in text messages, email, and social media) to express the emotional attitude of the writer, convey information succinctly, and communicate a message playfully without using words, etc. (<https://www.merriam-webster.com/dictionary/emoji>);
- A graphic language for texting, video applications, and smileys used on websites (www.stendstory.ru);
- A graphic representation of a facial expression (<https://filmora.wondershare.com>);
- An ideogram and smiley language used on email and web pages (www.iphones.ru);
- An emotional image (www.groovypost.com);
- Images or pictograms (www.emojimeanings.net).

From there, it can be seen that emoji is a symbol of facial expressions, movements, and moods on the Internet, so the concept of emoji is an emotional symbol that serves the primary purpose of Internet language to save time and increase productivity.

LITERATURE REVIEW:

On September 19, 1982, computer scientist Scott Elliot Fahlman noticed that the computer messaging system used by Carnegie Mellon University professors lacked something important. He suggested two lines of three characters. The “:-)” line explains whether the message is a joke or something funny, and the “:-)” message means frustrated (Dresner, Herring, 2010). These "punctuation faces" have become very popular and expanded, with several variants such as “;-)”, “:-P”, “:.”. A few years later, in 1986, appeared in Japan the first “kaomoji”, from Japanese kao (face) and moji (character), strings of characters very similar to emoticons, except that they were not to be read sideways: “^_^” or “T_T”, for example (Markman & Oshima, 2007). Although emoticons remained very popular in Western CMC until the late 2000s, an alternative to kaomoji was introduced in Japan in 1997 by Shigetaka Kurita, a designer of Japanese mobile operator DoCoMo (Lebduska, 2014). To appeal to Japanese teenagers, Kurita invented the “emoji”, from e (“picture”) and moji (“character”), tiny colorful graphics available in 176 different shapes, representing human faces, animals, and objects. Their success was immediate, and soon every mobile phone company in Japan integrated emoji into their system. Tuttle noted that when Apple’s first iPhone was launched

worldwide in 2007, Japanese users requested the ability to use emojis directly from their iPhone's keyboard (2016).

However, the new symbols had to be approved by the Unicode consortium to allow users with different types of mobile phones to write and chat with the same emoji. The Unicode Consortium is a small committee of people working for significant hardware companies worldwide who decide which characters will be added to the Unicode standard – the international “character list” implanted in every CMC device. In 2007, when a particular emoji was sent from an iPhone to a Samsung mobile phone, for example, it was very likely that the emoji would not be understood correctly by the receiving device, and the reader would see an amorphous grey square appear instead of the intended emoji. Therefore, in 2010, the Unicode Consortium considered that emojis were not just a passing trend, and 860 different emojis were added to the Unicode Standard (McCulloch, 2019). Following this "emoji revolution," computer-mediated communication users outside Japan quickly recognized the characters and put them into use. Since 2010, the Unicode consortium has been updating and adding new emojis. By the time of the last update as of September 2021, there were 3633 emojis, according to the website Emojipedia (<https://emojipedia.org/faq/>).

Researcher Steinmetz. K noted in his 2015 article that emojis have the essential characteristics of the digital world, that they can express emotions very quickly and visually, and that they have become the most widely used. I hope the study will be relatively innovative amid various modern socio-technical factors.

Alshenqeti highlighted that increased emojis either degenerate the existing language or construct a new language through telecommunication. His concern was that humans felt using emojis is essential to communicate with each other to express their feelings and emotions (2016).

Emoticons, which have been renovated into emojis, have developed a new language spectacle that gives birth to a new research area in numerous fields, from linguistics to media revisions (Gülseren. T.T, 2016).

Emoji is a semantic monograph that shows that emoji is a new visual language (Moschini. I, 2016).

Dr. Enkhmaa. B (2015) briefly mentioned in her book “Internet Linguistics” that emoji is used in Mongolian internet discourse differently.

The researcher Borolzoi.D (2019), in his doctoral dissertation on “Mongolian language norms and rules on the internet,” referred to emojis as a form of emotional communication as a form of communication with expressive symbols, as cited by English scholar David Crystal's (2001) definition of emoji, including its linguistic function. No research has been done in our country yet, and a study on emoji use has not been conducted.

Research Objectives / Aims:

In this paper, we aim to study or examine emoji use and reasons on Facebook and Twitter in Mongolian internet communication.

RESEARCH METHOD:

This study uses research methods such as data sampling, analysis, comparison, interpretation, and generalization, and studies emoji use and reasons in internet communication or discourse, such as Facebook and Twitter, social networking sites (SNS). The names of the SNS users will be anonymized in the study. We carried out data collection through the

technique of open and close-ended questionnaires. The following criteria were considered when compiling the research materials database, and sample messages from social networking sites (from now on referred to as SNS) were used as research materials.

- There must be at least one emoji and discourse within the context or sentence. This is because context is essential to prove emoji use and its frequency. For this reason, some emoji materials were omitted as the following definitions:
 - “Naked” emojis are used in a message on their own, in a standalone way. These emojis do not appear alongside text or other emojis, making it very difficult to interpret them correctly and separately.

“Facebook Reaction” emoji: In 2016, in addition to the button "like ", five new reaction buttons such as "love ", "haha ", "wow or surprised ", "sad ", and "angry " were added for Facebook users. In April 2020, the "care " emoji as an additional reaction button for the anti-Coronavirus pandemic crisis was added by Facebook. Although these buttons take the shape of existing emojis, they can only be used by users to react to a post or comment and cannot be accompanied by text or other emojis (Larsson, 2017). The “care ” emoji does not exist in the Unicode standard as an emoji and can only be used in reaction buttons on Facebook. Although these buttons take the shape of an emoji, they can only be used by users to respond or react to a post or comment and cannot be accompanied by a message or other emoji (Larsson, 2017). The best way for us to collect emojis was to find out emojis used alongside text in messages, posts and comments.

- Data source: Most messaging applications (Facebook Messenger, Viber, etc.) are often used to write private conversations and messages, and it is tough to collect messaging discussions and text messages using emoji. Public computer-mediated discourse data can be found in many blog posts, forums, or social networking sites (SNS). However, media often use their own words and phrases, and most bloggers do not use emojis. Therefore, we chose to focus on the emoji used by SNS users as they share publically and collect data from them.
- From the most popular SNSs in the world, we have decided to use Facebook and Twitter information, and the reasons for this can be explained as follows. Facebook is the most popular and daily SNS in the world and Mongolia, with about 2.9 monthly active users worldwide in September 2021. Users can log in to Facebook to express themselves, comment on different topics, and gather information from public groups of people focused on specific issues or specific areas. Therefore, the data we analyze should be collected from the following online fields.
 - Posts and comments are written on public Facebook pages and public Facebook groups, which any Facebook user can access.
 - Posts and comments were written on private Facebook groups containing thousands of users. The address and name of the person who wrote the message or comment will be confidential.

On Twitter (also known as “Жиргээ (Jirgee)” in our country), people debate and discuss a wide variety of topics (for example, news, art, culture, and everyday life). All messages posted on Twitter are open to the public and can be used without the permission of the speaker or tweeter. The names of the users’ tweets will be anonymized, too.

DISCUSSION AND ANALYSIS:

Sociolinguists have studied a great variety of aspects of CMD. Similar to the fact that, depending on several factors, people do not speak in the same way in face-to-face conversation,

the same applies to the written online conversation (Androutsopoulos, 2006). Aside from the technological factors that can influence the way people use language (such as the particular device or website on which the users are communicating), situational factors are also important: the topic of the conversation, its tone (e.g., severe or playful) and the relationship between the interlocutors are some of these contextual variables that are important to take into account when analyzing CMD (Herring, 2007). Some of these social factors, in particular, which are related to the specific features and attributes of the users, have been proven to have an exciting impact on the production and the interpretation of emoji use. These factors include the gender and the age of CMD users (Dresner & Herring, 2010). According to the scientists' view, we have decided to make research questions related to the emoji use and reasons in Mongolian internet communication, so let's look at the findings. CMD, which we also name internet communication in this paper, is the first and newest in Mongolian internet linguistics or applied linguistics.

RESULTS / FINDINGS:

We involved 200 people in the survey.

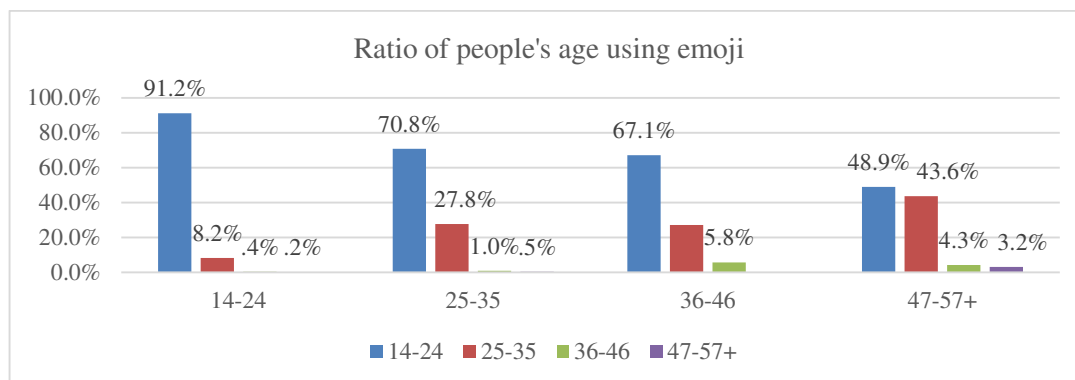


Figure-1 Ratio of people's age using emoji

When we ask how older people use emojis strongly while communicating online or on the internet, the answer varies with their age ($\chi = 134.954$, P-Value = 0.000), young people responded that youths use more. Still, this percentage decreases when people's age increases.

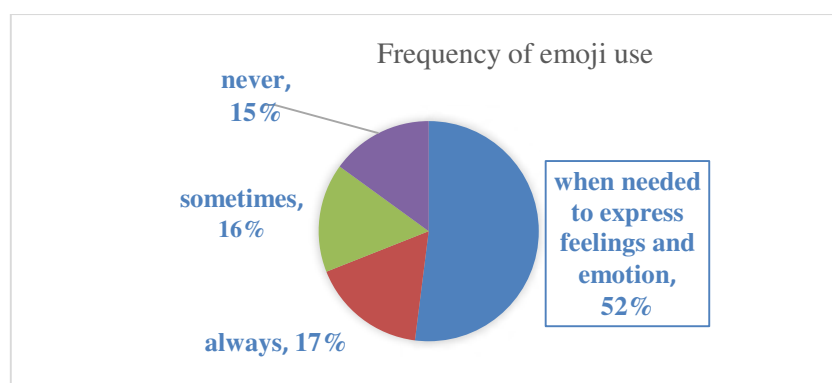


Figure- 2 Frequency of emoji use /all participants/

52% of the 200 participants use emojis when they need to express their feelings and emotions, and 17% always use them, while 16% answered sometimes, which means people use emojis frequently when they communicate on the internet.

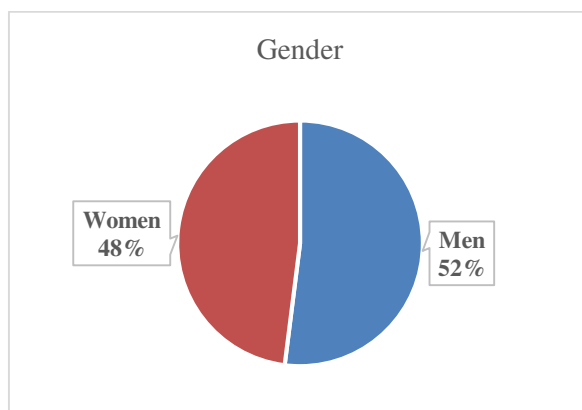


Figure 3: Gender

In terms of gender, 48% were women, and over 52% were men.

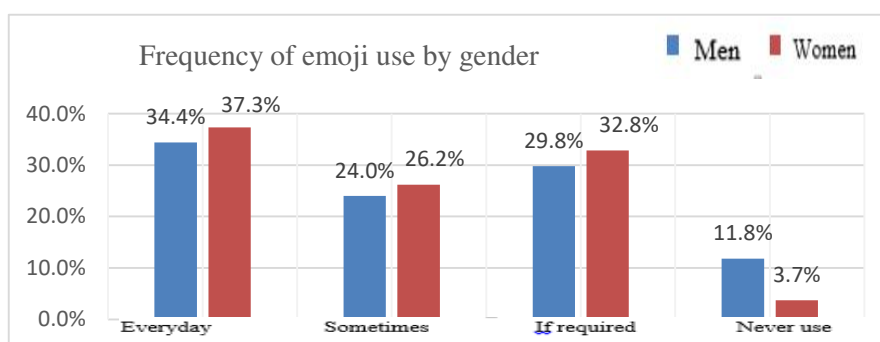


Figure 4: Frequency of emoji use in internet communication /by gender/

The frequency of emoji use varies ($\chi=24.359$, P Value=0.000) depending on gender. The percentage of women frequently using emojis is more significant than men, whereas the ratio of men who never use them is more significant than men.

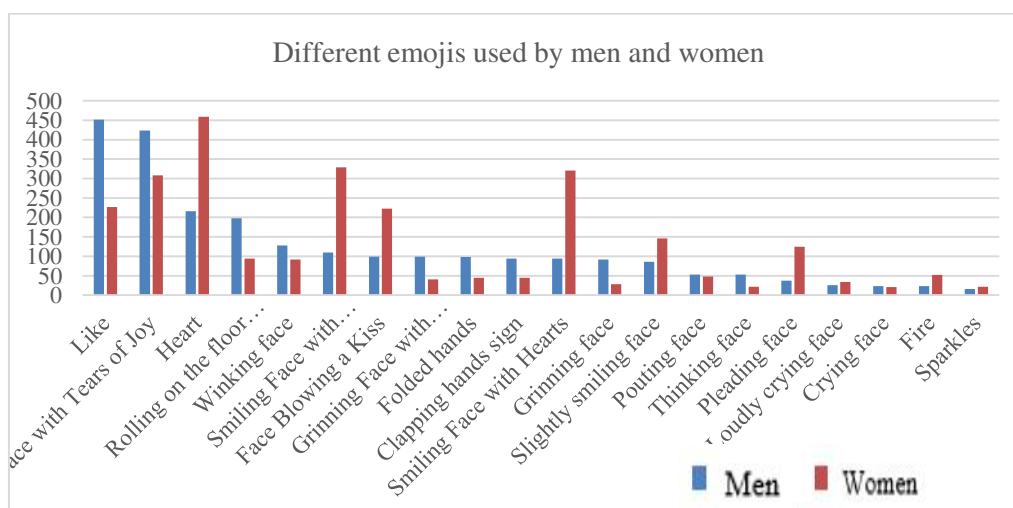


Figure 5: Different emojis used by men and women

Men use “like ” and “face with tears of joy ” more frequently, while women use emojis with hearts 🍷💕😊😘.

Table-1 Reasons for using emoji

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Saving time	41	20.7	21.1	21.1
	Being polite	40	20.0	20.4	41.5
	Making a positive impression	83	41.6	42.3	83.8
	Making colorful and gorgeous	19	9.3	9.5	93.3
	Others	13	6.5	6.7	100.0
	Total	196	98.2	100.0	
Missing	System	4	1.8		
Total		200	100.0		

Reasons for using emojis when writing messages, comments, and posts were different depending on the frequency of emoji use ($\chi = 37.990$, P-Value = 0.000). Making a positive impression and saving time have the highest percentage of respondents.

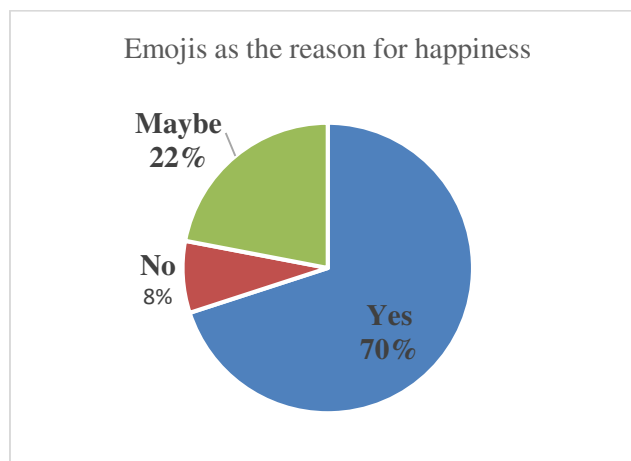


Figure 6: Emojis as the reason for happiness (in internet communication)

From the percentage shown in figure 6 above, emojis are the utmost reason for bringing happiness to people.

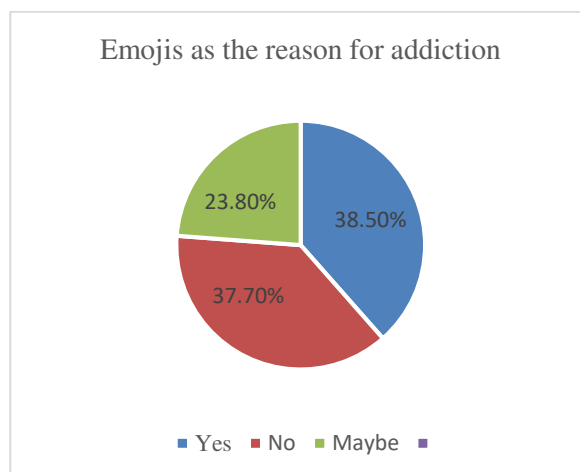


Figure 7: Emojis as the reason for addiction

38.5% of the participants agreed that they are addicted to using emojis in internet communication, whereas 37.7% considered they are not addicted, but 23.8% of them are unsure whether they are addicted. It proves that most people are addicted to using emojis while writing or communicating online.

Table-2 Feelings of using emojis when chatting, texting, and interacting with people online

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Gruff	9	4.7	4.8	4.8
	Don't feel anything	55	27.4	27.9	32.7
	Rude	3	1.4	1.4	34.1
	Dishonest	13	6.5	6.7	40.8
	Impolite	15	7.4	7.6	48.4
	One thing seems to be missing	101	50.6	51.6	100.0
	Total	196	98.0	100.0	
Missing	System	4	2.0		
Total		200	100.0		

The answer varies depending on the frequency of emoji use ($\chi = 133.681$, P-Value = 0.000). The difference is that “one thing seems to be missing,” which is the highest percentage of people who use emojis daily. From this, it can be concluded that the more you use emojis, the more likely you feel something is missing, so the use of emojis is exceeding in internet communication.

Table- 3 The highest use of emojis with types of people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With all people	42	20.8	21.4	21.4
	With loved ones	121	60.6	62.3	83.7
	With people related to work or business	5	2.2	2.2	85.9
	With people I like	27	13.7	14.1	100.0
	Total	195	97.3	100.0	
Missing	System	5	2.7		
Total		200	100.0		

Table-4 The lowest use of emojis with types of people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With older people	60	30.0	30.9	30.9
	With government officials, people with official relations, and teachers	33	16.3	16.8	47.7
	With people made unpleasant impressions , unfamiliar, and with people stress me out	75	37.5	38.7	86.4
	Others	26	13.2	13.6	100.0
	Total	194	96.9	100.0	
Missing	System	6	3.1		
Total		200	100.0		

In table 3, there is no gender-specific answer to the question ($\chi = 0.853$, P-Value = 0.837). Men and women use the same emoji when interacting with the same people. But for the question shown in table 4, was answered differently depending on gender ($\chi = 9.099$, P-Value = 0.028). If men do not use emojis more often than older people, women are more likely to avoid using emojis when dealing with strangers or unfamiliar people and the people who make them stress out. The use of emojis in communication with government officials, people with official relations, and teachers is similar.

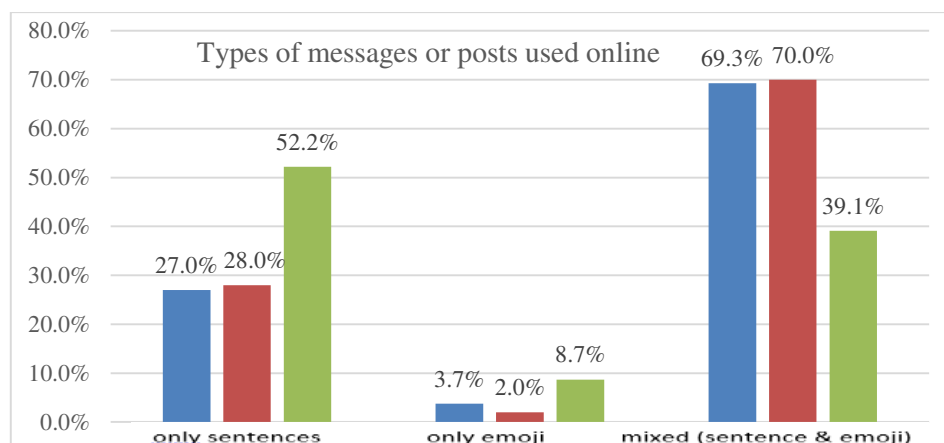


Figure 8: Types of messages or posts used online

Types of messages or posts people like to write when communicating online were different ($\chi = 18.957$, P-Value = 0.001). Therefore, either men or women prefer to write the mixed type of sentences and emojis together, which reveals that containing emojis in the context is one of the inseparable parts used in conversational discourse.

CONCLUSION:

The Internet is a large and rapidly evolving field of social communication in which human beings can communicate with each other and exchange information in a short period with the help of specific networks, regardless of geographical location, language, cultural differences, and borders. It is time to address and study the issue of language use by Mongolian Internet users, who are keeping pace with the world's population in this area. The study of emoji use, one of the subjects of the Mongolian Internet language, is a new field of research that has not been sufficiently developed yet.

We selected Facebook and Twitter according to particular criteria from the significant social networking sites, which account for the Mongolian nation's features and peculiarities. Since the Internet language plays a vital role in today's social communication, we must adapt to its development and evolution. Still, it is essential to conform to language norms when expressing our views and opinions on the Internet. An analysis of the case study shows that Internet users' chaotic use of the Latin alphabet continues, and there is an urgent need to focus on written language education. Furthermore, there is a need to study the computer-mediated discourse users in detail according to their age, gender, and the causes why they use the types of emoji mostly. People use emoji varies depending on their age and gender. Especially emoji choice has a significant difference between men and women. They use emojis to make a positive impression or thought to others and save time which means replacing emojis instead with a word or a sentence.

Emojis are also an inseparable part of people's online conversations; in other words, they are the reasons for happiness and addiction to use. Their answer to something missing in the sentence clarifies the excessive use of emojis. In addition, linguists and authorities should pay attention to the use preventing the impact on formal writing or scripts.

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Examining the role of gender on the effectiveness of guidance and counselling in reducing delinquent behavior in selected secondary schools in Lusaka district, Zambia

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Abstract Very few studies have explored the effect of the gender of the counsellor on the quality of counselling. Building gender responsiveness into guidance and counselling programmes can help to bridge the gap between gender parity and gender equality through advocacy of choice and independence for both sexes, as well as through hands-on initiatives that can focus on attitudinal and behavioral changes in communities. This study therefore examined the role of gender on the effectiveness of guidance and counselling in reducing delinquent behavior in selected Zambian secondary schools in Lusaka district. It further determined the type of guidance and counselling services available in selected secondary schools and their effectiveness in reducing delinquent behaviors among pupils sought to establish challenges encountered by secondary schools in providing guidance and counselling services to pupils of different gender and grades involved or affected by delinquent behaviors and investigated whether the available guidance and counselling services include gender sensitivity when addressing personal problems of pupils and delinquent behavior. An exploratory mixed method study design was done in 37 secondary schools in Lusaka involving 257 Head Teachers, Teachers and Students. The schools and participants were sampled using multistage sampling technique. Data was collected using a structured questionnaire and interview guide and SPSS, V23 as well as thematic method were employed in data analysis. The study captured 37 Head Teachers, 70 guidance and counselling teachers and students. Of the head teachers and teachers, 53 (49.5%) were males while 54 (50.5%) were females. Among the pupils, 80 (53.3%) were males while 70 (46.7%) were females. Gender of the student was strongly associated with the preference of the counsellor ($p=0.02$). Social and career counselling were the services offered to students in the sampled schools. The counselling services were 83.3% effective. Lack of environment, counselling materials and qualified teachers were some of the challenges encountered when providing guidance and counselling in the schools. The counselling services available were gender inclusive. From these findings, there is need to strengthen counselling services in schools by ensuring that the services are gender sensitive and also providing counselling rooms where the confidentiality of the students can be upheld. In addition, counselling must be done by qualified staff.

Key Words: Gender responsiveness, Guidance and Counselling, Delinquent behavior, SPSS, Gender sensitivity.

INTRODUCTION:

Guidance and counselling are critical components of people's disciplinary management in all civilizations, including the most primitive. Without discipline, society would not be able to operate. If people are to work together peacefully towards a single goal, they must use guidance and counselling to improve discipline on a regular basis. Teachers and school management, according to Hendrikz (1986), are responsible for ensuring that students' progress gradually along their own particular route. Students are significant assets and the most important component of education. According to Roger (2012), Guidance arose in the dawning 20th century as one of several movements answering the upheaval and turmoil created by the 19th century industrial revolution. Like other early reform movements, the response of guidance was provoked by conditions resulting in personal anguish for hundreds of thousands of persons. At no other time in the history of civilization were so many individuals so rapidly displaced and distanced from the familiar past. At no other time in the history would technical obsolescence so quickly rend asunder the timed honored skills and customs of the past **Kabir** (2017).

According to Makumba (2013), African societies have various forms of providing counselling to young people and children. Counselling in Africa has been there since time immemorial. Guidance and counselling in African schools draws back history from the village set up. Most people were involved in guidance and counselling in their communities. Traditional African societies had people, who were doing the counselling for example uncles, aunties, grandparents and other influential people such as chiefs and kings.

According to Ndhlovu (2015), guidance and counselling services provision in Zambia, started about 1967 initially with career guidance. Mwamba (2011) also reports that in Zambia, guidance and counselling services go as far back as 1967, when careers guidance in Zambian Schools was introduced. Mwamba (2011) points out that the recent studies on guidance and counselling have shown that school guidance services are offered in many High Schools in Zambia. She explains that there is a marked absence of attention to problems faced by pupils, and guidance services available to pupils with visual impairments in Secondary Schools. She also points out that according to UNESCO (2000) most African School guidance services are left in the hands of teachers with high teaching loads with no training in the area of guidance and counselling. With this above background, the main objective of this research is to examine the role of gender on effectiveness of school guidance and counselling program in reducing delinquent behaviour among secondary school going pupils of Lusaka District in Zambia.

STATEMENT OF THE RESEARCH PROBLEM:

Despite the measures that have been put in place such as the introduction of guidance and counselling teachers in schools, there is an increase of delinquent behaviours. Little has been done to reveal how patterns of delinquent behaviour in Zambian secondary schools are affected by gender, and it is not clear the extent to which this affects the effectiveness of guidance and counselling services. The researcher therefore included the aspect of gender and the impact it may have on guidance and counselling

THE RESEARCH GAP IN THE LITERATURE:

Studies conducted in Zambia and globally showed that school goes benefit from guidance and counselling services. Little, however, has been done to reveal that patterns of delinquent behaviour in Zambian secondary schools are affected by gender, and it is not clear the extent to which this affects the effectiveness of guidance and counselling services. One study by Siziya *et al.* (2007) showed that school going adolescents abuse drugs and alcohol, bully fellow pupils, or tend to be absent from school.

They, however, do not establish whether those were amenable to effective guidance and counselling services and that gender had any effects in the school context. In essence, it cannot be inferred that the beliefs and socialization among teachers and pupils on gender matter. Teachers and school managers, if not effectively oriented may positively support or inadvertently hinder the effectiveness and progress of guidance and counselling services in mitigating antisocial conduct among pupils. Thus, gender may have negative or positive effects on guidance and counselling efforts depending on how teachers and school pupils appreciate and mainstream gender in their conduct. It is therefore important to conduct unique studies focusing on the effects of gender on the effectiveness of guidance and counselling in dealing with delinquent behaviour in Zambian secondary schools.

RESEARCH METHODOLOGY:

The research took place in Lusaka district of Zambia. Thirty-seven Secondary schools were involved, where 37 Head teachers and 70 School guidance teachers and pupils participated in this research as respondents. This research employed a mixed-method approach, which encompasses both qualitatively- descriptive phenomenological research design and quantitatively, analytical non-intervention, cross sectional research design

RESULT INTERPRETATION AND DISCUSSION:

Problems hindering students from accessing counseling services

Problem	Frequency	Percent
Sex of the counsellor	100	66.7%
Poor confidentiality	80	53.3%
Fear of being labelled badly by peers	120	80%
Fear of other pupils knowing about my problems	130	86.7%
Poor counselling environment	140	93.3%
Unappealing appearance of the counsellor	125	83.3%
Disapproval of parents	123	82%
Lack of personal interest	126	84%

The responses relating to the problems that hinder students from freely accessing counselling services. 66.7% indicates sex of the counsellor as a hindrance. 53.3% indicates poor confidentiality. Another 80% indicates fear of being labeled badly by peers. A further 86.7% indicates fear of other pupils knowing their problems. 93.3% pointed out poor counselling environment. Another 83.3% indicates unappealing appearance of the counsellor. 90% indicates disapproval from peers and a further 82% indicates disapproval from parents and finally, 84% indicates lack of personal interest.

Gender preferences of the guidance and counselling teachers:

Boys	Male	50	33.3%
Girls	Female	30	20%
Boys/Girls	Both	70	46.7%
150	100		

The results above reveal that 50 (33.3%) pupils indicated male counsellors, 30 (20%) pupils indicated female counsellors and 70 (46.7%) pupils indicated both. In addition, pupils gave their own reasons for their preferred gender of Guidance and Counselling teachers. The reasons given by pupils for their preferred gender of guidance and counselling teachers are in

Guidance and Counselling Services in Secondary Schools:

Guidance and Counselling Services	Frequency	%
Social Counselling Services	107	100
Career Counselling Services	98	91.6

The results shows that 100% of the guidance and counselling teachers and indicated that their secondary offer social counselling and another 91.6% indicated that they offer career counselling. Further these services help in addressing social and vocational needs of the learners

as well as curbing out delinquent conduct from the students. These responses show that the surveyed secondary schools of Lusaka have better counselling services that aim at effectively and efficiently reduce delinquent conducts among the school going children. The researcher further asked students if the services of counselling received or offered by their respective secondary schools were effective and able to reduce delinquent behavior and promote a better and positive approach towards life.

CONCLUSION:

- The majority of the Guidance and Counselling teachers present in the surveyed schools were female and most of the pupils prefer both female and male counsellors. Further, the majority of the pupils are very much aware of the Guidance and Counselling services in their schools and the services are very functional and effective to cater for the various challenges of the pupils and the majority of the pupils had accessed the very services.
- The majority of students surveyed enjoy doing counselling with their school counsellors. This is partly because they feel cared for. The findings also revealed that most of the surveyed schools offer social counselling and Career counselling respectively and that these services are very effective and efficient to meet the needs of the pupils socially and vocationally.
- The findings in this study shows that pupils face various challenges in trying to access Guidance and Counselling services in the surveyed schools and some of the challenges are; sex of the counsellor, poor confidentiality, fear of being labeled badly by peers, fear of other pupils knowing their problems, poor counselling environment, unappealing appearance of the counsellor, disapproval from peers, disapproval from parents and lack of personal interest.
- The findings also reveal that the availability of guidance and counselling materials is an issue in most of the surveyed schools. The most preferred problem-solving skills are Questionnaires, Video Play backs and Verbal Questioning. Finally, the study also revealed that stakeholder participation is very cardinal in guidance and counselling services and the following stakeholders are very relevant; teachers, Head Teachers, Guidance and Counselling personnel and parents.

- Majority of the Guidance and Counselling teachers are gender sensitive and inclusiveness aware. This is partly because they understand the notion of equality and equity in the delivery of their services.

SUGGESTIONS FOR FURTHER RESEARCH:

The researcher is of the opinion that further research can be carried out in the following areas:

- The study can be replicated to other districts to obtain the general overview on the effectiveness of the Guidance and Counselling services offered in secondary schools.
- Gender and inclusiveness vs. Guidance and Counselling.
- Delinquent behaviour vs. Guidance and Counselling. A comparative study between primary and secondary schools.
- Guidance and Counselling services vs. guidance and counselling teachers' qualification.
- Stakeholder participation in Guidance and Counselling vs. effectiveness of the counselling services.
- Guidance challenges in school Guidance and Counselling services provisions for learners with disabilities in Zambian inclusive primary schools need also to be explored in future studies.

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Engagements with Feminism: An Intersectional Approach in Adichie's *Dear Ijeawele* or *A Feminist Manifesto*

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Abstract: *Feminism is a power-oriented discourse which actively interrogates the multiple levels of oppression, identifies the problems and brings forth different perspectives of realities. Chimamanda Ngozi Adichie's views on feminism is a representation of her personal reflections of being a woman in both Nigerian and American context. Her book, Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions (2017) is a pragmatic work which addresses women who have the potential to upbringing young girls with a vision and how to combat gender imbalance in society. Adichie's standpoint is that all women are not feminists and all men are not misogynists. Through fifteen suggestions Adichie upholds a balanced overview of feminism, discusses key feminist issues such as division of domestic labour, use of gendered language, body politics, gender roles and makes an urgent move towards empowerment of women. The paper analyses the work through the theoretical lens of intersectionality, which is based on the premise that individuals with diverse identities experience oppression and privilege at the same time. This approach erases the gender biases and fill historical gaps and inequalities. Further the intersectional lens researches historical contexts surrounding women's inequality. Kimberle Crenshaw's concept of intersectionality and Adichie's work resonate for an inclusionary and transformative practice through collective solidarity. Structured in the form of a letter, Adichie's work serve as a bridge and map to her own feminist thinking. The text travels within the realm of a Feminist world through the voice of woman to woman and mother to daughter. Twenty First century's voice for feminism is appropriated through Adichie's personal suggestions which would definitely pave way for a fairer world for both women and men.*

Key Words: *Feminism, Intersectionality, Gender biases, Gender roles and Identity.*

To judge the stereotyped image on the basis of a prior political normativity is to dismiss it, not to displace it, which is only possible by engaging with its effectivity; with the repertoire of positions of power and resistance, domination and dependance that constructs the colonial subject (both colonizer and colonized)
(Homi Bhabha, *The Other Question*, 1983)

INTRODUCTION:

The expediting gender differences and restricted privileges of women in career, education and household chores urge feminists towards a dynamic involvement of women in society paving way to traverse the gaps in gender inequality. Chimamanda Ngozi Adichie's *A Feminist Manifesto* uplifts women from assigned gender roles to more inclusive gender neutral roles. The work reflects the feminist raising of her childhood friend's daughter, Chizalum amidst the world of inequality through fifteen subsections in epistolary form. Adichie describes

her journey from unfolding the “meaning of feminist in the dictionary to first calling herself ‘A Happy Feminist’, later ‘A Happy African Feminist’ and finally, light heartedly, ‘A Happy African Feminist Who Does Not Hate Men and Who Likes to Wear Lip Gloss and High Heels for Herself and Not for Men” (*We Should All be Feminists*). The varied challenges raised by feminists form the basis of Manifesto and women disenfranchisement, stereotyping and commodification are appropriately represented by Adichie. In the words of Etim:

The men-women binary indicates the relationship between post-postcolonialism and gender. The liberation of the woman is central to the liberation of Africa as far as the post-postcolonial theory is concerned. We must not repeat the mistake of the past – the mistake of the men marching forward and leaving the women trailing behind. It is a journey that is doomed from the beginning. In the post-postcolonial era in African literary criticism, the role of the woman in aiding the liberation of Africa cannot be trifled with. Men and women must move in unison, hand-in-hand, failure of which failure will continue dogging our path (“Post- Postcolonialism” 7).

The deprivation of women’s selfhood by tradition and culture, gender and patriarchy accentuate imbalances in society. Kate Millett argued in *Sexual Politics* that interior colonization of women by men is the worst form of exclusion. Adichie writes, she is angrier about sexism than she is about racism. Judith Bennet in *Patriarchy and Challenge of Feminism* observes that African women have faced gender discrimination over the ages due to patriarchy and sexism.

Objectives of the study

The landmark feminist texts like *The Feminine Mystique* by Betty Friedan, *The Female Eunuch* by Germaine Greer, *Feminism is for Everybody* by bell hooks address feminism in varying shades but Adichie’s *Dear Ijeawele* is specifically written for new generation of feminists and to mould them in the best possible ways. The paper clearly sets its objectives:

- To analyse the comprehensive outline and introduction to feminism through suggestions
- To comprehend the gap between disparities or inequalities in the world governing women through anecdotes
- To narrow down imbalances in gender formulations and
- To accelerate social change through inclusionary and visionary ways
- To interlink intertextuality with feminism

METHODOLOGY OF THE STUDY:

Intersectionality:

The Black Feminist legal scholar, Kimberle Williams Crenshaw introduced the theory of Intersectionality. Its antecedents include the notions of ‘double jeopardy’ (Beal) or ‘multiple jeopardy’ (King), and ‘interlocking oppressions’ (Combahee River Collective). The theoretical conceptualization of the dominant modes of oppression, formation of multiple identities and social positioning in accordance with the hegemonic distribution of power and opportunities come within the purview of Intersectionality. The feminist theorists employed intersectionality as a metaphor and research paradigm to explore varied concepts like inclusion, endurance, convolution and synchronism. Intersectionality theory has been acknowledged as “the most important contribution that Women’s Studies has made so far” (Mc Call 1771). In an interview, Crenshaw notes:

[M]y own use of the term ‘intersectionality’ was just a metaphor. [...] I was simply looking at the way all of these systems of oppression overlap. But more importantly, how in the process of that structural convergence rhetorical politics and identity politics

– based on the idea that systems of subordination do not overlap – would abandon issues and causes and people who actually were affected by overlapping systems of subordination (Crenshaw qtd. in Guidroz and Berger 65).

Intersectionality thus transcends the single definitions of exploitation which caters to sex and race as mutually co-related aspects and brings gendered racism visible. Theory of Intersectionality in the words of Crenshaw operates through three channels of invisibility like historical invisibility (misrepresentation in the historical narrative), cultural invisibility (failure to capture cultural experiences of subordinate groups) and political invisibility (neglect by advocacy groups). This theory provides resistance to the multidimensionality of hegemony and Crenshaw identifies three pillars of intersectional analysis:

Firstly, racial and sexual subordination are mutually reinforcing rather than distinct types of oppression ie racial subordination reinforces sexual subordination and vice versa. Secondly, Black women are often marginalized by politics of either gender or race alone. Thirdly, a response to each form of subordination must be at the same time a response to both forms of subordination. (Crenshaw 1991)

Feminist Theory

This theory claims that women's lives are conditioned by manifold interconnected systems of domination and protest the act of excluding women through political arguments. To Lois Tyson, "Feminist Theory is concerned with the way in which literature strengthens or reduces the economic, political, social and psychological oppressions of women" (83). Oppression neither becomes a single-handed process nor binary political system but is governed by diverse, interconnected and intersecting systems. The fourth wave feminism upholds the practice of intersectionality and claims that women's oppression is not confined within the prism of gender alone. Intersectionality, offered as a theoretical and political remedy addresses "the most pressing problem facing contemporary feminism – the long and painful legacy of its exclusions" (Davis 70). Feminist theory includes intersections like gender, sexuality and ethnicity. Intersectional Feminism follows a structured analysis and praxis to alleviate sexism and patriarchal oppression by focusing and detecting junctures of injustice. The feminist authors like Kimberle Crenshaw and Patricia Hill write about Intersectional Feminism and in "Mapping the Margins", Crenshaw mentions that because of the "intersectional identity of both women and of color within discourses that are shaped to respond to one or the other, women of color are marginalized within both" (1244).

ANALYSIS OF A FEMINIST MANIFESTO:

The first suggestion circles around full personhood, which is a prerequisite that a mother should ensure for her daughter to be raised as a feminist. Confidence and self-fulfillment are the greatest gifts that a mother can offer to a child. She also asserts the idea that motherhood is a glorious gift but a woman must know in its fullest that motherhood and work are not her concern alone. As per the second suggestion, parents deserve special gratitude in upbringing a child and mothers need not condition themselves to take the entire responsibility to nurture the child. Adichie wants mothers to arrest perfectionism and demands sharing of child care for the smooth functioning of a family. Adichie's third suggestion establishes gender roles as absolute nonsense. She was against assigning domestic work to women alone and rejects "pink-blue binary". It is clearly stated that gender roles curb the potential of the children so they must be taught self-reliance from the early age itself. Adichie attacks "Feminism Lite" or conditioned female equality through her fourth suggestion. The vehement opposition against male superiority and the language of "allowing" are brought out when she says; "A husband is not a headmaster. A wife is not a school girl. Permission and being allowed, when used one-

sidedly-and they are nearly only used that way- should never be the language of an equal marriage” (11).

The value and worth of reading for self-expression and interrogation with the world shape a child to a greater extent as per fifth suggestion. She quotes a Nigerian woman, Angela encouraged her child to read by paying 5 cents per page- “An expensive endeavour...but a worthy investment” (11). Language is not merely to communicate with others so mothers should teach children to question language at sometimes; “language is the repository of our prejudices, our beliefs, our assumptions...What are the things that women cannot do because they are women?” (12). Sixth suggestion clearly emphasizes the need to question men who cannot see women as equal humans; “women actually don’t need to be championed and revered; they just need to be treated as equal human beings” (12). Through seventh suggestion Adichie criticizes her standpoint that a woman should never speak of her marriage as an achievement; “we condition girls to aspire to marriage and we do not condition boys to aspire to marriage” (13). This an example for terrible imbalance to Adichie; for marriage alters the social status of woman and there is nothing wrong if a woman travels with her name, the name assigned to her at birth all throughout life without adding husband’s name or title ‘Mrs’.

Eight suggestion exhorts woman to reject likeability. Girls are to be treated as subjects who deserve the right to like or dislike and they need to be encouraged to open up their minds. Adichie says unfortunately “we have a world full of women who are unable to exhale fully because they have been conditioned to fold themselves in to shapes to make themselves likeable” (14). Ninth suggestion speaks about the significance of identity and dignity in a person’s life. Identity and culture are closely interlinked aspects. It also involves the assigning of African names to African children due to its semantic and philosophical significance. Black women’s valuation and celebration of African names is essential because “names better than any other language form reflect various social and other attitudes and relationships, social barriers and the way in which social groups behave towards languages and other aspects of society” (Neethling 2000). The history of Africa and Black Diaspora are something that an Igbo child must take pride of; “Let her grow up to think of herself as among other things, a proud Igbo woman” (15). A person grown in Igbo culture should embrace its beauty and reject unlikeable aspects which curbs the freedom and limits of women. Tenth suggestion put forward the ways by which a mother can fruitfully engage her child. The girl child must be encouraged to participate in sports, to be fashionable as she likes and never try to associate appearance with morality. Children get influenced through examples; hence Adichie asks mothers to introduce the list of feminist inspiration like American feminist Florynce Kennedy, African woman like Ama Ata Aidoo, Dora Akunyili and Muthoni Likimani. Great men should also be introduced to the child along with great women. The culture’s selective use of biology as determining factor for social norm should be erased at all costs says Adichie through eleventh suggestion. “A Yoruba woman is forced to name her child with Igbo name after her husband...A child first belongs to the father. It has to be that way” (17). Even the women who are harshly conditioned by the social norms think of their children only as that of fathers’. Adichie’s advice to such women is that biology should never become an indicator for any social norms. Twelfth suggestion breaks the idea that sex should not be communicated to children at their young age. She opposes cultures and religions which try to control women’s bodies; “Periods are normal and natural and the human species would not be here if periods did not exist” (18). Thirteenth suggestion speaks of romance as a balanced way of give and take; “Teach her that to love she must give of herself emotionally but she must also expect to be given to” (19). Adichie hates addressing oppressed group as saints through fourteenth suggestion. She advocates property rights for Nigerian women as their sole rights. She suggested that female goodness is as normal as female evil and not all women are feminists and not all men are misogynists. The importance

of differences matters a lot in a person's life and this is the last suggestion put forward by Adichie. "Teach her not to attach value to difference, as difference is the reality of our world. By teaching her about difference, you are equipping her to survive in a diverse world" (20).

SCOPE OF THE STUDY:

Feminist Manifesto dismantles the prevailing notions of Western feminist writings which focused more on mainstream sections and tries to incorporate the everyday lives and experiences of women across the globe. The concrete, practical and fundamental overview of feminism is provided at large. The strong belief that the younger generation of women are good at educating the girls about gender inequalities also comes within the purview of Adichie's agenda. As the Guardian states, "Some of the suggestions feel like mountains of difficulty made simple" (Hadley 2017). Through engaging audience with examples and stories Adichie deviates from the conventional path with an alternative vision; "educating girls sooner regarding gender equality buffers them from the influence of gendered stereotypes" (Goyal 2018).

CONCLUSION:

The concept of intersectionality renders a promising theoretical tool in the world of feminism through its intellectual engagement and integrity. This feminist strategy empowers woman to move beyond the patriarchal order deconstructing conventional hierarchies. Influenced by Critical race Theory and present-day Feminism, Adichie exhorts the community of women to counter, dissent and tackle oppression. "Adichie constructs and articulates her notion of feminism closer to a circumspection global feminism had yet to emancipate into" (Rafapa). The accomplishment of Adichie's vision and mission for Black women empowerment draws their voices from periphery to center in the era of postcolonialism. Ross C Murfin has rightly observed "evolution of feminism into feminisms has fostered a more inclusive global perspective" (301-2). The Manifesto clearly builds coalitions among those facing multiple subordination especially within the family. From the embedded status of women in submissiveness and silence, Adichie's mission is to carve them the path of survival. Adichie's work becomes a landmark treatise for the upcoming generations to follow, imbibe and cherish for a harmonious co-existence.

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Foucauldian Analysis of the Power in Covid-19 Discourse: Vietnamese Domain

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Abstract: *This paper provides an overview of the issue of power with many fluctuations in the context of the pandemic taking place in Vietnam. By quantitative and qualitative methods, we deeply focus on the analysis of power through epidemic discourse in the Vietnamese press. Especially, language expressions contain conceptual metaphors related to Covid-19. For this purpose, we conducted a survey and collected 500 language expressions containing metaphors related to epidemics in prestigious newspapers in Vietnam such as VN Express, people's intelligence, electronic, people online women, and so on. The survey material mainly mentions two stages: the first wave of epidemics starting from the end of 2019 to April 2020 when Covid 19 broke out with the first outbreak in Wuhan city and began to spread to neighboring countries including Vietnam, and the 4th wave of epidemics, highly caused by delta strain detected in India outbreak in Vietnam from the end of April 2021 to October 2021. Foucault's theory of power is applied to research and intended to explain why power correlations exist and are so enforced in the context of pandemics. The results of the study show that the policies and measures taken by the Government since the outbreak began to have led to a significant change in the power of social groups. There are many vulnerable groups such as poor workers, women, children, etc. Then, metaphorically the concept of the epidemic plays an important role in influencing people's perceptions and helping power be exercised effectively as well.*

Key Words: *Michel Foucault, Power, Covid-19, Vietnam, discourse.*

INTRODUCTION:

Power is present in most social relationships, which are subject to the attention of many different disciplines such as philosophy, sociology, politics, linguistics, etc. For linguistics, power is an important concept, core in the direction of critical discourse analysis. Power has appeared for a long time and causes a lot of controversy in political discourse, there is no consistency on this issue. Weber defined power as "the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests" (Weber, 1968). Lukes (2005) expresses a broader view of power, treating power as a power rather than exercising such a capacity. According to him, power is the potential to reveal the true interests of powerful politicians and the ability to implant in people's minds preferences contrary to their interests. Power is considered to be the production of specified results, in which the participant has the power to be the one who can achieve and exercise power purposefully in such a way that the intended action is against the

will of the second person (cited by Elsharkawy, 2017). Anthony Giddens developed his approach as a social overarching theory. He argues that power is exercised by human agents and also by them, affecting them and limiting them. In other words, power is not a human quality or resource, or a position in the social structure, which is a social factor that affects both these components of human society, created by man himself (Giddens, 1982).

One of the most important and influential contributions to the theory of power is the French philosopher Michel Foucault. Through his work and lectures, Foucault overthrew the notion of power in tradition and established an ideology of his own, this foundation of thought has remained influential to this day. Foucault's conception of power is particularly useful in the context of the Covid-19 pandemic in Vietnam and many other countries around the world. As the outbreak rages on a global scale, human life becomes a top concern; biological power and discipline become important in establishing and recreating social activities. The question is, how has Covid-19 impacted the government's policies, people's behavior, and discourse? Does this affect the power of social groups? Conceptual metaphors - a common mode of thinking of the Vietnamese community when receiving covid-19, what role does it play in the exercise of power in the context of the pandemic? In this paper, based on Michel Foucault's theory, we conduct a power analysis through covid-19-related conceptual metaphors on Vietnamese-language press discourse to understand and explain how society works during the pandemic while clarifying the role of the epidemic metaphor in the expression and dispersion of power.

FOUCAULT'S IDEA OF POWER:

Michel Foucault has a tremendous amount of research on the issue of discourse and power. Power stretches across most of Michel Foucault's works, which is first raised in *Discipline and Punish* and more clearly present in *The History of Sexuality*. According to him, "Power is everywhere, not because it covers everything but because it comes from every corner of social life." (Foucault, 1976). Some of the forms of power that Foucault refers to throughout his works are Sovereign Power, Disciplinary Power, Bio-power, and Governmentality. The ultimate power is understood as the pyramid model: the king is above, the deities are in the middle and the people are at the bottom of the pyramid. This model power will be exercised from top to bottom (Taylor, 2010). However, the ultimate power has gradually changed to conform to the dominant mechanism of modern society, and this time the two central levels of power Foucault mentioned were discipline and biology.

According to Foucault, power in society is operated from the bottom of the pyramid, which is the power of discipline. Disciplined power does not flow in the direction from the top down like a pyramid but from the bottom of the pyramid goes up, rotating around the bottom floors of society. Disciplinary power is established by imposing individuals and entire communities based on "standard rules" through supervision, classification, and management. For example, the administrative sanctioning document causes the driver of the vehicle to adjust and discipline his/her behavior before the violations when participating in traffic so there is a proper attitude to comply with and strictly observe traffic laws. In addition, the information of attendance through timekeepers located in offices, the company makes each employee have to discipline his or her lifestyle at work.

Biological power is a form of power that focuses on population regulation and body control. The term encompasses two key elements: life (bio) and power, which use power to protect life. It can be understood simply that these are the powers used to exercise control and dominance over the creation and maintenance of human life. As part of his biological power, Foucault also introduced the concept of "biopolitics" to refer to specific measures and forms in the service of biological power. Foucault also used the term 'biopolitics' in 1976, to characterize the political aim and strategies in Europe in the mid of 18th century. According to

him, "that is the entry of phenomena peculiar to the life of the human species into the order of knowledge and power, into the sphere of political techniques" (Tasnim, 2020). For instance, regulations on waste disposal, environmental protection, family planning, etc. It is one of the manifestations of "biological politics".

DATA SOURCE AND RESEARCH METHODOLOGY:

For research purposes, we conduct surveys in reputable newspapers, which are of interest to the Vietnamese community to achieve reliable results, objectively and scientifically. Specifically, the newspapers:

- People's Electronic (<https://nhandan.vn/>)
- Online Women's Newspaper (<https://www.phunuonline.com.vn/>) - People's Daily (<https://dantri.com.vn/>)
- VN Express Newspaper (<https://vnexpress.net/>)

The survey material focuses on two main stages: (1) The first wave of epidemics, Covid-19 broke out with the first outbreak in Wuhan city and began to spread to nearby countries, including Vietnam; the fourth wave of the disease, mainly caused by the Delta strain detected in India, broke out in Vietnam from the end of April 2021, this wave is considered to have the largest level of complex and large-scale infections in Vietnam so far. The results yielded about 500 language expressions containing the conceptual metaphor of Covid-19, which in turn went to power analysis through metaphorical discourse. The research uses a combination of quantitative and qualitative methods to analyze the evolution and changes in the power of Vietnamese society during the epidemic period through conceptual metaphors. Michel Foucault's method of analyzing discourse based on the theoretical framework is used to explain why power is operated in this way.

RESULTS AND FINDINGS:

Expression of power on covid-19 discourse through Foucault's lens:

With horrific destruction, and serious influence in all aspects of social, cultural, political, language, etc. Covid-19 is currently the top concern of mankind. Since the disease appears, all human policies and behaviors have been constantly changing to suit the complicated developments that the virus strain that causes this pneumonia. The pandemic affects the correlation of power in society, controlling all acts of governments and social groups. Can imagine the issue of power in the epidemic stage through the following diagram:

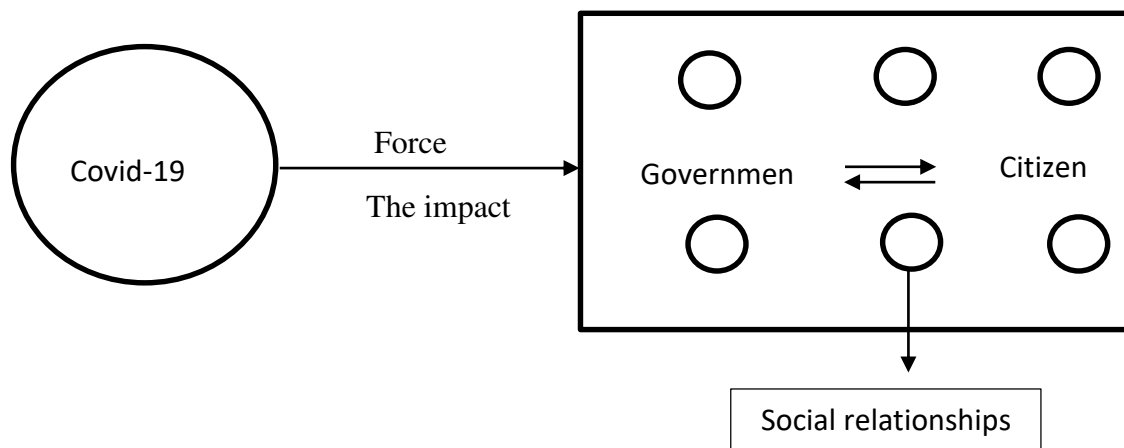


Figure 1. The model shows the correlation of power in the disease

The epidemic surveillance and control behavior of the Government; the government exercises its power over the citizen through directives and decisions; the citizen demonstrate their power by either complying or protesting. In addition, the power placed in social relationships such as businesses - consumers, families, education, etc. It has more or less changed before the effects of Covid-19. Specifically, how power has changed during the pandemic and why it is operated that way, we will use Foucault's theory of power to analyze and explain below.

Bio-power:

Foucault's ideology is applied in our modern era, especially in the context of the Covid-19 epidemic, first of all, "biological power". The orders and measures of the state during the epidemic period are traces of biopolitics. Since its appearance, the destructive power of the infectious disease that originated in the city of Wuhan (China) has been mentioned in the newspapers through several expressions such as *gây nên làn sóng chết chóc, mối Nguy hiểm chết người, đại dịch chết chóc bậc nhất lịch sử, cướp đi mạng sống của vô số người, giết chết hơn một triệu người trên toàn thế giới, v.v...* (causing a wave of death, a deadly danger, the deadliest pandemic in history, claiming the lives of countless people, killing more than a million people worldwide, etc.) The metaphors COVID-19 IS WAR, COVID-19 IS A NATURAL DISASTER, COVID-19 IS DARKNESS, and so on are commonly used to bring people new knowledge about Covid-19 and emphasize the dangerous substance of this infectious disease. The issue of "life - death" during the pandemic has become the top concern of all mankind. Through metaphors about Covid-19 in press discourse, it is understandable that lockdown and detention orders are the most effective and mass-enforced measures during the epidemic period, not only in Vietnam but also in most countries in the world.

In addition, to manage the crisis caused by the SAR-CoV-2 virus, vaccination is one of the most adopted strategies. Vaccination can be seen as a tool of biological power, which is also a form of "biological politics". The vaccination campaign through the implementation process has led to a change in power between social groups, which is reflected in which groups of people are given priority to vaccinate first and which groups are vaccinated later. This has partly created a social distinction between those who are allowed to live and those who are in danger of dying.

When biological power prevails, Covid-19 makes people insecure and panic has caused many negatives in social life. Especially the problem of stigma and discrimination against people who carry the Coronavirus, people from epidemic areas, and people who come into contact with sick people, even doctors. Stigma has had a significant impact on disease prevention, treatment for infected people, and social order stabilization.

Sovereign Power

The issues of the ultimate form of power are also raised in the context of the epidemic. This power is used from a biopolitics perspective, emphasizing the government's intervention in preventing pandemics, and minimizing casualties. In response to the epidemic, the state used coercive and prohibitive power to close borders, limit the citizen's movement, direct learning activities online, and schools and teaching centers are compulsory to close. Other activities such as festivals, religion, entertainment, sports, etc., and other types of business and services are also suspended. The familiar tools of state supremacy such as directives, orders, police, and army... are mobilized to enforce and maintain these restrictions.

If in the war, the supreme power of the Government is used to achieve political ends through forms of coercion, violence, invasion, destruction, death, etc. This power epidemic is transformed to protect biological power. All to serve the purpose of protecting people from the death caused by the virus that causes Covid-19. At this time, the Government is the top of the pyramid, all orders are transmitted down to the local governments, the army, the police, etc, and are executed on the people. Any act of sabotage, disturbance, and non-compliance is a challenge to the authority of the State, depending on the extent, it may be fined or detained.

Disciplinary Power

In Foucault's view, disciplinary power associated with attempts to control human behavior through discipline and training mechanisms is more typical and customary than the traditional form of power based on violence, coercion, and repression. When Covid-19 broke out, the management of the state needed to rely on the power of discipline. This power is not directly placed on specific individuals but acts on the social community group so that people can self-regulate their behavior. The virus that causes pneumonia Covid-19 spreads around the world without dividing political parties, classes, regions, genders, ages, and healthy and weak people, anyone can be infected by this virus strain. The state, therefore, needs to govern through a quarantine mechanism – this is a reflection of its disciplinary power. Under this mechanism, the State actively supervises and strictly controls the movement of people. For people who are positive for the SAV-CoV-2 virus, it is necessary to immediately isolate, even close contacts must be isolated and isolated F0 from the community to prevent the spread of the disease. Isolation and blockade measures are forms of disciplinary power.

Disciplinary power operates at its core based on awareness of each person's ability to express himself to the authorities. In addition to being the object of discipline, we are also controlled as subjects of self-reflection and the formation of our own undemanding (Gutting, 2005). Linguistic expressions and metaphors have provided people with knowledge about the epidemic. Vocabulary such as *gây sức ép, làm đảo lộn, gây sóng gió, bào mòn, nhấn chìm, làm điều đứng, thăm cảnh, thăm kịch, cơn bão, cơn lũ, they đối, cháy rừng, tàn phá, vượt tầm kiểm soát, thất thủ, sự trừng phạt của thiên nhiên, v.v...* (*pressurize, upset, turbulent, erode, engulf, destabilize, tragedy, tragedy, storm, flood, change, wildfire, devastation, beyond control, defeat, punishment of nature, etc.*) affect people's perception, helping us to understand dangerous and brutal epidemics; The epidemic has caused mankind to fall into a difficult situation, even going to the end. Those perceptions govern our behavior in actively and resolutely fighting the epidemic. First of all, it is necessary to trust and follow the instructions and regulations of the State on epidemic prevention.

The impact of cognitive models on the power change of social groups.

The outbreak of the Covid-19 pandemic on a global scale has dominated the management activities of Governments, the decisions made should be suitable for each specific group of people by their functions and roles in society. This leads to the division and reshaping of social groups during the epidemic period, whereby the power between groups is more or less changed.

The government

The rapid spread of the pandemic has directly affected the position and reasserted the sovereignty of each country. The main goal that each region has right now is to protect its population. The form of locking down, and separating through COVID-19 metaphors IS SPECIFIC OBJECTS such as locks, walls are expressions of national sovereignty. It can be

seen that when an epidemic occurs, the State pays special attention to protecting the country to limit the spread of the disease from neighboring countries to Vietnam. The words “*khóa chặt*” (*lockdown*), and “*bức tường lửa*” (*firewall*) are used metaphorically for the most widely applied measures during the epidemic period in establishing national sovereignty and protecting the lives of the people of the country. In addition, the numbers appearing on the “Covid-19 ranking” become the criteria for evaluating the Government's Covid-19 response policies, from which the metaphors of “anti-epidemic models” appear – only those countries that succeeded in controlling the epidemic; “broken” or “lost” – refer to countries with high rates of Covid-19 infection. This has led to a distinction between countries with epidemics and without epidemics, territories with high and low rates of Covid-19 infection. Therefore, when the Delta variant began to spread in Cambodia, the Vietnamese Government took measures to lock the border to prevent any illegal entry from Cambodia. Similarly, the British Government imposed an entry ban on visitors from India as the country faced the horrors of the Delta variant. Focusing on protecting national borders has also been a priority for Germany since the outbreak of the disease globally. (Hannah, Hutta and Schemann, 2020).

This problem does not only exist in the relationship between countries but even within each country, there is a clear division. Expressions such as “*tâm dịch*”, “*vùng xanh*”, “*vùng cam*”, “*vùng đỏ*”, and “*vùng sạch*” (“*epidemic center*”, “*green zone*”, “*orange zone*”, “*red zone*”, “*clean zone*”) indicating areas with or without epidemic, more or less epidemic areas, became common on Vietnamese newspapers. Accordingly, people in the “green zone” can be freer and more comfortable, while those in the “red zone” are strictly controlled and monitored.

Businesses

When Covid-19 spilled into Vietnam, the measures to distance and close down had a direct impact on business institutions. Instead of paying attention to the size, type, customer satisfaction, etc. of businesses, the Government and people focus on which establishments are allowed and not allowed to operate during the epidemic season, especially, in areas located at the epicenter of the epidemic. “Essential” became the leading criterion for dividing these businesses. This has led to a distinction between businesses, placed in the relationship between businesses - the government, at this time power is exercised in two forms: closing non-essential businesses and controlling businesses. Businesses are allowed to operate according to the principles of disease prevention. Before the Government's directive, businesses are forced to take actions appropriate to the situation. For example, the work-from-home solution is applied to establishments that are forced to temporarily close. In many cases, businesses had to go bankrupt due to the heavy pressure of the epidemic. Some private businesses, despite being heavily affected by the epidemic, have still affirmed their influence through joint support and contributions to the Government and people to fight the pandemic, this action has created many good values, evoking in the community thoughts about “humanity during the Covid-19 storm”.

As part of the business model, employees become one of the most vulnerable groups of the social distancing directive. Words used to talk about workers during the epidemic period appeared with common frequency in newspapers such as *người lao động, cùng đường, điêu đứng, khốn khổ, chật vật, đê nặng, cạn kiệt, gồng mình, cầm cự, áp lực, lay lắt, v.v...* (*laborious, miserable, on the same road, miserable, miserable, struggling, burdened, etc*) if before the epidemic period, the power of workers was established based of labor that put effort, time, brains and business owners are responsible for paying their salaries; now these people either change jobs temporarily to suit the epidemic situation; or suffer unemployment, must depend on the support package of businesses and the state. One problem at the moment is:

workers who go to work during the epidemic season, besides those who struggle for a living, seek every opportunity to work, some have to work when the Government requires it. Some production facilities and factories continue to operate medical care teams; This group of people is difficult to get support while they are in the vulnerable group, likely to come into direct contact with the virus and get infected. Meanwhile, unemployed workers who stay at home in the safe group, hard to be penetrated by the virus, are more likely to have a better chance of receiving a support package. This has created a huge social distinction in the working community.

Family

The family emerges with a special role and function during the pandemic. When Covid-19 became difficult to control, the "stay at home" order appeared densely in newspapers through expressions such as: *ai ở đâu ở yên đó, cửa đóng then cài, khóa chặt cửa ngõ, ở nhà là yêu nước* (who is staying where, staying at home, door closed, locked door, stay at home is patriotic). At this time, the family is like a miniature society, almost all activities are encapsulated within the house. As the nucleus of society, narrowing the community within the family is an effective countermeasure to biopolitics and disciplinary power. Biopolitics is most evident in the situation of the overloaded health sector when one person in the family is positive for Covid-19 and the family is responsible for taking care of and monitoring their loved ones, contributing to reducing pressure on the body and medical care facility. Put in family relationships, each person needs to adjust their behavior seriously in epidemic prevention, adhere to the 5K rule, do not let themselves be infected with the virus to avoid spreading to family members, this is a manifestation of the power of discipline in the context of a pandemic.

Moreover, the social distancing leading to everyone being confined in the family space along with temporary unemployment becomes a concern for the entire community, women, and children get special attention. Children do not go to school, men are unemployed or working from home, and the burden on women is increasing, from which many problems arise, the most serious being domestic violence. The main victims of domestic violence cases are women and children, who belong to the disadvantaged group in society.

In addition to domestic violence, women in their relationship with the social community are the target groups that are noticed during the epidemic. It is the imbalance in power relations between men and women emerging from the long-standing patriarchy in Vietnam that has created knowledge and discourse about women. This is the reason that the press during the epidemic season writes a lot about women but rarely mentions men. Typical articles are *Những ngày giãn cách – đàn bà đi qua mùa dịch bằng cách của mình* (Distance days - women go through the epidemic season by their way) (Women Online Newspaper, June 15th, 2021); *Những ngày đương đầu với Covid-19 của người phụ nữ Sài Gòn* (The days of coping with Covid-19 of Saigon women) (VN Express Newspaper, August 26th, 2021); *Cách bà bầu tránh Covid-19* (How pregnant women avoid Covid-19) (VN Express Newspaper, August 17th, 2020); *Nữ điều dưỡng “truyền cảm hứng”* (Female nurses "inspirational") (People's Newspaper, February 26th, 2021); *Những người mẹ trăm tuổi “gây sốt” bằng Tinh thần đi đầu chống dịch* (Hundred-year-old mothers "cause fever" with the spirit of leading the fight against epidemics) (Dan Tri Newspaper, April 03rd, 2020); etc...

Amid a stressful and complicated epidemic, even though women are among the vulnerable groups of Covid-19 patients, they still assert their role and importance. Women become solid "backgrounds" in the fight against Covid-19 through meals of gratitude or gifts sent to the epidemic center with their God-given housework skills. If before the epidemic,

housework responsibilities became a barrier that prevented women from having the same opportunity to participate in socio-political activities as men, now they have actively taken advantage of all advantages of their position through cooking activities to contribute to the fight against the epidemic of the country. It can be seen that the woman has affirmed her position and role in society, especially in the context of the Covid-19 epidemic. Expressions containing metaphors such as “*hậu phương*”, “*truyền lửa*”, “*chia lửa*”, “*giữ lửa*” (“*behind*”, “*spread the fire*”, “*divide the fire*”, “*keep the fire*”, etc), are means to express the power of women during the Covid-19 period.

Other social groups

Since the Coronavirus that causes strange pneumonia swept into Vietnam, the solutions that were introduced to match the epidemic situation along with the government's intervention have caused social groups to have a great change in their lives about power. Typically in vaccination campaigns, priority is given to certain groups such as the elderly, people with underlying medical conditions, essential workers, etc. When vaccines appear with a promising role in safety and survivability, the preference given to certain groups of people makes a distinction between social groups in the community. The number of young people infected with Covid-19 is not small, even dead. Especially when the “cytokine storm” appears, according to Tuoi Tre newspaper, this is a phenomenon where the immune system overreacts, massively releasing inflammatory cytokines, causing internal organs to fail. The age group prone to hurricanes ranges from 17 to 40.

A clear change when the distance is enforced is the closure of entertainment services, and schools switching to online learning. This serves to serve biological power, and to prevent the spread of diseases but has affected the learning and playing environment of teenagers and children. Healthy recreational activities are important for young people, they support physical development, foster mental health, and train necessary social skills. Prohibitions and closures bind young people in small spaces, strictly controlled by adults. This social group's right to play, sports, study, etc, is limited during the Covid-19 epidemic, worse than being oppressed and abused. In addition, the appalling death tolls caused by the Covid-19 pandemic have pushed thousands of children down and orphaned with possibly psychological sequelae. According to statistics from the Ministry of Labor, War Invalids, and Social Affairs, as of October 09th, 2021, there were more than 2,000 homeless orphans due to the impact of the Covid-19 epidemic. So, children and adolescents are also among the most vulnerable social groups to the pandemic.

5. DISCUSSION :

Through the process of survey and analysis, we found that the Covid-19 epidemic since its appearance has had a great impact on the social situation, changing the power structure of social groups, which is evident in the discourse, namely linguistic expressions containing conceptual metaphors. From this we draw a few observations as follows:

- From the analysis of conceptual metaphors about Covid-19 in the context of the epidemic, once again proves the role of metaphors in thinking and influencing our behavior.
- With the knowledge-generating power of metaphor, we proceed to clarify the relationship between power and knowledge. Specifically, power is capable of producing knowledge and conversely, knowledge can establish power. This problem is demonstrated by metaphorical expressions appearing in press discourse. Metaphor gives people new understandings of the epidemic and based on that knowledge, each person adjusts his or her

behavior to match the epidemic situation, at which time the power of discipline is exercised. Some other metaphors that show the severity and danger of a pandemic such as COVID-19 IS POWER, COVID-19 IS WAR or COVID-19 IS A NATURAL DISASTER have impacted biological power, rights, and human rights. The ultimate force in the implementation of policies is to preserve the population and minimize the mortality rate due to Covid-19. Thereby, in addition to bringing new knowledge, metaphor is also a means of expressing power, even a tool of power. When Covid-19 occurred, many social distinctions appeared in the community, typically between domestic and foreign citizens, people in green and red areas, people have and less have a risk of virus infection... Covid-19 has exposed injustices in society, especially for vulnerable groups such as women, children, and the working poor.

Understanding the value of expressing power through conceptual metaphors about Covid-19, the article aims to clarify power issues and their change not to criticize our new behaviors or policies applied during the epidemic period; but to provide more insight into the issue and how behavior in society has changed and why society has changed that way.

6. CONCLUSION:

Michel Foucault once mentioned the relationship between discourse and power in his work *The History of Sex* as follows: “discourse spreads power and produces power; it strengthens but also excavates and exposes power” (Gutting, 2005). Through the analysis of conceptual metaphors in the press discourse about the epidemic, it shows that the reality of power has many fluctuations. The results show that the pandemic has had a strong impact on the policy of the Vietnamese government. The orders that are executed by each different epidemic stage have led to serious discrimination in society, causing the role and status of social groups to change more or less. The conceptual metaphor of Covid-19 both plays the role of promoting power to be exercised most effectively, and at the same time exposes the changes in the social order during the Covid-19 era, especially injustice along with other forms of coercion, “detention” and surveillance against vulnerable people including the working poor, the homeless, women, children, etc. Foucault's theory is applied to the article *Discipline Power, Biological Power, and Sovereign Power*, which provides an overall and comprehensive view of the power operating in Vietnamese society in the context of Covid-19; his theory also explains why such orders are implemented during the pandemic to ensure population problems not only in Vietnam but also in most other governments. The research results partly demonstrate the role of power in social order and the power of knowledge during the pandemic.

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An Evaluation of Art and Design in Primary Education in Zambia: A Case Study of Six Selected Schools in Chongwe and Rufunsa Districts of Zambia

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Abstract - This article is anchored on a study that evaluated the management of Art and Design in selected schools in Chongwe and Rufunsa districts of Zambia. The overarching goal of the study was to search for ways of managing Art and Design for developing children in primary schools for them to benefit fully from the subject as they play and make art. The theoretical framework was on the Social Development Theory of Learning, which was developed fundamentally by Lev Semyonovich Vygotsky (1896-1934) who proposed that social interaction profoundly influenced cognitive development of children. Based on this understanding, this study demonstrated that through play with art and design when the subject is managed well, children are likely to develop traits such as creativity, inventiveness, critical and analytical thinking. These traits could equip them for survival in their natural environments as well as instill values in them that would make them good members of their communities. To arrive at this conclusion, questionnaires were used to collect data, which was mainly qualitative. Consequently, thematic analysis was employed to interpret the findings.

Key Words: Art and Design, Psychomotor growth, Cognitive growth, Affective growth Creativity, Inventiveness, Critical and Analytical Thinking

INTRODUCTION:

The study evaluated the management of Art and Design in six selected primary schools in Chongwe and Rufunsa districts of Zambia, one of the Sub-Saharan countries of Africa. Essentially, a child requires to be developed academically, mentally, morally, physically, psychologically, socially and even spiritually. When a child is born, the expectation by the parents and society is that the child will grow up and become a productive member of the community. The overarching goal of the study was to establish what else could be done for children to benefit fully from the subject as they play and make art. The theoretical framework was on the Social Development Theory of Learning, which was developed by Lev Semyonovich Vygotsky (1896-1934). The latter fundamentally proposed that social interaction profoundly influenced cognitive development of children and called this as the 'Zone of Proximal Development' (ZPD), McLeod (2019). The study was not meant at producing children as artist like Leonardo da Vinci, or Pablo Picasso, rather, the study aimed at seeing what else may be done in order that children benefit fully from Art and Design in primary schools. The main objective of the study was to evaluate the teaching of Art and Design in primary schools, in order to ascertain the management of the subject, the teaching methods, and the teaching approaches that are effective for teaching growing children. To understand how Art and Design is managed in the primary schools, the study focused on six schools in

Chongwe and Rufunsa Districts. Being a case study and purposively chose the participants, the study took a descriptive approach. The study meticulously explored into how the teachers teach the subject, how they manage their classes and the reactions that school children present to them. Additionally, the study understood the pupils' views on how they see Art and Design taught and also how they wanted the subject to be managed for them. Furthermore, the study established the children's interest in what they perceived as what should be taught for their day today living.

Theoretical Context of Managing Art and Design in Primary Schools:

One way of exploring discreet management of an Art and Design class and lesson in order to yield significant development in cognitive, psychomotor, affective development for primary school children when they make art is to refer to theories surrounding this matter. To this effect, the theory that chiefly comes to the fore is the Social Development Theory of Learning that was developed by Lev Semyonovich Vygotsky (1896-1934). The latter proposed that social interaction profoundly influenced cognitive development. He called this as the "Zone of Proximal Development" (hereinafter ZPD) McLeod (2019). The theory is concerned with children's interaction which needs explored effective management. The subject is needed in the planning of structures including architectural work by using sketches writes Painting + Batik (2020). Early, in childhood, Art and Design essentially supports a child's physical, cognitive, psychomotor development, and a child enjoys the subject as a pastime or play. Art and Design also serves as a therapy to a child's stressed mind and in adults evidenced by doodling. The Social Development Theory of Learning is critical to this study because children's development is anchored on social interaction and play. This element is encouraged in primary school, as it gives children 'playful learning' McMillan (2017). McMillan (2017) further observes that playful learning is achieved when there is social interaction between children. This therefore, demands for rigorous efforts to see that Art and Design management is discreetly done.

Lowenfeld and Brittan (2011) state that art is a skill in making or doing involving self-expression, aesthetics and visual interpretation of environmental experiences. They also observe that more and more people are recognizing that the ability to learn differs from age to age and from individual to individual, and that this ability to learn involves not only intellectual capacity, but also social, emotional, perceptual, physical, and psychological factors. Altogether learning is very complex. Therefore, there may be no single best teaching method. Our tendency to develop the capacity to regurgitate bits of information may be putting undue emphasis on one factor in human development, that which is now measured by the intelligence tests. Intelligence test results as we now know it do not encompass the wide range of thinking abilities that are necessary to the survival of man-kind. The ability to question, to seek answers, to find form and order, to rethink and restructure and find new relationships, are qualities that are generally not taught; and in fact these seem to be frowned upon in our present educational system. Furthermore, Lowenfeld (1903 -1960) and Britain (1922-) found memorization and repeating information to have very little relationship to contributing to a well-adjusted member of society. Therefore, in order to achieve the Ministry of Education's stated objectives in Zambia, as seen in *The Curriculum Framework (2013)* and *Educating Our Future (2008)* there is need to study and manage Art and Design education in the primary schools effectively and correctly. If meaningful development has to be enhanced, especially in third world countries like Zambia, has to be achieved, then the Social Development Theory of Learning is the way in which children should attain their education MacLeod (2019). Children need to be convinced that they cannot achieve much for as long as they work as individuals, and that they need to work in groups, in teams and never try to stand alone if they have to secure meaningful learning

and achievement in life. However, learning by children should also be supplemented by an inclusion of other related theories to be fully relevant to particular contexts. Principally, these include Curriculum Theories and the Theory of Multiple Intelligences Kurt (2020).

Curriculum Theories:

A curriculum theory is a term for how an educational institution decides what is worth learning and teaching, and how learning will be measured Kliebard (2013) The Social Development Theory of Learning has been cited and found to be suitable as curriculum theory in the management of Art and Design as it promotes social interaction. John Dewey (1859-1952) also discussed learning through social interaction under the theory of Social Meliorism, Social Efficiency and Developmentalism. Kliebard (2013) further explicated these aspects and called the theories as humanist social efficiency (or mental disciplinarians), developmentalist (or child study), and social meliorists *K12 Academics* (2021). These theories are complemented by what Vygotsky (1896 -1934) called the Social Development Theory of Learning. Malinao, Charlotte's (2021) Social Meliorism, Social Efficiency and Developmentalism also show that these theories complement the Social Development Theory of Learning when it is applied in the management of Art and Design. Prof. Monica Jacobs, in Lemmer (2003), has written on prominent curriculum theories. There is the Traditional Paradigm that has the Liberal Theory, the Experiential Theory and the Behaviourist Theory. There is also the Inquiry Paradigm, where one finds the Naturalist Theory, the Critical Inquiry Theory and the Constructivist Theory. These theories can benefit children once the management and the approaches for Art and Design are applied in a correct and prudent manner.

The Traditional Paradigm:

Concerning the Traditional Paradigm, Newell (2014) reports that for centuries, the traditional paradigm has dominated the education system around the world where the role of the teacher has been to impart knowledge regardless of whether the learner has understood or not making learning repetitive without reflection and analysis. This has been so because the traditional paradigm is characterized by theories that tend to be prescriptive where the teacher has to follow all the laid down rules to teach. Such subjects like Art and Design need to have consideration for the learners' feelings. Among the large number of traditional curriculum theories, the three most deeply embedded in the Traditional Paradigm are the Liberal Theory, the Experiential Theory and the Behaviourist Theory.

The Liberal Theory:

The main purpose of this theory is to develop students in such a way that they gain substantial insight into the great ideals of life such as truth, beauty, goodness, liberty, equality and justice writes Lemmer (2003). The main thrust of the liberalists is that they are against detailed planning of the curriculum and prescriptions given to the teachers on what and how they should teach. The teacher is regarded as a chief policy maker. Consequently, schools should consider how this theory can benefit children instead of for instance, teachers concentrating only on the application of the behaviourist theory. Theorists who advocate this paradigm include Whitehead (1948 -2018) and Jerome Adler (1902 -2001) Lemmer (2003).

The Experiential Theory:

The central argument in this theory, as expounded by John Dewey is that students can only acquire knowledge through personal experiences William (2017) writes. Since each student's experiences are different in schools as well as in the outside world, the purpose of the curriculum should be to facilitate personal growth by exposing students to as many relevant real-life experiences as possible. Supporters of this theory believe intensely in equality and justice. Dewey is the chief proponent of this theory and his views are advocated by others such

as Ashton-Warner (1908 -1984) a writer and painter and provided insight into the working of children's minds and released their creativity. Rosenblatt (1904 - 2005) encouraged students to express their emotional and intellectual engagement through nonverbal symbols. This theory shows that the curriculum should focus on the students' interests, and not necessarily on materials that are prescribed. Here, the learners' interests are taken care of.

The Behaviourist Theory:

According to the behaviourist theory, each lesson in the curriculum should result in a desirable change in the behaviour of the students. This theory operates on dividing the curriculum into definite components as listed by Lemmer (2003) such as: aims and objectives, content, methods and evaluation. Teachers should implement the prescribed curriculum in a systematic and logical way. The chief initiator of this theory is Ralph Winfred Tyler (1902 – 1994), who built his theory around four fundamental questions, each one of which leads to the development of a perennial curriculum component. Using the Behaviourist Theory where the objectives have to be achieved by the end of the lesson, using play as the mode of learning may not be practically feasible.

The Inquiry Paradigm:

The Inquiry Paradigm theories are more open, descriptive, critical and eclectic. Instead of focusing exclusively on how things 'should' be done, their point of departure is how things are being done, specifically that which is actually happening in schools Lemmer (2003). Inquiry theorists, on the other hand tend to select different features from various traditional theories to structure their own theories. Three of the most important inquiry curriculum theories are the naturalistic, critical inquiry and constructivist theories.

The Naturalistic Theory:

The naturalistic theory was developed by Walker Decker Fannin (1942 -) and further developed by authors such as, William Pinar (1947 –) and Martin Jan Mulder (1991 -), writes Lemmer (2003). Lemmer (2003) writes further that Walker's theory consists of a three-step sequence of curriculum reform: The formation of a platform consisting of members of the school community who agree on beliefs, theories, aims and procedures on which the curriculum at their school rests.

The Critical Inquiry Theory:

The Critical Inquiry Theory was developed by Joseph Schwab (1909 -1998), Robert Mills Gagne (1916-2002). The other proponents known to be still alive include Michael Apple (1942-), Max van Manen (1942 -), Dwayne E Huebner (1923 -), and Elliot Eisner (1933 -). According to Lemmer (2003), the Critical Inquiry Theory revolves around the need for all people to acquire and use their critical thinking abilities under the variables such as teachers, subject matter, students and milieu or the culture of the school.

The Constructivist Theory:

On the constructivist theory, Lemmer (2003) contends that this is an eclectic theory in which the elements from various curriculum theories are combined. Lemmer (2003) indicates that the constructivists have ignited a new burst of enthusiasm for Dewey's experiential theory and also reasserted the importance of meaning-making. The constructivists also believe that traditional learning has been thought to be a 'mimetic' activity- a process that involves students in repeating, or miming newly presented information. Lemmer (2003) asserts further that constructivist teaching practices help learners to internalize and reshape, or transform, new information. Constructivism is based on the belief that learners should be helped to construct

knowledge that is meaningful and useful in their own lives. When one has to mention children's play, it is real play which is called playful learning as argued by McMillan (2017).

Theory of Multiple Intelligences:

Howard Gardner (1943 -), a Harvard University psychologist Kurt (2020), proposes that a human mind has eight (8) abilities as follows: Musical–rhythmic, Visual spatial, Verbal linguistic, Logical mathematics, Bodily kinesthetic, Interpersonal, Intrapersonal and Naturalistic writes Gardner. Focusing on one of these aspects, the visual spatial intelligence, Gardner indicates that people who are good in visual spatial do well at maps and direction videos and pictures Kurt (2020). Faced with various criticisms, it still has been noted that people are talented differently. While each person has at least a part in what others will have as talent like in musical–rhythmic, visual spatial, verbal linguistic, logical mathematics, bodily kinesthetic, interpersonal, intrapersonal and naturalistic, when it comes to children's growth, a child needs to experience total growth. Hence, visual spatial may not be completely overlooked because it is responsible for the source of growth for various aspects such as artists, engineers and architects in adulthood as observed by Gardner.

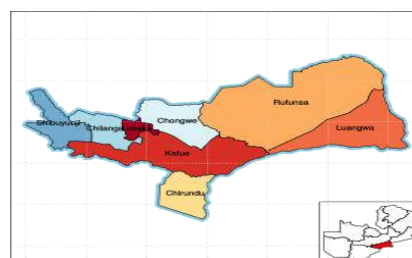
RESEARCH METHODOLOGY:

To understand how Art and Design is managed in these schools, the study that has informed this article focused on six schools in Chongwe and Rufunsa Districts. Being a case study, it mainly took a descriptive approach. The study rigorously investigated into how the teachers teach the subject, how they manage their classes and the reactions that school children present to them. Additionally, the study understood the pupils' views on how they see Art and Design taught and also how they wanted the subject to be managed for them. Furthermore, the study established the children's interest in what they perceived as how they should be taught for their day today living. The study population consisted of two hundred (200) participants who were drawn from the two districts. Their categories were as follows: Two District Education Board Secretaries; two District Education Standards Officers; four lecturers from Chalimbana University and Chongwe College of Education; six school head teachers; six deputy head teachers; six senior teachers; eighteen class teachers from six schools (44 Education providers, 18 males and 26 females); and one hundred and fifty six (156) pupils from six (6) purposely chosen schools that comprised of (76) boys and (80) girls in primary schools with an age group between 12 and 18 years old. In segmenting the sources of data, a purposive sampling method was employed to come up with the study sample by selecting both the districts and participants. Cohen *et al* (2007) assert that "in many cases purposive sampling is used in order to access knowledgeable people, those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power and access to networks, expertise or experience."

Study location:

The study focused on six schools in Chongwe and Rufunsa Districts of Zambia in Southern Africa as shown on the map.

Map of Lusaka Province of Zambia showing Chongwe and Rufunsa districts



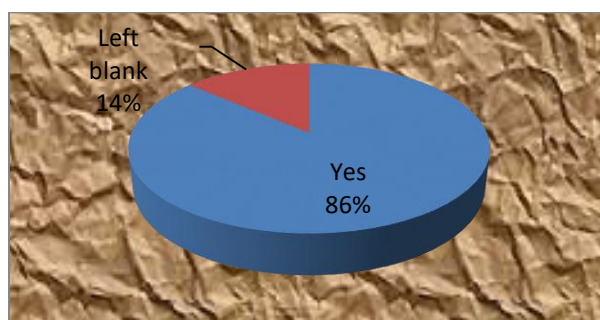
RESEARCH DESIGN:

A descriptive case study was used and it mainly took a descriptive approach. The study rigorously investigated into how the teachers teach the subject, how they manage their classes and the reactions that school children present to them. Granted that this study was a descriptive survey, questionnaires were used in order to gather primary data from the respondents. On this front, most of the data was qualitative and was analyzed thematically. This approach of analysis was necessary in order to establish narratives. The analysis, however, also included tables and charts in the representations of quantitative data.

Findings of the Study and Discussion of Key Lessons:

The educational providers offered their comments on the benefits of Art and Design and why its management and teaching in the primary schools should be heightened. On the appreciation of environmental nature as well as analytical and critical thinking, all the 44 respondents that were from all the categories indicated that Art and Design enhanced children's appreciation of nature and that the subject also enhanced analytical and critical thinking in children since the subject offered them chance to examine what they created as they played and made art. Among the 44 respondents, thirty eight (38) respondents still indicated and emphasized that Art and Design enhanced analytical and critical thinking as well as the appreciation of nature. There was also a mention that the use of the local environment enriches the pupils' appreciation of their area where they are expected to live even in their adulthood.

Benefits the subject offers

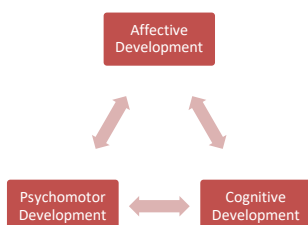


Children that appreciate nature can also learn to nurture their environment, and this shows that teaching Art and Design can even help children to keep their environment clean. Concerning enhancing analytical thinking, the respondents showed that Art and Design is a catalyst for learners to think and to analyze what is before them. This element helps them to grow intellectually. On the aspect of critical thinking, the respondents showed that Art and Design enhanced critical thinking in children as they made art. Looking at the fore benefits of Art and Design, the education providers and children indicated the following for its prudent and practical management:

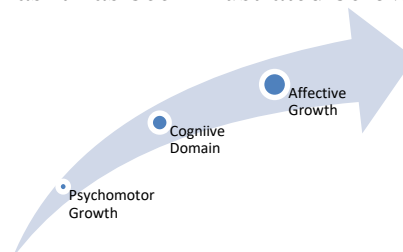
- In the management of the Art and Design lessons, learners be given chance to think and visualize something before drawing and putting their concepts on paper. That gives them chance to construct the artifact thereby enhancing creativity, critical thinking and analytical thinking and inventiveness independently.
- The management of the Art and Design class aims at triumph teaching resulting from enhanced creativity, critical thinking and analytical thinking and inventiveness independently.
- The other education providers' indication was that the subject to standalone; be managed by specialized persons at national, provincial and district level owing to its

impact of enhancing creativity, critical thinking and analytical thinking and inventiveness.

- Further, the other education providers' intimation on class management was that children's drawings should not be treated with a right or wrong answers, but that it should be a 'yes' with a suggestion for the next drawing targeting the teacher's objective since Art and Design offers growth as it has been illustrated below.

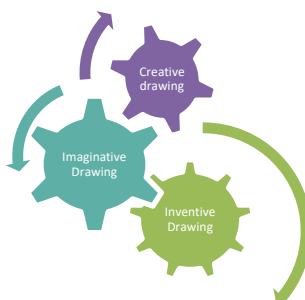


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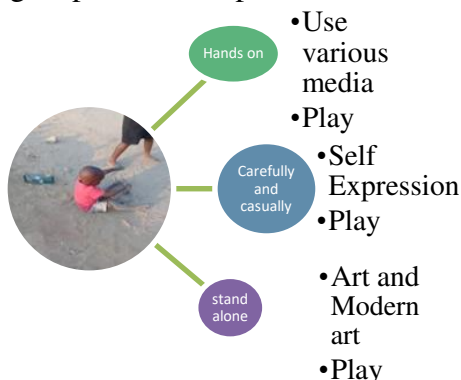
Source: Author

- The children's views were that a teacher should let them draw what they want to draw. Indeed, even each fruit of the same species when seen has its own colour shade whether it is ripe or not.
- Some children even indicated that, " I may not like to draw what the teacher wants me to draw"
- Art and Design is capable of propelling up children's creativity, imaginativeness and inventiveness as Caltiz (2020) likeness three aspects to team work

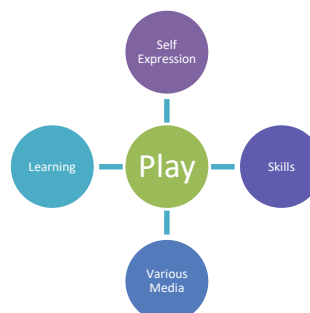


Source: Team work (Caltiz, A. 2020)

- a) It was further presented that when children play, and for them to have enhanced physical, psychomotor, cognitive and affective growth, their learning has to be managed, planned and presented in form of play as presented below



Source: Author



Source: Chilufya and Chilinda (2021)

Lessons Learnt and recommendations:

Art and Design, a practical subject, offers chance for children in primary schools a hands-on activity, which enhances analytical and critical thinking when children play and make art. This was confirmed by 38 respondents (86.36% education providers) that were from all the categories who indicated that Art and Design enhanced analytical and critical thinking and also the appreciation of nature. The subject also enables primary school children to appreciate nature and to creatively engage with their environment. Furthermore, when art is allowed to be practiced freely, children can domesticate the knowledge of their environment. This also has the potential to increase the population that cares for the environment. Children have the need to grow up with such virtues as beauty; value of a clean environment and some of the benefits that may accrue from the skill and practice of a well managed Art and design class. When children engage themselves in Art and Design as a subject of learning, it enhances self-expression and the subject is enjoyed by children as pastime when they play and make art. Since playing is central in the lives of children, art becomes a form of self-expression and a motivating way of teaching and learning for children. Education providers, therefore, should blend pupils' learning, thinking, feelings and practice with innovation, creativity, imagination and inventiveness. Cooperation is a possible virtue among pupils through art, something that is needed in children when they are growing up so that they should support each other within schools and in communities. Their collaboration as they grow up also enhances their Social and Emotional intelligence, which is good for them to grow up as children that value the presence of the friends, others and their environment. In this way, Vygotsky's Social Development Theory of Learning pans out to be true particularly to the extent that it proposes that social interaction profoundly influences cognitive development in children. As evidenced in this article, Art and Design cannot be managed like some other subjects such as Mathematics or History. Children have in mind what they see and can be drawn or done. As such, teachers need to accommodate children's views in art. The answers are not rigid like $10 + 5 = 15$ or a spelling of a word, 'boy'. The teaching approaches should thus include such ways that can give pupils a leeway to include what they want to learn as seen in the curriculum paradigms. In the final analysis, this entails that Art and Design teaching approaches, methods or management should not be generalized like in other subjects. On this note, the Ministry of Education would do well to make Art and Design as a full standalone subject.

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CONCLUSION:

To achieve normal balanced growth in children, Art and Design class management and teaching as a practical subject should employ approaches as illustrated in the curriculum paradigms as opposed to simply being theoretical. Besides, when managing Art and Design class is casually done, the results can be phenomenal as it has great potential to unleash

imagination, creativity and inventiveness in children. Further the use and choice of colours by children in their early stages should be managed using appropriate theories like the experiential or the constructivist theory.

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Transnational Dreams, Identities and Attitudinal conflicts in the works of Bharati Mukherjee

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Abstract: *The phenomenon of diasporic population is by no means new, but its scale in the twentieth century is dramatic. The nature of contemporary diasporic experiences - given the unprecedented global reach of technology and media - is also significantly more complex and ambivalent than the earlier ones. India itself has a history of diasporic groups that turned into imperial powers. Cultural processes such as the Brahmanization of the subcontinent and its institutionalizing as caste could be read as conforming to the ideology of the "Saving Remnant." In the Indian diaspora, consumerism is a fundamentalism that can form a strange alliance through the subjectivities created by such viewing. It is important to note, however, that these diasporic images are at once conservative and subversive: within the metropolitan context they could interrupt the hegemony of cable TV, but they reinforce the hegemonies of religion, caste, and class within the diasporic community. In the new world order, the homeland becomes at once remote (due to wide-spread migration) and accessible (due to electronic and satellite communication). Consequently, the contemporary episteme- nor the way of knowing the world- is ruled not by experience but by images- images that by their sheer proliferation and scope have become more real than anyone could have anticipated even a few decades ago.*

Key Words: *Cultural Dichotomy, Racism, Marginalization, Melting Pot, Cultural hybridity, Cross cultural conflicts, Identity Transformation, Assimilation*

INTRODUCTION:

Today Indian immigrants in America account for approximately 6% of its population. The process of immigration commenced in the early 19th century when the immigrants from India began to settle in community ghettos along the West Coast. Initially they arrived in less numbers and the influx grew with rise of new opportunities in the middle of 20th century. By 2019, 2.7 million Indian immigrants reside in the United States of America and contribute to its economy at large. This research deals with the essence of diasporic/immigrant experiences. Mukherjee creates a new spectrum of female and male protagonists who are not the old culture archetypes. Her characters flaunt a reciprocal relationship that lacks oppression and exploitation. This enhanced the imaginative potentials of both genders into exploring new horizons, subsequently, avoiding creation of gender dichotomies. The female protagonists of her novels create their own spatial dimension gravitating towards freedom beyond the fulcrum of patriarchal chains. Bharati Mukherjee, in her novels, intricately weaves the existent issues of racial inequities and female sensibilities in the new world. The expatriates and immigrants

face the racial discrimination and overcome it through unprecedented circumstances to survive. Though, acculturating to new boundaries while bound by their own culture boundaries creates pitiable situation for some of her earlier characters.

“Mukherjee identifies herself as an unhyphenated American rather than calling herself a hyphenated Indian- American writer Her writing describes the old world but also new perspectives along with the changes upon assimilation into the new society” (Tai, 65).

She is one of the leading American fiction writers of South Asian Diasporic origins. She has written novels *The Tiger's Daughter*, *Wife, Jasmine*, *The Holder of the World Leave it to Me* and short stories like *Darkness and The Middleman and Other Stories*. The major themes reflected in her works are issues related to women; their self-actualization, psychological transformation, problem of identity, issues of gender and culture and most importantly problems and challenges faced by the Indian communities, especially the women as exotic overseas. Bharati Mukherjee's works *The Tiger's Daughter* (1972) to *Desirable Daughters* (2002) reflects her diasporic identities as expatriate and immigrant.

She herself accepts that her works are about "psychological transformation, especially among women immigrant from Asia" (Iowa Review, 15).

Her own experiences in Canada and America as an immigrant reflect in her works. Married to a Canadian-North American Clark Blaise, Bharati Mukherjee faced demeaning conditions in Canada (in spite of having the citizenship of Canada). Degraded and victim to dissection in the literary world, her works were not accepted in Canada. Categorized as a writer 'minority', her writer instincts dissipated. Facing the trauma of her house burnt to ashes, bruised and battered, Bharati Mukherjee returned to India to find solace. Clark Blaise points out significantly in *Days and Nights in Calcutta*: "West mount fires were swift and deadly, but always discreet." (DNC,6)

Bharati Mukherjee's earlier writings brandishes diasporic culture but her characters raise themselves above the surface of ghettos and diasporic existence. Her characters are varied, some are still undecided in their stride, beset by stagnant existence in the past, but most of the characters of Bharati Mukherjee decide their own future. They are adventurous in seeking the future- the real people, who know that their past will reflect on their present and their present would shape their future. They are open to transformation and new experiences (violent in nature), changing themselves every nano-second.

Several of my characters fail to move from expatriate to immigrant in diasporality spectrum, some of the characters don't try, don't want to. In my narratives, I want to represent a varied set of responses to the experience of un-housement. (HW,16). The cross-cultural inhibitions and schisms cause aberration on the psyche of her protagonists yet they refuse to succumb to the fathomless gruesome incidents in foreign land. Nothing hinders Mukherjee's characters from reincarnating into new persona. Everything that is a subtle analysis of Indian might reveal present in this first encounter: contrasts, hierarchies, discomfort, and small abuses; dignity, abasement, protocol, theatre, humor, affection. The uniform; white that cannot be crushed or questioned; blue that guards, distributes, and collects; Khaki that serves and carries. Fascinating but in 105 with Wurst, Bier and Gebratenes Huhn and a sleepless night to churn it up, best contemplated under a fan, behind dark curtains. (DNC, 12). The narrative style in her earlier novels reveal sarcastic cynicism, harsh attitude and anger which is justified. With the traumatic past in Canada fresh in mind, she lashes out at the traditional patriarchal dominance of male-oriented environment of India. Women, in spite of being highly educated, succumb to their passive roles in their in-laws' house. The existence of women in servility, even in affluent Indian families, disgusts Bharati Mukherjee and she finds the freedom of the West more affable to the restrictive frustrating existence in India. Blending of modernity with the perversity of backwardness in the suburban areas, co-existent in modern Indian subcontinent, seemed more

like a veneer camouflaging the poverty-stricken countryside. The colonial attitude of bourgeoisie towards the proletariat fails to subterfuge the dual existence of Indians.

Bharati Mukherjee was never sensitized to the realities of the outside world due to convent education and her elite background. This is reflected in the character of Tara in *The Tiger's Daughter*. The women of first generation, who believed in attaining renunciation and power through suffering and their complete surrender to their God, is exemplified through the character of Taramoni's mother, facsimile of Bharati Mukherjee's own mother. Tara's name is itself significant as it is another name of Hindu Goddess Parvati. Tara's nostalgic memories come to a halt as soon as she comes face to face with the realities of Calcutta. Uprooted in Montreal, the racist attitude of the Western world seems less dreadful, as Tara undergoes a drastic change, with violent attack on her sensibilities. Worried about muggings in Montreal and being attacked in the subways seems a lesser evil than the evil prowling free in India. The spiritual awakening makes Tara realize her identity and empowered self. Philosophies of eastern India and belief in Goddess 'Kali' is infused into the structure of Bharati Mukherjee's novels with a subtlety. Tara's self-realization in *The Tiger's Daughter* is brutally forced on her, but her intellect does not get mutilated as her body and soul. She does not question Tuntunwala's treacherous act. Tara suffers but forgets to assert herself. She returns back to America because she is unable to deal with new-India. Religion being an integral part of India, the philosophies of Hinduism and Buddhism, reflect the doctrine of 'Karma' as the primeval factor in an individual's life. The philosophies drive the characters to their self-realization, but the self-emancipation of female protagonists comes through self-purgation of the past culture traditions.

"One peculiarity of the images of women," says Mary Ann Fergusson," throughout history is that social stereotypes have been reinforced by archetypes. Another way of putting this would be to say that in every age, woman has been seen primarily as mother, wife, mistress, sex object – their roles in relationship to men." Roles outside this, i.e., woman as an achiever, leader or as a strong individual are, by and large, either non-existent or rare. They are also exceptions and represent the extra-ordinary types and not the average ones." (Ferguson & Carr, 4)

Fighting to overcome the oppressive existence in ghetto and the moribund values of old culture, the immigrant women incessantly strive to balance the values of two cultures. Adapting the new is an uphill task. The women of Bharati Mukherjee deconstruct the ramifications of patriarchal norms and colonial oppressions on their psyche. Her protagonists resist living in marginality and ghettos. Instead, they prefer inclusion into the melting pot, deconstructing the patriarchal colonial impact on their psyche. Eventually they reconstruct and reclaim their individuality, spirituality and feminist cultural archetypes overcoming the problems of marginalization, racism, gender discrimination, sexual repression created due to interspatial culture and border precincts.

Negating the notion of existing in the state of hyphenation and hybridization, Bharati Mukherjee establishes herself as an American writer. *Leave it to Me* is an effervescent declaration of her American rootedness. Her style reflects the involving of the 'Other,' as her writing diction gets Americanized with each published work. Themes of transnational transformation and self-mutating heroines permeate the canvas of Mukherjee's novels, consequently authenticating the theory of re-inventing selves through re-birth. The female protagonists undergo pangs of re-birth to immerse into imperialistic America that believes in colonizing the immigrants and aliens. The transformation is mutual as America adjusts and adapts amicably to the strangers infiltrating the peripheries of the First World. The freedom of expression and release from the traditional attitude of regarding one's own body as a banal topic, the protagonists of Bharati Mukherjee surge forward, exuberant in their Americanness.

The initial hesitant moves, either through self-inflicted violence, as in case of Dimple in *Wife*, or violence from outside, as in *The Tiger's Daughter and Jasmine*, pushes these individuals towards renunciation. Jasmine authenticates the two-way process of assimilation which involves the individuals of both cultures to intertwine and interchange to evolve into New. The fusion may cause ripples but catapult into exuberance. The novel *Jasmine* stands on the mid-point of Bharati Mukherjee's life where the dark phase of expatriation changes into the exuberance as an immigrant. *Jasmine* proves to be iconic from the perspective of Bharati Mukherjee's style of delineation of her characters. Bharati Mukherjee manifests the character of *Jasmine* meticulously carving out her experiences with finesse. The narration is well structured. The novelist has juxtaposed *Jasmine's* life the moribund culture of Indian Patriarchal society with her life in America to emphatically pin point the exuberance of her new life in the new world which does not impose any inhibitions. *Jasmine* savours the freedom of new world, renouncing the old tradition which is not difficult, though the self-recrimination haunts her, before the shelving of old self.

"Can wanting be fatal." (J,142)

The individualistic outlook of *Devi* towards her situation in *Leave it to me*, reflects the doctrines of the Gita (the Hindu Scripture). Her attitudinal shifts are due to her American roots while biologically, she is heir to Eurasian Bio-Dad, a serial-killer, and mother an American 'flowerchild'. *Debbie* is saved by Gray Nuns in infancy from death at Indian Desert outpost and later on adopted by *Serena DiMartino* and *Manfred* from New York. After coming of age, *Debbie DiMartino*, an innately exotic girl in an innately American town, suffers identity loss. unsure about her identity, she gets bewildered if she is a special kind of misfit or just special. An amalgam of her bio-parents, promiscuity comes easily to her. Her bohemian lifestyle and sexual relationships in America mirror her nomadic inheritance. *Devi's* journey is more like sauntering through the realms of her Asian-Indian origins to discover her inherent psyche. The two protagonists, emblematic of 'Kali' are a terrible form of Goddess *Parvati* (who devours the demon single-handedly with her own self-empowerment), to avenge wrong doers. The "mestiza consciousness" that works through Bharati Mukherjee's mind and her works, reverberates the ideologies of Hinduism, proving the dual existence. Back in Calcutta, Bharati Mukherjee's diction is more colloquial. The ingenious quality of observing the colloquial languages, each of her novel flaunts a varied backdrop. Reference to mythological aspect of Hinduism and ideologies drawing room talk and sympathy with the poor are finely etched on the canvas of her non-fiction *Days and Nights in Calcutta*.

She told me about her anger against *Manu* (ca. 500 B.C) bore resemblance to the intensity of the anger of some American feminists against *Freud*. (DNC, 236) The idea of the powerful woman is very much part of the culture that has devised ways to channel this superior energy. The manifestation of self-empowerment is in the hands of the women. This ideology of self-empowerment has been avouched in all the novels to give voice to the tribulations and trauma that the female protagonists undergo in their journey of finding their identity. The recurrent motif of violence is an integral part of the female protagonists of Mukherjee, representing the self-realization of their 'Power,' either forced through violence like rape as in *Jasmine* and *The Tiger's Daughter* or the internalized conflicts leading to murdering the symbol of oppression in *Wife*, the infidelities of a husband leading to the release of the bonded self in *Hannah Easton* in *The Holder of the World*, or the fury of *Devi* venting her frustration on unsuspecting individuals in *Leave it to Me*.

The leitmotif of sexuality and freedom of senses has been projected as the prerequisites to adapt oneself in the new world. It has two different connotations to the term. The dominant role of *Jasmine* in bedroom pleasuring *Bud Ripplemeyer* (and she is aware of all the methods that can give him pleasure) marks her complete rootedness in the servility and doomed life of

banality. The exotic 'other' Milt and an Americanized Indian housewife lure Dimple to step out of the white circle, just like Sita to be captured by the demon "The tricky part, sweetheart, is to beat the yolks while you dribble the hot syrup in this gook here." And because she seemed to stiffen at the word *sweetheart*, he said with a soft laugh, "I was doing a weak Humphrey Bogart-*via*-Woody Allen imitation. Okay, Sweetheart." (W, 170-171)

The affair with Milt Glasser is more of Dimple's romance with Americanism. Alienated as immigrant, ensuing neurotic behavior and her journey from marriage to murder, is the thematic pattern of Bharati Mukherjee's second novel *Wife* (1975). The novel focusses on the psychological strains and neurosis of Dimple Basu, who tries to relate her Indian traditional values with modern American culture. Bharati Mukherjee had started writing *Wife* in Calcutta but her experience in Canada overshadows the story and readers can easily identify influence of Canadian identity on her imagination. Author uses reverse psychology and turnaround in *The Holder of the World*, with American Hannah having a blissful relationship with Hindu Raja, and on a larger canvas, her affair is with the exotic environs of the mythological history of India.

"I am neither wife nor queen," Hannah retorted. A *bibi* had the right, the duty, to live for love. Gabriel's black *bibi* had seized happiness for Gabriel and for herself; a *bibi* had the power to laugh in the face of a *firangi* wife. (HW, 254)

Quoting '*Bhagwad Gita*' along with Keats is Bharati Mukherjee's style of blending of the east and west ideologies. Raja Jadav Singh's, a Rajput Warrior King- recites from *Gita*, the Holy Book and acclaims it as the Hindu Bible. He is a warrior who was born to lead men. Hannah's ex-husband, who was also a warrior, yet jades out in comparison to Raja Jadav Singh, analogous to how Renata finds her ex-boy-friend a weaker version of her new-found love, an Afghan. The emancipation of Sita in her new avatar of feminism is emphasized in this novel. Hannah Easton wonders at the plight of Sita being captivated and her inner thoughts are focused on the women who have lived their life suppressed.

If during her first exile, the forest had disclosed to her only its dangerous blandishments, then during her second exile the forest had disclosed to her its wise secrets about eternity and redemption.

(HW, 254)

The divergent aspect of exile exemplifies the duality of existence, the elemental dichotomy of human existence. The first exile of Sita is self-imposed due to her obsession with the exotic (a golden deer symbolizing the materialistic gratification), whereas the second exile is forced by her husband to live in forest at hermit's hut. The self-emancipation or the renunciation gained is internalized. Patience and reverence for her husband maybe her strength, but the doubts of *Rama* innervate the self-effacing Sita. She mutates into an independent, detached person, who lets herself be swallowed in the earth than to agree to go through the undulation of proving her chastity to her husband. She stands against *Ayodhya* (symbolic of the Hindu patriarchal society and phallic power), self-asserting her individuality. Did the Hindu Sita like the puritan Mary Ronaldson question the rules that her husband had pledged to uphold?

If during her first exile, the forest had dangerous blandishments, then during her second exile the forest had disclosed to her its wise secrets disclosed to her its wise secrets about eternity and redemption. (HW,254)

Subjected to atrocities of the male members exemplify the male egoism defining the status of women on two different echelons. The hypocrisy is prevalent in the First World except that the feminist point of view is voiced in a loud and clear resonant voice. The European and American countries witness the feminist movement with alacrity, and are forced to give importance to them. Akin to this, the fact remains that women are assaulted in India and other

continents to suppress them into submission asserting phallic power. If we are to gain understanding, we must get out of these ruts, we must discard the vague notions of superiority, inferiority, equality which have hitherto corrupted every discussion of the subject and start afresh. (Beauvoir,33) The American culture imbibes a different facet to the infiltration of the peripheries. Due to the fear or rather an imperialistic attitude, they have always tried to prevent their culture from getting impure, which naturally led to revolutionary movements in America. Being a country of ethnic groups, America can hardly deny the freedom of expression to the culture which they themselves instigated to form. Yet America's self-assertion of being the most powerful and arrogant stance is evident from the various wars that have been waged against the cultures all over the world. Black Americans (a cross between slaves and Americans) came into existence after a very long struggle. An illegal immigrant helped by the white, forges forward nimble-footed, towards a future unknown to herself also. Ready to be adventurous, risks in life give her pleasure. Jasmine embraces the new world ebulliently. Theoretically, I believe in reincarnation, 'I say. I am astounded by all this, the American need to make intuition so tangible, to possess a vision so privately. (J, 125). The adventurous spirit of Hannah leads into an effete conjugal life, finds her sensual pleasures in the arms of Hindu Raja Yadav Singh, whereas Devi in *Leave it to Me*, a modern paradigm of Freudian philosophy, sleeps with Ham (who is supposedly her mother's lover also). The ambience and the amicability that is found, as Jeas, the lover, might ruffle the delicate sensibilities of many readers, but the significant aspect is that the American mother-daughter relationship is established emphatically. The pleasures sought by Nafeesa Hafez in *Middleman and other stories* are more like seeking endorsement of the whites on her inculcated Americanness. The 'hamburger' and 'pizza' culture of America torments Dimple in *Wife*. The tin culture of America somehow bewilders her. She rates herself as a novice in the culture and thinks that she could have been a better wife if she could produce more "glamorous leftovers." (W, 119)

Dimple's state of depression has no significant importance for Amit as he has the preconceived notion of American women having frequent nervous breakdowns. He is not aware of the impending danger that it might cause. Jasmine, the 'day mummy', when appointed as a caregiver in Taylor's house, is astonished at the elevation and respect she gets. What might have been a menial job in India somehow gets glorified in the new culture. The American countryside, which is no different from the Indian scenario somehow gives a sense of dissipation and sighting a beggar on the street makes Jasmine feel that she is too late in arriving in America. The changing face of America conflicts with the impression that is conjured up in her mind through Prakash's chronicling the wonders of America, the first world economically and financially so strong as to dictate the third world countries. Bud Ripplemeyer is not only confined into the wheelchair but he represents the American colonial attitude- refusing to blend with his environment. Set in his ideas, he hates to change:

"I wonder if Bud even sees the America I do." (J, 109)

The immigrant women in the new world try to get out of the oppression of enclosed atmosphere of the past culture. They try to balance the values and tradition of past culture with the present one. Their continuous strife to acculturate into the culture of the United States changes them to the extent that the metamorphosis bewilders their male partners who are interested only in realizing their American dream. Factually neurosis not only exists in the mind of the citizen of the third world, but the western world awakening to its spirituality and seeking their own identities travel to South Asian countries and India to seek peace from the chaos of commercialization.

'They struggle to manage the tensions inherent in their conditions...such adaptation- and the immense psychological transformation which it requires-is possible only when the

characters un-anchor themselves from their nostalgic immobility and begin to engage risk and adventure'. (Nelson, 5)

For the selfish interests vested in the development of America, the First World invested in its future by importing nationals from different parts of the continents. These immigrants change the very essence of America. The myth of 'melting pot' and 'American Dream' has lured many generations to leave their home and merge in the new world. American born Asians are still considered exotic, an alien who has to be complimented on being able to speak English fluently.

In the twentieth century, however, new international or par national formations occur, and they have tended to be Avant-garde in the metropolitan centre. To some extent, these formations -Paris 1890-1930, New York 1940-70- are a result of newly effective market forces that internationalize culture. For instance, 'Western Music,' twentieth century art, European literature. But more interestingly, contributors to Avant-garde movements were immigrants to such a metropolis, not only from outlying national regions but from other and smaller national cultures, now seen as culturally provincial in relation to the metropolis."(Said, 294). The second generation of the South East Asians in America, tend to fester hostility towards the first generation in how they experience identity. Born and bred in American environs, the clash of viewpoints is obvious. Mr. Bhowmick of "A Father" in *The Middleman and other stories* is unable to appreciate his daughter. The belligerent and much Americanized daughter of Kusum in "The Management of Grief" is not able to console her mother, rather the help is rejected with vehemence.

In the short span of the settlement of the Indian immigrants in the United States, only few have gained an important position. One such exception is the election of Dalip Singh Saund from California to the House of Representatives in 1956. Recent years have marked recognition of Indians in America for their support in raising funds for the American government. The notable Indians like Zubin Mehta, Dr. Hargobind Khorana, Dr. S. Chandra Shekhar, Ravi Shankar and Bharati Mukherjee herself have excelled in their field to gain appreciation and awards from both the cultures.

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Revisiting *Jane Eyre* through the Lens of *Wide Sargasso Sea*: An Intertextual Evaluation

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Abstract: This paper tends to scrutinize *Wide Sargasso Sea*, a novella written in 1966 by the Dominica born British author Jean Rhys from a postmodern angle. Postmodernism in literature is a literary movement which abstains from dealing with the absolute meaning of a text and instead emphasizes on fragmentation, metafiction, intertextuality and the elements of parody, pastiche, irony etc. *Wide Sargasso Sea* was written by Rhys as a prequel to the nineteenth century classic, Charlotte Bronte's *Jane Eyre*. Jean Rhys was born in Dominica in 1890 to a Welsh doctor father and a white Creole mother. Being herself was a Creole, she could understand the unsaid pain of Rochester's mad Creole wife in *Jane Eyre* who was just a minor character of the novel. This camaraderie forced her to write an alternative story of the earlier novel *Jane Eyre* from the angle of the Creole woman. She highlights the fact that every literary work is a continuation of another literary work by using intertextuality in her novel. This paper tends to analyse how a re-written text is similar as well as dissimilar with the text that it tends to imitate and how the writer of a text can give a new meaning to a character and story of an earlier novel.

Key words: Intertextuality, Pastiche, Postmodernism, Creole, *Sargasso*.

INTRODUCTION:

Wide Sargasso Sea was written in 1966 by a Dominica born British author Jean Rhys, daughter of a Welsh doctor father and a white Creole mother. She began writing in her early thirties but none of her writings became popular because they were decades ahead of their time in theme and tone. They all dealt with the theme of women as underdogs who were either exploited for, or were exploiting their sexuality. *Wide Sargasso Sea* was written as a prequel to the nineteenth century classic, *Jane Eyre* by Charlotte Bronte. *Jane Eyre* is the story of an orphan girl who faces dejections and insults bravely, only to grow up as an independent woman who can reject a well settled rich man like Rochester. *Wide Sargasso Sea*, though written later than *Jane Eyre*, serves as a prequel to the earlier novel as it describes the life of the mad wife Bertha of Rochester from *Jane Eyre*. Jean Rhys describes the circumstances and incidences which led a strong Creole woman Antoinette to become an isolated lunatic Bertha locked in the attic of the rich mansion of Rochester. Jean Rhys picks the mad woman Bertha in the earlier story and narrates the new story from the angle of Bertha who, as per *Wide Sargasso Sea*, was Antoinette. This character Antoinette reveals the untold story of neglected and mad Bertha in *Jane Eyre*.

Objective:

The main objective of this paper is to show that every literary work is a continuation of another literary work. This paper compares and contrasts the common elements of both the novels *Jane Eyre* and *Wide Sargasso Sea* to find out the difference in the treatment of the

protagonists of both the novels. Rhys, by using the idea of postmodern intertextuality, revisits *Jane Eyre* in search of the causes which led to the madness of Antoinette. This paper analysis the two novels on the basis of four points: Depiction of Childhood, Growth of protagonists, Analysis of Dreams and Patriarchy and power to pin point the factors which led to the madness of Antoinette.

METHODOLOGY:

Postmodernism is a socio-cultural literary theory revealing a shift in a variety of disciplines including architecture, arts, fashion, social-sciences, communications and technology along with literature. World War II witnessed significant violations of human rights and as a reaction a literary movement rose to prominence in the late 1950s and early 1960s. This movement, which was a quest for meaning in life in the wake of atrocities, inhumanities and insecurities, was named as Postmodernism. It was at once a continuation of and a break away from the Modernist stance. Both the Modernist and Postmodernist works reject the rigid boundaries between high and low art, but Postmodernism goes a step further and deliberately mixes “high and popular art...believes in excess, in gaudiness, and in ‘bad taste’ mixtures of qualities”(Barry 81). It mixes the past with the future and one genre with another. The Modernist as well as Postmodernist works are characterized by fragmentation which is a kind of representation of the western world of the 20th century in which people were disoriented, insecure and fragmented. Although both Modernist and Postmodernist schools employ discontinuity and decentredness in theme, technique and fragmentation in narrative as well as character-construction, the major distinction between the two is that Modernism projects the fragmentation and decentredness of contemporary world with a tone of “lament, pessimism and despair about the world which finds its appropriate representation in these fractured art forms” (Barry81) whereas Postmodernism celebrates fragmentation as an “exhilarating, liberating phenomenon, symptomatic of our escape from the claustrophobic embrace of fixed systems of belief” (Barry, 81) and considers it the only possible way of existence.

Postmodernism is a depiction of the post World War II society emphasising fragmentation by the foregrounding of intertextual elements such as pastiche, parody and allusion, in all of which there is a major degree of reference between one text and the other. In postmodern literature, intertextuality is a reference to or a parallel to another literary work, an extended discussion of a work, or the adoption of the style of another text. Intertextuality is the shaping of a text’s meaning by another text, either by direct borrowing methods such as quotation, calque, plagiarism, or indirect borrowing such as pastiche, parody, allusion, translation, or by any other form of interconnections between similar or related works perceived by the reader of the text. Julia Kristeva a Bulgarian-French philosopher and literary critic was the first to coin the term intertextuality. She, in an attempt to synthesize Ferdinand de Saussure used the term intertextuality. Her concept of intertextuality proposes that the text is a dynamic site in which, instead of static structures and products, relational processes and practices are the focus of analysis. In her work “Word, Dialogue, and Novel” she states that the “literary word is an intersection of textual surfaces rather than a point (a fixed meaning), as a dialogue among several writings” (1980, 65). She further writes that “each word (text) is an inter section of other words (texts) where at least one other word (text) can be read” (1980, 66).

Linguist Norman Fairclough states that “intertextuality is a matter of recontextualization” where recontextualization according to Per Linell is “the dynamic transfer-and-transformation of something from one discourse/text-in-context ... to another.”

The theory of intertextuality rejects the concept of textual autonomy stating that no text is a closed or self-contained system. Texts can never be self-sufficient wholes existing in isolation. Every text is differential as well as historical having individuality as well as traces and tracings of other texts. They are shaped by the repetition and transformation of other textual structures. Intertextuality progressively dissolves the coherence of text and shifts the emphasis from the individual text to the way in which texts relate to one another.

ANALYSIS AND DISCUSSION:

In Bronte's novel *Jane Eyre*, Bertha Mason is the name of an indistinct female character who is introduced to Jane Eyre, the protagonist, in the latter half of the novel as 'a mad woman in the attic'. She remains an undefined character, the mad wife of Rochester who has made his life hell, till the end of the novel. According to Mr. Rochester, the hero of the novel, he was dubiously married to the West Indian woman, when he went to visit his estates in the Caribbean colonies in his youth. *Jane Eyre* is the story of Jane, a strong and confident woman who grows stronger with every hardship she faces to the extent that she becomes capable of dictating her terms to Mr. Rochester. Her marriage prospects with Mr. Rochester are shattered by the revelation that Mr. Rochester is a married man, married to a mad female Bertha. The novel *Jane Eyre* celebrates womanhood on one hand with the portrayal of Jane as a strong, independent, self-willed lady, but on the other hand ignores the other woman Bertha as a mad and rejected woman locked up in the attic of her own house. Rhys' novella *The Wide Sargasso Sea*, on the other hand, narrates the tragic story of the mad woman Bertha of the earlier novel's story from the point of view of Bertha herself. Bertha was a pseudo name given to Antoinette by Rochester after their marriage. Antoinette, a Creole girl, had a very tragic childhood and had to go through various depressing phases in her life. Her father's early death, her mother's madness leading to a very cold and uncomfortable behaviour towards her, her brother's death, her lack of friends and loneliness and her loveless marriage to an English man. Devoid of a stable childhood, Antoinette always had dreams of death, blood and losing her way in a dense and black forest with someone following her. According to Harrison "In responding to her reading of Bronte's text, Rhys sought not only to correct an omission, but also to correct what she considered a misreading of 'Creole women', part of whose identity was shaped by the British exploitative context" (128). So ideally *Wide Sargasso Sea* is a prequel to *Jane Eyre* with the elements of intertextuality leading to similarities and differences in the story, character presentation and style of presentation.

DISCUSSION:

Jean Rhys had been haunted by the figure of Mrs Rochester- the mad wife in *Jane Eyre* for many years. As a West Indian writer, Rhys wanted to uncover an alternate truth and expose the limits of a literary canon that assumes a shared white heritage in its audience (Batra 8). The novella has a tripartite structure with a shift in narrative voice and jumps in time and space. These features lend the book a complex but porous structure, differing vividly from the linear progression of other 19th century novels. The author Jean Rhys delves deep into the psyche of her principle characters, examines their unconscious fears and fragmented identities and focuses on an inner world that mirrors the impressions of an evocative physical landscape (Batra, 9). The novel struggles against dominant traditions and espouses the cause of the unrepresented and under-represented section of the society. *Wide Sargasso Sea* is a kind of revisiting of *Jane Eyre* with postmodern devices of intertextuality and fragmentation. There are some similarities in both the texts and at the same time there are differences also which make the two texts independent as well as dependent.

1. Depiction of Childhood

2. Growth of protagonists
3. Analysis of Dream
4. Patriarchy and power

Depiction of Childhood:

Jane Eyre's childhood is a reflection of lack of normal experiences of love which is an essential emotion necessary for every growing child. This resulted in her developing as a solitary and suffering child. The first 10 chapters of the novel focus on the feelings of innocent Jane's hurt childhood as she moves from Gateshead into the unknown fighting for a better future. Jane's life becomes a black hole filled with emptiness and sadness signifying a ceaseless rain similar to the cold and unwelcoming Reed family she has to live with. Mrs. Reed, Jane's Aunt is a rich, condescending and pretentious woman, and her children are spoiled, harsh, cruel and rude. Instead of being a loved and respected member of the family, she suffers from loneliness and lack of familial affection and is treated as a second class citizen in the house. Enclosed and trapped in the house of her maternal uncle, she suffers insults and rejections but these instead of breaking her and tearing her turn her towards reading books which stand her in good stead in the course of her life and career. She progresses well through her early years, bounds on from strength to strength and develops physically, mentally and psychologically as a strong girl.

Antoinette, on the other hand faces negativity in childhood from two fronts. First she is a victim of insecurity and lack of love at home. The death of Antoinette's father and the silence of her mother along with her madness and coldness towards Antoinette in her childhood days contribute greatly to her fractured identity as a child. She craves for her mother's love and care, which she is deprived of. Despite her mother's rejection, Antoinette only has love and respect for her mother in every possible manner as Antoinette remarks about her mother -

"I hated this frown and once I touched her forehead trying to smooth it. But she pushed me away, roughly but calmly, coldly, without a word, as if she had decided once and for all that I was useless to her. She wanted me to sit with Pierre and walk where she pleased without being pestered, she wanted peace and quiet. I was old enough to look after myself. 'Oh let me alone' she would say, 'let me alone,' and after I knew that she talked to herself and I was a little afraid of her." (Rhys, 1966:17).

Secondly Antoinette grew up from her childhood to her adulthood in the black and white society. Antoinette was a Creole girl who resided with her French mother in her tea plantation estate surrounded by black servants like Christophene and others. Being a Creole, a person of mixed identity, she was racially discarded by her friends and neighbours. Antoinette is uncertain about her identity as she is black and white simultaneously, white appearance with black blood. But she is a misfit in both the societies as her white appearance is rejected by the black and her black blood by the white people. This is evident in the opening lines of the novel where Antoinette says,

"They say when trouble comes close ranks, and so the white people did. But we were not in their ranks" (*Wide Sargasso Sea* 5).

The white society rejected her as an outsider whereas the black society named her 'white cockroach' due to her white skin. She suffered from loneliness both at home as well at school. Throughout the novel, Antoinette struggles to gain voice and to prove her existence. Howells claims that, Rhys "shows her heroine trying to construct an identity in radically unstable situations where traditions and social conventions prescribe certain rituals but are emptied of meaning" (6).

Antoinette as a child portrays the condition of the oppressed and despised people, rejected and mocked by all and belonging nowhere. The Jamaican blacks never accept white Creoles among their racial group and the English whites regard them inferior by calling them 'white nigger'. Antoinette's love deprived childhood breaks her up and she develops from a young solitary girl in Jamaica to a love-deprived lunatic in an English attic. So *Wide Sargasso Sea* is the story of the mental and emotional decline of a human being which resulted due to two reasons: first is very similar to Jane in *Jane Eyre* lack of love and affection in childhood but the second reason is solely that of Antoinette being a racially unaccepted person, belonging neither to the black nor to the white community. *Wide Sargasso Sea* shows Antoinette as inhumanly abused both by her family as well as the society making her an example of dual marginalization and oppression.

Growth of Character:

Both the novels trace the physical, psychological and emotional growth of female protagonists, facing an insecure, lonely and loveless life from childhood to adulthood. However both the novels differ in the growth of the protagonist. *Jane Eyre* portrays the positive growth of Jane from an insecure and loveless child into a confident and independent adult. Her final demand for equality with Rochester bestows upon her an identity which gives her the feeling of security, strength, and autonomy. Gilbert and Gubar opine that Jane's improvement from an orphan child towards a mature woman offers her a personal identity. Earlier Jane wished to be equal to Rochester and ultimately Jane becomes superior to Rochester both economically as well as physically. This is not due to physical infirmity of Rochester who was handicapped in the fire but because Jane, "in destroying the dark passion of her own psyche, has become truly her 'own mistress'" (75). So Jane grows up from a dejected orphan girl to a smart woman who is sought after by rich and handsome people like Rochester. Antoinette, on the other hand, has always been the subject of objectification in the *Wide Sargasso Sea*. Since her very childhood she was a worthless object for her mother and when she grew up she was used as a pawn by her step-father and brother to do business with Mr. Rochester. She always accepted her submissive state but her loneliness and lovelessness after marriage makes her depressed. This depression grew when Antoinette found her husband in love with just her body. Rochester never loved his wife but wanted to control her as a property (as she was a creole). Later in the novel he even cheated on her with a housemaid. Unable to adjust in the alien surroundings of England with an equally alien husband, she was unable to save her sanity in the married life with Rochester. The repercussions of her depressed life become apparent in her becoming silent and mad like her mother.

So both the protagonists Jane and Antoinette differ in their growth pattern, Jane being a strong girl striving for equality in a male dominated society and Antoinette unable to claim that equality being doubly marginalized as a woman in a male dominated society and as a Colonized in a dominant society of Colonizers.

Analysis of dreams:

Dreams play an important role in the lives of both Jane and Antoinette and the interpretation of these dreams reveals their effect on the lives of both. Dreams are reflectors of the suppressed lives and desires of Jane in Bronte's *Jane Eyre* and Antoinette in Jean Rhys *Wide Sargasso Sea*. Sigmund Freud opines that dream work is the "process by which real events or desires are transformed into dream images" (Barry 94). Dream is an, "escape-hatch or safety-valve through which repressed desires, fears, or memories seek an outlet into the conscious mind" (Barry 94). Dreams usually use symbolic forms to convey meanings. Repressed fears, emotions and wishes which are forbidden in the conscious mind generally

enter the dream world in the form of some images or masked variants. In order to be an ideal and accepted person in the society or due to the restrictions of people or society, a person masks his feelings and emotions. But these feelings can be repressed not ended and find an outlet in dreams.

Dreams in *Jane Eyre* serve several complex functions. They act as revealers and interpretive representations of Jane's passionate inner self, a direct reflection of Jane's suppressed emotions to the reader. They are also a kind of forewarning to Jane about some kind of trouble or good fortune which she is going to experience. So dreams, besides providing glimpses into the unconscious, also serve as warnings of future events in *Jane Eyre*. Jane, throughout her life, has dreams most of which are of infants. Bessie, the maid in Gateshead is a superstitious female and for her the dream of children "was a sure sign of trouble either to one's self or to one's kin" (*Jane Eyre* 193). Jane, who is an educated girl, doesn't share Bessie's superstitious beliefs until the night at Thornfield when she dreams of an infant for some successive nights and the troubles which she encounters after each dream. In Thornfield Hall, Jane has three successive dreams of infants and small children. In the first dream she sees an unborn child who is feeble, shivering, wailing and clinging to her neck. The second dream, which appears to be the continuation of the first one is again of infant crying and Jane wakes up from her second dream to discover Bertha tearing her wedding veil. These two dreams reflect the fear of Jane that marrying Rochester will change her identity as she will become Mrs Rochester and like other wives will have to be submissive to her husband in order to be an ideal lady. Throughout the novel, Jane endures many difficulties in order to reach independence against the dominant conventions of the patriarchal English society. So she was not ready to lose her autonomy and independence by being Mrs Rochester. When Jane decides to leave Rochester after the revelation of her wife, she experiences the third dream in which Jane herself is the child with a visionary mother. The dream is a kind of premonition of Jane's fleeing from Thornfield Hall and her wandering in nature. Homans argues that in these dreams, "Jane is the surrogate mother of a child she seems not to know, but that they almost directly follow an image of birth suggests that the child does belong to the dreamer, who is unwilling to acknowledge" (154).

Antoinette's Dreams also have close relationship with her life and identity like those of Jane's. Jean Rhys built the character of Antoinette also around the framework of three ominous dreams that foreshadow the future events of her life. Her dreams are, in a way, the abbreviated version of her life and each dream prophesies some major event in her life. Antoinette's dreams reveal her repressed self, her neglected and submissive character in the patriarchal society. Antoinette, first, nightmarish dream as a child, is on the evening of the day she had a quarrel with Tia, She dreams of someone with 'heavy footsteps' following her and she is unable to move. The whole dream represents loneliness, fear, and hatred that Antoinette experiences in her childhood. Antoinette has her second dream at the age of seventeen, in the convent. She dreams of being followed by a man whose face is 'black with hatred'. In addition, her 'long' dress which is 'white and beautiful,' hinders her from walking fast. The dream can be related to Antoinette's anxiety about her arranged marriage and her dress can be the symbol of a bridal gown. It also suggests the troubles that Antoinette will face after meeting Rochester.

The last dream is significant because it relates Rhys's text to Bronte's. Antoinette has the third dream, when she has transformed into Bertha locked in the attic of Thornfield, and has lost her sanity and her ability to differentiate between dream and reality. In this dream Antoinette is followed by a ghost that is said to have haunted the house. It illustrates how Antoinette's identity is completely destroyed through patriarchal oppression so much so that when she looks in the mirror she does not recognize her own reflection, "It was then that I saw

her – the ghost, the woman with streaming hair. She was surrounded by a gilt of frame that I knew her” (Wide Sargasso Sea 123). Antoinette does not realize that what she sees is a reflection of her own self. The third dream also leads to the end of dreams and to the end of the text.

It may be concluded that Jane and Antoinette’s dreams, in *Jane Eyre* and *Wide Sargasso Sea*, reveal their mental states. Both Jane’s and Antoinette’s dreams are a reflection of the repressed self which wants to be free from all bondages.

Patriarchy and Power:

Patriarchy is one of the major concerns in both *Jane Eyre* and *Wide Sargasso Sea*. Rhys aim in writing *Wide Sargasso Sea* was to give Bertha, Mr. Rochester’s wife in Bronte’s novel, a life since Bertha was only portrayed as a mad ghost in the previous novel. Rhys protagonist is named Antoinette but she is representation of Bronte’s Bertha before her arrival in England to her husband Mr. Rochester’s estate. Mr. Rochester is described in both the novels as a man who wants to keep his patriarchal and colonial position of power. In *Jane Eyre*, he tries to control both Jane Eyre and Bertha Mason. Both the women refuse to conform to his patriarchal dominance but the manner by which each rebel against this dominance determine their future. Jane’s refusal to accept the dominance makes Rochester fall in love with her and propose marriage to her. Bertha, on the other hand gets married with Rochester and falls a prey to his dominance. He despises Bertha and abuses her for being lusty, improper and deviant and the writer very coolly depicts her as a mere mad woman. But in *Wide Sargasso Sea*, Rhys shows Rochester’s full dominance on Antoinette who is described as an innocent being seeking love and appreciation. The cultural differences between Antoinette and her English husband, Rochester, create an unbridgeable gap between them. Mr. Rochester’s obsession to dominate and control his wife makes him alienate Antoinette from her own identity. He gives her a feeling of insecurity and fear by trying to eliminate Antoinette’s identity and turn her into Victorian English women by calling her Bertha. This changing her name is an attempt of Rochester to alienate her West Indian identity and stamp a British identity upon her. He explains to Antoinette why he calls her Bertha : “It is a name I’m particularly fond of. I think of you as Bertha” (Rhys 86)

In reality, however, he tries to create a woman he can control, dominate and possess. Although he eliminates her identity on purpose in order to turn her into an English Victorian wife, whom he can control, he fears she is beyond repair and feels remorse:

She said she loved this place. This is the last she’ll see of it.

I’ll watch for one tear, one human tear .Not that blank hating
moonstruck face... I’ll take her in my arms, my lunatic (Rhys 107).

Antoinette’s life-long struggle to find her own voice gets shattered after marriage as Rochester is a typical Victorian husband who wants to have full control on his wife. He wants his wife, Antoinette, to be like any other perfect and ideal English girl, with subtle and soft lady-like manners. The Creole personality that Antoinette engendered with a direct and careless way of expressing herself is disliked by him. Antoinette becomes a mere physical object for him, an object whose every minute physical detail he notices but whose existence and identity doesn’t have any importance for him. Antoinette’s choices are limited as she is dependent on her husband and cannot leave him for a better life. She constantly fights for her independence but is forcibly pushed to follow the traditional roles delineated by the societal norms. Rhys describes how a woman constrained within such a patriarchal society can never break the set ties. Even if she wants to negate this dominance, she has to negotiate the sufferings caused by such domination. Her psychological disintegration and descent towards madness is a journey

which becomes the mirror opposite to that of the independence and freedom of Jane Eyre, as depicted by Bronte.

CONCLUSION:

Jean Rhys's *Wide Sargasso Sea* can be considered as a response to Charlotte Bronte's *Jane Eyre*, though written in a reverse order in which Rhys makes use of Bronte's story as a basic source for her novel and rewrites an English text from the point of view of a Creole. The novel has been interwoven with some points of likeness as well as of differences from *Jane Eyre*. According to Harrison "In responding to her reading of Bronte's text, Rhys sought not only to correct an omission, but also to correct what she considered a misreading of 'Creole women', part of whose identity was shaped by the British exploitative context" (128). The main aim of this study is to show the elements of intertextuality in Rhys' novel *Wide Sargasso Sea* and Charlotte Bronte's *Jane Eyre*. The traces of *Jane Eyre* can be seen in all aspects of *Wide Sargasso Sea*. It is clear from the above discussions that the novel *Wide Sargasso Sea* follows the whole structure of *Jane Eyre*. It appears as if the so-called original work could never ever be complete or self-sufficient in itself without the *Wide Sargasso Sea*.

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NAGAMANDLA: A MAGICAL FOLK LORE OF CULTURAL COMPLEXITIES

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Abstract: *The present study aims to analyse the text Nagamandala by the famous modern Indian playwright, actor, director Girish Karna through its various aspects like the struggle between the myth, reality and dream like situation that the protagonist of the play faces. The extensive study of the play reveals how Karnard has used materials from Indian folk lore as backdrop of the dramatic analysis of contemporary life. The playwright deploys all devises used with the folktales and mythic patterns like imputation of superhuman qualities to human beings and non-human entities to bring out the deplorable state of a typical Indian female ruled by the patriarchal order that at the same time is bound by the cultural constructions. The play tends to combine conventional and traditional modes through its four narrative levels. The interrelated stories and plots with triangular relationship and triple ending tend to reflect the cultural complexities present in the fabric of Indian society. The present study aims to analyse the magical and mythical framework of the text with the help of cultural studies to bring out complexities in the social fabric.*

Key Words: *Myth, cultural complexities, magic, folk lore.*

INTRODUCTION:

Girish Raghunath Karnad is a contemporary Indian playwright who is known for writing plays in Kannada and English. He is among the seven beneficiaries of Jnanpith Award for Kannada, the most elevated honour presented in the field of literature in India. Girish Karnad composed the play *Naga Mandala* in 1987-88. The play depends on two oral Kannada stories he had heard from his coach companion A. K. Ramanujan. *Naga Mandala* is a play where fantasy and magic assume control over the real world. It was originally written in Kannada and then was translated into English by Karnard himself. This story is inspired from a Kannada folklore. The inexhaustible lore of myths, parables and legends that pattern and define our culture offers immense scope for the Indian dramatists as J. L. Shastri says, "Myth, at all events, is raw material, which can be the stuff of literature" According to the common misconception of the term myths are merely primitive fiction, illusions or opinions based upon false reasoning. It is also believed that myths have developed out of folktales. According to M. H. Abrams: Folktales have been normally understood as traditional verbal materials and social ritual that have been handed down primarily by word of mouth. Folktales developed and continued to flourish best in communities where few people can read or write. It includes, among other things, legends, superstitions, songs, tales, proverbs, riddles, spells, nursery rhymes; pseudo-scientific core about the weather, plants and animal.

METHODOLOGY: Myths and folk tales in a patriarchal society represent primarily the male unconscious fears and wishes and are patriarchal cultural constructs. As M.A.R. Habib opines, “ The most conventional definition of the word culture refers to the beliefs, rituals, and practices of a given social or ethnic group or nation”. The term cultural studies encompasses many fields like history, literature, sociology etc. Cultural studies when applied in the field of literature include genres like poetry, drama and fiction. The present paper seeks to interpret Grish Karnad’s Nagamandala by applying the theory of cultural studies. Myths and folk tales in a male oriented culture do not throw much light on women’s fears, anxieties, and psychological problems. It is a remarkable achievement of Karnad that he adapts this male-oriented folk tale in such a manner that it becomes a representation of the experience of man and woman in the psychologically transitional phase.

Focus of This Paper: The present paper makes an analysis to find out as to what extent Karnad was able to present a magical folk lore which makes a way towards cultural complexities. It is a well-known fact that the themes of Karnad’s plays are mythical, historical or legendary, but his manner of treating them is quite unusual. He is the only playwright who uses ancient folk lore and their content imaginatively and creatively resulting in stage worthy plays which tend to capture audience’s attention by creating a magical ambiance. By using these myths, he tries to reveal the absurdity of life with all its elemental passion and conflicts as well as man’s eternal struggle to achieve perfection

Nagamandala: *Naga-Mandala* is a mythical play based on a magical folk lore as Karnad himself accepts, " Naga-Mandala is based on two oral tales from Karnataka which I first heard several years ago from Professor A.K. Ramanujan. These tales are narrated by women - normally older women in the family- while children are being fed in the evening in the kitchen or being put to bed. The other adult parents on these occasions are also women. Therefore, these tales, though directed at the children, often serve as a open system of communication among the women in the family." (Author’s Introduction. Karnad; Three Plays: 16-17). This play is full of mythical elements and this paper will try to find out how the magical folk lore tends to make a way towards cultural complexities. The play begins with the Myth says that the flames, after they are extinguished in the houses in the village, gather and spend the night together gossiping. It is the story, which is transformed into the young woman, who narrates the story of a young beautiful girl named Rani. As obvious; the play utilizes wizardry authenticity in which the myths are brought into a reasonable climate. The narrative of Rani has emerged from an old woman who has not at any point shared the story and the song she knew. The story, unfit to remain inside the woman any more, changes to a beautiful lady and the Tune/ song into a stunning sari and comes out to the world. This steady portrayal of fantasies and deceptions prompts the crowd to comprehend that it is not reality, but rather a play, a showstopper. Therefore, the prophecy made by the mendicant about the playwright’s death because of making his readers sleep is unrealistic. Naga is considered as a divine creature who fulfils the desires of men. Secondly in Indian society, as Girish Karnad mentions, there is a prevalent belief that the name of snakes is not pronounced at night. It is believed that if it is called by its name, it would appear in the house. It is called by its symbolic names as rope, insect, and animal.

The Magic Begins: Rani, the female protagonist, is married to Appanna. Their marriage remains unconsummated as there is no physical union between the two. Appanna spends nights with his concubine outside and his wife has to stay alone at night. This separation is a torture for her. One day Kurudavva, the friend of her mother-in-law, visits her and befriends Rani. The

first thing Rani does without the knowledge of her husband is that she stealthily meets Kurudavva. Had she not been left alone at night she would have never listened to her advice. She develops intimacy with her in no time as if she were already waiting for someone to come to her rescue. When Kurudavva explains to her the story of "the magical root" Rani listens to it very attentively. She laughs for the first time after her marriage when Kurudavva narrates how the root given to her by a mendicant helped her in marrying a man and "it took the plague to detach him from her (p. 34). Perhaps, she has found a ray of hope in Kurudavva's folk lore. That's why she requests her to "come again". She makes the paste of the root and mixes it up in the milk boiled for Appanna. He drinks it but she fails to win him for her nights. Again, when she is locked, and after seven days Kurudavva further suggests her to use the larger piece of the root and assures her that Appanna will carry her to his concubine's house, she "blushes" at this.

The Magic Continues: - Rani's feminine self is out with joy but she does not know how to express it when the Naga visits her at night for the first time in the shape of Appanna. She simply stands "dazed" leaning against the wall confused with the joy she offers him for food even at midnight at which Naga laughs. When he assures her that he will come every night she laughs "shyly" (p. 46). Then she puts her head against his shoulder and he envelops her into his arms. During his next visit Naga wants to know whether she likes his night visits. For the first time, docile Rani gathers courage to acquire a confident tone: "Go away! Don't talk to me" (p. 44). He asserts its universality of man woman relationship as:

Frogs croaking in pelting rain, tortoises singing soundlessly in the dark, foxes, crabs, ants, rattlers, sharks, swallows--even the geese ' The female begins to smell like the wet earth. And stung by her smell, the king Cobra starts searching for his Queen! The tiger bellows for the mate. When the flame of the forest blossoms into a fountain of red and earth cracks open at the touch of the aerial roots of the banyan, it moves in the hollow of the cottonwood, in the flow of the estuary, the dark limestone caves from the womb of the heavens to the dark netherworlds, within everything that sprouts, grows, stretches, creaks and blooms everywhere, those who come together cling, fall apart lazily! It is there and there and there, everywhere (p. 45). Rani never doubts the identity of the man who visits her at night, though she has sufficient proof that he is not actually her husband. But why she should be suspicious and spoil her nights when her husband does not satisfy her. Whenever there is a doubt about Naga's identity, she makes no effort to confirm it. Her suspension of her disbelief willingly leads towards creating a complex cultural moral and social situation. Looking for ointment to apply to the wounds of Naga she opens the mirror-box and in the mirror finds a cobra in place of Appanna. But she never tries to confirm it by just seeing into the mirror again. Moreover, Naga disappears from the room when her door is locked from outside, and Kurudavva too tells her that they have seen a cobra coming out of the bathroom drain and no human being has come out. Furthermore, in the morning she finds no scare on the face of Appanna. He also says that the dead dog was not an ordinary hound and it has conquered a *cheeta* once: "It must have sensed the Cobra. It must have given a fight. Didn't you hear at night?" (p. 48), asks he. At this she shakes her head in disbelief but overlooks the detail of the incident. In the morning, she sees the bits of snakeskin in the mongoose's teeth but she does not doubt it. It is important that Naga does not turn up for fifteen days after this incident. When he reappears, his body is covered with partly healed wounds. She applies ointment and nurses his wounds but she never questions him about it. Perhaps she does not want to lose him again as she feels, "it was enough that he had returned" (p. 49). Appanna at day and the Appanna at night, apart from the behavioural difference, have noticeable physical difference especially of wounds on their faces. But it never becomes a

source of suspicion for Rani. She simply forgets everything when she thinks of Naga and that of the nights spent with him it appears as if she herself is under the magic spell of root.

The Repercussion:- It seems that the magic of the root has cast its spell on Rani's senses too. Both Rani and Naga are under the magic of the root and their relationship leads to a complex situation where Rani has to prove that she has not cheated upon her husband Appanna and she has maintained the sanctity of the marriage. Appanna calls the elders to intervene when he gets to know about his wife's pregnancy. He feels cheated upon by a wife to whom he has been cheating since the day one of their marriage.

Snake Ordeal: Appanna who shamelessly has a concubine and still gets married to a young girl only to look after his house. He is satisfied with the affair he is maintaining, but he wants to get married because he attained the age, he is capable of, and wealthy and wants to become a family man in the society. He does not care about any customs, traditions and not even feelings. No villager questions him when he keeps his wife locked and spends his time with his concubine. But the same villagers raise question on Rani's chastity when Appanna complained against her. They even do not stop Appanna from throwing a stone on Rani. The villagers have known that Appanna is spending time with concubine and they have not asked him anything with regard to the ill treatment of his wife and his guilt. But when Appanna has complained against the chastity of Rani, they are furious and started enquiring her.

Elder II: *It brings no credit to the village to have a husband publicly question his wife's chastity.* But Appanna here says: Since the day of our wedding, I have not once touched my wife or slept by her side. And yet she is pregnant. He has registered the complaint, so we must judge its merits.

Elder III: *The traditional test in our village court has been to take the oath while holding a red-hot iron in the hand. Occasionally, the accused has chosen to plunge the hand in boiling oil. (36)*

Finally, Rani after the snake ordeal is acclaimed as 'Pativrata' a noble woman who got everything that she wished for she has been patient and bearable and waiting for her husband in good reasons. Usually, Indian girls are brought up like that they are tuned from the childhood itself that they should not question their husbands irrespective of their harassment, abuse and torture. Even Rani is not an exception. She is directed by her parents to be patient and calm with her husband and she obeyed the same thing. Even her parents have no worry about their daughter and have not enquired her conditions even after many months of her marriage. They simply think that their burden (daughter) is handed over to son-in-law and there is nothing to worry for her. Karnad has given a true picture of culture and traditions Indian society. 'Naga' the king Cobra, it stays in an enormous ant hill nearby Rani's house. It does not want to commit adultery intentionally but influenced by the magical root curry which is poured onto the anthill by Rani makes Naga to get attracted towards her. 'Naga' is not seen in such a way which started leading an extra marital affair with a human being and that too taking the form of her husband Appanna. Kanad's typical play deals with the failed relationship between a man and a woman, where the man fails to treat the woman as a wife and at least a human being. The entire focus of the play is the myth of a Cobra. In the end when she sees the dead Cobra from her tresses, she is not startled. She responds peacefully.

RANI: *"Oh poor thing. It is dead..." (44)*

She never hesitates in giving an order to her husband that their son has to perform the rituals and funeral rites to the dead cobra stating that her son is given the gift of life by the Cobra.

CONCLUSION:

Karnad has brilliantly used materials from Indian folk lore as backdrop in the play Nagamandala to make a dramatic analysis of contemporary life. The playwright has used the myth of snake assuming human form and the myth of magic root to capture the mind and senses of human beings which lead to the cultural dilemma and complex situations in the life of the female protagonist. The play has combined conventional and traditional modes through its multi-layered narrative levels. The interrelated stories and plots with triangular relationship and triple ending tend to reflect the cultural complexities present in the fabric of Indian society.

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THE ADMINISTRATIVE SYSTEM OF THE REPUBLIC VILLAGE: A CASE STUDY OF TANGKHUL NAGA

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Abstract: *The Tangkhul Naga are an ethnic group living in the North - Eastern part of Manipur. It is one of the oldest and largest tribe of Manipur. From time immemorial, every Tangkhul Naga village is a republic, independent and self – sufficient village. The village was ruled by Awunga (Headman) with the assistant by a council of elders called Hangva. It is a Monarchical Republic with the Democratic system of government following the Riyan (Unwritten Constitution). The Tangkhul Naga has many villages each of the village have their own dialect but as a whole they have a common language called Tangkhul Tui (Tangkhul Language) .Each Village had its territory and population- big or small and weak or strong. The Tangkhuls are egalitarian society, there is no division of labor and social class/caste. This paper is an attempt to highlight some of the administrative skills the villagers have even though they did not have any contact or exposure with the civilized world and outside world.*

Key Words: *Tangkhul, Republic, Self- Sufficient, Awunga, Egalitarian.*

INTRODUCTIONS:

The Naga lived in villages. These villages were mostly located on the hill- tops which provided a commanding areas. The choice for hill-tops was of strategic one as in early days it was a necessity for the villagers to keep them safe from the enemy and they can easily notice the people passing by if they live in the hill top. Moreover, the Naga once settled in a place were almost glued to it and rarely moved out to a new place. They were very much inter- related to their neighboring villages and maintained family ties with blood relations. The first settlers of each village had carved out enough land which enabled them to become self-sufficient. As they were given to a simple life, all they required was the basic necessities of life only. A Naga village state has 1) population, 2) territory 3) sovereignty as its components. The average population of a Naga village varied from 1,000 to 5,000. The village- state were self –sufficient and independent units. Each village owned independently cultivated land, salt lake, domestic animals etc. and maintained sufficiency in rice and vegetables. They lived simple, contented and happy life. As the population increased, every village grew in strength and the peoples feeling and love for their village also increased. They became more and more village consciousness among themselves. It compelled each village to become self-independent and especially to adopt a perfect defence system. According to (Horam, 1975) “whether or not the village was always a social, political and religious unit, the fact remains that it was an independent unit....The village is an independent unit in the tribe”. Naga society as found in its villages was a compact and well- knit society where rigid customs and discipline were observed. Any violation of these brought heavy punishment. The laws of the land were not only to be respected but also to be feared. As the village was an independent unit, the customary

laws were supreme and dispensation of punishment was quick. The Tangkhuls are an ethnic group living in the North- Eastern part of Manipur. It is one of the largest and oldest tribe in Manipur. The Tangkhul village –state was an independent unit and accordingly enjoyed the right of sovereignty. Administration was indigeneous and independent. Its economy was local and self- sufficient. Individuals had freedom of speech, every family enjoyed certain inviolable rights; every clan developed indomitable spirit; society was ruled by rigid customary laws; every village was fiercely independent in spirit; justice was prompt and effective; there was no discrimination of any kind but democratic in features and functioning was the village- state of the Tangkhul. Each village was ruled by the *Awunga* (Headman) along with the *Hangva* (village elders/Councilors). The post of *Awunga* was hereditary. The *Awunga* and *Hangva* had certain functions given to them. The Republic is ruled by the *Riyan* (unwritten constitution) for each state. The Democratic form of government was practiced by the Tangkhuls from early days. Every Tangkhul village have their own unique dialect where the villagers communicate with their own indigeneous dialect, it is a symbol of pride as belonging to the specific village but the people have a common dialect called Tangkhul tui which is understand by all the people of the community. Whenever any functions or meeting takes place they used this common language. This shows the unity in diversity of different village dialect. The Caste system did not exist in the world of the Tangkhul society where it was so predominant in the other state of the country India. Women enjoy freedom of movement without any restrictions, the outsiders witness their boldness of going to the field alone without any harm. Women too enjoyed all the rights as that of a men except in the field of kingship and for the post of *Hangva* .Further we can say that it is an egalitarian society.

AIMS AND OBJECTIVES:

- To study that every Tangkhul Naga village is a Republic, independent and self - sufficient state.
- To identify Monarchical Republic with the Democratic System of the Government.
- To find out the Administrative skills of the *Awunga* (Headman) and *Hangva* (village elders/ councilors) in the administrative system.

LITERATURE REVIEW:

Shimray A.S.W. (2001). *History of Tangkhul Nagas*. In this book the author made a comprehensive investigation on the history of the Tangkhul Nagas – origin, migration, settlement and nomenclature of the Nagas. The absence of written past history of the Nagas has not discourage the author to construct the history of the Nagas, as they are endowed with rich legends, traditions, folksongs etc., which are the most important sources of information for the construction of early Naga history. Oral tradition handed down from generation to generation was another important source for the construction of the Naga history. Indeed, culture, customs and traditions stand as unwritten history of mankind in early days before the development of written script. The study is primarily centered on the role of the *Awunga* in the village affairs and system which continues today, over- arching the Tangkhul *Awunga* is the Tangkhul long.

Hodson, T.C. (1911). *The Naga tribes of Manipur* . It is an important source of information about the Naga tribes of Manipur. The author also gave special reference to the Tangkhul tribe of Manipur about the social and administrative life of the people. Most of his writing about the Tangkhul were mostly done from the colonial points of view and it doesn't go deep with the explanation of the indigeneous people.

Angkang, Stephen. (1997). *Hao (Tangkhul) customary law*. Imphal. The author gave us the information about the norms and custom of the Tangkhul community. The book recorded all the necessary *Riyan*, unwritten constitutions of the Tangkhul. This help in preserving the old age tradition in our culture. It also helps us to identify the different rules and regulation to be followed by men and women within the village and also outside its village.

Horam, M. (1975). *Naga Polity*. In his study he draws an extensive field study, observation and experience depicting in totality. It highlights several aspect to contribute towards the knowledge of early Naga political institutions which are basically unchanged even today. The study of the Naga Polity begin with the deep study of the family, the village and the customary laws. The author made a comprehensive study of the polity of three Naga tribes: Ao, Angami and Tangkhul.

METHODOLOGY:

The proposed study will be based on the descriptive of past event, problem, issues and facts. The study will rely on primary as well as secondary sources. Primary data such as field works and personal interviews and interaction with the village elders and learned person is taken for this very purpose of the work. Secondary sources will be like handbooks, published and unpublished literature, journals and magazine and seminar report.

Origin of chieftainship:

Chieftainship was, therefore, a very important factor, in Naga polity. In areas where kingship/ chieftainship prevailed, one just could not become village chief, however, influential or powerful he might be. Selection of the king/chief involved serious of religious rites and worships to their gods. In normal course the leader of the first settlement would have become the chief. According to their tradition and custom the will- be king/ chief was required to obtain the sanction of gods to his kingship, otherwise nobody would obey him. To prove that he had the sanction of the gods, the would-be chief had to perform certain rites and then sow paddy seeds. If this seeds do not grow well the proposed chief had no right to claim the chieftainship. If the paddy grew well, then he has again subjected to another taste i.e. the sowing of kidney beans which would not grow easily. If the kidney beans grew well, then followed the third taste in the form of living animals particularly the cock. If the cock grew on time and in full harmony of high and low sounds, then it was believed that the gods had favored him to be the king / chief of the village. In case of different dispute between different parties, the same process was repeated and the one who successfully passed all the three tests was taken to have had the sanction of the gods. He must be the first to sow, to plant, to pluck and to harvest ad the first in all the religious rites/ festivals of the village- states to ensure the prosperity of the village.

Hereditary system:

The chieftainship was hereditary in the Tangkhul Naga. Since the chief had the sanction of Gods to sow and harvest first, nobody could challenge him when he passed on his chieftainship to his eldest son but never to a daughter because, divine sanction had been given to that particular area. The Tangkhul village state was a type of Monarchical state ruled by a chief called Awunga. Although the Tangkhuls do not exercise, the theory of the divine origin of the Tangkhul Awunga, yet they believed that the chief had divine sanction, "He is the accepted person of God to be the Awunga of the people," and therefore, his position cannot be challenged. The whole administration of the khawung is carried upon his head. Yet, for day-to-day execution of the government, he is assisted by a council of village elders called Hangva (M. Alemchiba, 1970) called it "the parliament of the village", (Horam,1975) has called it

‘Council of Ministers’. As a matter of fact, Hangva functions as council of Ministers being the executives of the village state as well as parliament as its members represent the people of various clans of the village. Along with the monarchical form of government, we find the presence of democracy in the village state of the Tangkhuls which made it a popular government. The word democracy is modern to the Nagas. However, the system of democracy has been in practice by the Tangkhuls from remote past. In the democratic system of Tangkhul village state, only grown –up adult males can take part in the deliberation of the General Assembly of the village. The presence of Hangva and democratic principles check the virtual absolutism of the Awunga. Further, he has to exercise his power based on the customary laws that there is no room provided for his being autocratic.

Functions of the Awunga (Headman):

The *Awunga* has a dual functions as the head of the village state. There are secular and religious. However, secular functions are far more important and outnumber the religious functions. His former duties cannot be taken over by anybody as he alone is the ordained and consecrated chief of the village. His religious responsibilities can be shared by the village Priest. The secular duties of the *Awunga* are manifold. In the early days, due to constant warfare among the villages, the primary concern of the *Awunga* was for the peace, prosperity and defence of his subject people. Hence, the erection of village gates, there should be constant vigil by village defence force without lapse. For the prosperity of the villagers, he parcel out cultivable land to the people consultation with the village councilors. He has to ensure that every family of the village gets sufficient land of cultivation for their sustenance for the entire year. He summons the village council (*Hangva*) and presides over it, and in this, his house serves as the Assembly Hall of the village by custom of the Tangkhuls. When disputes or any case otherwise arises, here again, the residence of the *Awunga* becomes the village court. Whereas every clan has its own court, the court of *Awunga-in* –council act as the Supreme Court of the village, because, there is no court of appeal above the court of *the Awunga-in* –council. Regarding the religious functions of the *Awunga*, he has several religious rights and duties along the village priest. Since he cares for the life and welfare of his subject people, he has to put himself under strict religious discipline and taboos. He has to observe food taboos restraining from meats of birds like the eagle and its kinds, flying fox etc. he has to keep the village taboos and live a holy life above reproach.

All village festivals, social functions, religious functions and solemn days are to be opened with the performance of rites and sacrifices by the *Awunga*. When calamities like draught, hail storm, famine and epidemic visit the village, he offers sacrifices and propitiate the village diety and involves for the prosperity of the village. At times, the actual worship and sacrifices were performed by the village priest, yet the presence of the *Awunga* in religious ceremonies was important. The Tangkhul *Awunga* enjoys certain rights and privileges. The *Awunga* is the head of the village and his office is permanent and hereditary. Therefore, he is the ‘First Man’ among the equals. In all functions, and gatherings, he deserves and occupies the best and prominent seat, and the best portion of animals killed in the village and from all hunted games. In token of his service to the people as the chief’ the villagers help him built and repair his house; and cultivate his field. He is entitled to get portion of the harvest from the villagers. As a matter of fact, the *Awunga* is honored and took him as ordained chief of God. It is a Tangkhul cultural trait that a men should not speak to the *Awunga* in his face.

The Hangva (Village elders/ councilors):

In every village, there is a council of elders called the *Hangva*. It is the most important organ of the government machinery of the Tangkhul village state. Hence, it is the most desired

post of the village which the people aspire for. However, the membership in the *Hangva* is confined to the clan heads only. Sometimes, a big clan, according to its size, requires to represent more members in the *Hangva* apart from the representation in the *Hangva* will be found beneficial to the people are also taken into the membership of the *Hangva*. Therefore, the real *Hangva* is composed of the membership of the *Awunga* as head, clan head and some selected or nominated members of the village. This carries the day-to-day administration of the government of the village state. But under any circumstances no unmarried person is eligible for the post of a Councilor, as marriage is a sign of maturity. In the early days, according to convention system and practices, contest and election system never occurred in Tangkhul polity how prestigious the post might be. Although two- three persons were nominated for one post, they used to withdraw in favour of their friends. In such cases, the elderly people chose one them which the people would accept. It contributed strong and stable government of the village state and there was no room for corruption when the state was run by efficient village statesmen.

FUNCTIONS OF THE HANGVA:

Following the pattern of the functions of modern government, we can also divide the functions of the *Hangva* into three categories: 1. Executive 2. Administrative and 3. Judiciary. These functions are discussed below in brief.

Executive Functions: All the rules and regulations and decision made in the village council or in the general assembly of the village should be effectively implemented by the councilors. The *Hangva* formulated policies for war, peace, economy, social activities etc. and they should be well executed. Because, the life of the Tangkhul was guided by superstitious belief that violation of any law brings down the wrath of Gods and punished not only to the law breakers, but to the entire village community. Therefore, it is collected responsibility of the entire village community that all the laws and decisions are well- kept and do accordingly without exception. Those who violated the laws were punished with fines according to convention and practices of the ancestors depending on the nature and conditions of the case.

Administrative Functions: The administrative functions of the village council is rather important and prominent. Construction of village defence, village gate, village compound, water supply, footpath, inter- village footpath etc. are regularly carried out by the village community at the decision and order of the *Hangva*. It was, and is, custom of the Tangkhuls that inter- village path are cleared and maintained. Bridges are made across the streams. It decided portion of village land for cultivation, fixed the dates of cultivations, sowing seeds, village ceremonies, village festivals etc. which the villagers had to follow, village mass- hunting and mass- fishing are fixed and arranged by the council and the return is celebrated with eating and drinking. In early days number of houses to be constructed was also fixed by the council and it arranged supply of wood and bamboos from the village land. The house were built together by the villagers. The occupant would have to offer food and drink. Village festivals and fairs were also held according to the dates fixed by the *Hangva*. When any death or accident occurred elsewhere among the villagers, it was the council to arrange for transportation of the dead or the patient and needy people always get help from people under the good office of the *Hangva*. The poor, widows and orphans were not left at the mercy of misfortune. The *Hangva* ensure their care and sustenance.

Judicial Functions: Judicial function is the most important function of the village council. The *Awunga* and the Councilors constitute the highest court of justice above which there is no other court of appeal. After hearing the matter both parties, the arbitration of the council is final and

bending. All cases and disputes are settled by this court. But first of all, the court tries its best to solve the cases peacefully in the form of conciliation and compromise. However, when this measure cannot bring solution the matter is settled according to customary laws. Before the case reached this court, clan elders usually tried to solve the matter as far as possible in a peaceful way so that the differences of the people may be narrowed down, and the case may not go to the village court. In Tangkhul society, to go to the court of any form was regarded as an act of disgrace.

Riyan – An Unwritten Constitution: From time immemorial, the Tangkhuls had their village state and its government. It was an independent unit in all respects. This continued to exist intact for centuries and until recent times without much change. There was no formal constitution as such in the pattern of modern state. However they have an unwritten constitution known as RIYAN which is far better and effective than many of the written constitution of today. This is testified by the fact that there has been no reaction against the established government of village authorities till date. The Naga customary laws have been well- tried and tested for centuries that their forefathers found it good and effective in the administration of the village state.

Culture, traditions, Usages, customs and conventions serve as the foundation of *Riyan* with the religious sanction. Because, most of the tribal customs and law based on religious practices and faith that, they are Devine by nature. Therefore, Tangkhul village state can rightly be termed a theocratic state. In this (Horam, 1975) writes: “In Naga Polity generally speaking, laws fall into two broad categories: a) Laws given by God, i.e., Devine laws, b) Man- Made Laws, i.e., secular laws”. According to their belief, violation of traditions, customs and culture entailed divine laws; and it was believed that divine laws were given by God through the priest, oracles and wise- men of early days. However, secular laws are those made by wise- men and elders who are conversant in tradition and culture.

All the constitutions and written laws are subject to amendment in conformity with the changing situation. But the written constitution of the Tangkhul (RIYAN) is rigid; and there is hardly any room for alteration due to their belief in the presence of divine sanction. They are in the nature of a standing law. Based on *Riyan*, certain secular laws are framed for day to day administration of the village. They are known as *Mayonrin*. Again *Mayonrin* is not flexible and all the laws are strictly enforced. In early days, breaking of laws was heavily and drastically punished by the court of the village council. There lay the strength of the *Riyan* and it was the *Riyan* on which the *Khawung* (village) was established. The people were ably governed, law and order was excellent, life was peacefully and secure and prosperity was conditioned and guaranteed. There are no records, oral or written, of revolution or rebellion of the village against the government and administration of the *Awunga* and *Hangva* in Tangkhul village so far. It is because, the *Awunga* was the maker of the law called *mayonrin*, on the basis of democracy. Further, the *Awunga* had to exercise his power sanctioned by the law. Again most of the laws of the Tagkhuls derived from tradition, custom, culture and religious principles that there was no room for the *Awunga* to be despotic and rule against the will and interest of the subject people.

RESULTS AND FINDINGS:

In the midst of all the changes in the life of the Nagas through education or new religion Christianity, the post of *Awunga* remains the same though there are some changes in the administrative set up of the village *Hangva*. *Hangva* is the main organ and functionary of the Tangkhul village. The recognition that the post of *Awunga* is hereditary has strengthen the post in Tangkhul village polity. Therefore, the office of the *Awunga* still stands and is respected by

the people even today. It has to continue in the future, too, since it is the office created by the people and sanctioned by their tradition.

The Tangkhul villages, being a political, social, economic and religious unit, the *Awunga* of the village has manifold rights and duties. In order to offer sacrifices and perform rituals, the *Awunga* has religious functions as well. Being the head of the village and priest, (Hodson, 1911) said that "He cannot refuse to act; or he may not depart from the line of action sanctioned by long custom". Therefore, the religious duties of the *Awunga* is as much important and inalienable as the secular duties. As the Tangkhul state is an agrarian society the *Awunga* as the chief of the village had manifold duties both in the secular and religious activities. The limitation of the post of Tangkhul *Awunga* in the system of permanency and hereditary is that without question, the eldest son of the *Awunga* is entitled to succeed the post regardless of his inability and inefficiency for the post. Except for a few, most of the *Awungas* of today are uneducated and lack administrative ability; and therefore, are unable to shoulder the administration of the village entrusted to them through the hereditary form of Kingship. Therefore, with the experience of the village administration, it is high time for the village *Awunga* to had proper education to govern his kingdom more efficiently with the changing situation of the modern day. Through this it will have a better system and improve the position of the *Awunga*, and ultimately bring about the desirable administration of Tangkhul village.

While our study is primarily centered on the role of the *Awunga* in the village affairs and the system which continues today, over-arching the Tangkhul *Awunga* is the Tangkhul Long. A Tangkhul Long does not in any way weaken the position of the *Awunga*. Rather, it strengthen its position, because, today issues might arise which requires a collective decision of the *Awunga*. The formation of the Tangkhul Long does not affect the *Awunga* in the efficient governing of the state but rather supplement them and it is for the commonwealth of the Tangkhul villages to see for the betterment of the Tangkhul villages and the people.

CONCLUSION:

The Tangkhul village- states were self- sufficient and independent units. Each village owned independently cultivated land, salt lake, domestic animals, etc. and maintained sufficiency in rice and vegetables. Nagas young and old alike led an active life. Everyone had an ability to develop his personality according to his ability. As the village was an independent unit, the customary laws were supreme and dispensation of punishment was quick. In the administrative system of the Republic Village of the Tangkhul Naga we come to the conclusion that from time immemorial the democracy system exist. The village *Awunga* with his councilor coordinate in the functioning of the village. Even though due to time period and lack of communication to the outside world still then the principle of democracy was practice within the Tangkhul village. They have *Riyan* (unwritten constitutions) even though it is unwritten but was followed strictly by all the state. This shows their skills in the efficient governing of the village. Still so far no educated people can deny in following such unwritten constitution the reason behind as it was beautifully examined to all the nook and corners of the society by the *Awunga* and the elders. Thus, the Tangkhul Naga had a great skills in governing the state, as the modern democratic state.

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Division of Labour and Gender Role: Identifying the Economic interface among the Koms of Manipur (India)

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Abstract: *Gender division of labour in most human societies has its socio-cultural foundations in terms of their respective world views, political ideologies and norms. The age-old patriarchal bias of gender role of males as breadwinner and women as custodian over domestic affairs has least meaning when changes occurred in male-female equation on gender role vis-à-vis division of labour. Highlighting a broad perspective of division of labour within the Kom household and beyond, the present paper intends to examine how Kom women make sense of their own social identity within the patri-oriental setup in terms of economic participation within and beyond their household, and also to highlight the shifting pattern of the conventional gendered role among the Kom tribes of Manipur (India), and the broad factors responsible for such a shift.*

Key words: *Household, gender, economic domain, patriarchy, Kom tribe, Manipur (India).*

INTRODUCTION:

Gender forms a fundamental social category in structuring or mediating the roles and relationships involved in production (Brumfel, 1991; Classen, 1991; Costin, 1996; Jackson, 1991), and gender ideology plays as a key variable to the gender division of labour dictated socially by their respective world view, political ideologies and norms. Through these perspectives gender ideology determines the patterns by which a particular society judges or evaluates the proper conduct of a man or a woman (Gerstel and Sarkisian, 2006). It is perceived that the traditional gender role model of biosocial and cultural origin has its delineation of instrumental (men) and expressive (women) roles (Parsons and Bales 1955). Culturally specific views of gender reinforce the idea that certain physical or social spaces are explicitly for men and women, giving rise to the concept of the masculinization of public spaces (Cornwall, 2001; Meinen-Dick *et al.*, 2014). And the work and family interactions are also embedded in the broader cultural, institutional and economic context in which individuals reside (Ollier-Malaterre and Foucreault, 2017). On the basis of the empirical data collected through appropriate ethnographical field methods, the present paper attempts to explore the sexual division of labour in relation of the domestic domain and beyond, and also to examine how Kom women make sense of their own social identity in terms of economic participation within the household, where both the sexes take part in the household related activities as identified by their social norms pertaining to the family coffer. To highlight the complementary and gender-specific tasks in relation to the gender ideological perspective of labour within Kom household and beyond is one of the objectives of the present discourse. The complementary activities of both sexes in domestic labour with the tasks related with agriculture and other artisanal tasks do agree with the normative domain of division of labour as specified within patriarchal set up.

Ethnographic fieldwork for the present paper was carried out during 2019-2021 in the Kom inhabited villages which are mainly inhabited in the hilly flanks of Manipur (India). The patri-oriented Kom society is characterised by the exogamous patri-clans where monogamy is a preferred form of marriage.

Gender Role, Household Production and Division of Labour:

It is stated that contemporary patriarchy tries to subordinate women within the framework of equality (Bittman and Lovejoy, 1993), and that work intensification could be preventing men from participating in domestic tasks more actively (Sullivan, 2000; Crompton, Brockmann and Wiggins, 2003) and hence women are caretakers while men are breadwinners (Barnett and Gareis, 2006). Household is the basis of all economic units (Muller, 1997) where different activities and responsibilities by gender are seen to differentiate. For women, production and reproduction are two interlinked activities within domestic chores, where men have little role. The Kom household activities largely conformed to the norm of women over domestic affairs and males as breadwinner. The traditional saying that “women should manage the household chores and care the children instead of formal educational activities”, was the strong traditional behavioral concept of the people. The domestic activities performed by the Kom women include – those household ‘*production for use*’ (Bender and Sahllins, 1967) that comprises all those activities concerned with the day-to-day necessities of living related to childcare, subsistence, and other forms of household maintenance (Bender 1967; Sahllins, 1972). Kom women are known to provide care for their families, their children, to prepare and process food, besides other household activities and obviously enjoy liberty to execute management and command over the domestic activities. However, female economic activities and production is not centered round the homestead, it also do away from domestic compound participating in other traditional economic activities, such as, fishing, collecting edible plant. The sexual division at domestic-based economy focuses on the socially constructed gender roles, where women in the family take responsibility depend upon the ideologies of mothering, child care and other domestic responsibility of cooking, cleaning etc., besides firewood collection and gathering of wild edible plants, etc. At the same time, they also took part in agricultural operations. Obviously, the male labour input do not exceed those of women, their diverse labor activities have significances in household economic production and food supply. The hectic seasonal schedule sometimes goes beyond the gender division of labour. During the spring season, while females are likely to collect seasonal wild vegetables (such as *uthum*, *tarung*, *charep*, *sawon*, mushroom, *loklei*, *aitaang* etc), a challenging task is of collecting firewood from the nearby forest for the year-long use before the onset of rainy season. Among the Kom, a division of household/domestic gender labour based on traditional gender roles is seen, where women spend more time than men in traditionally female household chores. Yet many a times it is difficult in fixing a differentiation between domestic female labour and male labour beyond household chores. This overlapping of gender task seems to be quite natural which does not mean that there is no strict normative domain of work of both.

Besides child bearing and caring, cooking forms the main female activities, where different stages are to be gone through beginning with the process of husking paddy grain to convert into edible rice over the dinning plate. Obviously, the complex series of grain processing activities starting from drying the paddy over the sunshine, pounding, winnowing the rice grain, and finally cooking is a time consuming process. Men’s specific tasks include craft production, hunting, fishing, earning by wage labor, manufacturing of weaving tool, house construction, etc. The craft products comprise different types of baskets for storage (*rhaithuk*, *kharang/tingkho*), sieving (*tingwang*) and winnowing (*shasep*); bamboo rope (*manang shun*), hat (*lukhum*), Fish-trap (*chok*), fish container (*tingpor*), wooden pestle and mortar (*shum-*

charei). Varieties of weaving tools (*kongwon*, *Tatim*, *takam*, *taru*, *tukdet*, *sakhumarui*, *chai/chairel*, *timbu*, *themtuisse/ themde*) are also made with wooden and bamboo materials.

Occasional group hunting was mainly considered as the prestigious task of men's discrete activities. Hunting was usually done during spring season (during April-May). Different animal species were available in the surrounding forest. The main hunted animals include wild boar (*ramwok*), deer (*sakhi*), sangai, *kharasa* and *kayuk* (animal of *kayuk* hill), which are available in the surrounding jungle. Distribution of meat of the hunted animal to the clan and village elders, and also communal feasting was very much a part of the social system, signifying cooperation and solidarity of the group. Fishing is another occasional economic pursuit done by both the sexes, unlike that of the hunting where only men took part. Household activities by sex and space within a household are highlighted in Table – 1.

Table 1: Household activities by sex and space, and the appliances used

Activity	Name of tool use	Gender	Activity space
Paddy pounding	Big mortar (<i>Shum</i>)	Women	Veranda (<i>sumphuk</i>)
Rice winnowing	Big pestle	Women	Veranda (<i>sumphuk</i>)
Water fetching	Waterpot (<i>tui beh</i>), carrying basket (<i>Borwang</i>)	Women	Stream away from household
Weaving	<i>Kongwon</i> , <i>taru</i> , <i>themde</i> , <i>takam</i> , <i>tatimsakhu</i> <i>marui</i> , <i>tukdet</i> , <i>chairel</i> , <i>timbu</i>	Women	Veranda/ <i>shangkul</i> (non-domestic structure)
Damp timber splitting	Axe (<i>Rhei</i>)	Men	Forecourt (<i>telai</i>)
Log splitting	Axe (<i>Rhei</i>)	Women	Forecourt (<i>telai</i>)
Paddy drying	Paddy spreading basket (<i>Kharang</i>)	Women	Forecourt (<i>telai</i>)
Weaving tool making	Cleavers (<i>Kapakchem</i>) and blades (<i>chemcha</i>)	Men	Forecourt (<i>telai</i>)
Craft production	Cleaver (<i>Kapakchem</i>) and blade (<i>tangshi</i>)	Men	Forecourt (<i>telai</i>)
Iron tool making	Hammer (<i>lungthang</i>), Iron bar (<i>lung-ong</i>), tong(<i>chakep</i>), straight snips (<i>kati</i>)	Men	Storehouse (<i>shangkul</i>)/ attached extended structure
Field cultivation	Spade (<i>thirpak</i>), dao (<i>Chemlakur</i>), Plough (<i>Langkun</i>)	Both men and women	Non-household product
Jhum cultivation,	Spade (<i>thirpak</i>), hoe (<i>kutu</i>), iron cleaver (<i>chem</i>)	Both men and women	Outside homestead
Horticulture	Spade, hoe, cleaver	Both men and women	Settle land and jhum land (<i>chinglei</i>)
Fishing	Fishing trap (<i>Chok</i>), fishing container (<i>tengpor</i>)	Both men and women	Outside homestead

Hunting	Spear (<i>thangjo</i>), bow and arrow	Men	Outside homestead
Paddy harvesting	Sickle (<i>koite</i>), threshing stick (<i>cheirung</i>), paddy shober (<i>shason</i>), winnowing fan (<i>yangyap</i>)	Both men and women	Outside homestead
House construction	Hammer, rope, cleavers, digging bar, hand-saw, chisel	men	Within and outside the village

The economic activities beyond household are naturally dictated by the habitat, weather condition and seasonality. Agriculture remains the backbone of the Kom's economy and 90 % of the total Kom population engaged in agricultural activities (Serto, 2007). And they practiced shifting cultivation and rice is the only major food crop. Different activities of agricultural cycle are organized according to seasons, where by land clearing commences during the onset of dry season of October-November. Activities related with shifting cultivation include - land clearing, firing the dried cut down trees and/or bushes, sowing seeds, weeding, and harvesting. Both men and women participated in all the agricultural activities except the clearing the *jhum* land and firing activities which is exclusively a man's job. In recent times, some Kom villages are seen to practice settled wet and dry cultivation. Besides the household-related activities, women actively took part in various activities in the Jhum fields (*chinglei*) throughout the agricultural cycle, contributing as the active labour force. Though most of the activities are done by both genders, men worked longer in most activities than their female counterparts. More taxing land operations like clearing and preparing jhum land, cutting trees, firing the dried bushes, hoeing, fencing etc, are men task. Females took part in transplanting, weeding, and harvesting and even in transporting agricultural produce to their residence. In the processes of very long and tiring activity of weeding and harvesting, women's labour force is significant.

Other important food crops include beans, groundnuts, potatoes, tomatoes, green vegetables etc. In addition, cotton was also cultivated to produce yarn for weaving. Cotton plantation was also one of the important economic pursuits, which took place during March-April. Females take the major role in this time consuming task, right from preparation plantation sites, seedling, protecting the sprouted tender cotton plant from insects till their harvesting. Besides, production process of cotton fabric from the harvested cotton seeds rests, and weaving clothes rest on the females. Weaving (*punkhon*) traditional clothe is one of the prestigious household activities of the females earning high income. Traditional attires, such as shawls, loin clothes, etc. of both the sexes beg high demand among the population and are also costly. A good varieties of traditional attires are known to weave, some of which are detailed in table-2.

Table 2: Kom traditional clothes

Sl. No	Male clothes	Selling price	Female Clothes	Selling price
1	<i>Pasepon</i> (shawl)	₹ 2000-2800	<i>Numeipon/Ponthle</i> (shawl)	₹ 3000-3500
2	<i>Ponchai</i> (shawl)	₹ 900-1500	<i>Punlak</i> (shawl)	₹ 800
3	<i>Lukom</i> (headwear)	₹ 700	<i>Khamtlang</i> (loin cloth)	₹ 2000

4	<i>Koi-aam</i>	₹700	<i>Punkokhoi</i> (loin cloth)	₹ 2500-12000
5	<i>Utokder</i>	₹ 800	<i>Kongburke</i> (shawl)	₹ 900
6			<i>Sentor</i> (loin cloth)	₹ 2500
7			<i>Ngalengze</i> (loin cloth)	₹ 900
8			<i>Pontre</i> (loin cloth)	₹ 900
9			<i>Nuhmeiponvei</i> (loin cloth)	₹10,000
10			<i>Mukhamjaponvei</i> (loin cloth)	₹7000-8000
11			<i>Thikhupji</i> (loin cloth)	₹ 2500
12			<i>Kekir</i> (loin cloth)	₹ 900

Kom women have a balance participation in economic activities with those of men. Their standard of labor includes both the unpaid and productive economic roles. In spite of their tight productive schedule of childcare and household chores, they participate in household economic production tasks. It is a fact that both the sexes invest their time for productive economic activities.

Gender, Power Relation and Decision Making:

In every household affair, decisions making were made jointly by husband and wife, and very rarely by the husband and the wife alone. While decision that relates with cultivation, in terms of the preparation of *jhum* land, weeding and harvesting, are usually taken by the husband, however husband always take opinion of his wife in deciding what crops to grow. Usually, decision to buy food and what to cook are mostly of the women decision. In general it can be said that most decisions are taken jointly by the couple. Thus, there could see changes in the indigenous Kom ideology of gender inequality, revealing somewhat equal contribution of husband and wife to the household decision-making thereby narrowing down the gendered gap in the economic power between couples.

CONCLUSION:

The patri-oriented Kom society is egalitarian in nature and their economy is mainly characterised by traditional production system which demand collective communal and reciprocal labour. Obviously, gender division of labour and sex roles are less differentiated and complementary. Kom women's contribution of labour and tasks are highly acknowledged and counted not as secondary by the community. Though the traditional androcentric system is in action throughout the Kom social world, the complementary form of female economic contribution overshadowed the normative household division of labour by gender. Though the gender division of labour is seen to regulate by the Kom political ideologies, world views and norms, the gender role and inequality could not interpret within the patriarchal backdrop. Female contribution in the enhancement of domestic coffer are being acknowledged, thereby enjoy a highly valued female space amidst Kom economic sphere. Regarding the issue of gender inequality, it is however debatable that though Kom males tend to be in charge of those tasks that involve greater risk or a higher degree of mobility, females do play a very active and important role assisting their counterpart in many productive activities. And obviously it is conflicting that motherhood (child-bearing and -caring) and other *unpaid* domestic activities alone could not be counted as the contributing factor to the emergence of gender inequality in the Kom society.

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ODYSSEY OF CONTENTED MARITAL BLISS

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Abstract: *Marital satisfaction is one of the common concepts used for assessing happiness and stability in marriage. Happiness of married couples influenced by sexual satisfaction, this is the key component that affects their marriage. Sexual satisfaction is an important indicator of sexual health and is strongly associated with all the aspects of relationship satisfaction. The aim of this study was to analyze the sexual satisfaction of married teachers between the ages of 25-35. Standardized tool developed by Paramod Kumar – “Sexual Satisfaction Scale” was used on 297 college’s teachers (160 mean – 137 women) from Uttrakhand state, India. Results indicate that sexual satisfactions have a significant positive relation with marital satisfaction. It was concluded that there is direct relationship between marital satisfaction and sexual satisfaction because this is one of the major determining factors in marital satisfaction. It becomes quite difficult for married men and women to maintain happy married life without having sexual satisfaction. Sexual pleasures play an influential role in eliciting positive emotions, love maintenance in married life.*

Key Words: *Marriage, Marital Satisfaction, Sexual Satisfaction.*

INTRODUCTION:

Marriage is regarded as a gate way to Grihastasharm or Family Life. It is an institution to admit man and woman to family life and an affective relationship between two people who maintain a commitment to live together and mutually enjoy their sexuality can be called simply marriage. Marriage is generally defined as “a social contract between two individuals that unites their lives legally, economically, and emotionally” that gives legitimacy to sexual relations within the marriage (Panganiban, 2007). Marriage is “not merely a set of social arrangements but also ideas, beliefs and values by which those arrangements are sustained”. Marriage consists of the rules and regulations which define the right duties and privilege of husband and wife with respect to each other.

Quality of marital satisfaction:

Marital satisfaction is the degree to which partners in marriages assess their approval of different aspects of their marital relationships. It is a mental state that reflects the perceived benefits and costs of marriage to a particular person. In general sense, satisfaction in life is grounded most of the time on the expectations that one has and how well these expectations matches with what is being experienced by the person (Myers, 2005). As Hakins said quoted from Ahuyi (2004), marital satisfaction is defined as a blooming mental emotion of mutual satisfaction and experienced enjoyment. It is in fact, a positive attitude and emotion for wife and husband and a widely used concept, is understood differently by different people, depending on one’s culture, gender, employment, status, etc. The concept of marital

satisfaction includes “happiness, adjustment, and other related dimensions and evaluations of the marital relationship” (Thomas, et al, 1984: 514). Roach et al (1981) defined satisfaction as an attitude which can change over time, especially in relation to significant life experiences. While marital satisfaction refers to the respondents’ subjective feelings about their marriages” (Cohen et al, 2010). The more pervasive aspect that influences marital contentment and helps to understand the subjective perceptions of married couples is sexual satisfaction. Marital relationship is influenced by various factors, of which, sexual satisfaction is mentioned to be one of the most important contributing factors of marital happiness.

Impact of sexual satisfaction on happy married life:

Sexual satisfaction is considered an important component of sexual health, a sexual right, and an outcome of sexual well-being (World Health Organization, 2010). Sexual satisfaction is one of the necessities for a strong and sustainable marital relationship. Sexuality is an important part, while is considered as integral component of health and general well-being in order to have better quality of life (Nasbaun et al 2002, chao JK et al 2011). Intimacy in a satisfactory sexual relationship is connected to the quality of marital life. For an intimate relationship, sexual relationship is very important. Intimacy has been defined as closeness, similarity and passionate or emotional relationship with someone else that requires a deep understanding and knowledge of each other in order to express the thoughts and feelings that are considered as a source of similarity and closeness. Although it is possible to have a sexual connection without intimacy and love, love and intimacy are necessary for the most enjoyable sexual experience. The present study walked around how sexual satisfaction and communication may independently and jointly contribute to the prediction of marital satisfaction. You might believe that sexuality is important in a relationship for the following reasons:

- Feeling closer to your partner
- Showing affection to your partner
- Finding it fun and pleasurable
- A desire to have children
- Feeling confident and sexy
- Relieving stress

Sex can be an important part of a relationship, but having sex less frequently does not necessarily mean that relationship is any less satisfying. SO, considering the importance of sexual satisfaction in a marital relationship in Indian families, this study was carried out with the:

Objective -

- To find out the level of sexual satisfaction in married males and females from uttrakhand, India.

METHODOLOGY

Participants: The sample of the current research consisted of 297 working men and women from married college’s teachers. The sample was further divided into 160 male teachers and 137 female teachers.

Research Design: Descriptive research design was applied has been used for the study and data was collected through survey method to examine the level of sexual satisfaction of married teacher’s age 25-35 years.

Sampling strategy: Purposive sampling technique was used for study for data collection.

Sample Selection: There is total of 68 colleges that are affiliated by Kumaon University in Uttarakhand. Only 26 of these 68 colleges responded positively when approached personally. There were 611 teachers in total among 26 colleges, but only 297 of them are in the 25–35 age range, with 153 men and 137 women.

Instrument: Instrument used for current study was:

- **Sexuality scale:** Sexuality Scale 2017 (SS) developed by P. Kumar was used to measure the sexual status (level of sexual satisfaction). The scale comprises of 8 highly discriminating items, in 3- point rating format - Too much, much and not that much. It is applicable only for the married person.

Procedure: In order to fulfill the requirements of the current research, Sample was selected through purposive sampling technique from affiliated colleges by Kumaon University in Uttarakhand. Then informed consent was designed according to ethics of research. The ethical standards of research considered, and brief description about the research given to the participants and insured that information will be kept confidential. The demographic information about variables such as age, gender, and occupation gathered through demographic sheet attached with Sexuality Scale (SS) by P. Kumar (2017).

Data Analysis: The data was examined and explained using statistical techniques like- Mean, Standard Deviation, Percentage.

Result and Discussion

Table: 1 Percentage Distribution of Sexual Satisfaction between Males and Females

Level of sexual satisfaction	Males 160		Females 137	
	f	(%)	f	(%)
Extremely satisfied	8	(5)	10	(7)
Highly satisfied	11	(7)	2	(1)
Above average satisfied	32	(20)	32	(23)
Average/ moderate satisfied	54	(34)	58	(42)
Dissatisfied	37	(23)	14	(10)
Highly dissatisfied	15	(9)	20	(14)
Extremely dissatisfied	3	(2)	1	(1)

Table 1 shows the seven categories of sexual satisfaction. Where the four categories extremely satisfied, highly satisfied, Above Average satisfied, and Average/Moderate satisfied illustrated that the sexual satisfaction of females are more than males. It was observed that the last three categories: dissatisfied, highly dissatisfied, and extremely dissatisfied, explains the level of sexual dissatisfaction, where the score indicates that males are more dissatisfied than females and require expert assistance to improve their level of sexual satisfaction.

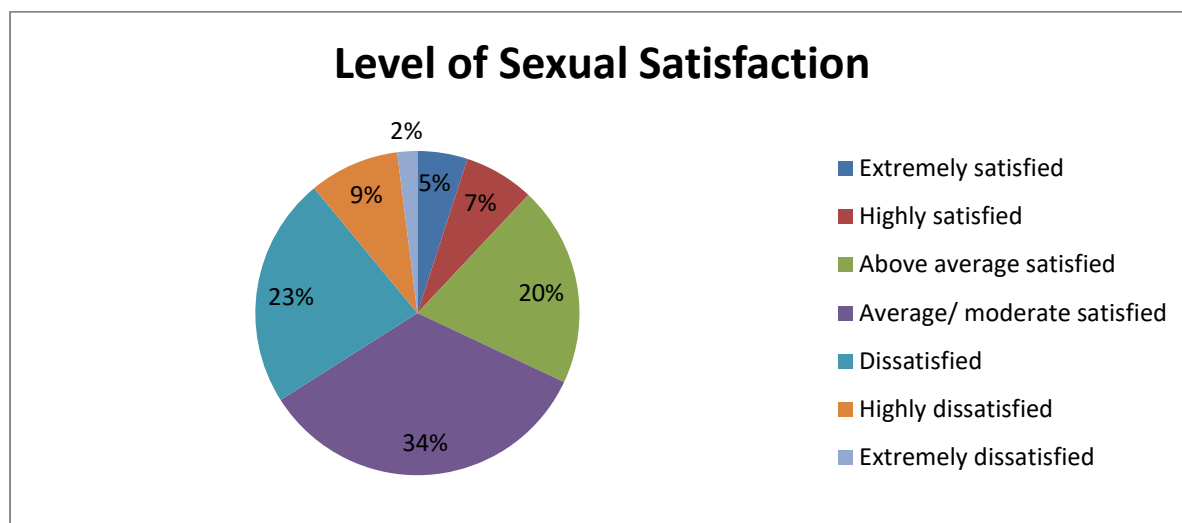


Figure 1 Level of Sexual Satisfaction among Married Males and Females

Figure 1 depicts the level of sexual satisfaction among males and females where 7% females and 5% males fall in the category of extremely satisfied. Where, 7% males and 1% females fall in the category of highly satisfied. Above average satisfied level shows that 23% females and 20% males fall in this category. On the other hand 42% females and 34% males fall in the category of average/ moderate satisfied. Last three categories shows that 23% males and 10% females fall in category of dissatisfied. On the contrary it was proven that 14% females and 9% males were highly dissatisfied. Further 2 % males and 1 % females are extremely dissatisfied.

Table: 2 Distribution of Mean, S.D and t-value between males and females of Uttarakhand

Gender wise	Mean	S.D	t-test
Males	16	3	0.34
Females	15	2	

Table 2 shows that there is difference between mean of males and females (males = 16 and females = 15) of uttrakhand, India. This shows that there is significant difference between males and females at 0.01 levels.

DISCUSSION:

This study aimed to assess the level of sexual satisfaction in married individuals. Where, Sexual need as one of the human natural needs is usually satisfied by a legal spouse. Agreement on the style and quality of sexual relation plays an important role in marital satisfaction. Marriage is a strong fulfilling commitment to cultural obligations but different studies on marriage show that Sexual problems remain at the first level of importance. Sexual satisfaction is an important component of a marital relationship. It evaluates the dimensions involved with one's sexual relationship. The present study provides a holistic understanding of sexual satisfaction in married individual. It is a dire need as it is hardly a topic of conversation in Indian society. Creating awareness about sexual satisfaction is important for increasing a couple's intimacy. It is important to understand how fantasy can be used for better sexual happiness and how open sexual communication can lead to develop much better understanding of their partner's needs. The sharing of sexual fantasies and the fulfillment of the sexual desire could add sexual variety

and excitement to a sexual relationship. It was observed that there is a difference between males and females for their sexual satisfaction.

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THE CONCEPT OF UNTOUCHABILITY: AN ASSESSMENT

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Abstract: *The concept of untouchability is associated with the caste system in India. Traditionally, in Hinduism, the peoples who are lived in society had been divided into four groups. This group is systematically based on the social, economic, political position. Those who are socially and economically backward class are as treated as the lower class of the society and somehow they are treated as untouchable though it has a long history. In Gita, on the basis of Karma peoples are divided into four class namely-Brahmin, Kshatriya, vaishya and shudra and thought that shudra was the lower class of the society. They the backward in the sense not only economically but at the same time they are socially backward, they do not have any social status, position, educational advantages and they are called untouchables sometimes, even though most of the other think that untouchable class is fully separate from the above mentioned class. Sometimes they are called fifth class of the society. They called scavengers who clean the roads, the streets, market places and all other public places and residential houses of people (mahatma Gandhi) called them harijan-the men of god, and they called themselves valmikis, after the great rishi, valmik, who is considered to have authored the great epic 'Ramayana'. Sometimes chandala, mlechha, aspushya, achool, ati-shudra are the synonymous term of untouchable. I also highlighted Gandhi and Ambedkar's view in this regard.*

Key Words: *Hinduism, law of karma, caste system, social economic and politically backward, chatur Varna, chandala, achool, ati-shudra etc.*

INTRODUCTION:

Verna is the criterion used to determine the status of various castes in Indian Hindu society. Varna marks the position of a race or caste in the ladder of social rank. The three upper castes of Hindu society - Brahmins, Kshatriyas and Vaishyas, and these three castes are dvijas, i.e. after birth, they are reborn through the reformation of Upanayana etc. And the fourth caste is Shudra. In addition to these four castes among Hindus, the society's norm setters have identified them as an untouchable caste due to their occupation of 'untouchables'. And that they will be engaged in this profession through heredity is the Hindu scriptural law described by Brahmanical scholars. Untouchable castes, despite being part of Hindu society, did not have a place in the quarter. They are considered to be so 'impure' that there mere touch severally pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals. The notions of distance pollution existed in many regions of India (particularly in the South) such that even the mere presence or the shadow of an untouchable person is considered polluting. Despite the limited literal meaning of the word, the institution of untouchability refers not just to avoid or probation of physical

contact but to a much broader set of social sections, and it is in this broad sense that the term is used in the monograph. From the Reg Veda period near about 3000B.C. peoples are divided in chaturvarnas based on their karma. Shudras are the lower class of the society and they are deprived from all the facilities of the authorities. They do not have any liberty to speech, right, freedom etc. sometimes they are treated as untouchable. They are fully isolated the social status and they were always engaged to serve the higher class people and the always clean the roads, garbage, toilets and other dirty places. They never have personal life to live, they are the servicer. In this regard M. K. Gandhi and B. R. Ambedkar are the two pioneer to eradicate the social evil like untouchable blemish of the society. On the concept of untouchability, study in contrast of Ambedkar and Gandhi, various scholars have discussed the issue but merely of them have merely highlighted the views or the opinion of Ambedkar and Gandhi. The serious attention in studying and analyzing the very basic views of both Ambedkar and Gandhi at large and in depth is still lacking. Therefore, their thoughts on untouchability have to be studied and analyzed considering their fundamental views along with their similarities and contradictions in view of the present setup also needs to redefine the problem in question. Accordingly, the above factors justify the undertaking of this significant and relevant subject of for research. In the literature review Sheshrao Chavan in his book “*Gandhi and Ambedkar: Saviour of Untouchables*” both are the viewed that untouchable person are not the deprived person, as a human being they have minimum rights to live and feelings of brother hoods.

Objective:

The main objective of this paper is to analyze the concept of untouchability from the ancient period to till day and try to show the role of Gandhi and Ambedkar’s view on that concept.

REVIEW OF THE LITERATURE:

The concept of untouchability is an ancient concept. From Reg Veda to till now the concept of untouchability is still remaining in the mind of the all citizens in India. The concept of untouchable has various dimensions and it has various meanings. Somebody said that the untouchable class is the lowest class of the society; somebody is thinking the same class as sudra and some other think that untouchable class is the fifth class apart from the four class as divisioned by the traditional Hinduism on the basis of action that is karma. The performance of publicly visible act of (self) humiliation and subordination is an important part of the practice of untouchability. Common instances include the imposition of gestures of deference (such as taking of headgear, caring footwear in the hand, standing with the bowed head, not wearing clean and bright clothes, and so on) as well as everyday abuse and humiliation. Moreover, untouchability is almost always associated with economic exploitation of various kinds most commonly the imposition of forced unpaid labor, or the confiscation of property. Finally, untouchability is a pan-Indian phenomenon, although its specific forms and tensely very considerably across regions and socio-historical contexts. Mainly the book of K. L. Chanchbreek is “*B. R. Ambedkar: Patriot, Philosopher and Statesman*” and the book of Owen M. Lynch is “*The Politics of Untouchability*” are reviewed here. The so-called untouchable have been referred to collectively by many names over the centuries, names like *chandala*, *mlechha*, *aspushya*, *achoot*, *ati-sudra* *dasyu*, *dasa panchama* and so on.

RESEARCH METHODOLOGY:

To write this article here we are reviewed mainly above mentioned books and take help the analytical method on the basis of some collecting relevant data on Ambedkar and Gandhi’s view of untouchability. In the initial stage the caste system was quite flexible and not at all rigid. The caste changes with the change of the profession. Parshuram, a Brahmin, became a kshatriya, when he took to arms Vishwamitra, a kshatriya, became a Brahmin when he become

a rishi. Same way valmiki, the great author of the epic Ramayana, was a shudra in his early life, and became Brahmin later. The famous hymn in Reg Veda, which reads “I am a poet, my father is a doctor, and my mother is a grinder of corn only alludes to the flexibility of the caste system. The caste system, being very old, it cannot be said with any certainty how and when it originated. Some writers are of the opinion that it was the color of the body on the basis of which the ancient society got divided into castes. In the Reg Vedic period, the fair complexion Aryans did not mix with the dark skinned dasyus. The very fact that the Aryans used the word “Varna” which means color, for the system of caste, shows that the system of caste originated as distinction between the Aryan and non-Aryans, on account of the difference in the color of their bodies. The Aryans being fair complexion and also the conquerors become the upper caste the “dvijas”. The twice born as distinguished from the non-aryans who became the lower caste on non-dvijas or not twice born. This theory too is not without its defects. It talks of only two castes and that too only upper and lower, whereas caste system is *chaturverna* having four castes; each caste having the name and specified functions for it. Some people are of the opinion that the shudras being at the lowest ring of the chaturvernas system were ill treated by the rest of the society. But as started earlier, in chaturverna system, all the jatis or the caste stood at the same level. The “purusa sukta” of the Reg Veda confirms it. If there were some differences in the financial status of the different castes, it was because of earning capacities of their respective professions. But in the ancient Indian society wealth was not a measure of social status but also the spiritual satisfaction. Shudra were not the only poor, Brahmins too belongs to the same class. The kshatriyas were financially richer and vaishyas were the richest, as they were the merchant, traders and the agriculturists-the producer and the collector of the national wealth. Socially, however, there were not much of the differences did increase, no doubt, with the passage of time.

Mahatma Gandhi expressed his views about caste system, in the following words: “Varnashrama in my opinion, inherent in human nature and Hinduism has simply reduced it to a science. It does attach to birth. A man cannot change his Verna by choice. Not to abide by one’s Verna is to disregard the law of heredity. The division; however into innumerable castes is an unwarranted liberty taken with the doctrine. The four divisions are all suffering. The four divisions define a man’s calling; they do not restrict or regulate social intercourse. The division defines duties. They conforms no privileges. It is, I hold, against the genius of Hinduism to arrogate to oneself a higher status or assign to another a lower. All are born to serve god’s creation. A Brahmin with his knowledge, a kshatriya with his power of protection, a vaishya with his commercial ability, and shudra with bodily labor. This however does not mean that a Brahman for instance, is absolved from bodily labor or the duty of protecting himself and others. His birth marks a Brahman predominantly a man of knowledge, the fittest by hereditary and training to impart learning to others. There is nothing again, to prevent the shudra from acquiring all the knowledge he wishes. Only he will best serve with his body and need not envy other their special qualities for service. The *purusha sukta* (hymn) in the Reg Veda, clearly points to the equality of the four castes in the social setup. The message that the hymn conveys is that just as a human body needs all its parts to remain in perfect health, so does the human body, so are all its constituents, of equal importance, to a social body. How could the shudras, under such a system, be untouchables?

First of all we must know who actually, are the untouchables? The long list given by Ambedkar, though actually, belongs to the schedule castes and not to the untouchables yet can be of great help, as untouchable too are included in the list. Going through the list we find that only one class of people who are really untouchables are those who clean the lavatories and carry the night soil over their heads, and the scavengers who clean the roads, the streets, market places and all other public places and residential houses of people (mahatma Gandhi) called

them harijan-the men of god, and they called themselves valmikis, after the great rishi, valmik, who is considered to have authored the great epic 'Ramayana'.

Lokmanya Balgangadhar Tilak, too condemned the Brahmins, while talking about untouchability and its eradication. He said: "If God accepts untouchability, I shall not call him god... I have come here to this moment for the first time, but my mind has always been with the moment... I don't deny that in ancient times, owing to the tyranny of the Brahmins, the custom of untouchability came into existence. But time has now come when this disease must be eradicated." This statement was made by Tilak at a meeting which was held in March 1918, at Bombay, for the removal of the inhuman practice of untouchability, from India. The Verna system that was established in ancient India functioned as the larger framework within the caste society was formed. According to the Reg Veda, the oldest of the four Vedas, the distinction of the Verna's dates back to the origins of the human race. However the four Varna's were actually established during the middle of the later Vedic era (1000-600 B.C.), which marked the formation of Aryan agrarian society.

The Brahman's who made up the highest ranked Verna, monopolized the positions of the priest and teacher of the Vedas; the ksatriyas took charge of politics and the military, the vaisyas form the commoner ranks of cultivators, harder's and merchants; and the shudras were relegated to the positions of the servants. The top three Varna's were the regular members of Aryan society. They were called the dvijati, or twince born and allowed to participate in the religious worship presided over by the Brahman's. Their second birth was the initiation ceremony into the Vedic studies (upanayana) which they performed while they were young. In contrast, the sudras were segregated from the dvijati as ekajati, who were born only once from their mother wombs. Below the sudras a class of inferior people existed, in which the "chandalas" or "untouchable" were placed, in other words, social discrimination appeared in a stratified form. When the four Verna system was first established, most of the people who were given the status of sudras indigenous Indians conquered by the Aryans. While it is true that a portion of the Aryans were also designated as sudras, their number was very small in proportion to the whole

However, from the very beginning, the four Verna's system was filled with contradictions. Therefore, the Brahman's had to revise the basic principles to conform to the realities of daily life, resulting unavoidably in quite loose interpretations and relaxation of the rules. According to the rules contains in the dharmasutras the sudra was strictly forbidden from participating in the Veda religious ceremonies of the Aryans.

The development of social inferiority in ancient India went through a complex process. References were made to the inferior classes by such general terms as antyaja (the lowest people) and outcastes, although stratification existed among them, the lowest group containing the untouchables, or chandalas. As early as the dharmasutras, the chandalas were defined as "people who will pollute the twice born by either direct or indirect contact. Any twice-born person who did come in contact with them would have to perform purification rites. Pollution will occur if these people are touched, conversed with, or even looked upon. In the case of such pollution, rites of purification must be performed. If the chandalas was touched, you must bathe submerging the entire body; if conversed with exchange words with a Brahmins, if looked upon; observe the lights (sun-moon or stars). The four later terms refer to groups of hereditary hunters, bamboo craftspeople, chariot makers or wood-workers, and sweepers. Who were not considered untouchables? In contrast, the chandalas were considered untouchables like those mentioned in the dharamsutras. The member of the Verna society, especially those belonging to the upper strata beginning with the Brahmins were to take pains to avoid contact with chandalas. In the jatakas we see stories of the daughters of a Brahmins and a wealthy merchant washing their eyes after looking upon a chandalas; a Brahmins who was afraid of being caught

downwind puff one of untouchables; and Brahmans who was so hungry that he ate food left by chandalas, then died from embarrassment.

The chandalas were segregated from the rest of the community, living in groups on the outskirts of cities and villages. It goes without saying that their material lives were of the lowest standards in the society, and many become ill or crippled within such miserable living conditions. As to their occupations there were hunters, arrow makers, and woodworkers among their ranks. Here we can observe those who had not yet completely abandoned their traditional forest lifestyles. The tasks of executioner and disposing of dead animals were also chandalas occupations, as were scavenging and earth working. Buddhist scripture also mentions people among them who lived by acrobatic performances and those who possessed special magical powers. Although the arthasastra does not contain many references to chandalas, it does make clear that they are to be looked upon as inferior to the sudra.

A verse of Reg Veda tells us how the four Varna's of the Hindu society were born. It reads as below. (Brahmins came from mouth, kshatriyas from arms, vaishyas from thighs and sudras from feet's of virat purush) It is said that Vedas were not written by one single rishi. Further, they were not authors. They were only seers. They uttered what they saw or realized. In those days there were no script and hence the verses were memorized and passed on from one person to another till the script developed. And this verse figures in the tenth mandal (chapter) of the Reg Veda. From this verse several things are inferred.

- Since the Verna-vyavastha is found in Reg Veda, it must be very old, say 5000 B.C.
- Since the origin of the Verna is from virat purush and Reg Veda, the institution is divine. The almighty God himself divided the Hindu society into four Varna's. And since God did it, it must be for the good of the people and permanent in nature.
- Since the four Varna's were born from different parts of the virat purush which are in a descending order, these Verna's must also have a hierarchical order. The Brahmins must be at the top and sudras in the bottom.

A study of ancient literature Vedas (5000 B.C. to 1000 B.C.) aranyak granths (1000 B.C), Brahmins (600 B.C), Upanishads (600 B.C), valmiki ramayan (600 B.C.), Buddha and mahavira granths (600 B.C.-150 B.C.), Mahabharata (200 B.C), puranas (150 B.C.-400 A.D.), gives several important ideas and information's which, when read in a scientific way, give a clear picture of how verna-vyavastha originated, developed, became codified and started decaying and ultimately lost its utility.

Caste has been classified into the following eight groups on the basis of their similarity and nearness in the horizontal and vertical planes of the social status pyramid.

- Brahmins and allied castes groups: different sub castes like the vaidiki and niyogi (functional sub-caste), smartha, madhva, srivaishnava and aradhya (denominational sub-castes) dravida, velanati, lelanganya etc.(regional sub-castes), have been included under this category. Jangamas, the veerasaiva priests, have also been included in this group because they enjoy a social status similar to that of Brahmin in the society, particularly among their followers.
- Kshatriyas and allied caste groups: under this group have been included rajus, kshatriyas and bondilis. Bondilis are the rajput immigrants in Andhra.
- Vaishyas and allied caste groups: under this group we have included arya vaishyas, beri komatis and kalinga komatis.
- Upper caste non-Brahman (caste Hindu or satusudras): this is a large group of upper middle order castes like reddis, kammars (chowdarys), telagas (naidu), baligas(naidu), vantaris (naidu), velamas (naidu), gavaras, kapus (naidu), kapus (naidu), gollas,

sistikaranalu, padmasalis, davangas, kurubas, thogatas and kummaris (Kummaris are service caste people function but enjoy a higher social status).

- Artisan castes: the pancha brahma group consisting of the kamsalis, kammaris kancharis, silpis (kasees) and vadrangis has been included under this category. Their work involved skilled labor.
- Harijans or untouchables: in this group belong to malas, madigas, thotis, mukchikes and dakkalas (madiga priests). Also included in this group are dasaris and chalavadis(male priest).
- Service caste: mangalis, chakalis, madaras, vaddes, boyas besthas, idigas, segadis, nagaralu, gaundlas, upparas, perikas, kayala doras, satanis and dommaras have been included in this group. All these castes engage in service functions.
- Detribalized castes and others: under this group we have included the yerukulas, yanadis, lambadis, bhatrajus, sugalis, koriches, bogamus (klavanthulu), pichiguntlas, rangarajus, darjis, dudekulas, Muslims and Christians.

Untouchability is the social-religious practice of ostracizing a minority group by segregating them from the mainstream by social custom or legal mandate. The excluded group could be one that did not accept the norms of the excluding group and historically included foreigners, house workers, nomadic tribes, law-breakers and criminals and those suffering from a contagious disease. This exclusion was a method of punishing law-breakers and also protected traditional societies against contagion from strangers and the infected. A member of the excluded group is known as an Untouchable. The 'untouchables' constitute 15% of the total population of the subcontinent and have been referred to as Depressed Classes, Scheduled Castes and Scheduled Tribes. Local names for the 'untouchable communities' vary in different parts of India: bhangi, Pakhi, chandalas etc. Mahatma Gandhi called them Harijans or children of God. Now they are called Dalits, which means broken people. The principle of graded inequality was the basis for determining the term of associated life as between the four vernas. The aryasamajists believed that the four vernas of the indo Aryan society have been in existence from the very beginning. According to Ambedkar, the portions of the Vedas, at any rate, particularly the purushasukta, which was the mainstay of the aryasamajists, were fabrication by Brahmins intended to serve their purpose. According to him, the aryasamajists have done a great mischief in making the Hindu society a stationary society by preaching that the Vedas were eternal without beginning, without end and infallible.

Manu emphasized that the “Vedas is the only and ultimate section for dharma. Manu invested the social ideal of chaturvarnya contained in purushasukta with a degree of divinity and infallibility, which it did not have before.” Mahatma Gandhi and Ambedkar, worked for the upliftment of the down trodden of the society by ensuring their right to social and economic equality and right to live with dignity at par with the people of high castes and enjoy a high socio-economic status in society.

Gandhi tried to reform the Hindu society by preaching ‘equality and creating awareness for their rights among the dalits. He did consider the caste system as a curse of inequality prevalent in Hindu society but believed that the varnashram system was devoid of these evil practices when it originated. These practices have developed in the course of time and can be eradicated with persuasion effort.

In primitive society there were nomadic communities the tribal communities based on blood relationship. In modern society there are settled communities and local communities based on territorial affiliation. The primitive society was nomadic, not because of any migratory instinct, but it was the result of the fact that the earliest form of wealth held by

primitive society was cattle. Cattle had the migratory character. This society became a settled community when a new kind of wealth was discovered. It was land. The progress of agriculture became the main source round which the whole society became settled.

There was continuous tribal warfare and as a result of it the problem of defeated tribes arose. A defeated tribe became broken into bits. It was a floating population consisting of groups of broken tribesmen roaming in all directions. They had to live as stray individuals and the shelter and protection became the problem of "broken men". The settled communities and the broken men struck a bargain whereby the broken men agreed to do the work of watch and ward for the settled tribes and the settled tribes agreed to give them food and shelter. As the broken men were aliens, they began to live outside the village. This explained why it was natural to suppose that the untouchables from the very beginning lived outside and that untouchability had nothing to do with their living outside the village. The untouchable was outside the fold of Varna system. The shudra was a savarna, i.e. one possessing the Varna. As against him, the untouchable was avarna, i.e. outside the Varna system. In denoting the untouchables, the word antya, antyaja appeared frequently. The Hindu theory of priority in creation did not and could not apply to the untouchables. In Ambedkar's view the word antya meant not the end of creation, but the end of the village. It was the name given to those people who lived in the outskirts of the village. It was the substitution of common territory for common blood as the bond of union that was responsible for the disappearance of the separate quarters of the broken men. The pollution by the touch of chandala was observed by the Brahmin only and the pollution was probably observed on ceremonial occasions only. If this conclusion were right, then this was a case of impurity as distinguished from untouchability. The untouchable polluted all, while the impure polluted only the Brahmin. The touch of the impure caused pollution only on a ceremonial occasion. The touch of the untouchable caused pollution at all times. According to Ambedkar, it was beef eating which was the root of untouchability and which divided the impure and the untouchables. Therefore, the conclusion that untouchability was not the same as impurity had an important bearing on the determination of the date of birth of untouchability. Ambedkar said that in Vedic times there was no untouchability. In the period of the dharmasutras, there were impurities, but no untouchability.

CONCLUSION:

In the concluding part I am trying to show that apart from the chaturvarna, untouchable is another class in various part of India. Basically it had been seen in the south part of India. It's a problem to divide the peoples in the society on the basis of social status, economic position, and lack of education. In the Reg Veda, on the basis of karma or action, peoples are divided into four parts namely Brahmin, Kshatriya, Vaishya, and Shudra. Shudra is the lowest class of the society. They are the servicer to other upper classes. They are always ready to serve to other upper class. Apart from chaturvarna untouchables are another lower class of society. They are not converted any class of the chaturvarna rather in chaturvarna Kshtriya may converted into Brahmin for his ability, Vaishya may be converted into kshtriya but untouchables are not converted in any class in the chaturvarna because they are not touchable in the sense they do no sat besides any verna of the chaturvarna. Untouchables are the lower class; they always clean the toilets, latrine, roads, garbage and other dirty places. So they are not fit to sit the upper class at all. *Chandala, mlechha, aspushya, achool* are all the treated untouchable and fifth Varna. Gandhi and Ambedkar both are the pioneer of the modern India. They both struggle and against the division of caste system and untouchable person. They are not agreeing to divide among the peoples for their action. Ambedkar in his '*Annihilation of Caste*' showed that there is no need for division of caste. Schedule caste and schedule tribes are the Dalit, He also against the dalit system. In the ethical stand point of view all men are

equal and they have the dignity as a human being. They have right to speech, freedom, liberty and equality. So they need not have to deprive any part of the society. They have the brotherhood and the fraternity attitude among others. So it is remaining a question for division or partition into human being as such. This partition is violated the ethical status of human being.

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CHILDREN AND CHILDLESSNESS IN EDWARD ALBEE'S *WHO'S AFRAID OF VIRGINIA WOOLF?*

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Abstract: *Children are the most beautiful beings in the world. They are the real creatures who smiled from their hearts. One can find real love and happiness in them. Children are the best blessings given by God to a couple that makes their life complete with the love and laughter they bring. On the other hand, a couple not having a child will not be taken as an ordinary thing. Even society never lets them lead freely and keeps digging into the same question that makes them feel their life quite boring and meaningless. The same situation was faced by the couple who was in a good profession and gained a good name in society. When society started questioning their parenthood, they experienced how far they have been detached from real life. Edward Albee in his drama portrayed the pain of a childless parent and their double role who pretended to have a child to escape from the caramelized poisonous words from society.*

Key Words: *Children, Society, Detachment, Parenthood, Experienced.*

INTRODUCTION:

Edward Albee, a modern American playwright who was the owner of the famous chain Keith Albee Theatre has written the play *Who is Afraid of Virginia Woolf*. The play was divided into three acts namely Fun and Game, Walpurgisnacht, and The Exorcism. The play was published in 1962 and is rich in sadistic humour and symbolism. The play is an absurd drama which means a reaction apparently without meaning or a man as a puppet. The story *Who is Afraid of Virginia Woolf* dealt mainly with the childless couples Martha & George and Honey & Nick. This drama is meant mainly for characterization such as Sterility and lust, Reality and illusion, Personal failure, and mock religious ceremony. The play exactly started at 2.AM on a Sunday Morning in the house of George, a History Professor in New England College. He married his College President's daughter Martha, who is eight years elder than him. They married long back and they don't have a child in real, but they have cooked up a story that they had a son who worked in a foreign nation. This imaginary character was mainly created by the couple to escape from the criticism of society. As a normal couple, they also faced childlessness as a great struggle in their life. This kind of problem is usually quite common in nations like India, where people considered the social system and family life as their predominant factors to lead their life happily. Being childless parents, they consider themselves as a child to each other. These types of characters were abruptly shown through the activities such as teasing each other sarcastically, spending their time with each other, and having fights over meager things. Edward Albee made use of the characters well to show the importance given by self for their happiness without expecting from any other sources. Absurdism is the main technique in the play *Who is Afraid of Virginia Woolf* that shows nothing, as expected, happened till the end. The name Absurd suggests a reaction apparently without meaning and portrays men as a

puppet. Here both Martha, as well as George, is shown as a puppet who pretend to be loyal to society. Their primary lie to society is creating an imaginary child who has not existed in their real life. This shows the pain of the married couple without having a child on their own. The party was organized by the couple Martha and George who has invited another young couples named Honey and Nick. The time of the party was quite unusual and it was arranged in the house of the old couple's home. The very initial stage of their party created a strange mindset for the young couple. The hosts had consumed liquor extremely and they were not able to invite them properly. This is how the party gets started. Nick was addressed as a strapping blond youth and Honey as a mousy blond by Edward Albee. Even this pair also never thought of having a child of their own. Time made two sets of childless parents meet and have fun among them. Though all the four gathered in a single place is mature enough for their age, they behaved like children. The childishness is represented through the immature characters of all four grown-up children.

George started teasing Nick and honey teasing Martha for their behavior. Unexpectedly George revealed the truth that he was highly disappointed by his marriage with a college President's daughter i.e. Martha. The particular scene reveals the childishness of the childless couple. When they were talking about the profession mainly when George came to know about Nick as a biologist, he started accusing Scientists of rearranging genes. George himself talked about the headship of History; he didn't feel sorry for not being elevated to a higher level. Nick came out with the truth that he and his wife Honey have no idea about having children until they get settled in their life. Meanwhile shockingly and surprisingly Martha revealed that they were going to celebrate the birthday of their imaginary boy. This heavily disappointed George and he was unaware of how to react to the announcement. In the second act Walpurgisnacht, a German term meaning the meeting of the devils, where they reveal the secrets to their master. The title is appropriate to the present situation in the meantime of the play. Here the four characters Martha, George, Nick, and Honey were represented as devils where they were about to reveal a secret that was unknown to society. At the end of act-I, Honey was feeling sick and rushed her to the toilet. Everyone thought that it was a symptom of her pregnancy, but Nick broke the belief by saying that it was hysterical pregnancy. It is usually a quite common mindset among children when they unknowingly revealed the secret and stumble without knowing what to do at the end. This is the character of Nick too. Honey feels betrayed when Nick came out with the truth that he married Honey only for her money from her father who was a priest by profession. All three characters wanted to take revenge against Nick for his cheap attitude. They ended the game called 'Humiliate the Guest' and started playing a new game named 'Get the guests game'. Children usually do name a game and play accordingly, here these two childless couples considered them as children and loyally enjoyed their life. One can see honesty and punishment when children play. Also, the readers or the audience could notice the childish behavior among the characters when they want to punish Nick for his cheap behavior.

Albee did not only create the atmosphere of a world that the children could enjoy but he has created a world where people like Martha and George can consider them as a child and forget their pains in their life. Through the discussions, Albee has brought out the childishness possessed by Martha and George. Children are always longing for passion and care from their parents or someone else. When they are not the center of focus in someone's attention, they try to grab their attention or show they are falsely angry towards them. The same thing happened in the case of Martha and George throughout the play. In the same act itself, George wanted to give an end to his imaginary child. He was thinking about how Martha would react if he conveys the death news of their son. The third act is named Exorcism, meaning the removal of the evil spirit from a place. Through this act, Albee wants to make the readers understand the illusory life led by Martha and George. How Martha and George came out from their

illusory life and started accepting their originality is the main theme of this act. Martha by looking at pictures of 'Daddy white mouse' said that he had red eyes because he had been crying all the time as Martha did. They were ready to play their last game name 'Bringing up Baby'. While playing the game Martha and George got many contradictory ideas about the lifestyle and the unhappiness in the life of their imaginary child. Finally, the old couple let the cat out of the bag. George conveyed to Martha that their son died in an automobile accident, identical to that of his friend's death thirty years ago. Martha did not expect this and yelled at her husband saying "I WILL NOT LET DECIDE THESE MATTERS (WAVW- 99)." In turn, George asserted that Martha had the right to kill their son because Martha has violated the agreement. Nick came to know that the old couple lead their life in illusory. The young couple left the home after understanding the situation. In the end, George put his hands on Martha's shoulder and sings softly, 'Who is afraid of Virginia Woolf?' for that she replied I am, I am..." the middle-aged couple at daybreak and they have to live with the naked reality. Though they didn't have a child they started leading their life like children.

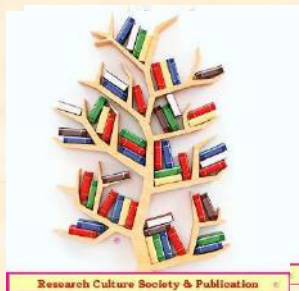
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