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## **International Conference on Literature, Languages and Religions**

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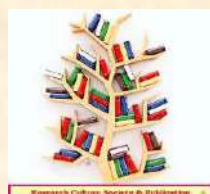
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# International Conference on Literature, Languages and Religions

(ICLLR – 2024)

Date: 28 – 29 December, 2024

*Conference Special Issue - 38*

*The Managing Editor:*

*Dr. C. M. Patel*

*( Research Culture Society & Publication )*

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# International Conference on Literature, Languages and Religions

Date: 28 – 29 December, 2024

( Conference Special Issue / Proceedings )

*Managing Editor*

**Dr. C. M. Patel**

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## About the organizing Institutions:

**International Languages Council** is an esteemed association working on to provide language studies, understanding language issues, multilingual aspects, languages development. Council organizing events to improve languages, languages learning, conceptual understanding of languages and literature, also coordinate with other research organizations for the collaborative services. **The International Languages Council** is working to promote Languages and Literatures at different national and international levels, and also coordinate with other institutions and organizations for the educational and community development. It also offer to provide literature, ELT, linguistics research services, educational studies and organizing activities.

**Maharaja College, Ara** The first and oldest coeducational institution in south-west Bihar, Maharaja Bahadur Ram Ran Vijay Prasad Singh College (M.B.R.R.V.Pd.SINGH COLLEGE), also known as Maharaja College, Ara, was founded on September 13, 1954, to address the increasing demand for education, particularly higher education facilities in the Shahabad district after independence. On February 1, 1976, the college became a part of Magadh University in Bodh Gaya, Bihar. Following Magadh University's October 1992 split, Veer Kunwar Singh University was established, with its main office located in Ara. The UGC regulation's 2(f) and 12(b) both acknowledge the college or university. The Maharaja College is obviously more older than Veer Kunwar Singh University Ara today. The university is located in the center of town. -- <https://maharajacollege.ac.in/>

**‘Research Culture Society’** is a Government Registered Scientific Research organization. Society is working for the research community at National and International level to impart quality and non-profitable services. Society has successfully organized 165+ conferences, seminars, symposiums and other educational programmes at national and international level in association with different educational institutions.

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**English Literature Club:** This club is as a group on WhatsApp and Telegram apps includes literature researchers and academicians. For sharing Literature, Linguistics and English language related information and knowledge.

## Objectives of the International Conference :

**Objectives of the International conference:** To observe the overviews and concept of languages, literature and Religions in the 21<sup>st</sup> century, To Identify the various knowledge forms of literature and religions, To Analyse the trends of teaching languages and To find our conceptual life lessons from the religions.

## About the Conference:

‘International Conference on Language Literature and Religion’ aims to bring together leading academicians, research scholars and interested individuals to exchange and share their experiences and research results on all aspects of English Language, Literature and Religions Conference. It also provides a premier interdisciplinary platform for researchers, practitioners, and educators to present and discuss the most recent trends in literature, languages, culture, religions and its concern related to writing and study of the literature and religion materials.

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**Prof. J. Adrina**  
ICLLR-2024 Conference Chair  
Founder Member  
International Languages Council, Europe  
School of Languages, Literature and Linguistics, EU

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Dear Colleagues !

I am delighted that our organization is jointly conducting the "**International Conference on Literature, Languages and Religions**" with the theme of literature and languages, in association with 'Research Culture Society' on 28 – 29 December, 2024.

This conference series forum aims to observe the overviews and concept of languages, literature and Religions in the 21st century. To Identify the various knowledge forms of literature and religions, To Analyze the trends of teaching languages and To find our conceptual life lessons from the religions.

I honestly hope that this conference will provides a premier interdisciplinary platform for researchers, practitioners, and educators to present and discuss the most recent trends in literature, languages, culture, religions and its concern related to writing and study of the literature and religion materials.

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

Thank you!

Prof. J. Adrina  
ICLLR-2024 Conference Chair  
Founder Member  
International Languages Council, Europe.





# **P.G. DEPARTMENT OF ENGLISH**

## **Maharaja College, Ara**

*(A constituent unit of V.K.S.University, Ara)*

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### **Message from the Conference Chair / HOD**

The P.G. Department of English, Maharaja College Ara organized and hosted the two-day International Conference on Literature, Languages, and Religions (ICLLR-2024) as a virtual event. The Conference was jointly organised by International Council of Languages, and Research Culture Society and English Literary Club. The purpose of the conference was to give the students the opportunity to engage with and listen to distinguished speakers from India and other countries. The conference had a participation of more than 45 scholars around the world and India and over 30 attendees. The pupils have found the interaction to be really beneficial

The P.G. Department of English is committed to encouraging academic inquiry and discussion in the areas of literature, linguistics, and the holistic growth of its students. We are dedicated to supporting activities that improve cultural knowledge and appreciation as part of our aim to promote understanding and collaboration across disciplines. This landmark event brought together scholars, writers, educators, and enthusiasts from around the globe to explore the intricate relationships between literature, language, and the diverse world of religions. In her keynote speech Dr. Vandana Singh, Head, P.G Department of English Maharaja College, Ara said that the interlinkage of language, literature, religion, and spirituality reveals how deeply intertwined these elements are in shaping human thought and culture. Together, they influence how individuals understand themselves and the world, fostering a rich tapestry of meaning that continues to evolve.

The conference aimed to provide a platform for interdisciplinary dialogue, fostering understanding and appreciation of how literature and languages shape, reflect, and challenge religious beliefs and practices. Over fifty participants attended, representing United States of America, Algeria, Syria and other countries attended the conference with a wide array of academic and cultural backgrounds, contributing to rich discussions and thought-provoking exchanges such as Intertextuality and Religious Texts, Language as a Tool for Religious Expression, Sessions explored the role of language in shaping religious identity, focusing on how different languages convey spiritual meanings, Cultural Narratives in Literature, Translation and Interpretation and Literature and Faith in the Modern World. The paper on Avadhuta Gita by Dr. Avadhuth M Erande had a new perspective.

Valedictory Session was presided by: Dr. Chirag M. Patel, Director (Admin & IT), 'Research Culture Society' and President, 'International Scientific Research Association', Program Head, Eurasian University and 2. Dr. Rukminingsih, International Languages Council, Member – Indonesia, English Language Education Department, PGRI Jombang University, Indonesia

Feedback from presenters was overwhelmingly positive, with many expressing appreciation for the depth and breadth of the discussions. The organising Secretaries of the conference were Shailesh Ranjan, Assistant Professor, P.G Department of English, Dr. Shah Nawaz Alam, Assistant Professor, P.G Department of English, Technical Supports and moderators of various sessions were Shashi Prakash, Harsh Ranjan and Khushi Kumari, who worked incessantly to make the conference a success.

HEAD  
P.G. DEPARTMENT OF ENGLISH  
MAHARAJA COLLEGE, ARA

Dr. Vandana Singh  
Head, P.G. Dept of English  
Maharaja College, Ara

**Dr.C. M. Patel**

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## **Message**

Dear Professional Colleagues,

It is gratifying to note that ‘International Languages Council; and The P.G. Department of English, Maharaja College, Ara in collaboration with ‘Research Culture Society’ (Government Registered Scientific Research organization) are organizing - ‘International Conference on Literature, Languages and Religions’ during 28 – 29 December, 2024.

This international conference will allow the participants and academicians to reveal their endeavors, extend academic professional networks and jointly ascertain the existing and upcoming research instructions guidelines and presented thoughts at international level. I believe that all the presentations in this academic research conference will bring interesting topics with fruitful discussions.

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 Literature and Religion field of academia, researchers and students.

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

A handwritten signature in blue ink, appearing to read 'Dr. C. M. Patel', is positioned above the printed name.

Dr.C. M. Patel

Director, Research Culture Society.

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## Looking beyond Indian caste and religious diversities in the rural presentation of Manoj Das

Pratikshya Mohanty

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**ABSTRACT:** *Indian society and culture have many classifications. There are caste, religion, community, region and other divisions. The diversity is unique in itself and makes Indian society different. Casteism has prevailed upon Indian society since monarchy of kings, feudal system and zamindari system. In ancient India, there used to be class distinctions as per the works people do and it was too strictly maintained. Similarly, Indians are very much into religion. They have different gods and goddesses for different issues and wishes. Before every work and in every event, they want the presence of heavenly beings. Padma Shri Manoj Das being born in Odisha's rural region and having spent his childhood there, had very well understood separate group systems, style of living of people there, their mindset and other likely things. His works have the view of natural atmosphere, his settings are mostly village scenes, his characters come from the lower-middle class simple people and his themes revolve around the everyday life events of those people. In "Farewell to a Ghost" the picture is about people's belief on ghost and on superstition. Similarly, his story "The Bull of Babulpur" expresses genuine religious mindset of rural Indians and the story "The Kite" exposes some evil characters and events that prevail in countryside India. As well as the exploitation over poor and lower-caste man is seen. He is innocent, still is tortured by the zamindars and upper class*

**KEY WORDS:** *Society, caste, exploitation, spirituality, religion.*

### INTRODUCTION

Short story is the most creative and entertaining medium of literature. To educate, teach and make the future generation aware of various issues and let them understand different aspects of life and society, short story is the finest way. Through it, children enter a fictional world and perceive everything in their own way. To justify this idea Wheeler (2001) can be quoted here, "Stories are a natural part of a child's life" (Wheeler, 37). Many children short story writers are there in the field of English literature across the globe. Through fictions, fables, parables and fantasies they have succeeded to bind and amuse the young readers. There are literary figures like Roald Dahl, Eric Carle, Arnold Lobel, Grace Lin, Beatrix Potter. In the same line from America, we find, Maupassant, O' Henry, Saki and many others who have carved certain places for themselves in world literature. However, Indians have put the very first pillars in this context. As Sanskrit is an age-old language and the very first works of short story starts from Sanskrit literature. The very first example an inspiration for Indian short story were the epics and mythologies, *Panchatantra, Jataka Tales, Ramayana, Mahabharata, Kathasaritasagara* and other Vedas, Puranas and Upanishads. Short stories can contribute a variety of topics and ideas at the same time and even in a short period of time. In one single sitting a person can derive maximum enjoyment. Quoting A. J. Merson, Dwivedi opines, "Much of the popularity of the short story today is due to the diversity and unexpectedness of the subjects" (Dwivedi, 127). From those mythological story-books we get the idea of kings, queens, life and system of the then time and many other concepts regarding lives spent then. The *Ramayana* shows the lives in *tretaya yuga* and the dynasty of king Dasharatha and Lord Rama and truthfulness being the soul dharma of that era. However, the next phase of short stories in Indian context, can be considered that of Fakir Mohan Senapati. Senapati portrayed the society and condition of pre-independent India. He

highlights the social image of Odisha, the role of different classes and activities. Similarly, Bankim Chandra Chatterjee, Rabindranath Tagore and others were the figures from forefront. Short story of India has always been the voice of common people or of the underprivileged class of the society. The stories express the pantheist attitude of Indians. The characters in the stories trace a sense of Godly presence in every element of nature. For them everything begins with the blessings of Gods. The notable figures behind the development of this genre were K. S. Venkataramani and K. Nagarajan. Next comes some prominent characters such as the literary trio of R. K. Narayan, Raja Rao and Mulk Raj Anand. They have contributed a lot to this field to give it a new dimension. It is the existence, environment and conditions of the society that gives birth to a writer and his timeless creations. All the three above mentioned story tellers have always focused on the contemporary society. Srinivasulu comments on this genre of literature, the short story occupies a prominent place in the literary world. It has cut across the boundaries of all countries to find room in their cultures. It starts there, it gets finished there. It contains a moral, evokes an interest and the content leaves an indelible impression on the minds of the listeners. Hence, the short story can be considered the best of literary expression and the most effective genre in the human culture (Srinivasulu, 4: 2018).

Occasionally, in the works of Narayan we see a particular area Malgudi like Hardy's Wessex. The locality, its problems, amusements, people, existing conditions and various other angles. Mulk Raj Anand and Raja Rao are also such litterateurs who somewhat project the authentic atmosphere of their locality, yet never forget to highlight the lacunas also. According to Parvathi, "Sir William Jones, Max Muller, David also believed that animal tales have been introduced only in ancient literature of India compare to the other countries of the world" (Parvathi, 3: 2018). Nevertheless, some inspiring figures from Indian literature of contemporary era are, Anushka Ravishankar, Paro Anand, Chitra Banerjee Divakaruni, Sudha Murthy, Nandini Nayar, Devdutta Pattanaik and others. But the role of Manoj Das and Ruskin Bond in this context are beyond discussion. They both belong to the early independent India and therefore have quite similar way of observing things and their point of view regarding the societal values, norms and ideologies are remarkably authentic.

#### LITERATURE REVIEW:

Tripathy (2011) in her research work entitled "Indian Women's Short Fiction in English: Exploring the Neglected Form" has discussed the origin of Indian short story as well as the role of woman writers of India in the context of developing this genre. She has taken into discussion some of the major woman fiction writers such as Shovana Devi, Sorabji, Ela Sen, Jai Nimbkar and others.

Karki (2014) in her work focuses on the concept of short story especially by taking into account Namita Gokhale's *The Habit of Love*. To showcase human nature and experience of love and loss, Karki has chosen this writing.

Yadav (2017) has highlighted the genre of Indian short story in the 20<sup>th</sup> century with regard to gender discourse. He has dealt with the societal problems and barriers for women writers in India like Shashi Deshpande, Bharti Mukherjee, Mahasweta Devi, Mrinal Pandey et. al.

Gour (2021) narrates the age-old typical ideas about women that particularly Indian society holds and the way it is portrayed through the medium of short story by Shashi Deshpande only. Here he deals with two short stories of the writer, "The Window" and "An Antidote to Boredom".

#### TWO AUTHORS:

Manoj Das (1934 - 2021) was born and brought up in the province of Odisha amidst the beautiful locality and got all the first-hand experience of a particular Indian atmosphere. He had been awarded India's fourth-highest civilian award Padma Shri in 2001, third-highest civilian award Padma Bhusan in 2020, Sahitya Akademi Award in 1972 and many more other prestigious awards and honours life-long. He has written in both Odia and English languages. His characters have been fascinating for the young readers and lessons for the youths and adults. He has very often glorified Indian scenic beauty, especially, his own birth place, the coastal belt of Odisha. About Das's excellence P. Raja (2014) is of the opinion that "Manoj Das is one among the few gifted writers of India who can wield the pen both in his mother tongue and in English with equal ease" (Raja, 10).

Identically, Ruskin Bond (1934 - ) was born in the northern India with the English origin. He has spent his life in different regions of the northern India as Mussoorie, Kasauli, Dehradun etc. He has immensely loved and thoroughly analysed the country along with its various dimensions. Even if he is mainly a children story writer and his characters create a sense of awareness among the younger generation of readers regarding several issues. The settings of his writings are basically those parts he has been lived in or visited himself. In 1999 he got the fourth-highest civilian award Padma Shri and in 2014 he was awarded the third-highest civilian award Padma Bhushan. About Bond, Chatterjee (2019) writes, "Most of his stories are set in the small towns of India, crowded with common people and everyday incidents of humdrum existence" (Chatterjee, 50).

#### FOUR STORIES:

The first story of Ruskin Bond that is discussed here is "Flowers on the Ganga". The story is narrated in first person perspective. The speaker himself has visited the town of Haridwar and come to the bank of river the Ganga. There he explores various religious and cultural incidents of the place. Except for that he narrates the origin of the river from the Himalayas. The way our mythologies and epics portray the Ganga with extreme honour and the sacred belief of the river people hold is also expressed by Bond here.

Likewise, in Manoj Das's "The Bull of Babulpur" we find the beginning scene in a rural atmosphere where an advocate Boral comes in his car and the whole village is dumb-founded to see the vehicle. However, after sometime this fascinating atmosphere shifts to a spiritual atmosphere. The entire village worships a bull and the so-called modern advocate also does the same. They all go on hailing the bull. In Das's "The Kite", the rustic language and caste division in Indian rural areas are described. Even though there is no fault of the person from lower group, still he is deprived of every opportunity and he has been forced to serve the landlord. Everything gets worse when his mother is exploited by then land owner and ultimately the protagonist kills him.

#### RELIGIOUS POINTS IN THE STORIES:

In "Flowers on the Ganga" the very first scene is about the Indian culture of floating leaf-boats with flowers in it. The speaker says that the river is issued from the mountains and lands on the plains at Uttar Pradesh and Bihar. The appreciation river Ganga gets from Hindu epic *Mahabharata* is given here, "To repeat her name brings purity, to see her secures prosperity, to bathe in or drink her waters saves seven generations of our race... There is no place of pilgrimage like the Ganga, no god like Vishnu" (P. 231). Then the speaker says how the river came to the world from heaven. The great grandson of king Sagara brought her to save the spirits of his 60,000 grand-uncles and so on as mentioned in the Vedas. Another incident he observed during his stay at Haridwar. He sees an older man worshipping a hundred years old peepul tree. Though the old tree doesn't need watering, still the man watered it by moving around it. However, the speaker says there is a vital role the river plays as it is believed that all the lives in India would come to an end, if ever the Ganga dried up. People in India have great regard for her and the following lines from the story prove it. "As pilgrims leave the ghats, the joy of having accomplished their mission bursts forth in songs of praise: 'Henceforth no more pain, no more sickness; all will be well in future; *Ganga-mai-ki-jai*'" (P. 235). This is the incredible India, where inhabitants have unbreakable faith in their Gods, mythologies and puranas. We still believe all of those ideologies and even if Bond's origin is different, Indian spirituality has touched him to the core.

Similarly, In Das's "The Bull of Babulpur" we see an unbelievable atmosphere created all of a sudden and with the appearing of a bull, there comes a spiritual feeling within everyone. Indians are spiritually rich and it is undoubtedly one of their essential aspects of understanding and living life. Someone starts worshipping, the other one smears sandalwood powder on his head, someone feeds him and someone else hails his name. Das puts this scenario into words and writes, "From another house came some sandalwood paste which a Brahmin smeared on the bull's forehead, and the bull showed appreciable patience in letting him complete the ceremony. From the next house came a pair of watermelons. Again, the bull showed its understanding and obliged the devotee by munching them patiently and thoroughly" (P. 224). All the villagers of Babulpur were in trance to see the bull, the bull

of Lord Shiva. They started taking the name of the bull, 'jai baba Babuleshwar'. Das himself had been brought up in an environment and time when there was no trace of modernity, no showing off and no dilemma. People were simple in their thoughts and living. Das has not lacked anywhere in reflecting them into words and presenting them before his readers.

The story "The Kite" deals with the events happening in the life of protagonist Kunja. He is the best kite-maker in his entire locality. But he is so poor that he can't afford buying flour to prepare glue for the kite making. When he asks for some flour, the tyrant wife of the zamindar asks him to massage her leg. "He massaged the legs of the wife of the Mahajan – the money-lender-cum-village chief – for full two hours to earn a few ounces of flour with which to make a cementing paste. He bribed her eleventh and youngest child with four bunches of cane berries, spread over four days, in order to get four old sheets of a weekly newspaper" (P. 196). However, he once got the news that his mother is being tortured by the zamindar, because she refused to sell her land to him. Kunja was in rage and finally killed the demon natured landlord with the *trishul* (weapon of Lord Shiva) and now he recalls everything during his imprisonment.

### CONCLUSION:

No doubt, the image Das and Bond present about India are remarkable, their clear cut and authentic picturization of the spirituality and religious perspective of Indian people are better expressed through the above-mentioned works. Both belong to the same time of early independence and that has made them look into several things with quite similar perspective. The religious perspectives of Indians are part and partial of their everyday life. Before beginning any work, they never forget or hesitate to pray and worship Gods. In fact, this attitude project their cultural values and picturizes their societal background. This religious psychology is well realized by both the writers and it is well explained through the above discussed works of them. Das has been an eye-witness of many events that happened in his locality. He has seen the trouble and exploitation faced by the poor group of people and he exposes those wrong deeds of upper-class people through his writings.

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## “He came for the girl... And got the monster instead.”: Justice as the Obverse of Evil in Rachel Gillig’s *One Dark Window*

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**Abstract:** *The popular genre of fantasy has at its foundation that which drives our humankind—government, morals, ethics, law and evil. The message of the text is threaded within a reimagined structure which parallels the orders of reality. This paper argues that Rachel Gillig’s fantastical world-building in One Dark Window portrays a form of justice delivered under the code of proportion and law of retribution. The novel juxtaposes two conceptions of evil: the law-sanctioned brutality by labelling subjects as potential threat and the monstrous reckoning brought about by the wronged. It explores the trajectory of individualisation and political counter-action in the veins of modern Gothic. Classic atmospheric terror and striking usage of riddles polish the suspense, while simultaneously unfolding the message of the text through manifold layers. Magic is defined as that which resists demarcation, blurring the boundaries of the real and the liminal. Gillig manifests not only the Nietzschean abyss and the Poean unconscious through the supernatural entities of the “Spirit of the Wood” and the “Nightmare”, but also provides the characters with the magical “Providence Cards” to expand beyond their limitations and administer justice. Given the deliberate construction of the novel’s societal and political dynamics, One Dark Window is not only about confronting darkness within, but also the need for judgement without. The ones who do not conform, wear the garb of the “monster”, which— with its terrible indignation— brings the reckoning. It has acquired its wrath due to usurpation, unwarranted execution and bloodshed of the innocent. Through the journey of the protagonist Elspeth, who finds her purpose in martyrdom by allowing the “monster” Nightmare to take over her mind, the novel portrays the symbolic reconciliation with the Shadow. The repressed dark side is unleashed to become the violent means to administer justice in a society silenced through fear and oppression. The paper contends that to the passive conformist and the abuser of power, purposeful individuality that dares to reconcile with— or weaponise— its existential nightmares, becomes the ‘evil’.*

**Keywords:** *Manifestation of evil in Literature, representation of evil, evil and identity, evil and the sublime, evil and the law.*

### INTRODUCTION:

The philosophy of the Greek *Phantasia* involved the mental faculty in imagination, perception and appearance. The nature of existence and the conception of reality is shaped by the mind’s ardent interpretation and piecing together of the manifold sensory information, influenced by experience, context and culture. The construction of fictional worlds in today’s popular fantastical literature is founded on the principle of observation of reality, dismantling the mundane and reconstructing it. This reconstruction employs the formation of mental images in order to establish civilisation within a system driven by what is beyond the natural, by magic and phantasmagoria. The reformed fantastical kingdom is not simply a result of arm-chair daydreaming. Purposeful fiction has at its core the veins which drive our humankind— government, morals, ethics, law and evil. It has at its foundation a message— or the gap

for the reader's ideation of a message— that is threaded within a structure which parallels the orders of reality. This paper argues that Rachel Gillig's novel *One Dark Window* builds one such fantastical world that throws into question what defines evil: the law-sanctioned ruthless cinching of victims labelled as potential threat, or the monstrous reckoning brought about by the wronged. It is a world where righteous vengeance de-centres the law of kings and justice becomes complementary to a monstrosity necessary to subvert the brutality of these abusers of power. This cruel administrator of justice, however, is born of the bloodshed of the innocent, from usurpation and unwarranted execution, thereby bringing forth the fundament of *lex talionis*— the law of balance and retribution. In order to scrutinise the means that accentuate and instigate this study, we must first discern the pieces that comprise the Gothic setting of Blunder, one plagued by an ensnaring mist that sequesters the kingdom from the rest of the world. The rule of the Rowans is of autocracy and despotism, the brunt of which is borne by the “infected” (Gillig ch. 2) and those who harbour them. The infected are the children who were lured by the Spirit of the Wood into her treacherous Mist, where the ancient magic endowed their body and mind with dark power that took payment in degeneration. The plot centres around the protagonist Elspeth and her allies' endeavour to lift the mist by uniting the deck of Providence Cards, the only way to cure Blunder of its darkness.

It is noteworthy how Gillig administers the people of Blunder with their own history, folklore, faith, myth and literature, buttressing how this Gothic fantasy was not created in a vacuum. She deftly weaves the legendarium into the fabric of the plot and characters, and posits riddling verse that reads as warning, foreshadowing, innuendo and irony. At the beginning of every chapter, an excerpt from “The Old Book of Alders” (ch. 1), the historiographic record by the legendary Shepherd King of Blunder, greets the reader like in-text epigraphs: “Mind the mist. /It does not lift. /The Spirit ensnares, like grain through a sift” (ch. 18). The lore of the infected Shepherd King is heavy with the significance of power and the prices to be paid in the acquiring of it, establishing the framework of inexorable exaction of balance by the entity that turns the wheel of fate. The King had bargained with the Spirit in order to create the “gift” (Gillig ch. 16) of Providence Cards— a safer resort to magic which, even though does not come free, offers magic that is “measured” (ch. 16). However, as the people of the old religion who once revered the Spirit no longer devoted their prayers to her for magic, she grew “vengeful, treacherous” (ch. 3), luring people back into the woods and bestowing them with “more unruly” (ch. 3) and dangerous magic. The Spirit is the ancient entity that evokes terrific awe, never manifesting as an individualistic shape or form, or “an exact replication” (ch. 18). It is her presence that has turned a trap for the people of Blunder, making them helpless to the degeneration, unmerciful magic, and, subsequently, even worse forms of political oppression that is inflicted by the Rowans on the infected. At once we ask, is she the Evil of this Gothic fairytale, the root of all pain and injustice? The characters definitely do not believe so, as they describe the Spirit as neither benevolent nor malicious, but one who exacts balance— the foundational principle of the kingdom of Blunder: “The Spirit has no forgiveness, no pardon to lend. She calls out our names, neither kin, foe, nor friend” (ch. 34).

As the deity of the religion of Blunder, the Spirit, like other such deification of natural phenomena, has been given attributes and a character through the conscious perception of humanity. She is ascribed a gender, despite her shifting physicality; she is given motive, pride and vengeance, despite never appearing in person to speak for herself. She is as omniscient as her magic, her presence felt in the persistent influence of the “salt in the air” (ch. 17). In the terms of the *unheimlich*, the Spirit is given a shape and personality by the people to explain the strange, uninhibited phenomena of dark magic that seeps throughout the kingdom. The intention and actions of the entity is described in order to justify, illustrate and give meaning to the existence of the people, and their strife to rid life of its impediments. By evoking fear and anxiety surrounding the presence of the salt, the people are able to demarcate the boundaries not only to ensure security, but also to enhance the need for awareness and judgement :

Tell them the truth. When your children ask, do not lie—do not hide the risk of magic. Children are strongest when their eyes are clear. Only then can they make their own choices. Only then are they truly free. (Gillig ch. 24)

The novel depicts the Spirit of the Wood as the “uneasily numinous” (Sanders 347), an entity that mythically shifts shape yet is never manifested as more than a misty dream. She is amoral, unprejudiced, but wields cunning methods to ensure that the kingdom regards her as the focal, even going as far as tricking the Shepherd King to give up the last Twin Alders Card so that he is incapacitated to lift the mist. She stretches the story's limits to the transcendent and the sublime, inspiring awe and a divine terror in the people of Blunder. Salt is where magic is, magic is where the Spirit is. From the analysis of the Spirit, we can determine magic as that which resists demarcation. It blurs the boundaries of the real and the liminal and expands what is normally regarded as human limitations. Each of the Shepherd King's Providence Cards equips the user with a power that alters their status, yet does not impose consequences as severe as degeneration. However, each establishes that excess power resorted through magic demands a price. To consider a few, the Black Horse grants mastery of combat skills to its user, but if wielded for too long, it renders them weak. The Mirror bestows invisibility, but can lift “the veil between worlds, exposing a world of ghosts” (Gillig ch. 8). We see the Maiden card reform the amiable Ione from “Yellow girl, soft and clean” (ch. 1) to “cruel Queen” (ch. 29), conferring stunning beauty in exchange for cold ambition. Infected with the old magic of the Spirit, on the other hand, the idiosyncratic Emory Yew can faultlessly read people's nature, but he is spiralling towards death with an aberrant personality and affected memory. Such endowment is regarded as a curse, a horrendous weapon. However, instead of admonishing the victims as the devil-turned, the text dexterously exposes the politics of a kingdom with despotic rulers and brutal upholders of law. The supernatural and the unknown become perilous when the people at power make the circumstances worse by taking their tyrannical course of actions. Physician Filick Willow notes that during the reign of the Shepherd King, before Brutus Rowan usurped the throne, the infected children were allowed to be treated and convalesce. With the bloodied history of the Rowan reign, and the employment of Orithe Willow as the Head Physician, the infected children were clawed out of their burrows, to be dealt a death in fire (ch. 16, 23). Elspeth is able to find allies in the Yew family's conspiracy to save Emory from degeneration as well as the king's intention to use him as the sacrificial infected-blood to lift the mist. The team commits treason, disguised as highwaymen, but for a cause driven by familial bond. The extensive elaboration on the position of the Spirit in the structure of the theme and plot is significant in order to consider her role in the shadowy turning of the wheel of Elspeth's fate, and the birth of the monster that harbingers the reckoning of evil: the Nightmare.

The eldest daughter of Spindle House was sent away by her father to her uncle's house with the bare hope of surviving the infection. She recuperated, as there was no hint of dark power evident at her disposal. With Elspeth touching the Nightmare Card one day in the library, her hidden magic came alive, absorbing the soul of the Shepherd King that had been bargained to the Spirit during the making of the Card. She names the entity in her head, the Nightmare. Thus begins a dark fairytale with a damsel who, tormented and wrenched of her humanity, becomes a monster worse than her suppressors. The novel's Gothic setting is fleshed out further through its deep and mysterious Black Forest, spiralling stone staircases, crumbling castles, looming yew branches over lonesome statuary, graves of long-forgotten kings, the insidious mist and its magic that pulsates with salt and is warded off through charms. The symbolic crafting of Elspeth's charcoal black eyes pays a Gothic homage to the old adage of the eyes betraying the soul. Just as the one dark window in the ruins of the Yew Castle harbours the Spirit, Elspeth's mind and body serves as the vessel of the Nightmare. The kingdom of Blunder, therefore, is the ideal Gothic picturesque, with its seeping spiritual terrors and corrupted powers of rule: “There was death at every window;/ And hell at one dark window” (Noyes).

Lurking within that chamber with the one dark window, the Spirit is the abyss, the fathomless entity, which stares back at you the longer you stare at it. It parallels what the Nightmare stands for, the entity in the deepest recesses of the mind, slinking around with its sardonic, oily voice and sharp, lethal claws. It is the Nightmare— once a king, now a monster— that is the symbol of reconciliation and integration of the unconscious and conscious. What cannot be defined strictly as black or white, becomes terrible, unknown, the fearsome other that trespasses all boundaries, and thus, the monster. However, this creature's inherent urge to propel Elspeth's acts of insurgence relinquishes its persona of the Nightmare and is hailed as the Shepherd King, the watcher of the herd, the one who leads the children to safety, the one who revolts. The Nightmare card lets the user speak into the minds of others—

depicted either as a consensual entry or a violation of thoughts— and, if used too often, shows the wielder their worst fears. Upon being asked if he hears a “creature” (Gillig ch. 17), Ravyn Yew admits it's his own voice that relays his most terrible thoughts, like sinking into a quagmire of one's own nightmare: “[...] it's like he knows everything I've ever thought—ever feared. He taunts me, telling me I'm going to fail—that my efforts are meaningless” (ch. 17). In other words, if the user of the Nightmare Card treads deep enough into the abyss of others' minds, they shall have their own void opened up to them. The card brings forth the confrontation with the hidden layers of one's personality, and its resident monster becomes the very means for Elspeth to tread into darker pits. The riddles for each chapter provide context, embellish the tone and flesh out the message. It is crucial that the introductory riddle to the penultimate chapter where Elspeth purposefully yields herself to the Nightmare's control speaks of the Spirit of the Wood, and not the Nightmare: “She watches the mist like a shepherd, its sheep... And pays those she snares with the great, final sleep” (ch. 34). It is not without intention that, here, Gillig describes the Spirit as the shepherd instead of the Nightmare. It persuades that it would not have been about the control of the Nightmare if not for the Spirit of the Wood bringing forth, through a long, chain-like effect, the fate of the characters. For indeed, the Nightmare claims his limits to his host, “I cannot TAKE. I am capable only of what I am willfully given” (ch. 23). The textual portrayal of the Nightmare unleashing his own rage through Elspeth determines how easy it gets for the two to become one when the situation demands so. Elspeth always describes the experience as a “blur” (ch. 19), the Nightmare takes charge in a fight before Elspeth's mind can fathom the ferocious speed in her own body. He never conceals his venom towards the Rowans, a royal family whose roots are “dark with blood shed” (ch. 19). During their expedition to acquire the Iron Gate Card from Wayland Pine, as the protector of Elspeth, Nightmare makes her claw severe lacerations across the face of the brute Hawth Rowan when the prince injures her. The Nightmare riddles: “... But a Prince is a man, and a man may be bled. He came for the girl... And got the monster instead” (ch. 19).

Every riddle, be it scribed in the Old Book of Alders, or promptly designed by its author, connects the elaborate tapestry of the novel's fantasy. This monster, the apparent embodiment of evil, tells a tale that unites himself and Elspeth as one, thereby, foreshadowing that as long as Elspeth willingly asks for his help, he would continue to render justice— a justice that Elspeth herself rages for:

There once was a girl, [...] clever and good, who tarried in shadow in the depths of the wood. There also was a King—a shepherd by his crook, who reigned over magic and wrote the old book. The two were together, so the two were the same. [...] The girl, the King... and the monster they became. (Gillig ch. 3)

Elspeth's mind, too, is tormented by her own repressed anger, a culmination of the systemic marginalisation, humiliation and erasure that she has faced since her infection. It is the anger of a survivor— one who harbours a danger all by herself— that connects her with every child who has gone through the same, aching to erupt at the Destriers' mindless cruelty.

While regarding the preconceived definition of evil and the subsequent unravelling of true nature, Elspeth's apprehension towards Ravyn Yew opens the door to an intense Gothic romance. Ravyn is moulded as his namesake: the black-pumed bird from Poe's Plutonian shore. As the fearsome and mysterious Captain of the Destriers, he is introduced as cunning, handsome and the harbinger of death, the very personification of threat and oppression. The Nightmare words the Captain as the “severe” inevitability of the hunt, the symbol of surveillance and omniscience: “Watching from yew trees, his gray eyes are clear. His wingspan is broad and his beak is quite sharp. Hide quick or he'll find you... and rip out your heart” (Gillig ch. 9).

Ravyn's veneer of stillness and austerity cracks gradually, and we see the transition in its magnificence. From wondering whether Tempter sent or tempest tossed (Poe), eventually, there is realisation that the Captain is not the hangman who vanquishes every infected, every traitor to the King. Ravyn, with his own infection, conspiracy and treason, truly feels free as the highwayman— the man who kisses Bess' dark cascade of hair before heading to his journey, the one who knows that she would watch for him by moonlight (Noyes), who is saved from inquest and execution because Elspeth keeps her end of the bargain.

A pivotal turning of action comes during the Market Day, when High Prince Hauth scavenges an infected child and his family out of their hiding for a public execution. The coldness of oppression is depicted in the people who do not raise their voice against the humiliating violence, nor revel in the justice of the Destriers. Elspeth's debilitating horror is shattered by yet another scathing rhetoric from the Nightmare:

When the shadows grow long, when our names turn to dust, what we loved, what we hated, will spoil to rust. All will be forgotten, save one truth, unshaken... What did we do when the children were taken? (Gillig ch. 25)

In this scene, the monster of the dark becomes the propellant of justice, as he incites Elspeth's buried rage. She, in cue, urges Renelm to take charge of the situation. Action and accountability become the countermeasure against evil. The brutaliser becomes the brutalised; justice is delivered in the code of *lex talionis*. The fury of the Nightmare, mixed with Elspeth's pain and anger, is ruthless and animalistic, as is observed when Destrier Linden faces the consequences of his cruelty. Calling forth the Nightmare's help, Elspeth subverts the figure of the hapless female protagonist of Gothic tales who is trapped under exploitative and patriarchal powers. She, instead, towers over the man and rips the skin of his face bone-deep, earning herself the title of the maiden with "blood on her hands" (ch. 28). The Nightmare despairs to be let out. Once Elspeth is cornered as a bait by Hauth and Orithe to lure Ravyn, she calls for the monster one last time, finalising her degeneration. The act is not marred by sheer helplessness, for it is a decisive surrender. She is able to put her faith in the monster's promise because she has lived his rage. She is aware of his resentment, his fury for being trapped, his vendetta against the usurpers and his stormy desire to ensure balance. At the climactic moment when the Nightmare steps in again, she sinks into the visions of another mind— that of the Shepherd King:

Centuries of rage boiled in me, time marked by neither sun nor moon. Hatred poisoned my blood and I lost myself to the dark, my body twisting—bones snapping—claws scraping—eyes narrowing, until my body, monstrous, mirrored the hate in my heart. (ch. 34)

Once Elspeth is gone and her Nightmare remains, the brutal king comes for a confrontation in the dungeon, and is met with a scathing realisation of who really controls the reins. The text evokes a Nietzschean exploration of the abysmal potential of terror (Nietzsche ch. 4): "King Rowan stared at the creature tucked behind Elspeth's skin, and the creature stared back, its yellow eyes cunning" (Gillig ch. 35).

Corporeality of the body is not the limit. The monster Nightmare, whose soul once belonged to the Shepherd King, is portrayed as a creature with sharp claws, dark fur, and feline yellow eyes edged with malice. In essence, this is the symbolic manifestation of Elspeth's "shadow" (ch. 4), the unexpressed and hidden aspects of her own self. By conversing, connecting and coordinating with the Shepherd King's soul, she entwines in the history of how Nightmare came to be, and thus, martyrs herself when the hour demands for it. She not only expresses, but puts faith on the darker shadow-self, despite their differences. Her trajectory is a painful journey of individuation, hammered with dilemmas and sacrifices, including that of her own body.

It is easy to regard the path less traversed as that of evil, just as Sinclair simultaneously feared yet yearned for Demian to unveil the abyssal means to fulfillment: "As in a dream I was captivated by his voice [...] Wasn't a voice speaking there that could only be issuing from myself?" (Hesse 51). As the Nightmare's ultimate strike puts Elspeth to sleep, it does not depict the attainment of perfect balance, the ideal Abraxas (Hesse 108). Yet, Elspeth's journey of individuation upholds martyrdom, the destroying of a world— of oppression— to be born into another— where individuality is accepted, no matter how warped and "infected" according to the greater socio-political consensus. *One Dark Window* insists that the ones who do not conform, do not obey, do not fear, stand to be monsters. The monster is the curse of awareness and must bring the reckoning. Thereby, to the passive conformist and devotee of rule, individuality bred in a purposeful self that dares to reconcile with— or weaponise— its existential nightmares, becomes the 'evil'.

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## Light vs Darkness: The Moral Conflict across Ages in The Hidden Hindu by Akshat Gupta

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**Abstract:** *In Hindu Mythology, conducting yajna is a common thing. It is a ritual usually done by chanting Mantras for the sake of oblations or liberations of the sacred heart. No one would have imagined the outcomes of the Prithak Vyaktitwa Yajna conducted by Ashwatthama some long years back in the village of Shampala. The consequences are unbearable and unbeatable because of the support of asuras Guru Sukracharya. The Hidden Hindu by Akshat Gupta is a novel that deals with the yajna and Astra's used during the war of Ramayana and Mahabharatha to win Light over the Darkness. The journey of the protagonist Om and antagonist Nagendra across the ages and their new avatars creates moral and social conflict not only between them but also among the Immortals and the asuras.*

**Key Words:** *Monomyth – innatism – myth – rebirth - Prithak Vyaktitwa yajna.*

### INTRODUCTION:

Our country India has strong faith in mythology. Many Epics, fairy tales and novels have been written based on these mythologies. Gods and supernatural elements have taken the responsibility to either protect or attack the earth. Every tale has a hero and villain; both good and bad who favours and destroy. It does not need two different persons to create a problem and solve the same. Duality is an inborn nature of every living being in this world. The character of the person is determined based on the dominating behaviour. Some rare cases may have both who struggle to balance their life in-between.

### Avatars and incarnations:

Not only in Hindu mythology, in every religion, it is believed that God has taken avatars to destroy the bad and worst. Asuras gain more power with their strong will power and devotion towards God. The God who protects the world also blesses the asuras with unlimited power that disturbs the peaceful ambience. Not all asuras can be evil and all Gods can be virtuous. Lord Indra, the King of Gods often involves in deceptive activities and be punished duly. His attempt to seduce Ahalya, the wife of sage Gowthama was notable. Tara, the Goddess of Moon and wife of Brihaspathi was abducted by Soma, The God of Moon. Likewise, Prahlada, the son of king Hiranyakashipu is believed to be very devoted towards Lord Vishnu and Vibhishana, the younger brother of Ravana, is blessed by Lord Rama. These are very few mythical stories that prove that being good and bad is not based on birth rather it depends on the environment.

Wherever there is an occurrence of unjust, it will be overruled by just and justice. One notable example is the different avatars of Lord Vishnu. Right from Sathya Yuga to till date, it is believed that he has taken nine avatars and the end of Kali Yuga will be the last avatar, Kalki. Each avatar is notable and notorious and taken for a good cause. The avatars of Satya Yuga are Matsya, Kurma, Varah and Narshima. In Treta Yuga, Vamana, Parashurama and Lord Ram; Balarama and Lord Krishna during Dwapara Yuga. These avatars have been taken to destroy demons like Madh, Kaitabh, Tadka, Kumbhakarna, Meghnaad, Khar, Dushan, Haygreev, Banasur and some more.

### Rebirth:

The Hidden Hindu by Akshat Gupta is based on the one of the rebirths of lord Vishnu. The root of the story was an act of revenge against Devas. The plan was drawn out by Shukracharya who mastered Sanjeevani Stotram, the guru of auras to bring everything under his control. He was infuriated when Brihaspathi, the counterpart of Shukracharya was selected the foremost guru of Devas. Through Shukracharya was qualified and more efficient, lord Indra with the help of Lord Vishnu tricked him. As a result, he became the Chief Guru of asuras and decided to payback.

Om the central character of the plot has taken many births from Satya Yuga till Kali Yuga. The narration of the story takes us back to the Satya Yuga where Om was born as Devdhwaja, the bearer of the flag of Gods. From then he outlived with various names and moved from one place to another to hide his identity.

### Monomyth:

Monomyth or Hero's Journey is a narrative structure identified by Joseph Campbell through his work *The Hero with a Thousand Faces*. After analyzing he categorized three major acts of a hero as separation, initiation and return. Based on these three acts, he listed out different stages that's brings forth a major transformation into the life of a hero. Campbell talks about the self-transformation of the hero during his journey. The psychological journey begins and ends in his village. From village to the outside world with the support of a guide, encounters enemy, learn, acquire knowledge and returns with wisdom. This novel *The Hidden Hindu* is one such novel which has the traces of these features. Om, the central character or the protagonist of the novel, travels across the ages, starting from his village to seek adventure and return as a man of protector.

### Prithak Vyaktitwa Yagya:

There is a constant conflict among the psychologist about the concept of Tabula Rasa or empiricism and innatism. The term Tabula Rasa introduced by John Locke in his work, *An Essay Concerning Human Understanding* was later analyzed by BF Skinner. According to this theory man was born a clean slate and all his behaviour is getting molded based on his environment. Whereas Noam Chomsky's theory of a *universal grammar* says that man has inborn knowledge. He possesses some basic knowledge when he was born; with the help of basic innate ideas, he further develops. The birth of Om was considered secret, noble and for a cause that's why his mother named him Devdhwaja, "the bearer of the flag of gods" (36). As Chomsky said, he was born with innate knowledge and talent. He wanted to be a priest and also a warrior. Like everyone he also felt the presence of duality within him but with some kind of dominance. He losses his self when the other overtakes. "A nameless, faceless, voiceless demon that lived and fed" (41) inside him. The unpredictable behaviour kept the other kids away from him. It showed the cruel side of Devdhwaja until the sage clarified his conflicting self. It was his mother's decision to go for the process of filtration, 'Prithak Vyaktitwa'. All the good was separated and the evil, the nameless was pulled into an unused well for years. At this point the call for adventure started for Devdhwaja.

### The Moral Conflict:

Devdhwaja is not strong enough to see the 'other' even though, it calls him and he avoided it. The other became stronger and stronger and escaped when Devdhwaja is not in the village in Satya Yuga. It named itself as Nagendra in Kali Yuga. With the support of Guru Shukracharya, he planned to win over Om alias Devdhwaja. With his auspicious guidance, Nagendra delved in finding out the secret words hidden in different places all around the country to spread evil.

On the other side the hero's journey started. As Campbell stated

*The journey of the hero is about the courage to seek the depths; the image of creative rebirth; the eternal cycle of change within us; the uncanny discovery that the seeker is the mystery which the seeker seeks to know. The hero journey is a symbol that binds, in the original sense of the word, two distant ideas, the spiritual quest of the ancients with the modern search for identity, "always the one, shape-shifting yet marvelously constant story that we find. (245)*



Om's journey was to help the Messenger to find key. "it's a one-way door and souls can be trapped to restrict them from entering the earth" (64). The jealousy over Om grew more with Nagendra because the other has no name and nil chance of survival without him. Without any option Om has to be alive to keep it alive. This was the primary reason for Om to learn about Medicines from Dhanvantari. He became the soul protector of Mrit Sanjeevani. From then Nagendra chases Om and the book to attain immortality.

Devdrath one of the disciples of Dhanvantari was also deceived by Nagendra. Nagendra disguised as a messenger and entered the hut to learn the secrets of Sanjeevani. Devdrath adorned the physical appearance and his sincerity to learn. She falls in love with him and had physical relationship with him. Only later on she understood the real motive when he poisoned everyone in the hut by using her. She under the possession of Nagendra's spell could not attend to the call of Dhanvantari. Though she really wanted to go behind Dhanvantari, Nagendra controlled her. Without knowing this, she was cursed "never be freed from the circle of life and death... will take birth in all forms of life and die painfully... soul shall remain his slave forever" (100-101). The battle inside her remained in all her births and death. The immortals Parushurama, Ved Vyasa, Ashwatthama at Gyanganj, guided and protected Om out of Nagendra's sight. Simultaneously, they trained him and helped him to know his previous life by entering into Om's mind. Till then Om was not able to identify Nagendra. One of his encounters in the Ghost Village, when Nagendra was killed in the hands of Parashurama, the blood of Nagendra made Om to realize the 'Other' Nagendra and his motive for his chase. As Mark Twain says "It is curious - that physical courage should be so common in the world, and moral courage so rare" (192), the physically courageous man was shattered by the devilish existence of his own self. Each encounter starting from North to the South disturbed the peace of the immortals. The fight between the virtue immortals and vice immortals after opening the doors of the temple Padmanabhaswamy Temple. All the trapped souls from all yugas ponder over the immortals.

Parimal, the assistance of Nagendra who worked along with LSD or Devdrath was shocked when he was used by Nagendra. Despite of continuous warning from Nagendra, Parimal, felt an unconditional love towards LSD which made her pregnant with the due instruction of Nagendra. The rebirth of Nagendra with the help of Guru Shukracharya revealed a new type of behaviour of his master. It was discovered that LSD was the soulmate of Nagendra and Parimal was just used for her pregnancy. Till the death of Parimal and LSD, Parimal suffered a mental conflict to protect his child and biological wife from Nagendra. John Kennedy rightly said that "A man does what he must - in spite of personal consequences, in spite of obstacles and dangers and pressures - and that is the basis of all human morality" (97). The basic reason for all these struggles between Om and Nagendra, is Guru Shukracharya. His thirst for revenge through Nagendra is intense. The elementary motive is that he was cheated by the Devas during the selection of the chief guru of Devas. Shukracharya and Brihaspathi who studied under the Sage Angirasa was competing for the chief guru for Devas. Shukracharya was wiser and more mastered in Sanjeevani was rejected and tricked by Lord Vishnu and Brihaspathi was selected as the chief Guru for Devas. As Machiavelli mentioned in his work *The Prince*, "The first method for estimating the intelligence of a ruler is to look at the men he has around him." (58). Since he helped asuras to keep them fight against devas to maintain good and evil. This act of misleading greatly annoyed Shukracharya. As a result, he chose Om and Nagendra as tool to fight against the immortals and good in this world. The mental stability was shattered by gods and devas which made them to face the consequences.

Another betrayal of the book is Prithvi against Mrs. Batra. Prithvi, a young man, who knows the entire story narrated and reasoned Mrs. Batra, who is in search of Mr. Batra, a renounced doctor of the city. Dr. Batra, became popular because of his expertise in saving his wife from dreadful disease with the help of Om's blood. During the arrest and escape of Om, Mr. Batra collected few samples of Om. He found the unusual features of live present and he tested the same with his pet later on his wife which saved her from dreadful disease. Knowing this, Prithvi met Mrs. Batra with a motive to collect the blood to become immortal with the due suggestion of Guru Shukracharya. The indigenous appearance of Prithvi made her to believe him.

### Observation:

*The Hidden Hindu* is a trilogy by Akshat Gupta. The major plot revealing is seen in Book 3. But from Book 1 to Book 3 deal with the various deceptive, misguiding and humbled followed up of their respective masters. Characters like Om, Parimal, Mrs. Batra, LSD and Shukracharya underwent various stages of betrayal and dishonest characters. Where few faced deaths and the rest fought to face the consequences. The novel is left open ended so that the battle between the moral and immoral will continue.

### CONCLUSION:

Either the man born with tabula rasa or innate, it is up to him to develop the desired behaviour or character in him. Though Nagendra was born cruel and evil, his good nature made him to be with LSD forever. Though Shukracharya has good will, the situation made him to go against the word and support evil strongly. From earlier time to till date, the unchangeable fact is truth always wins. Where ever the evil rise its head, it will be beaten by the good. The essence of light will be seen only through a spark of flame. At the same time, one cannot live in light or darkness throughout. To know the other side, to maintain the balance, the good has to dominate.

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## Colonial Wounds and Mythic Healing: A Postcolonial Study of Derek Walcott's *Omeros*

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**Abstract:** *This research paper examines Derek Walcott's Omeros through a postcolonial lens, focusing on the concepts of "colonial wounds" and "mythic healing" as central themes that encapsulate the experiences of trauma, resilience, and cultural reclamation in the Caribbean. Omeros, an epic rooted in the postcolonial realities of St. Lucia, serves as a poignant exploration of historical memory, identity, and artistic reimagining. By reinterpreting classical Greek mythology within a Caribbean context, Walcott critiques the legacies of colonialism while simultaneously asserting the cultural richness and agency of the region. This research underscores the significance of Omeros as a postcolonial masterpiece that transforms historical pain into a testament of resilience, revealing the enduring power of art to heal and inspire. The interplay of colonial wounds and mythic healing in the poem provides a framework for understanding how literature can act as a conduit for both mourning and reconciliation in postcolonial contexts.*

### INTRODUCTION:

Derek Walcott's *Omeros* is often regarded as a major work of postcolonial literature that addresses the complexities of Caribbean identity, colonial trauma, and the possibilities of cultural renewal. Set in St. Lucia, Walcott's native island, the poem reconfigures the classical epic form to address the colonial experience. In doing so, it creates a new mythic narrative for the postcolonial world, one that acknowledges the scars of colonialism but also provides a space for the healing of personal and collective wounds. This study analyzes *Omeros* through a postcolonial lens, exploring the ways in which Walcott critiques colonial history, uses myth to construct a healing narrative, and envisions a future of cultural regeneration and self-reclamation.

### Colonial Wounds: The Legacy of Trauma and Loss:

The legacy of colonialism in the Caribbean is central to Walcott's *Omeros*. The historical violence and subjugation experienced by Caribbean people under European imperial powers left deep psychological and cultural wounds, many of which are explored through the lives of the characters in the poem. These wounds manifest not only in physical suffering but also in the destruction of identity, language, and cultural heritage.

### The Colonial Encounter and Its Aftermath:

The Caribbean experience of colonization—marked by the violence of the transatlantic slave trade, the exploitation of indigenous populations, and the imposition of European culture—left its mark on the land, the people, and their collective psyche. Walcott's characters, such as Achille, are products of this colonial history, embodying both the suffering of their ancestors and the enduring trauma of colonial subjugation. The traumatic impact of colonial violence is often expressed through the

characters' struggles with identity, memory, and belonging. Achille, a fisherman in St. Lucia, represents the postcolonial subject grappling with the fragmented legacy of colonialism. His personal history is tied to the violent history of the Caribbean, where colonial forces erased and distorted native cultures. Achille's silence throughout much of the poem symbolizes the silencing of the indigenous voice and the cultural amnesia that resulted from colonial domination.

### **Colonial Silencing and the Struggle for Voice:**

In *Omeros*, the search for voice is central to the healing process. The act of reclaiming one's identity and culture is often inseparable from the reclaiming of language. As the colonial system sought to erase indigenous and African cultures, the silencing of native voices was both an act of cultural violence and a source of profound trauma. Walcott uses the character of Achille to explore how the colonial past continues to haunt the present, leaving the postcolonial subject trapped in a liminal space between the legacy of the past and the need to reconstruct a meaningful sense of self. The poem's reference to the silencing of colonial subjects underscores the difficulty of reclaiming one's identity when historical and cultural erasure have so thoroughly distorted self-understanding.

### **Mythic Healing: A Path to Recovery and Cultural Reclamation:**

While *Omeros* does not shy away from depicting the painful legacy of colonialism, it also offers a vision of recovery and healing. Through its engagement with both classical and Caribbean mythology, Walcott creates a space for postcolonial recovery—one that transcends the colonial past and offers a way forward for the healing of both individual and collective wounds.

### **Reclaiming the Epic Tradition: The Power of Myth:**

A crucial aspect of Walcott's approach to healing lies in his reimagining of the classical epic form. *Omeros* draws on the Homeric tradition, particularly the *Iliad* and the *Odyssey*, but reconfigures them in a Caribbean context. By invoking the language of the epic, Walcott connects the struggles of the postcolonial Caribbean to a broader human narrative of suffering and redemption. The characters in *Omeros* undergo journeys—both literal and metaphorical—that mirror the heroic quests in classical epics. This intertextual engagement with Homer allows Walcott to use myth as a means of constructing a postcolonial identity that acknowledges its fragmented past but also holds the potential for regeneration. In particular, the character of Achille embarks on a journey of self-discovery and healing that mirrors the journey of the hero in classical epics, yet it is deeply rooted in Caribbean history and experience.

### **Language as Healing:**

In *Omeros*, language becomes a powerful tool of healing. Throughout the poem, Walcott employs various linguistic forms, including Creole, to represent the diversity of Caribbean voices and cultures. The use of Creole is a reclaiming of a language that was historically marginalized and subjugated by colonial powers. For Walcott, language is a means of cultural preservation and a way of asserting the power of the Caribbean voice in a postcolonial world. By giving voice to the characters in their own tongues, Walcott challenges the colonial language of power and authority. The poem's celebration of Creole, in particular, offers a space for cultural healing, as it reaffirms the importance of language as both a mode of expression and a means of personal and collective recovery.

### **The Role of Nature in Healing:**

Nature also plays a significant role in the healing process depicted in *Omeros*. The Caribbean landscape—its sea, sky, and land—becomes a symbolic space for regeneration. For the characters in the poem, returning to nature is part of their journey of healing. The sea, in particular, functions as a metaphor for both the violence of colonialism (the transatlantic slave trade and displacement) and the potential for renewal and recovery. By returning to the sea, Walcott's characters attempt to reconnect with their ancestral roots and recover a sense of wholeness. The land and nature represent a space where colonial wounds can be addressed, as they allow for a reestablishment of cultural ties to the land that was forcibly disconnected by colonial powers.

### **The Intersection of Personal and Collective Healing:**

The healing journey in *Omeros* is not just individual but collective. The personal struggles of the characters, particularly Achille, echo the collective struggles of postcolonial Caribbean society. The poem's exploration of identity, memory, and language is not merely a personal quest but a reflection of the broader process of decolonization and cultural renewal in the Caribbean.

### **Achille's Journey: From Silence to Voice:**

Achille's personal healing journey mirrors the larger process of postcolonial healing. As a character who initially suffers from a sense of cultural dislocation, Achille's path toward self-realization and identity reconstruction symbolizes the larger task of Caribbean societies in the aftermath of colonialism. His healing process is marked by his eventual ability to confront his past, reclaim his heritage, and articulate his story. By finding his voice, Achille is able to reclaim his agency and overcome the silencing forces of colonialism.

### **Philoctete: The Colonial Wound and Its Healing**

The character of Philoctete represents the deep colonial wound, a wound that is both physical and psychological. His wound is symbolic of the historical violence inflicted upon Caribbean people, yet his journey also suggests the possibility of healing. The poem's invocation of the myth of Philoctete emphasizes the importance of acknowledging and confronting the wound in order to begin the healing process. Philoctete's eventual recovery, both physical and emotional, becomes a metaphor for the larger recovery of the Caribbean people, who must confront the painful past in order to move forward.

### **CONCLUSION:**

Derek Walcott's *Omeros* offers a profound exploration of colonial trauma and the possibilities for postcolonial healing. Through his reimagining of the classical epic tradition, his celebration of language, and his engagement with Caribbean history and mythology, Walcott provides a vision of recovery that acknowledges the painful colonial past while offering hope for the future. The healing process in *Omeros* is both personal and collective, as the characters' journeys of self-discovery mirror the larger journey of postcolonial societies. Through mythic storytelling, Walcott crafts a new narrative for the Caribbean, one that transcends colonialism and offers a path toward regeneration and cultural renewal.

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# Riverine Narratives and the Anthropocene in *Angry River* by Ruskin Bond

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**Abstract:** Ruskin Bond's *Angry River* offers a compelling reflection on the environmental crises of the Anthropocene era. The novel employs ecocriticism to depict the river as both a source of life and a destructive force, underscoring the dual role of nature and the delicate balance between survival and catastrophe. Sita's journey symbolizes human struggles—weak yet strong—in a world increasingly impacted by ecological challenges. The narrative highlights the deep interconnectedness between humans and nature, portraying the environment as an active force that shapes human lives. It also draws attention to the vulnerability of marginalized communities affected by natural disasters, emphasizing the need for social and ecological justice. Bond highlights the value of preserving traditional knowledge and living sustainably in harmony with natural cycles. In this context, the river acts as a metaphor for the unpredictable power of nature and humanity's dependence on it. Ultimately, the novel serves as both a warning and an inspiration, emphasizing the need for resilience, adaptation, and collective action to protect the planet for future generations.

**Keywords:** Anthropocene, riverine narratives, ecocriticism, environmental crises, sustainability, resilience.

## INTRODUCTION:

Ruskin Bond is a renowned writer of British-Indian descent, celebrated for his exceptional English writing skills. He is widely known for his captivating short stories for children that spark their imaginations. With a writing career spanning over six decades, Bond is a leading figure in Indian English literature, having authored over 300 short stories, two full-length novels, three novellas, and several essays. He presents a compelling narrative that delves into the depths of human resilience and courage in the face of overwhelming adversity.

The story is about a brave young girl named Sita who faces many hardships but refuses to give up, even during difficult times. Sita lives with her grandparents on a small island in the middle of a river that flows from the mountains to the sea. Their home is a small mud house, always at risk of being submerged during heavy rains. They lead a simple life, living together happily and peacefully. During the rainy season, the river becomes wild and often causes floods on the island. It explores the profound relationship between humans and nature, presenting the river as both a nurturer and destroyer, symbolising the duality of nature and the fragility of ecological balance. The narrative highlights the struggles of marginalised communities affected by environmental crises, emphasising resilience, harmony with natural cycles, and sustainable living. Set in the Anthropocene era, the story critiques humanity's impact on nature while advocating for collective ecological responsibility.

Arne Naess (1912–2009), a Norwegian philosopher and the founder of Deep Ecology, emphasized the intrinsic value of all living beings and humanity's inseparable connection with the natural world. Deep Ecology promotes ecological awareness, biocentrism, and prioritizing ecological balance over human-centric goals. In *Angry River*, Naess' principles resonate as the river becomes a living entity, symbolizing nature's power and duality. Sita's journey reflects the interconnectedness of humanity and nature, stressing the importance of resilience, the preservation of traditional knowledge,

and sustainable practices. Bond's narrative serves as a call for ecological awareness and collective action to safeguard the planet for future generations. The study embodies the ideals of Deep Ecology by portraying nature as an active force, emphasizing interconnectedness, and critiquing humanity's ecological impact in the Anthropocene. Through Sita's journey and her relationship with the river, Bond echoes Naess's themes, illustrating how ecological crises in the Anthropocene stem from humanity's failure to embrace a deeper environmental consciousness.

### **The River as a Metaphor for Nature's Duality: Creation and Destruction**

In *Angry River*, the river serves as both a life-giver and a destructive force. It sustains and beautifies Sita's Island home, yet its floods wreak havoc, endangering lives and displacing communities.

This duality reflects nature's intricate balance—a balance that humanity disrupts through exploitative practices in the Anthropocene. Naess' philosophy, which advocates for identifying with the diversity and interdependence of all life forms, is vital in understanding this duality. He asserts that: "Through identification, the self widens and deepens, and this process leads to joy when others are joyed, and to sorrow when others suffer" (Hay, 47). This quote ties perfectly with the duality of nature portrayed in Ruskin Bond's *Angry River*, emphasizing the interconnectedness between humans and the environment. It underscores how literature reflects the Anthropocene by portraying the dynamic relationship between cultural narratives (like Sita's journey) and the forces of nature (the river as both life-giving and destructive). It also aligns with the ecocritical perspective you are applying to the analysis.

Bond's narrative resonates with this idea, portraying the river as an active participant in shaping human lives. The floods serve as a metaphor for the consequences of ecological imbalance, a warning of the unpredictable power of nature when humanity alienates itself from the environment. For instance, the destruction of Sita's home is not merely a personal tragedy but a reflection of humanity's collective vulnerability in the face of ecological upheaval. The story's ecological message echoes Naess' belief in the need for humans to understand their interdependence with the natural world. He states "The ecological crisis is a crisis of the imagination, the inability to perceive our place in the world and imagine sustainable alternatives to our current way of living" (Garrard, 5). This quote resonates with *Angry River*, as the novel explores the duality of nature—its nurturing and destructive aspects—and highlights humanity's struggle to adapt to ecological disruptions. It also reflects the importance of reimagining human-nature relationships, as portrayed in Sita's journey and her community's connection with the river.

### **Sita's Journey: From Ego to the Comprehensive Self**

Sita's character arc embodies Naess' concept of self-realization and the process of identification. In the novel, Sita is deeply connected to her small island, viewing it as her world. Her identity is tied to her immediate surroundings and her relationships with her grandparents.

In that island a Peepul tree, which is as old as the island itself and has the power to withstand any kind of catastrophe, stood in the middle of the island. Sita's grandmother gets sick, and so she and her grandfather travel to Shahganj to get medical care. Sita is alone on the island, tending to the farm's hens, goats, and other animals. She shares her thoughts and feelings with her one and only friend, Mumta, who is a rag doll made from various pieces of clothing.

However, when the river floods and she is forced to leave her home, she embarks on a journey of self-discovery and resilience, mirroring the psychological growth described in Naess' philosophy. The flood acts as a catalyst for Sita's transformation, forcing her to confront the fragility of life and the larger forces at play. As she faces the harsh realities of the disaster, Sita's character transforms, revealing her inner strength and determination. She motivates herself as she expressed in these lines, "But there was no time for feeling lonely. Everything was in motion – up and down and sideways and forwards. 'Any moment,' ... 'the tree will turn right over and I'll be in the water!'" (50). Naess argues that self-realization involves moving beyond the ego to embrace the comprehensive Self, recognizing one's interconnectedness with all living beings. Sita's realization of the river's power and her eventual resilience reflect this process. Her survival depends not on dominating nature but on adapting to it, a concept central to Deep Ecology.

However, when the river floods, their vulnerability becomes apparent. This aligns with Naess' emphasis on the need for ecological justice and the recognition of the intrinsic value of all life, regardless of socioeconomic status. Through Sita's story, Bond critiques the Anthropocene's inequities, where the marginalized bear the brunt of environmental disasters caused by global ecological imbalance. The narrative encourages readers to embrace Naess' principle of strong identification with nature, advocating for collective responsibility and active participation in the ecological movement. As Naess asserts, "The greater the identification with nature, the greater the care for all living beings" (Hay, 47).

### **Traditional Knowledge and Sustainable Living**

Bond's novel underscores the value of traditional knowledge and living harmoniously with nature. Sita's grandparents embody this wisdom, relying on the land and the river for their sustenance while respecting its cycles. Their lifestyle reflects Naess' call for sustainable practices and the belief in the intrinsic value of the natural world. However, the novel also portrays the limitations of traditional knowledge in the face of modern ecological crises. The floods challenge Sita's grandparents' ability to protect their home, symbolizing the need for collective action and adaptation in the Anthropocene. Naess' philosophy emphasizes that healing the rift between humans and nature requires not only individual transformation but also systemic change. Bond's narrative echoes this sentiment, urging readers to preserve traditional knowledge while embracing new strategies for resilience and sustainability.

### **The River as the Comprehensive Self**

The river in *Angry River* represents the comprehensive Self in Naess' philosophy. It symbolizes the interconnectedness of all life forms, shaping human lives while being shaped by them in return. By personifying the river as "angry," Bond emphasizes nature's intrinsic value and its ability to respond to human actions. The river's dual role as a life-giver and destroyer reflects the Anthropocene's paradox: humanity's reliance on nature for survival while simultaneously exploiting it.

### **Summary: A Call for Resilience and Collective Action**

Ruskin Bond's *Angry River* serves as both a warning and an inspiration, illustrating the principles of Deep Ecology. It portrays the psychological and ecological consequences of humanity's estrangement from nature while emphasizing the importance of self-realization and identification with the comprehensive self. Through Sita's journey, the struggles of marginalized communities, and the significance of traditional knowledge, Bond advocates for ecological justice and sustainable living in the Anthropocene.

Naess' philosophy provides a valuable framework for understanding the novel's ecological themes, urging readers to heal the rift between humanity and the planet. As Sita's journey illustrates, resilience and adaptation are crucial for navigating the challenges of the Anthropocene. Ultimately, *Angry River* invites readers to embrace Naess' vision of a deep ecological movement, fostering collective consciousness to preserve the Earth for future generations.

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## Entering Chinua Achebe's *Things Fall Apart* and Mamang Dai's *The Black Hill* from a feminist perspective.

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**Abstract:** This paper explores the image of women in Chinua Achebe's *Things Fall Apart* and Mamang Dai's *The Black Hill*. As prominent postcolonial writers, Achebe and Dai have vivid expressions describing the socio-cultural values of the Igbo and Adi communities. Analysis of the novels is done through the perspective of feminism. The findings show that in a traditionally patriarchal culture, as portrayed in the novel, women are harmonious members of the community, even when they are beaten, cheated and barren from any say in the decision-making process and objectified. However, other enticing findings show that women play a significant role in the community's belief system in *Things Fall Apart* and *The Black Hill*.

**Keywords:** Feminism, gender identity, tribal culture, resistance, oppression.

### INTRODUCTION:

*Things Fall Apart* by Chinua Achebe, published in 1958 depicts African society, primarily the Igbo society, just before the invasion of the white man. The story is set in the 1890s and examines the breakdown of the relationship between people and their community as it relates to the fragmentation of African culture brought about by the arrival of the white man. Achebe examines the position of women in pre-colonial Africa while also educating the reader about Igbo society and translating Igbo myths and proverbs.

Achebe wrote the novel as a response to the European stereotype of Africa in novels such as Joyce Cary's *Mister Johnson* and Joseph Conrad's *Heart of Darkness*.

Mamang Dai is a well-known author from the state of Arunachal Pradesh. Published in 2014, in *The Black Hill*, Dai presents Arunachal Pradesh of the 19<sup>th</sup> century CE, a little before the North Indian uprising of 1857. Mamang Dai introduces Abor and Mishmee tribes, who inhabit different parts of Upper Assam, specifically the region above the Brahmaputra and below Tibet. It is the story of a French priest who had a mission to set up a church in Tibet, finding a route through the hills by himself. It is also layered with another story from two different tribes, a love story between Gimur and Kajinsha. Through the story of Gimur and Kajinsha, Dai presents the landscapes of their villages and cultures.

In many cultures of different societies, women are oppressed subjects and have been neglected to the position of 'other'. Both novels describe the culture of their respective tribes. It is interesting to examine the image of women in the novels and the male attitude toward women. The concept of female oppression remains, regardless of geographical disparities. Therefore, using a feminist perspective when reading Achebe's *Things Fall Apart* and Dai's *The Black Hill* gives the reader a new aspect of the novel. This paper explores the image of women in Chinua Achebe's *Things Fall Apart* and Mamang Dai's *The Black Hill*. As prominent postcolonial writers, Achebe and Dai have vivid expressions describing the socio-cultural values of the Igbo and Adi communities. Analysis of the novel is done through the perspective of feminism. The interplay of cultural feminism and Marxist feminism is interesting to observe. The findings show that in a traditionally patriarchal culture, as portrayed in the novel, women are harmonious members of the community, even when they are beaten, cheated and barren from any say in the decision-making process and objectified. However, other enticing findings show that women

play a significant role in the community's belief system and in *Things Fall Apart* and *The Black Hill*, the authors made it an amusement; for example by punishing Okonkwo because he beat his wife in the sacred time and Kajinsha cheating on Auli and Gimur.

### **Challenging the idealization formed by the patriarchal society**

The theory of radical feminism and Marxist feminism both study and challenge the foundations of patriarchy. However, Marxist feminism bases all of its principles on Marxist theory and takes the early 19th-century concepts of capitalism and private property as its starting point. Marxist feminist movements throughout the 19th, 20th, and 21st centuries adopted Marxist concepts and applied them to the treatment of women. Marxist feminists argue that the only way to achieve women's emancipation is to demolish the capitalist society that allows women's labour to go unpaid.

Marxist feminists hold several important beliefs, some of which are: freedom from traditional domestic duties, which they see as oppressive and a form of slavery; creating wages for domestic and household labour so that it can compete in the market; acknowledging the emotional labour that is put on traditionally domestic women; and questioning women's connection to reproductive labour.

Famous thinkers and authors who discussed Marxist feminism include Claudia Jones, Charlotte Perkins Gilman, and Angela Davis.

Gimur, a young woman seen standing above the hills, lost in thought, is pictured anticipating her expedition as the novel begins strikingly. Gimur is seen wandering around in her thoughts throughout the entire book. Even in tribal societies, it is accepted that women should handle all domestic (feminine) responsibilities; nonetheless, the (privileged) exclusion of men from domestic duties like cooking reinforces the cultural conditioning of men and women as "different" gendered entities. In the novel, Moi, aunt of Gimur tells her,

‘A woman must obey,’ she told Gimur. ‘If a woman looks after the house, prepares food and feeds her husband and her children she will be loved, and she will be happy’ (48).

The subtle naturalisation of gender norms is aided by a tribe's customary laws. As a result, a woman's ability to find happiness is inextricably related to fulfilling gendered responsibilities and submitting to authority. When Gimur's aunt Moi, who unquestioningly adheres to the sexist principles of her day, urges Gimur to follow the principle of domestic chores. Here, the Marxist feminist idea of emotional labour placed on domestic women is given.

Another instance of women having authority and the ability to make their own decision is shown through the elopement of Gimur. In the novel, Dai shows how tradition and modern life coexist in tribal society. The representation of a modern girl in the traditional world plays an important role and Gimur a tribal girl with free of thought and action is an example that embodies this particular idea. Kajinsha belonged to the Mishmee tribe whereas Gimur was an Abor girl but by breaking the social customs of marriage, she has broken the barrier of the inter-cast marriage system which astonishes her native village.

“Her mother had been obedient and superstitious. Where had the girl’s wild streak come from?” (53).

The notions of patriarchy demand strict obligations to the specific roles assigned to men and women. Here Gimur shows her rebellious nature and marries Kajinsha. Apart from marrying Kajinsha, she undertook a journey with him to escape her tribe. This act of Gimur rejecting the norms of her tribe paves the way for her desire of having a life.

Additionally, Gimur's exchange with her friend Lendem reveals a modern aspect of where she stands with her personal preference. Gimur tells Lendem about her relationship with Kajinsha and Lendem accuses Gimur of being selfish while the village is trying to protect their people from strangers. To Lendem’s accusation, Gimur responds, “I am the arrow, you watch what I do. I will never stay in the wretched place!” (47)

In *Contemporary Literary and Cultural Theory*, Pramod K. Nayar presents gender as a system of roles and values attributed to biological characteristics and functions. Gender is a social construction in which meanings are assigned to actions like homosexuality, birth, sex (as in sexual intercourse), and parenting.

The writing in the *Female* phase dates from the second half of the 20th century. It is distinguished by the female author's search for her voice and identity in contrast to the identity that patriarchy has imposed. In many writings, sexuality was frequently seen as a potential creative outlet. It was fairly open about explaining the woman's sexual urges, body, and psyche. This notion is carried out by Gimur in the novel when she satisfies her sexual need with Kajinsha with her consent and without being coerced.

“She did not make any movement to assist him but allowed him to strip her naked”. (37)

Writers like Muddupalani negotiated the shift to colonial modernity through their literature, refusing to be silenced or disappear into the shadows of obscurity. Even though the colonial government labelled Muddupalani's erotic epic *Radhika Santwanam* as "lewd" and "bawdy," it serves as a powerful example. According to Tharu and Lalitha in *Women Writing in India 600 B.C. to the Present Vol. I*, Radhika Santwanam depart significantly from the majority of traditional Indian literature, in which the man is the lover and the woman is the beloved, making it a crucial work in feminist research.

Even though Nago is a minor character in the novel, her journey includes the ability to revolutionize the dominating society. Gimur had a tremendous friend and companion in Nago, a reasonable and down-to-earth woman. She was Lendem's sister and the only one with a better understanding of Gimur. She watched after the young females of the tribe who slept in the "resheng" and was known as "Ponung Rutum." She was the first to help Gimur realise her vision, assist her with desires, and act as an ally for the duration of the novel. After Gimur escaped, Nago married a young male from the surrounding village. They mingled well until one night when she had a bizarre dream that started her path as a purported "miri," and later, when her unique ability to see premonitions rendered her a true "shaman," things changed.

Nago accepted the customs of society and tried to follow the role of a domestic female. After getting married to the man of her family's choice Nago performed all the duties expected from a wife but when she was becoming a "shaman" her husband, unable to do anything, frightened and dejected, left her. Regardless of her husband leaving him, Nago was content with her current state.

“I step into another world but at that moment I am filled with happiness as if my heart would burst.” (147)

Unbeknownst to the populace, women's voices have been brutally stifled for a long time. It is common knowledge that male artists have attempted to appropriate or appropriately use the creative brilliance of women, whether in literature or the arts. In a well-known instance of intellectual theft, Margaret Keane's husband, Walter Keane, claimed dubious credit for one of her well-known signature paintings from the 1960s, *Big Eyes*. Despite their obvious presence in civil society, women were discouraged from embarking on their paths to learning more because doing so would put them outside of the "marriage market." To maintain the alleged "purity" of her body and spirit, restrictions were placed on her movement.

Despite these obstacles, women are privileged to see the unwavering spirit and strength of great minds from all over the world, especially in the East where they were doubly oppressed by colonial systems and antiquated gender restrictions. Since then, women have contested the restrictions on their bodily and mental freedom.

### **Gendered demarcation of spaces yet women characters holds authority**

According to certain Marxist feminists, all forms of production are dependent on the work that women do in biological and social reproduction. Along with Marxist feminism, many academics examine how liberal feminism and cultural feminism appear to be at odds with one another. Contrastingly, cultural feminism looks at the ideas of radical feminism and modifies them to celebrate what it means to be a woman. In the 1970s, the phrase initially gained popularity. Cultural feminism recovered and then elevated these ideals, challenging the concept that a male-dominated society created harsh standards for females. Cultural feminism celebrates roles like motherhood as the simple beauty of the female body, soul, and spirit. Promoting gender differences is another viewpoint that is supported by cultural feminism. Celebrating stereotypically feminine qualities like motherhood, gentleness, or tranquilly.

Johnathan Culler discusses the matter in *On Deconstruction: Theory and Criticism after Structuralism* by posing queries like Does "reading as a woman" influence one's opinion on a text? Can

a woman still read like a woman after having been raised, usually, to read as a man? The short and rather problematic response from Culler is as follows: "To read as a woman is to avoid reading as a man, to recognize the particular defences and distortions of male readings and offer correctives."

The male and feminine social identities in Achebe's *Things Fall Apart* reveal a very negative social attitude toward femininity and the idea of women as weak. This novel also serves as a reflection on how society views gender.

A family is a collection of people who establish a set of bonds to protect the welfare of those who care for and love one another. Families are groups of people who are linked by marriage, blood, or emotional connections and who typically support one another economically and emotionally. Women typically play important roles in families because they are largely responsible for maintaining the peace in a home. If a housewife is morally upright, her family will be as well; if she is not, it will fall apart. *Things Fall Apart* by Chinua Achebe depicts some of the roles that women play in society, including those of primary educators, child caretakers and helping in their husbands' farming.

Women also demonstrate their significant role as the children's primary teachers in the novel. Typically, they teach their children through storytelling rituals and by modelling appropriate behaviour and politeness for them. They teach and socialise children, raising their interest in social ideals, relationships, and human conditions. In addition to providing entertainment, the women's stories encourage the kids' artistic awareness.

"Low voices, broken now and again by singing, reached Okonkwo from his wives' huts as each woman and her children told folk stories. Ekwefi and her daughter, Ezinma, sat on a mat on the floor. It was Ekwefi's turn to tell a story." (57)

The quotation above demonstrates that Ekwefi narrates the tale with Okonkwo's children. In addition to amusing them, Ekwefi narrates the tale to impart to them some moral lessons that they might use in their daily lives. The children gain valuable knowledge about the human condition, study the Ibo creation myths, such as the tale of the birds and the tortoise, and develop communication skills by telling the stories aloud. The ability of their children to function within the Ibo culture depends on the Ibo women's encouragement of learning the myths and proverbs of their culture.

The fact that Ezinma is Ekwefi's only surviving child shows that her father, Okonkwo genuinely admires her character. When Okonkwo expresses these affections, he wishes Ezinma were a man for his benefit.

"She should have been a boy,' he thought as he looked at his ten-year-old daughter." (39)

Ezinma was initially thought to be an obanje child who had only a short amount of time to live, but after thriving, her mother treats her as the child who would be king if he were male. All the women in this novel are represented by the qualities of intelligence, vigour, and fortitude, and Ezinma embodies them all. Ezinma displays traits that Okonkwo, through his phallogocentric lens, regards as masculine in her interactions with her mother.

"Ezinma did not call her mother Nne like all children. She called her by her name." (46)

Ezinma addresses her mother by name, demonstrating the existence of an independent, effective being. Ezinma and Ekwefi have a bond that differs from other parental relationships in the novel: they are essentially equal. Their relationship is founded on shared affection, respect, and understanding.

The position that women play in the Ibo religion serves as a leading indicator of strong women in the Ibo village. The women frequently take on the role of priestess. In one instance Okonkwo recalls the time when he visited the priestess, Chika when he was a child.

"Gone to consult Agbala. The priestess in those days was a woman called Chika. She was full of the power of her god." (15)

After Chika, Chielo took over the position of priestess. "Chielo was the priestess of Agbala, the Oracle of the Hills and the Caves." (31)

In the novel, there is one incident during which Chielo has come to cure Ezinma. No other episode in the novel features Okonkwo pleading with a person, male or female, for any reason. A woman is seen threatening Okonkwo in addition to ordering him to give her his daughter. Okonkwo's approval of this shows how powerful the priestess is. The capacity of a woman to serve as a priestess and spiritual leader indicates a certain level of respect for omens in Ibo society.

“Okonkwo pleaded with her...Chielo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter.” (59)

“Beware, Okonkwo!” she warned. (60)

Flora Nwapa in an essay, ‘*Women and Creative Writing in Africa*’ presents the related idea regarding the position of priestesses. She notes that in several regions of Nigeria, particularly in the southern riverine regions, priestesses are prominent figures. They possess extraordinary abilities in a variety of fields, like healing and future prediction. They serve as a bridge between the divine and the human, as women, and the supernatural and natural realms. Chielo, the oracle's mouthpiece, will be remembered by those who have read *Things Fall Apart*.

### **Reducing the difference between the ideas of gender identity and providing the outcome with the use of natural elements**

Tribal cultures are rooted in nature. The tribal people depend heavily on nature and live close to it for their way of life. The goal of ecofeminism is to examine and interpret the interaction between women and the natural world. It describes ideologies and movements that connect feminism to the environment. The French author Françoise d'Eaubonne is credited with coining the term in her 1974 book *Le Féminisme ou la Mort*.

Nature against culture is one of the earliest contradictions, according to Raymond Williams in *The Sociology of Culture*. Nature is seen as feminine and culture as masculine on the two sides of the polarity. This fundamental assumption underpins ecofeminist thought: patriarchal methods of thinking and oppressing women and nature. Women and the environment are intimately connected, and their place in society is based on a mutual goal to nurture, procreate, and renew. To comprehend how the oppression and exploitation of women relate to the oppression and exploitation of the environment, ecofeminism is concerned with the unique and important relationships between women and nature. Ecofeminists contend that these links are exemplified by conventionally "feminine" virtues like cooperation, reciprocity, and nurturing. Because of their shared experience of being oppressed by a patriarchal society, women and the environment are connected. Dai showcases in the novel how nature functions as both a nurturer and a destroyer through the relationship between women and the natural world. In *The Black Hill*, nature frequently steps in to save other characters by providing them with hints through the use of natural elements and by punishing others for their transgressions.

By building the plot of her historical fiction around the personified depiction of nature—rivers, forests, mountains, etc.—Dai draws on the Adi philosophical faith in the interdependency of nature and man, both defending each other. According to oral accounts of the earliest Adi villages and accompanying migration routes, rivers and mountains have a significant influence on Adi Abang. The Black Hill's use of the river as a compass to direct Gimur's course and the prominence of high mountain ranges acting as a barrier against British invasion represents the interconnected nature of direction and defence. Dai draws on the Adi folk idea that the river is alive, has a soul, and serves as a route for ancestors' spirits to travel.

Aside from Gimur representing the hills and mountains, nature also exhibits her favour with Father Krick, one of the novel's protagonists, who travelled to Tibet from France with a missionary passion to spread the message of peace and love. He traverses both the rim of the Abor hills and the Mishmee hills on his way to his destination. Father Krick received hints from the natural calamities to stay away from his mission. Nature delayed the travel to spare his life. The beginning of Krick's journey was fraught with peril; in chapter 1852, he narrowly avoided drowning when his boat sank before arriving at the location. He would have floated away with the water if it weren't for several Deori fishermen. Those men dove into the river and pulled him up.

“Behold! What is this river rushing like a fierce beast towards me?” (79)

Mother Nature was depicted with Father Krick's side, while the novel's other protagonist had to undergo the harsh treatment of nature. Despite having a good reputation, Kajinsha committed crimes, consciously or unconsciously, for which he had to suffer the consequences. In addition to cheating on Gimur, whom he genuinely loves and Auli, his first wife who was ill, Kajinsha also failed as a father to Awesa by abandoning him with his mother in their predicament. In addition to cheating on his wife, he also murdered two innocent prison guards when he was imprisoned. When Marpa instructed Kajinsha

to take Chommu and spend the night with her, Kajinsha was forewarned by Nature's thunder rumbling and fire flaring before betraying Gimur.

“Marpa continued with his proposal... From far away he thought he could hear thunder rumbling across the sky.” (107)

Nature is constantly threatened when women are repressed and abused, and vice versa when nature is the victim of man's unrestrained behaviour and women are also in danger. The exploitation of the environment is closely related to the exploitation of women because of their power, class, gender, and race. *Things Fall Apart* by Chinua Achebe makes all of this apparent.

In Achebe's *Things Fall Apart*, there are numerous instances where Igbo women are beaten by their husbands for little transgressions or because the men are prone to losing their temper. Women are punished by males since they are aware that they will never resist them. Except for rage, Okonkwo doesn't display any other emotions. Other emotions, in his opinion, stand for the weaker. Another example is Mgbobo, a neighbour of Okonkwo, who was abused even while pregnant by her husband Uzowulu.

Okonkwo is alleged to have failed for the first time when he killed Ikemefuna with a machete after bringing him home. Okonkwo's life abruptly comes to an end as a result of the killing of this boy. Because he refuses to be referred to as weak or a woman and chooses to murder a white man messenger before hanging himself, society and culture will experience numerous issues and significant changes when this women's oppressor passes away. His sense of superiority and dominance over everyone prevents him from submitting to the new white leadership in Umuofia.

The author of the novel revealed to us the true meaning and function of the earth goddess Ani. Ani was not like other goddesses; she was the goddess of the earth, in charge of agricultural development and fertility in Umuofia. She manages the harvest and grants a plentiful harvest to all dedicated farmers. There was a week of peace. Every man lives in harmony with his neighbour, and no wrongdoings or planned acts of violence occurred during that time. Even death was frowned upon during the Week of Peace. Okonkwo breached this Week of Peace because he was always willing to act bravely and heroically. Ojiugo, his wife, had been the victim of his beating. The earth goddess was outraged when Ojiugo was beaten, and nature was also harmed. The Ani deity was indirectly assaulted and desecrated when Ojiugo was beaten and made to weep.

The feast of the New Yam is another celebration that honours the goddess of Ani. It was a time to give thanks to Ani, the goddess of the earth and the origin of all fertility. Even though Ani, the novel's goddess of blessings, blessed all the novel's women with fertility and productivity, Okonkwo would always find a way to abuse them, compromising the community's ability to live in peace. Along with disrespecting the Week of Peace, he beats his second wife Ekwefi for nothing more than taking a few banana tree leaves. The woman was crying and saying something about Okonkwo's gun not working. After beating her, Okonkwo nearly killed her to show her that the gun had a bullet and can kill. The joy of the new yam festival would have been ruined if Okonkwo had been successful in his murderous assault, and Ani's fury would have brought misery and sadness.

When Okonkwo unintentionally killed the son of Ezeudu, Ani was forced to exact revenge to honour the victim's spirit and the community as a whole. Okonkwo must be punished by leaving the clan was his only option. Killing a clansman was an offence against the soil goddess. A man who committed it must leave the country. Both male and female criminals committed the crimes. Because it was an accident, Okonkwo committed a female crime. Here, he was saved by a woman. When Okonkwo is sent to his motherland. The idea of women's strength connected to nature is recognized. Upon observing Okonkwo's grief, his uncle Uchendu eloquently describes how Okonkwo should regard his banishment.

“A man belongs to his fatherland and not to his motherland. And yet we say Nneka—‘Mother is Supreme.’” (76)

According to Uchendu's comments, women are seen as the pillars of the clan and its members. They are the dependable constant that takes care of the people and provides for their needs. These are not minor or helpless roles.

Due to structural and systemic gender discrimination, women have been marginalised in historical narratives. They have repeatedly been the victims of historical erasure done carelessly. The voice of women has not been widely heard throughout history.

### Conclusion

Even though women are heavily oppressed in the novels, they are not oppressed in conjunction with the times or the place in which they live; rather, they exhibit an indication of freedom from the tyranny of normality that so many generations of women in the district had to face.

In *Things Fall Apart* and *The Black Hill*, Achebe and Dai depict their characters coping with the gender-specific expectations imposed by society regardless of geographical disparities. Therefore, feminism and its characteristics challenge the patriarchal conventions, exercising authority while living in a community of heteronormative believers and minimising differences between concepts of gender identity. In doing so, both have managed to give the female characters in the stories the attention they deserve and introduce a distinct perspective.

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## Representing Disability in Children's Literature: An Overview of Contemporary Indian English Literature

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**Abstract:** *Literature is a great medium to create any conception within a large number of people. Literature can also create misconception about something if that something is recurrently represented in literature in a wrong way. Human disability is one of those concerns of society, about which most people are still very much unfamiliar with and unaware of in India. So, literature in India may prove an important resource to spread awareness about disability and disabled people and sensitize the common people about this form of human diversity. But, until lately, literary representation of disability and persons with disability were not quite align with reality in India. And such misrepresentations have been creating misconceptions among people regarding persons with disability, along with that repeated misrepresentations in this context have also created some stereotypes around the people of this community. However, in recent time, with the emergence of Disability Studies, a shift can be noticed in literary representations of human disability. In one side, different stakeholders of this community are sharing their experiences and perspectives around disability through literary nonfiction, and on the other side, imaginary stereotypical, symbolical presentations are replaced by realistic depictions of disability even in the genre of fiction of Indian literature. This project will deal with the category of children's literature from the repository of Indian English literature to study the contemporary trend of disability portrayals in the above-mentioned category.*

**Key words:** *Picture Books, Disability Representation, Indian Context.*

### INTRODUCTION:

Human disability is a lived experience which is present in the human society since its inception. Physical and sensory impairments or mental illness are subjective experiences of human individuals, but the concept of disability comes not only with their individual impairment but basically from the associations of these individuals with their surroundings and society. Time to time, this association as well as the perspective of society changes in concern to the persons with different impairments. As literature mirrors the society, so these changing approaches also get reflected in literature of different era and area. And this is the reason that even standing in this 21<sup>st</sup> century, a tolerable idea about the different social attitude towards the disabled community in different time and ethnic zone can be gathered with the help of this repository of existing literature only.

As in ancient period persons with disability are not primarily viewed as common human being with some different experience, rather they are often associated with some supernatural force. Their impairments are considered as the result of some divine or demonic intervention, or the manifestation of some positive or negative attributes of their life and character. And it is these social perspectives towards human disability that are reflected in the literature of ancient time, precisely in the literary depictions of some human disability or the persons with disability. Characters like Hephaestus, Demodocus, Cyclops in the western epics, namely Iliad and Odyssey, are basically projected as some supernatural beings with some stereotypical and symbolic implications. The other ancient epics, Ramayana and Mahabharata have also presented various characters with different impairments or disabilities in their pages, like Manthara, Ashtavakra, Dhritarashtra, Shakuni, Tribakra and many more. But instead of being represented as individuals with diverse experience, interests and achievements,



here also, these characters are mostly associated with some abstract ideas, human values and attributes, symbolic concepts etc. Even the literary resources of different religions, which have time to time incorporated human disability in their vital and authentic works, there also most of the time these depictions are used to serve some purpose or fulfil some requirement, almost never only as different human experience in society or as instance of human diversity. Whereas the Bible makes use of disable individuals to establish Christ's benevolence, as well as to assert the benefit of living a virtuous life. Then, the Hindu scriptures and literature like, Puranas, Upanishads, Dharmasutras etc., propagate human disability either as the consequence of evil action or 'Karma' in the present or previous life of any individual, or the form of punishment inflicted upon the person for some committed sin. Again, the Islamic texts, importantly the Koran, emphasise on the concept that human disability as a challenge set before the human beings by the almighty, to test their devotion, ability and virtue. Besides these religion oriented literary resources, pure artistic creation in literary form of ancient era like the Greek dramas of Sophocles, Euripides etc. sometimes present characters with disability to fulfil the purpose of drawing out different emotions among the audience, mainly the tragic or comic effect, but not precisely as any ordinary human being with common characteristics. Alongside these, significant ancient law makers and political-philosophers like, Kautilya, Manu, Plato and such mention human disability in their seminal literary works like, Arthashastra, Manusanghita, republic etc. as the indication of inferiority. According to them the persons with disability are incomplete or less then a proper human being, who are only the subject to charity and pity but never equal to the non-disabled in a society.

#### **Indian literature, an overview:**

The reflection of this change or evolution in social perspectives towards human disability can also be perceived in context to India. Here also the social conception concerning the disabled people have varied over time. In the ancient or the early historic era of Indian civilization, human disability was majorly considered as the result of bad 'karma'. It is the sin, perpetrated in this life or even in previous ones, which culminate into such disabling impairments in some human individuals. This approach of the society towards disabled individuals is termed by the disability scholars as religious model or morality model in the discipline of disability studies. With time, this social attitude towards disability however changes into charity-based approach, which is termed as the charity model in disability studies, where the disabled persons are regarded only as subject to charity of other people. Broadly around the colonial period, the medical model of disability got popularized in India. In this phase any disability of a human individual was seen as some physical, sensory lack or a mental deficit, which needed to fix or cure. In contemporary time though, the social model of disability has come into vogue. As per this approach, human disability is considered as resulted primarily out of the deficiency of social infrastructure, which restrict the full participation of a person with impairment in society. Thus, the social perspectives in this context vary over time, and with these changes in approach, the literary representations of human disability also become subject to gradual change or evolution, though not in its entirety. However, though there can be found some sporadic literary representations of these different social approaches or disability models in Indian literature of different time zone, especially that of modern period, but there is no steady and confirm progress or evolution in disability depiction aligning to the changing social attitudes in Indian literary repository. Chiefly it is the modern period of Indian literature, which tends to incorporate more variegated and liberal perspectives in disability representations, especially since the emergence of disability studies in India. The disabled characters are not always the stereotypes or instrument for fulfilling some purpose anymore, rather they are more real with individual attributes and living experiences. *Rajani* by Bankim Chandra Chattopadhyay, *The Boatman of Padma* by Manik Bandopadhyay, *Subha*, *Gift of Vision* by Rabindranath Tagore, *Playground* by Munsii Premchand, *Toba Tek Singh* by Saadat Hasan Manto etc. are some of the texts among many which portray human disability not as any symbol or stereotype but as lived experience and social reality, through the depictions of their strong protagonists. In fact, only one category from the modern Indian literature can also provide similar variegated pictures of disability portrayals. For instance, in Indian English literature there are texts like *Tara* by Mahesh Dattani, *Animal's People* by Indra Sinha, *Try to Grow* by Firdaus Kanga, *Hold My Hand* by Durjoy Datta, *Family Matters* by Rohinton Mistry, *One Little Finger* by Malini Chib, *Sunny's Story* by Pramila Balasundaram and so on,

where a person with some impairment is given a significant position. These instances from the contemporary Indian English literature assert how such modern literature represent human disability as real lived experience and the different socio-cultural aspects of this concern, as well as provide divers perspectives around disability in Indian socio-cultural backdrop through different narratives.

#### **A Focus on Children's literature:**

One of the very influential genres of literature is children's literature. The target readers of this particular category of literature are the young children before teenage, who are very receptive for forming any concept or shaping any idea or to get introduced with any subject that is new to them, or some vital issues regarding the society in which they are living in as well as that of the abroad. In disability context this literary category can contribute in a considerable way by familiarizing children with human diversity, and removing the fear, pity or loathing out of these young minds towards various disabilities present in the society. In fact, the intersection of children's literature and disability studies can be an important resource to spread awareness about this form of human diversity. Picture book is one type under children's literature, which is specially meant for very young children primarily around 4 to 8 years of age, and which presents a story through synchronous blend of text and pictures. In the category of Indian English literature, a prominent trend can be witness in disability portrayals in this precise category of children's picture books. In one hand, number of books are available from this genre representing disability in the center, which in itself is a pioneering contribution in concern to disability studies. On the other hand, mostly these books are presenting disability as real-life experience, which is nowhere near to the conventional stereotypical representations of disability. Texts like *Catch that Cat!* By Tharini Viswanath, *Simply Nanju* by Zainab Sulaiman, *Kanna Panna* by Zai Whitaker, *Wings to Fly* by Sowmya Rajendran, *Against All Odds* by Ramendra Kumar, *Manya Learns to Roar* by Shruti Rao, *A Helping Hand* by Payal Dhar etc. are some instances of contemporary picture books in India which present individuals with different disability as protagonists or one of the primary characters. Few of the above-mentioned books like *Kanna Panna*, *A Walk with Thambi*, *Welcome To The Forest* present visual impairment of a child. These texts depict some episode or life events of a child with visual impairment. How with their four remaining senses, or with the help of walking stick or white cane and a guide dog, they easily navigate the world around them or orient themselves with their surroundings. Some books also depict different states of speech impairment which can be found among human society. *Big Bully And M. Me*, *Manya Learns to Roar*, *Susie will not Speak*, *Vibhuti Cat* etc. are some instances of such books. These literary works showcase different traumatic experiences that these children characters are bound to undergo due to their speech impairment. Not only that, these books also emphasize on various ways of expressing their inner feelings, emotions and creativity, of such children. Besides, texts like *A Helping Hand*, *Neel On Wheel*, *Flute in the Forest*, *Why are You Afraid To Hold My Hand* etc. represent different types of physical impairments, like someone has cerebral palsy, someone has nonfunctional legs, someone is living with only one hand, or someone is a survivor of polio. These representations primarily raise awareness about different kind of physical impairments among people. These depictions also Aquent and familiarize common people precisely little children about the usage of different assistive devices like prosthetic hand, wheel chair, crutch etc. also the positive and negative impact of different social attitudes, acceptance and discrimination, on the person with disability, especially its effect on a tender mind and its long-lasting consequences.

#### **Favorable impact:**

Such realistic portrayals of human disability in literature are very suitable to foster understanding and grow empathy among children about nonnormate bodies or persons with disabilities. In one side these representations are removing the existing stigmas attached to a disable person, as well as breaking the misconceptions around different disabilities. Thereby, in a way these are promoting the concept of human diversity or inclusion in human society. On the other side, these are also encouraging and motivating children with disability to reach to their full potential, as well as empowering such children in spite of their challenges or handicaps. Moreover, these literary representations are also advocating social change in support of creating a more inclusive and equitable society to give the rightful place to

every human individual of this society in spite of their physical, sensory or mental differences, and thereby fully materialize the concept of human diversity in its true sense.

### Existing challenges:

Though, there is no doubt that there is a change or evolution in literary portrayals of disability in contemporary Indian literature, precisely in children's literature, or picture books in particular. This change is definitely bringing some positive impact upon the readers in general. But there are also some challenges that still exist in regard to disability representations in this category of picture books or even children's literature in general from the repository of Indian English literature. There is still a parity or gap between the requirements and availability of such depiction of disability in this literature. Even in now, there is not sufficient number of books featuring some character with any impairment as a primary character or the protagonist. Even the books which are available in this context, these are also not widely circulated, reviewed and promoted. Besides, the books which are available in this concern as mentioned above, these are also not diverse enough for including different disabilities in its pages. As can be seen that there are only few types of disabilities which are introduced and elaborated upon in these books, such as, visual impairment, speech impairment and physical impairment etc. But these literary works have completely bypassed any representation of invisible disabilities like mental illness or psychiatric disabilities, learning disabilities, multiple sclerosis, sensory impairments like mute and deafness etc. Not only that, some misconceptions or stereotypes are still existing even in these books, like extra-sensory abilities, super sensitivity, inspirational different abilities of the persons in concern. Sadly, these representations, which are promoting social inclusion and human diversity, even these are not inclusive enough in terms of accessibility issue. For example, to the persons with visual impairment or print disability these books are mostly inaccessible, because these are the picture books, so the pictures will be inaccessible to any visually impaired person if these are not described properly. On the other side, the literary parts are somehow ineligible to the persons with print disability.

### Conclusion:

It is evident, to an extent, from the above study that the intersection of disability studies with children's literature is gaining recognition with time. And Indian children's literature in particular also is growing in its stature and potential to be a powerful tool for promoting disability inclusion by fostering interest and critical discussions on disability, the sociocultural aspects around disability and how narratives can influence perceptions of disability and likes. Though, it is true that both disability studies and children's literature in India are under research, especially their intersections. But little effort from and collaboration of the scholars, researchers and different stakeholders of disability studies and literature can definitely bring some positive outcome by examining how children's books can sensitize the young minds and shape their attitudes towards disability and disabled people. And the educational institutions specially that of elementary level can come out as very fruitful by increasingly including such literature in their curriculum to promote awareness and critical thinking about disability. So, an endeavor can effectively be undertaken through creating diverse, authentic, and empowering narratives in this category of literature, to make a more inclusive and equitable society for all children in near future in context to India and across the world.

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## How Effective is Translation in Language Learning? (Reference: English & Hindi)

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**Abstract:** Translation has long been a cornerstone of language learning, particularly in bilingual contexts such as English and Hindi. This research examines its effectiveness in facilitating language acquisition, focusing on vocabulary building, grammatical understanding, and cultural exchange. Translation bridges native and target languages, helping beginners connect new concepts with familiar knowledge. It supports vocabulary expansion, mastery of grammar, and cultural insights through idioms and phrases. Practical applications include bilingual dictionaries, translation exercises, and digital tools like Google Translate, DeepL, and ChatGPT. Translating literature enhances linguistic and cultural exposure. Language, as a structured communication medium, facilitates expression, emotional release, and cultural exchange. Learning a language fosters cognitive growth, cultural understanding, and opens career opportunities. Despite its benefits, translation poses challenges: literal translations can lack contextual accuracy, cultural nuances may be lost, and complex grammar rules can complicate comprehension. The study highlights that while translation is valuable for early stages of language learning, over-reliance may hinder advanced fluency by discouraging direct thinking in the target language. AI tools assist elementary learners, but achieving expertise requires formal education. In bilingual contexts like English-Hindi, translation remains an effective and versatile pedagogical tool, promoting language acquisition while bridging cultural and linguistic gaps.

**Keywords:** Language Learning, English Language, Hindi Language, Translation method.

### INTRODUCTION:

Learning a language is a transformative process that enhances cognitive abilities, cultural understanding, and communication skills. It involves mastering vocabulary, grammar, and pronunciation while immersing oneself in the culture and context of the language. Language learning fosters creativity, improves memory, and broadens perspectives. Techniques such as immersive practice, translation, and conversational exercises aid in fluency and confidence. Digital tools, like apps and AI, complement traditional methods, making learning more accessible and engaging. Beyond personal growth, language acquisition opens career and educational opportunities, enabling meaningful connections across cultures and nations, ultimately enriching one's life and fostering global understanding.

### Rationale of selection of this topic:

Learning a language at any age is like adding a new skill to one's wings, enabling greater opportunities and growth. Additionally, it enhances brain function, improves memory, and sharpens problem-solving and multitasking skills. At the same time it is good for understanding different cultures, traditions, and perspectives, career advancement, making interactions more meaningful, and enhances personal growth and fulfillment.

### OBJECTIVES OF THIS RESEARCH:

1. To search the benefits of 'Translation Method in Learning English and Hindi.

2. To find out the difficulties in Learning English and Hindi through the Translation Method.
3. To find out the solutions of the existing difficulties in the Translation Method.

#### **REVIEW OF LITERATURE:**

1. Dominic Glynn, [2021], Qualitative Research Methods in Translation Theory: This article has provided an overview of different research methods in translation studies with a specific focus on those that engage with theory. It has shown how there is both an “inward” movement to import theories from other disciplines. There is also an “outward” movement to export theories into other disciplines. While the former serves to enrich translation studies as an area of inquiry, the latter demonstrates that the discipline has already come of age and can speak to others, offering up developed models to apprehend practice. It has highlighted how there are diverging methodological approaches that include the use of case studies and a range of examples to construct a general theory. It has suggested that there is a need for greater explanation of how examples are sourced to back up claims. It is hoped that in future there will be other surveys of qualitative methods in translation theory taken from larger data sets that will add to the conversation on formalizing research methods within the discipline. More generally, this study hopes to serve as a pilot for further research into methodological approaches in constructing theories across the humanities and social sciences.
2. Kingsley Obiajulu Umeanowai, [2024], Unveiling the Dynamic Landscape of Translation Studies: A Bibliometric Analysis: Translation studies are dynamic and constantly evolving, influenced by various factors. A bibliometric analysis of 1,948 papers from the Web of Science database, conducted using Bibliometrics R, Excel, and VOS viewer software, reveals significant trends and insights. The field experienced an annual growth rate of 131% between 2019 and 2022, reflecting increasing global interest and relevance. China, the USA, and the UK emerged as the most influential countries, highlighting international collaboration and regional disparities. Key journals such as Perspectives, Babel, and Interpreter and Translator Trainer were identified as leading platforms for research publication. Co-citation analysis revealed Meta Journal as another influential source, while co-occurrence network analysis highlighted six major research themes: the interdisciplinary nature of translation studies, pedagogy and technology, language and linguistics, complexities in communication, audio-visual translation, and cognitive demands in interpreting. These findings provide valuable guidance for future research, helping scholars address gaps and emerging trends in translation studies.

#### **RESEARCH METHODOLOGY:**

Researcher has adopted two key methods in this research:

1. Document Analysis related to Translation Method strategies.
2. Data collection through Interview Schedule.

#### **Source of Data:**

1. Primary Source: Survey
2. Secondary Source: Documents, journals, reports, etc.

#### **Definition Language:**

“Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering that of ideas into thoughts.”

-Henry Sweet (an English phonetician and language scholar)

American linguists Bernard Bloch and George L. Trager had said: “A language is a system of arbitrary vocal symbols by means of which a social group cooperates.”

Language is a structured medium of communication consisting of grammar and vocabulary for identification, imaginative expression, and emotional release, functioning as a system of conventional spoken, manual, or written symbols by which human beings, as members of a social group and participants in its culture, express themselves. Beyond its communicative purpose, language serves as a conduit for the exchange of knowledge and shared experiences, playing a central role in shaping

human interactions and understanding. According to the language resource site Ethnologue, approximately 7,111 languages are spoken globally, though this number is constantly changing and does not include dialects. Mandarin Chinese and Spanish are the most spoken languages, with English and Hindi ranking 3rd and 4th, both belonging to the Indo-European language family. Learning a language is often a self-driven process of socialization, fulfilling sociological needs for interaction while enhancing memory, brain function, communication skills, educational and career opportunities, fostering an understanding of diverse cultures, and facilitating travel and exploration in foreign lands. As per Article 343 of the Constitution of India, Hindi and English are the official languages.

#### **Additionally:**

- The number of languages in the world is declining.
- The number of languages that have existed in human history is estimated to be around 31,000.
- 86% of people use Asian or European languages.
- The most spoken languages in the world include:
  - Mandarin Chinese
  - English
  - Hindi
  - Spanish
  - French

#### **LEARNING A LANGUAGE:**

Language learning involves mastering vocabulary, syntax, semantics, and cultural nuances. In earlier days, it was hard to get a guide or tutor for learning a new or foreign language. But, in the present era, technology has become a boon for learning a new language through AI help or to do an online course from a reputed university to learn your desired foreign language. It has been seen that learning a new language vocabulary, grammar, pronunciation, are common obstacles. A learner faces difficulty in understanding the native speakers' words, sentences and thoughts. Again, a learner faces psychological fear of making mistakes, so initially one avoids talking in new learned language. The most formal and reliable method of learning a language is to take an admission in an educational institution. The educational institutions prepare a well-structured course and curriculum after a lot of research. Language experts teach the desired language in a very systematic and structured manner with a lot of practice papers. Marks obtained at the completion of course assessment exam, provides the accurate insight of obtained knowledge. Children learn languages more quickly than adults and retain their new skills for longer.

#### **NEEDS OF LEARNING A LANGUAGE:**

Learning a language is a socialization process that enhances memory, brain function, and communication skills. It fosters cognitive growth, cultural understanding, and offers career, educational, and business opportunities. Beyond its communicative function, language serves as a conduit for the exchange of knowledge and shared experiences, playing a central role in shaping human interactions and understanding. It also fosters understanding of diverse cultures, and facilitates travel and exploration in foreign lands.

1. **Cognitive Benefits:** Learning a language enhances brain function, improves memory, and sharpens problem-solving and multitasking skills. It can also delay the onset of cognitive decline and diseases like Alzheimer's.
2. **Cultural Enrichment:** Language is a gateway to understanding different cultures, traditions, and perspectives. It fosters empathy, appreciation for diversity, and a deeper connection with people from various backgrounds.
3. **Career Advancement:** Proficiency in multiple languages is highly valued in the global job market. It opens opportunities in fields like business, education, tourism, and international relations.

4. **Enhanced Communication:** Learning a new language helps in building relationships with speakers of that language, whether for personal, professional, or travel purposes, making interactions more meaningful.
5. **Personal Growth and Fulfillment:** Acquiring a new language builds confidence, enhances adaptability, and provides a sense of accomplishment. It stimulates curiosity and lifelong learning, enriching one's overall life experience.

**Some common obstacles to learning a new language include:**

1. **Vocabulary:** Learning a language's vocabulary can be challenging, especially when it comes to verb variations and tenses.
2. **Listening comprehension:** It can be difficult to understand native speakers when they use colloquialisms, blend words, or speak quickly.
3. **Grammar:** Grammar can be tedious, but it's important to learn it properly so that your audience understands you.
4. **Pronunciation and tone:** It can be difficult to have the confidence to speak a new language aloud, but you won't improve without practice.
5. **Fear of making mistakes:** Learners often fear making grammatical, syntactical, speech, or pronunciation mistakes.
6. **Fear of talking:** Learners may feel nervous or embarrassed to speak a new language, which can be demotivating.
7. **Lack of opportunity:** Learners may not be able to afford classes or find someone to practice with.
8. **Environment:** Learners may have their attention diverted by other things, such as emails, while trying to learn a language.

**METHODS OF LEARNING A LANGUAGE:**

Apart from formal and traditional method that taking an admission in an institution of language learning, a person can learn a language through conventional methods like:

Conventional methods of learning a language include:

- **The Direct Method:** Focuses on oral communication and immersion in the target language, rather than translation.
- **Audio-lingual method:** Similar to the Direct Method, but doesn't focus on teaching vocabulary.
- **Total Physical Response (TPR):** Involves physically responding to commands in the target language. This method is especially effective for beginners and young learners.
- **Natural Approach:** Focuses on communication, and tries to mimic how people learn their first language.
- **Silent Way:** Shifts the focus from the teacher's teaching to the student's learning.
- **Rote memorization:** Involves repetition and memorization tricks to help students become basically fluent.
- **Conventional approach:** A traditional way of teaching that is textbook centered, teacher dominant, and exam-oriented. The emphasis is on remembering and reproducing facts, principles, and theories.
- **Content and Language Integrated Learning (CLIL):** It is a teaching method that combines the learning of a language with the learning of a subject matter. The goal of CLIL is to improve students' proficiency in both their native language and the target language.
- **The Translation Method:** Translation helps learners compare their native language with the target language, aiding vocabulary expansion and grammatical understanding. Translation exercises are commonly used to improve proficiency. The Translation Method is a language teaching approach that simplifies learning by introducing grammar rules and vocabulary lists followed by translation exercises. Initially designed for school pupils, it later expanded to cater to self-improving adults with practical language needs.

## THIS ARTICLE IS ABOUT THE TRANSLATION METHOD.

### The Translation Method:

Converting the content of one language into another while preserving the meaning and ideas contained in it, is called translation.

Or one can say, "When a text is translated into another language, it takes the form of a translation."

In Hindi it is called 'Bhashantar' or 'Anuvad'.

'Bhashantar': Is made with two words: 'Bhasha' means 'language' and 'Antaran' means 'transcription'. Thus, 'Bhashantar' means to transliterate a text into another language.

Again 'Anuvad': is also a combination of two words: 'Anu' is a prefix, which means 'to follow' and 'vad' is a suffix, which means to speak or say.

Thus, 'Anuvad' means to follow and to say the same text in another language.

Initially the Translation Method was designed for school pupils, now it caters to adults for self-improvement with practical language needs.

## THEORETICAL FRAMEWORK:

### Translation as a language learning tool is grounded in several theories:

- **Contrastive Analysis Hypothesis (CAH):** This theory posits that similarities and differences between two languages influence the ease of learning. Translation highlights these contrasts, aiding comprehension.
- **Input Hypothesis:** Translation exposes learners to comprehensible input in the target language, which accelerates acquisition.
- **Cultural Theory:** Translation serves as a medium to understand the cultural contexts embedded in language, fostering cross-cultural competence.

## PRACTICAL APPLICATIONS OF TRANSLATION IN ENGLISH-HINDI LEARNING:

### 1. Classroom Strategies:

- **Bilingual Dictionaries:** These tools are indispensable for vocabulary building.
  - **Translation Exercises:** Translating short paragraphs improves both languages simultaneously.
  - **Role Play with Translation:** Acting out translated scripts fosters speaking and comprehension.
- ### 2. Digital Tools:
- Language learning apps like Duolingo and Google Translate enhance accessibility but require careful validation for accuracy.
- ### 3. Translation of Literature:
- Translating English classics into Hindi and vice versa exposes learners to diverse linguistic and cultural traditions.

## Effectiveness of Translation:

In a multilingual country like India, where Hindi is widely spoken and English is a global lingua franca, translation plays a critical role in education, communication, and cultural exchange. This paper aims to evaluate how translation facilitates language learning, particularly between English and Hindi, and to assess its overall effectiveness in achieving fluency.

## Translation is highly effective in:

- **Early Stages:** It serves as a bridge for beginners, allowing them to connect new concepts with existing knowledge.
- **Grammar and Syntax Mastery:** Translation exercises highlight syntactical differences, promoting deeper understanding.
- **Cultural Insight:** Learning idioms and phrases through translation provides cultural immersion.
- However, for advanced learners, over-dependence on translation may impede fluency, as it discourages direct thinking in the target language.



### BENEFITS OF TRANSLATION IN LANGUAGE LEARNING:

1. **Vocabulary Enrichment:** Translation helps learners build a robust vocabulary by providing direct equivalents for words. For instance, translating "dog" to स्वन ("svaan") introduces Hindi learners to new vocabulary while retaining familiar concepts.
2. **Grammatical Awareness:** Comparing sentence structures in English and Hindi enhances grammatical understanding. For example, translating "I am going to the market" into Hindi ("मैं बाजार जा रहा हूँ") reveals the Subject-Object-Verb (SOV) order in Hindi versus the Subject-Verb-Object (SVO) order in English.
3. **Cultural Contextualization:** Translation facilitates cultural learning by decoding idioms, proverbs, and culturally specific expressions. For example, the English idiom "break the ice" aligns with the Hindi expression "बर्फ तोड़ना" ("to start a conversation").
4. **Accessibility:** Translation empowers learners by leveraging their native language as a scaffold, making complex ideas in the target language easier to grasp.

### ESSENTIAL ELEMENTS FOR GOOD TRANSLATION:

#### Knowledge of native language and the target language, which includes:

1. Grammar
2. Vocabulary
3. Accuracy
4. Clarity
5. Cultural Sensitivity
6. Faithfulness
7. Linguistic Proficiency
8. Subject Knowledge
9. Contextual Understanding
10. Use of idioms and phrases

A good translation should be clear, accurate, and faithful to the original text while making the target language more intelligible to a broader audience.

### CHALLENGES IN THE TRANSLATION METHOD LANGUAGE LEARNING:

1. **Literal vs. Contextual Meaning:** Words and phrases often lack direct equivalents, leading to confusion. For example, "running late" translates awkwardly to Hindi and may lose its idiomatic essence. When in Hindi it is said: "sar ghoom gaya", it will be translated, "my head turned to back", which will be absolutely wrong. It actually means that "the person is feeling puzzled".
2. **Dependency on Native Language:** Excessive reliance on translation can hinder immersion and the natural acquisition of the target language.
3. **Cultural Mismatches:** Certain cultural concepts are untranslatable. For instance, the Hindi concept of "संस्कार" ('sanskar') has no precise English equivalent.
4. **Complex Grammar Rules:** Translating complex sentences often overwhelms learners. For instance, translating Hindi's intricate use of verb forms for politeness ("आप खा रहे हैं" for "Are you eating?") English may dilute nuances.
5. **Challenges exist:** Literal translations often miss contextual meanings, cultural mismatches can hinder understanding (e.g., Hindi's "संस्कार" lacks an English equivalent), and complex grammar rules complicate translation. Translation plays a pivotal role in language learning, especially for beginners, by connecting new concepts with familiar knowledge. It aids in mastering grammar and syntax while offering cultural insights through idioms and phrases. Practical applications include bilingual dictionaries, translation exercises, and digital tools like language apps. Translating literature enhances linguistic and cultural exposure. While translation supports early language learning stages, over-reliance can hinder fluency for advanced learners by discouraging direct thinking in the target language.

Overall, translation remains an effective and versatile tool for language acquisition, particularly in bilingual settings like English-Hindi learning.

However, for advanced learners, over-dependence on translation may impede fluency as it discourages direct thinking in the target language.

#### **Some valuable and effective AI tools for English & Hindi translation:**

1. Google Translate,
2. Duolingo,
3. Quill Bot,
4. Deep L Translate,
5. Microsoft Bing Translator,
6. Gemini,
7. ChatGPT, etc.

#### **FINDINGS THROUGH DATA COLLECTION:**

This article and presentation are based on a survey conducted at the Government Senior Secondary School, Sector 104, Gurgaon, Haryana.

The school caters to students from classes VI to XI, with a total enrollment of 464 students. Among them, 252 are boys and 212 are girls, including two differently-abled girls. The teaching staff consists of 21 members, including PGTs, TGTs, and the principal.

The school has employed two PGTs and three TGTs for language teaching. Hindi and English are mandatory subjects, while Sanskrit is taught as a third language up to class VIII.

#### **DATA COLLECTED FROM THE INTERVIEW SCHEDULE:**

Q1: Which subject do you find the toughest to study?

Ans: Out of 448 students, 396 identified either Mathematics or English as the most challenging subject. The remaining 52 students mentioned subjects like Science, History, and others as their toughest.

Q2: Among English, Hindi, and Sanskrit, which language do you find the toughest?

Ans: A total of 121 students considered Sanskrit to be the hardest language. Only 5 students found Hindi difficult, whereas a significant majority of 322 students identified English as the most challenging language to study.

Q3: Which areas do you find difficult in learning a language?

Ans: Students highlighted the following areas as particularly challenging while learning English:

- Grammar
- Vocabulary
- Syntax
- Verbal Proficiency
- Contextual Understanding
- The meaning and usage of idioms and phrases

Many students stated that since English is a foreign language with limited use in their daily lives, it becomes especially difficult to grasp.

One student humorously pointed out the inconsistency in English pronunciation, giving examples like "go," "do," "to," "two," "bow," "dough," "foe," "low," "mow," and "now."

One other student humorously pointed out the translation challenges by giving an example of the idiom "mera sar chakkar kha raha hai," which, when translated literally into English, becomes "my head is eating circles," leading to hilarious interpretations.

Q4: Apart from learning in school, what do you do to address your language-learning challenges?

Ans: All students (100%) responded that after school, they rely on AI tools to overcome difficulties in language learning.

Q5: Which AI tools do you use the most?

Ans: The most frequently used AI tools include Google Translate, Duolingo, and YouTube.

Q6: Despite finding English a tough language, what motivates you to sincerely learn it?

Ans: All students (100%) emphasized that learning English is a crucial requirement for a successful career. Additionally, 17 students stated that, apart from its necessity, they are motivated to learn English for the sake of gaining knowledge, even though they find it challenging.

This survey highlights the substantial difficulties students encounter while mastering English as a second language and their growing reliance on AI tools to support their learning. Despite these challenges, students remain motivated to learn English, driven by the desire for better career opportunities and personal growth.

## **CONCLUSION:**

Learning a language at any age is like adding a new skill to one's wings, enabling greater opportunities and growth. Additionally, it enhances brain function, improves memory, and sharpens problem-solving and multitasking skills. At the same time it is good for understanding different cultures, traditions, and perspectives, career advancement, making interactions more meaningful, and enhances personal growth and fulfillment. Translation helps learners compare their native language with the target language, aiding vocabulary expansion and grammatical understanding, aiding vocabulary expansion and grammatical comprehension. The Translation Method simplifies learning by introducing grammar rules and vocabulary lists followed by translation exercises. Initially designed for school pupils, it now caters to self-improving adults with practical language needs. Translation is an effective tool for language learning, particularly in bilingual contexts like English and Hindi. It aids in vocabulary acquisition, grammatical understanding, and cultural appreciation. However, its efficacy depends on balanced use and integration with immersive methods. While translation bridges the gap between languages, learners must gradually move beyond it to achieve true fluency. For educators and learners, combining translation with other strategies offers a comprehensive approach to mastering both English and Hindi.

## **Recommendations:**

- Employ translation as a scaffold for beginners.
- Use bilingual resources judiciously to avoid dependency.
- Integrate immersive techniques such as conversational practice and media consumption in the target language.
- Encourage the study of idioms and phrases to build cultural and linguistic fluency.

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## Religion, One of the Reason for Wars (Historical Evidence)

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**Abstract:** Religion is a system of beliefs, practices, and cultural norms that connects individuals to spirituality and moral values. It encompasses rituals, festivals, prayers, and community services, often rooted in oral traditions or written texts. Major religions like Christianity, Islam, Hinduism, Buddhism, and Judaism shape societal norms and cultural identities, providing meaning to life, fostering social cohesion, and encouraging virtues like honesty and forgiveness. Religion positively influences well-being, offering psychological and physical benefits, yet it can also contribute to conflicts when intolerance or moral superiority emerges. Religious conflicts often intertwine with political and economic motives, misrepresented as purely faith-driven. Examples include the bloody clashes and tensions between Muslim Pakistan and Hindu India. These disputes frequently stem from territorial, trade, or cultural divides. Despite challenges, religion remains central to human culture, shaping laws and moral values. This study examines historical events linked to religion as a cause of war, aiming to prevent future recurrences by fostering mutual respect and understanding.

**Keywords:** Religion, War, History, Qualitative Research.

### INTRODUCTION:

Religions often promote moral codes, yet they sometimes lead to intolerance, with followers believing their faith is superior and labeling others as infidels. Such intolerance undermines unity and mutual respect. This dominance mentality distracts from collective ecological responsibilities, prioritizing human salvation over the preservation of Earth and its life forms. While the concept of the soul is uniquely human, its preservation reflects an instinct for self-preservation. Religious wars are often driven by economic and political motives, such as land acquisition, trade control, and dynastic power, rather than purely spiritual disputes. Religious differences can exacerbate hostilities in conflicts rooted in non-religious causes. Historically, places of worship have been targeted to demoralize opponents, even when religion wasn't the primary reason for war. Religious labels frequently serve as shorthand for deeper cultural and historical divides, misleadingly portraying conflicts as primarily religious when underlying issues are more complex.

### Rationale for Selection of this Topic:

The topic, Religion: One of the Reasons for Wars (Historical Evidence), is critical for understanding the recurring role of religious intolerance in global conflicts. By examining historical evidence, this research aims to explore how religion has been both a unifying and divisive force throughout history. This study seeks to promote awareness of the consequences of religious conflicts and inspire dialogue to foster tolerance, peace, and coexistence in diverse societies. The selection is timely and relevant, given the ongoing debates about religion's influence on socio-political dynamics worldwide.

## **LITERATURE REVIEW:**

Etim E. Okon, [2013], Religious Causation of War: John Nef aptly stated, "There is little in the Gospel of Christ to encourage war." Christianity, rooted in Jesus' teachings of peace, cannot endorse violence. While pacifism aligns with the spirit of Christ, military action may be justified in unavoidable circumstances. The church should prioritize peace and only resort to warfare when absolutely necessary, ensuring adherence to the laws of war. In Islam, the concept of minor jihad, historically linked to warfare, should be discarded in contemporary contexts. Modern Islam, as a global religion with vast potential for human development, must reject doctrines promoting bloodshed. Military action is permissible only to protect the community from existential threats. Sacred texts should reflect these evolved principles. All religions should advocate for the observance of international humanitarian law during conflicts. Combatants must uphold humanity, treating prisoners with dignity and recognizing that all individuals are created in the image of God.

Major General Tim Cross, [2018], Religion: A Cause of War or a Means of Peace?: Over 40 years of military service, I witnessed the brutality of warfare and the divisive nature of religious, ethnic, and cultural bigotry. Discussions often linked religion to violence, with differing views: some blamed religion as the root cause of conflict, others dismissed its role entirely, and some claimed their religion was peaceful while others incited violence. My experience suggests none of these perspectives fully capture the truth. Studies reveal religion plays a minor role in most conflicts, with other factors like power struggles and leadership manipulation driving violence. However, religion is often invoked to justify war, perpetuating intolerance. Secular regimes have also failed to achieve peace, as eliminating religion doesn't address humanity's deeper need for identity, purpose, and faith. I found answers to these existential questions through faith in Jesus Christ, who offers a peace beyond worldly understanding, encouraging faith as a bridge to harmony, not conflict.

## **Objectives of this Research:**

1. To analyze historical evidence of religious conflicts and their socio-political and economic impacts.
2. To explore the underlying factors that transform religious differences into violent conflicts.
3. To evaluate the role of religious and interfaith organizations in mitigating conflicts and promoting peace.
4. To provide insights into how societies can address and prevent religiously motivated violence.
5. To contribute to the academic and policy discourse on religious tolerance and conflict resolution.

## **RESEARCH METHODOLOGY:**

This qualitative research will use a historical and analytical approach, involving:

1. Historical Analysis: Examining documented instances of religious conflicts from diverse sources.
2. Comparative Study: Identifying patterns and differences across various conflicts.
3. Thematic Analysis: Interpreting findings to understand recurring themes in religious conflicts.

## **Source of Data:**

1. Primary Sources: Historical documents, religious texts, treaties, and archival materials.
2. Secondary Sources: Academic journals, books, reports from peace and interfaith organizations.
3. Digital Sources: Reliable databases and global peace indices to provide quantitative and qualitative support.

## **Definition:**

Religion is the belief in god or gods and the activities related to it. Or one can say that religion is a collection of beliefs, practices, and cultural systems which connects a person to spirituality and moral values. People of the same religion share meditation, prayer, rituals, sermons, festivals, feasts, music, art, dance, public service, etc. Generally, it is passed through teachings and stories that are often written down or told from memory. The term "religion" derives from the Latin word *religiō*, meaning

"fear of the supernatural" or "piety." Religion's core involves beliefs about divine entities or ultimate concerns such as life's purpose and the afterlife. It is both a personal and collective experience, shaping values, fostering social cohesion, and influencing global cultures. Archaeological evidence indicates that religious practices existed as early as 60,000 BCE, long before written records appeared in Mesopotamia around 3500 BCE. Religion has evolved across cultures, contributing to shared values and diverse beliefs. It thrives globally despite the rise of secularism in some countries, where governance operates independently of religious influence. By comparing religious traditions, one can explore commonalities and differences, deepening understanding of humanity's spiritual and cultural heritage. Religion is a system of beliefs, practices, and cultural traditions that connects individuals to spirituality and moral values. It encompasses rituals, prayers, festivals, meditation, music, and art, uniting people through shared practices. Major religions like Christianity, Islam, Judaism, Hinduism, and Buddhism influence human behavior, societal norms, and cultural identities. While religion often serves as a source of meaning, purpose, and moral guidance, it also reflects humanity's response to the mysteries of life, the universe, and the divine.

#### **WORLD'S MAJOR RELIGIONS ARE:**

Christianity - The largest religion, with about 2.4 billion adherents, or 31.1% of the world's population.

Islam - The second largest religion, with an estimated 2.04 billion Muslims, or 24.9% of the world's population.

Hinduism - The third largest population with around 1 billion followers, or 15.2% of the world's population.

Buddhism - With over 520 million followers, or 6.6% of the world's population.

Judaism - About 15.7 million people identify as Jewish, or 0.2% of the world's population.

Some countries practice secularism, which means that religion does not determine government decisions.

#### **IMPORTANCE OF RELIGION:**

##### **In a Person's Life**

1. Provides Meaning and Purpose: Religion often answers existential questions, giving individuals a sense of purpose and direction in life.
2. Promotes Mental and Emotional Well-Being: Practices like prayer, meditation, and rituals provide comfort, reduce stress, and enhance psychological stability.
3. Guides Moral and Ethical Conduct: Religious teachings help individuals distinguish between right and wrong, fostering personal integrity.
4. Builds Resilience: Belief in a higher power helps people endure hardships and recover from life's challenges with hope and strength.
5. Fosters Community and Belonging: Religion creates a sense of belonging by connecting individuals with a community of shared faith and values.

##### **For Society and Nation**

1. Encourages Social Unity: Religious practices and celebrations strengthen bonds among community members, fostering harmony.
2. Provides Ethical Framework: Religion shapes the moral compass of societies, influencing laws, governance, and social norms.
3. Supports Charitable Activities: Religious organizations often lead initiatives for education, healthcare, and poverty alleviation.
4. Strengthens National Identity: Shared religious beliefs and practices contribute to a sense of cultural heritage and national pride.
5. Promotes Peaceful Coexistence: By emphasizing values like compassion, forgiveness, and tolerance, religion encourages societal harmony.

### **For World and Humanity**

1. Promotes Global Unity: Shared spiritual values encourage collaboration and mutual respect across cultures and nations.
2. Fosters Compassion and Philanthropy: Many global humanitarian efforts are rooted in religious principles, helping marginalized communities.
3. Encourages Interfaith Dialogue: Religion bridges cultural divides by fostering understanding and cooperation between different faiths.
4. Addresses Global Challenges: Religious leaders often advocate for solutions to issues like climate change, inequality, and human rights violations.
5. Preserves Human Values: Religion safeguards timeless values like justice, peace, and love, which are essential for humanity's progress.

### **Reasons for Religious Conflicts:**

1. Doctrinal Differences: Conflicting interpretations of religious texts and teachings often lead to disagreements and division among religious groups.
2. Ethnocentrism: A belief in the superiority of one's religion and culture can create hostility toward other faiths and practices.
3. Historical Grievances: Past injustices or perceived wrongdoings committed by one religious group against another can lead to long-standing animosities.
4. Political Exploitation: Politicians and leaders sometimes use religion as a tool to gain power, fueling conflicts for personal or political gain.
5. Economic Disparities: Religious groups often compete for resources, land, or economic dominance, which can escalate tensions.
6. Cultural Identity: Religion is often intertwined with cultural identity, and any perceived threat to one's culture can lead to conflict.
7. Intolerance and Fundamentalism: A rigid adherence to religious beliefs and the rejection of differing views can lead to extremist actions and violence.
8. Colonial Legacies: Borders drawn by colonial powers often grouped incompatible religious communities together, sowing seeds of discord.
9. Competition for Conversion: Proselytization efforts by some religious groups can be perceived as an attack on others' beliefs, leading to resentment and conflict.
10. Misinterpretation of Scriptures: Misuse or deliberate misinterpretation of religious texts to justify violence or oppression can incite conflict.
11. Geopolitical Factors: Religious conflicts are often exacerbated by regional rivalries, alliances, and external interventions.
12. Social Inequality: Marginalized religious groups may rebel against perceived or actual discrimination, leading to clashes.
13. Destruction of Sacred Sites: Targeting religious monuments and places of worship can provoke intense emotional reactions and escalate conflicts.
14. Globalization: Increased exposure to differing religious practices can lead to both greater understanding and heightened tensions, particularly in conservative societies.
15. Fear of Assimilation: Smaller religious communities may fear losing their distinct identity when exposed to dominant religions or cultures, causing friction.

Religious conflicts often stem from a complex mix of these factors, and addressing them requires promoting tolerance, dialogue, and understanding.

### **Major Historical Evidences of Religious Conflicts:**

1. Crusades (1095–1291): Place: Middle East and Europe  
Reasons: A series of religious wars initiated by Christians to reclaim Jerusalem from Muslim control.  
Loss: Estimated 1–3 million lives lost.
2. Thirty Years' War (1618–1648): Place: Central Europe  
Reason: A conflict primarily between Protestant and Catholic states within the Holy Roman Empire.

Loss: Approximately 8 million deaths.

3. French Wars of Religion (1562–1598): Place: France

Reason: Conflicts between Catholics and Huguenots (French Protestants).

Loss: Around 3 million deaths and destruction of numerous towns and properties.

4. Partition of India (1947): Place: India and Pakistan

Reason: Religious tensions between Hindus, Muslims, and Sikhs during India's independence from British rule.

Loss: Over 2 million lives lost.

5. Bosnian War (1992–1995): Place: Bosnia and Herzegovina

Reason: Ethnic and religious conflict among Bosniaks (Muslims), Croats (Catholics), and Serbs (Orthodox Christians).

Loss: Over 100,000 deaths.

6. Rwandan Genocide (1994): Place: Rwanda

Reason: While primarily an ethnic conflict, religious affiliations also played a role in the division.

Loss: Over 800,000 deaths in just 100 days.

7. Syrian Civil War (2011–present): Place: Syria

Reason: A complex conflict with significant religious and sectarian dimensions, involving Sunni and Shia factions.

Loss: Over 500,000 deaths.

8. Holocaust (1939–1945): Place: Europe

Reason: Systematic genocide of Jews by Nazi Germany, targeting their religion and ethnicity.

Loss: Approximately 6 million Jews killed.

In addition to the loss of countless lives, every incident resulted in the destruction of properties, significant infrastructural damage, and the displacement of survivors. The widespread devastation extended to both combatants and civilians, causing severe economic and social disruption. These events underscore the profound human and material toll of religious conflicts, emphasizing the urgent need for tolerance, mutual understanding, and peaceful coexistence.

**The summarized initiatives addressing religious intolerance include various global conferences, forums, and summits over recent years:**

1. Interfaith Dialogues and Conferences: Events like the KAICIID conferences and the G20 Interfaith Forum brought religious leaders, scholars, and policymakers together to address global challenges, hate speech, and promote tolerance.
2. Academic and Legal Discussions: Forums such as "Law and Religion in Africa" explored the relationship between law and religion to encourage unity in diverse societies.
3. Community and Workplace Inclusion: Initiatives like the Religious Freedom & Business Foundation's ERG conference promoted interfaith understanding in professional settings.
4. Public Demonstrations and Awareness Campaigns: Events like interfaith marches and United Nations Harmony Week fostered solidarity and peace.
5. Educational and Leadership Summits: Programs such as Interfaith America's student summit developed leadership skills for promoting religious pluralism.
6. Debates and Policy Discussions: Human Rights Council debates addressed alarming acts of religious hatred, emphasizing the need for tolerance.

These efforts reflect a worldwide commitment to combating religious intolerance through dialogue, education, policy, and collaboration.

**Steps Taken Worldwide to Address Religious Intolerance:**

1. African Consortium for Law and Religion Studies (ACLARS) Conferences, [January 14–15, 2013], University of Ghana, Ghana
1. KAICIID Conferences, November [2014; 2019], Vienna, Austria



2. G20 Interfaith Forum, [2020], Virtual event
3. Interfaith Solidarity March, [May 22, 2022], Los Angeles, California, USA
4. Dare to Overcome, May 22–24, 2023], USA
5. Human Rights Council Urgent Debate on Acts of Religious Hatred, [July 11, 2023], Geneva, Switzerland
6. G20 Interfaith Forum, [September 5, 2023], Pune, India
7. World Interfaith Harmony Week, [Annually in the first week of February, Globally.
8. Interfaith Leadership Summit [August 2–4, 2024], Chicago, Illinois, USA,
9. Interfaith Insights - Building Bridges of Humanity, [July 20, 2024], Brampton, Ontario, Canada.
10. Sarab Dharam Sammelan (Interfaith Conference), [October 13, 2024], Sri Bhaini Sahib, Ludhiana, India
11. International Religious Freedom Summit [February 4–5, 2025], Washington, D.C. USA.
12. International Conference on Religion & Spirituality in Society, [June 19–20, 2025], Sapienza University of Rome, Rome, Italy

**After intense study, the researcher finds that the Best Religion is the Religion of Humanity.  
The major aspects of the Religion of Humanity:**

1. **Universal Inclusivity**  
Humanity as a "religion" welcomes everyone, irrespective of race, ethnicity, gender, or cultural background. It seeks to unite people based on shared values of kindness and compassion.
2. **Empathy as a Core Principle**  
Humanity emphasizes understanding and sharing the feelings of others. It encourages individuals to step into others' shoes and act with compassion.
3. **Promotion of Peace**  
It advocates for peaceful coexistence and the resolution of conflicts through dialogue and understanding, rather than aggression or violence.
4. **Equality and Fairness**  
Humanity believes in treating every individual with equal respect and fairness, fostering justice in all aspects of life.
5. **Focus on Human Dignity**  
It upholds the inherent dignity of every person, ensuring their rights and freedoms are respected and protected.
6. **Support for the Vulnerable**  
Humanity prioritizes caring for the less fortunate, including the poor, sick, and marginalized, creating a society based on compassion and mutual aid.
7. **Respect for Diversity.**  
It celebrates cultural, linguistic, and ideological differences, recognizing that diversity enriches the human experience.
8. **Elimination of Prejudice**  
Humanity seeks to dismantle stereotypes, biases, and discrimination, promoting a world free of prejudice and hatred.
9. **Commitment to Education**  
The "religion" of humanity values knowledge and awareness as tools to foster understanding, reduce ignorance, and empower individuals.
10. **Environmental Stewardship**  
Humanity encourages the care and preservation of the natural world, understanding that a healthy environment is essential for the well-being of all.
11. **Global Solidarity**  
It fosters a sense of shared responsibility for global issues, such as poverty, hunger, and climate change, urging people to work together for common solutions.

12. Ethical Living  
Humanity advocates for a moral code centered on kindness, honesty, and accountability, rather than rigid doctrines.
13. Celebration of Life  
It values the joy of living, encouraging people to cherish life's simple pleasures and build meaningful connections.
14. Fostering Cooperation  
Humanity promotes collaboration over competition, focusing on collective progress and mutual benefit.
15. Rejection of Dogmatism  
It does not impose rigid rituals or doctrines, allowing for personal freedom of thought and belief.
16. Prioritizing Well-Being  
Humanity places emphasis on physical, mental, and emotional health, supporting initiatives that enhance individual and communal well-being.
17. Advocacy for Social Justice  
It stands against oppression and injustice, striving to create equitable societies where everyone has access to opportunities.
18. Encouragement of Creativity and Innovation  
Humanity values the creative and intellectual contributions of individuals to build a better world.
19. Building Bridges Across Divides  
It seeks to create dialogue between communities, breaking down barriers of misunderstanding and mistrust.
20. A Vision for the Future  
Humanity envisions a world where love, understanding, and mutual respect prevail, ensuring peace and prosperity for all future generations.

By embracing these principles, humanity as a "religion" can serve as a guiding philosophy, fostering unity, empathy, and a sense of global responsibility.

The Religion of Humanity: Founding and Followers

The concept of the "Religion of Humanity" traces back to the 19th century and was introduced by Auguste Comte, a French philosopher and the founder of Positivism. Comte proposed this idea in the 1840s as a secular and rational approach to unify people through shared humanistic values rather than traditional religious beliefs.

#### Key Details:

1. Founder: Auguste Comte
  - A sociologist and philosopher who aimed to establish a secular moral code to replace traditional religions.
2. Time: Mid-19th Century
  - Comte articulated the principles of the "Religion of Humanity" in his works, particularly in "System of Positive Polity" (1851–1854).
3. Place: France
  - The movement emerged in Europe during the intellectual and cultural shifts of the Enlightenment and the Industrial Revolution.
4. Core Idea:
  - The Religion of Humanity was intended to promote human welfare and morality through science, ethics, and social progress rather than divine worship.
5. Followers:
  - Initially, the concept was embraced by a small group of intellectuals and social reformers influenced by Comte's ideas.

- In modern contexts, the philosophy resonates with humanists, secularists, and those advocating for universal human rights and ethical living without formal religious adherence.

### MODERN INTERPRETATIONS:

Though Comte's specific vision did not develop into a widespread religious institution, the idea of prioritizing humanity, compassion, and social welfare has influenced various movements, such as:

- Humanism: A secular philosophy centered on human values and dignity.
- Global Interfaith Movements: Groups promoting peace, tolerance, and collaboration across traditional religious divides.

In essence, while the "Religion of Humanity" as envisioned by Comte might not have many formal adherents today, its principles live on in efforts to foster unity, ethical behavior, and compassion among people worldwide.

### CONCLUSION:

Religions promote moral values but can also foster intolerance when followers see their faith as superior, undermining unity and coexistence. This intolerance diverts focus from shared ecological responsibilities, prioritizing human salvation over the preservation of Earth and its ecosystems. The concept of preserving the soul reflects a human instinct for self-preservation, often at the expense of broader harmony. Many so-called religious wars are driven by economic and political motives, such as land acquisition, trade control, and dynastic changes, rather than purely religious reasons. Religious differences, however, can escalate hostilities in conflicts rooted in non-religious causes. Historical acts, like the destruction of places of worship, were often tactics to demoralize opponents, even in non-religious wars. Religious labels are frequently used as shorthand for deeper cultural and historical divides, giving a misleading impression that conflicts are primarily about religion when their origins are more complex and multifaceted.

### RECOMMENDATIONS:

Religion holds profound importance in individual, societal, and global contexts, shaping values, fostering unity, and addressing existential and practical challenges.

On a personal level, religion provides meaning and purpose, guiding individuals in their search for direction and answers to life's big questions. It promotes mental well-being through prayer, meditation, and rituals, while also fostering resilience during hardships. Religious teachings offer moral guidance, helping individuals distinguish right from wrong and promoting personal integrity. Additionally, religion creates a sense of belonging through community connections.

For society, religion strengthens social unity by bringing people together through shared beliefs and traditions. It provides an ethical framework that influences laws and governance while encouraging charitable initiatives for education, healthcare, and poverty alleviation. Religion also contributes to national identity, fostering pride and cultural heritage, and promotes societal harmony through values like compassion and forgiveness.

Globally, religion supports unity by emphasizing shared spiritual values, encouraging interfaith dialogue, and fostering understanding among diverse cultures. It inspires humanitarian efforts and addresses global challenges such as climate change and inequality. Furthermore, religion preserves universal values like justice, peace, and love, ensuring they remain central to humanity's progress and collective well-being.

**Thus the Religion of Humanity can alone serve all purposes for individuals, nations, society and the world.**

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## "The Impact of Job Satisfaction on Employee Motivation and Organizational Performance: A Literature Review"

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**Abstract:** Job satisfaction is a crucial, yet challenging, aspect in the modern-day workforce but management. There has been a lot of research conducted on its correlation on employee's motivation, which directly impacts the productivity and performance of the organization. Such employees who are motivated are very likely to be effective in their work and build up motivation levels within the firm. Work happiness, however, is considered to be a neglected area in the local context although it is of importance. Both business practitioners and scholars have neglected it to the detriment of engagement and operational effectiveness improvements. There is need therefore to research the context of job satisfaction related concepts and their interlinkages with employee motivation and organizational development. Companies may create better work environments that motivate people by prioritizing how happy employees are at their jobs.

**Keywords:** job satisfaction, employee motivation, organizational performance.

### DEFINITION AND IMPORTANCE OF JOB SATISFACTION:

There may be a wide use of recordings in both alluring and diverse fields, but what constitutes satisfaction at work still remains a hard nut to crack for many people from different works of life. There still remains an ambiguity in defining what a job truly is. Work around which all human activity revolves has yet to be thoroughly understood for one to adequately define what work satisfaction is. People have differing views on what job satisfaction is, and as a result they have different concepts. Parker encapsulated how satisfying, in the broad sense, a job can be, in a single phrase, as combination of mental attitudes, emotions, physiological states and environmental factors that make an individual satisfied with his occupation (Hoppock, 1935). As Vroom stated, job satisfaction has been associated with a positive attitude demonstrated by an employee towards his or her existing work. As it is well known, Vroom's definition of job satisfaction is based on the view that the individually focused target figure is the degree of an employee's engagement at work. Thus, based on previously concluded definitions, it can be said that: they complement each other implying how an employee feels about the work he or she does. In the end it starts affecting many areas of their lives, such as, in coherence with Aldous Huxley, how satisfied are they with their dose of reality? Although Spector's position is one of the most highlighted, it should be noted that: satisfaction influences what people think, say or do concerning their job. Job satisfaction or job contentment could be described as the sense of accomplishment that any employee derives from the numerous duties and obligations they attended to within a period of time. Keeping such in mind, knowing that one person's interest and expectations differs with that of an organization, when one works at a particular corporate, it's the interests one holds as well as the experiences that shape the corporate and it is these factors that set up the expectations. Satisfaction with the job is only ever a period of waiting for reality to meet the expectations that were built. Furthermore, Davis et al., (1985) noted that, 'Job satisfaction is strongly associated with an individual's perspective towards work'. Self Determination Theory suggests task performance will influence positive job outcomes such as job satisfaction and employee motivation. There are a myriad

of ideas here that affect not only employees but also general people knowing job satisfaction is a field of research on its own as it captures wide set of factors that can affect either one positively or negatively, this concept only aids in the formulation of business strategies. According to Kaliski (2007), Job satisfaction acts as stepping stone towards achieving and even developing other related goals which cur round to achieving one's....capacity.

While motivational satisfaction is associated with interpersonal relationships, job satisfaction can be equated to happiness experienced by an employee in relation to the rewards offered by an organization for the kind of service that he renders. In simpler terms job satisfaction can be described as an aspiration for an employee. According to Armstrong (2006) negative disposition signifies dissatisfaction and in a similar vein the absence of positive disposition can be stated as lack of contentment. Everything in life is interconnected and so the nexus between these two mechanisms is rather intricate. Isn't it remarkable that there is a multifaceted link between them that goes beyond the physical? To reiterate it is evident there exists a link from depression to job contentment and the reverse. Employment satisfaction is when an individual believes that his employment meets his physical and mental needs (Ajiri, 2008). This is important in determining the efficiency and effectiveness of a business organization. Modern management models focus primarily on treating employees as individuals with their own wants, needs, and goals. This approach emphasizes the importance of happiness at work in contemporary professions. Satisfied employees tend to be happy and successful. The importance of happiness at work becomes clear when considering the negative effects of job dissatisfaction, such as decreased loyalty. increased absenteeism and increased workplace accidents Organizations guided by human values prioritize treating employees fairly and with respect. Employee attitudes towards job satisfaction have a significant impact on organizational performance. Positive job satisfaction often leads to higher performance. while dissatisfaction leads to lower performance. Job satisfaction also serves as an indicator of performance for an organization. A job satisfaction analysis across all company departments should reveal potential changes needed to improve performance. Christen, Iyer, and Soberman (2006) proposed a job satisfaction model. As shown in Figure 1, there are several elements that are important to understanding the concept..

- Job related factors,
- Role perceptions,
- Job performance and
- Firm performance.

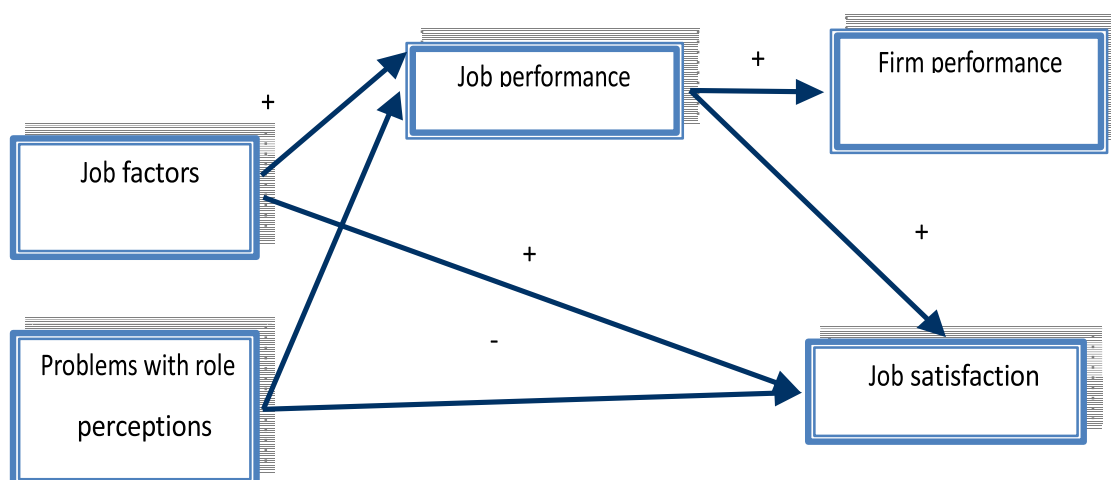
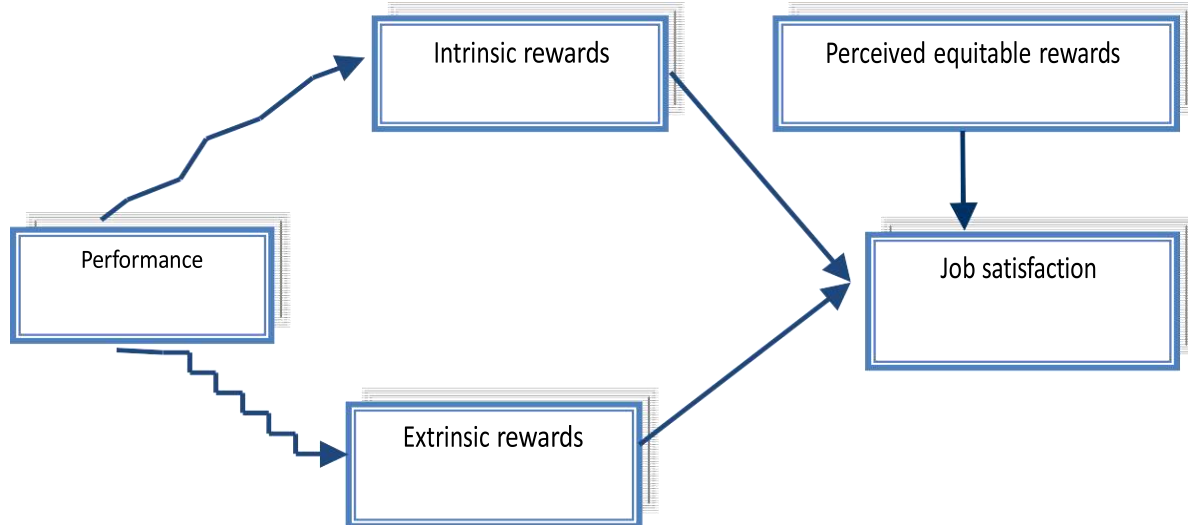


Figure 1 - Christen, Lyer and Soberman Model of Job Satisfaction (Christen et, 2006)

Lawler and Porter (1967) give their model of job satisfaction which unlike the previous model places



a special importance on the impact of rewards on job satisfaction, Figure 2.

Figure 2 - Lawler's And Porter's Model of Job Satisfaction (Lawler And Porter, 1967)

According to this model, intrinsic and extrinsic rewards are not directly related to job satisfaction because employees are aware of the level of reward. Locke and Latham (1990) propose a different approach to job satisfaction, focusing on setting high goals and expectations for success to foster job satisfaction. Figure 3 depicts this model.

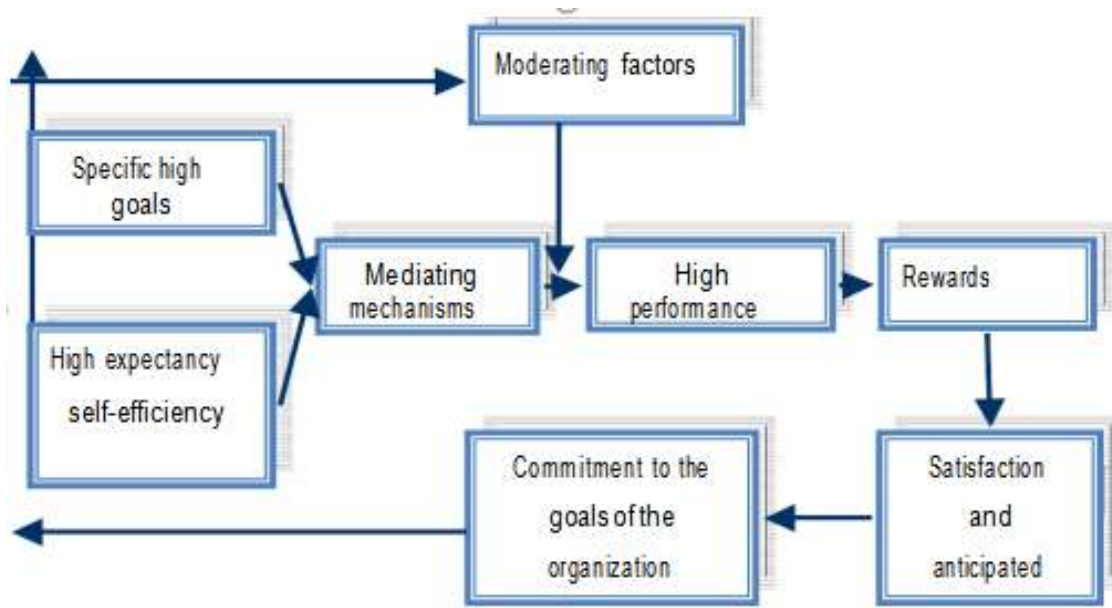


Figure 3 - Locke and Latham model of job satisfaction (Locke and Latham, 1990)

## 2 . FACTORS OF JOB SATISFACTION

Job satisfaction is influenced by a variety of factors, including the nature of job, salary, advancement possibilities, management, work groups, and working conditions. Rue and Byars, Figure 4, take a slightly different approach to the factors that influence job satisfaction.

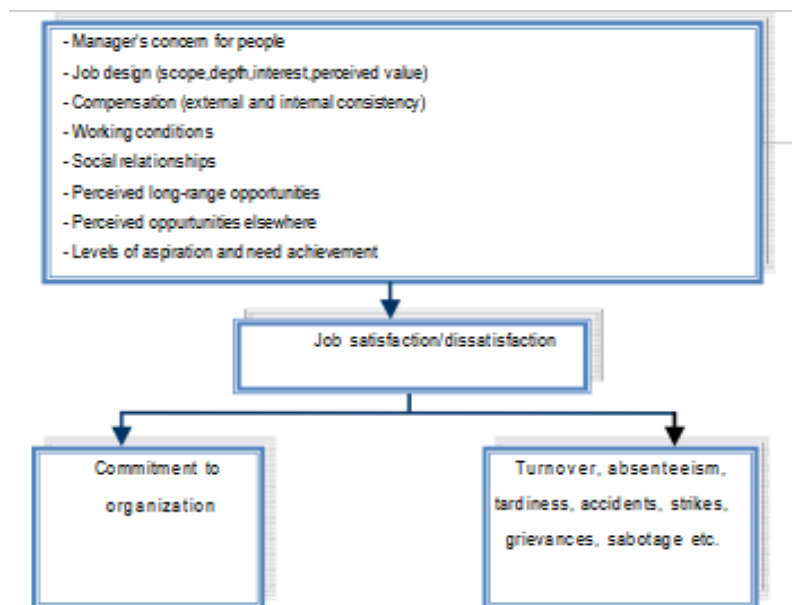


Figure 4 Determinants Of Satisfaction And Dissatisfaction (Rue And Byaes, 2003)

When addressing job satisfaction elements, it is important to remember that they can lead to problems. So, the ideas of job satisfaction and job dissatisfaction are mutually exclusive? The authors disagree on this point. Herzberg's Two Factor Theory is likely the most widely mentioned. Indeed, the key premise is that employees in the workplace are influenced by both job satisfaction and stress. Thus, the multivariate analysis results were split into job satisfaction factors (motivational variables) and job stressors (hygiene factors), as shown in Table 1.

TABLE 1 - JOB SATISFACTION FACTORS (HERZBERG, 1976)

Hygiene factors	Motivators
Company policies	Achievement
Supervision	Recognition
Interpersonal relations	Work itself
Work conditions	Responsibility
Salary	Advancement
Status	Growth
Job security	

### MEASURING JOB SATISFACTION:

Typically, quality is determined using qualitative research methods such as surveys. Some common measurements of job satisfaction include the :

Minnesota satisfaction questionnaire and performance indicators.

The Minnesota Satisfaction Questionnaire is a paper-and-pencil questionnaire that may be completed both individually and in groups; however, it does not account for gender differences. The questionnaire consists of one short form and two long versions, which were introduced in 1967 and 1977. The questionnaire tested 20 items across five levels. Answering this question takes about 15-20 minutes. The 1967 version of the Minnesota Satisfaction Questionnaire has the following response categories:



- Not satisfied,
- Somewhat satisfied,
- Satisfied,
- Very satisfied and
- Extremely satisfied.

The 1977 version of the Minnesota Satisfaction Questionnaire uses the following response categories:

- Very satisfied,
- Satisfied,
- Neither satisfied nor dissatisfied,
- Dissatisfied and
- Very dissatisfied.

If compared its obvious that in a way the 1977 version of this questionnaire is more balanced compared to the 1967 version. This questionnaire the following aspects of job:

- Co-workers
- Achievement
- Activity
- Advancement
- Authority
- Company Policies
- Compensation
- Moral Values
- Creativity
- Independence
- Security
- Social Service
- Social Status
- Recognition
- Responsibility
- Supervision-Human Relations
- Supervision-Technical
- Variety
- Working Conditions

The Job Description Index is one of the most widely used metrics of job satisfaction. It is a simple and user-friendly solution. Measuring each's strengths and shortcomings provides insight into the necessary amount of advancement and improvement. This survey provides an opportunity to learn about workplace variables and reduce gender bias. This questionnaire was created in 1969 and assesses five categories of job satisfaction using a total of 70 potential job items. The workflow includes the following components:

- Activity,
- Pay and benefits,
- As leaders are perceived,
- Meet with colleagues and
- Maturity period.

Comments on each of the five elements can be measured using three options from which users can select: 1 indicating that the comments are relevant, 2 indicating that the comments are irrelevant, and 3 suggesting that the employee is out of his mind. One of the oldest methods for measuring job happiness is the degree of facial emotions offered by Kunin (Figure 5). Perhaps this is the most basic form of job satisfaction measurement. In fact, according to this strategy, many facial expressions are provided to the employee, and he should check the one that best describes his feelings and opinions.

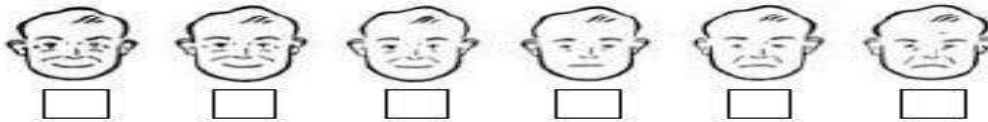


Figure 5- Facial expressions presented by kunin

Put a check under the face that indicates your overall opinion of your job, including the work, the money, the supervision, the prospects for advancement, and the people you work with.

Job satisfaction has a large influence on many elements of organizational life. This article investigates some of these issues, including the impact of job satisfaction on employee engagement, loyalty, and absenteeism. Overall, the research findings indicate that there is no strong association between satisfaction and job performance. For example, a recent meta-analysis of research discovered a 0.17 positive association between job happiness and job performance. The happiest employees aren't always the most productive. There are numerous variables that can influence this, the most important of which appears to be reward. When people receive rewards that they believe they deserve, they are happy, which leads to increased productivity. Furthermore, according to current studies, contentment may have an impact on departmental and organizational success rather than individual achievement. Finally, there is a substantial body of literature questioning whether job satisfaction leads to enjoyment of the surroundings or vice versa (Luthans, 1998).

Employee loyalty is one of the most critical factors that HR managers must consider. Employee loyalty is frequently tested using the Loyalty Questionnaire, and low levels can lead to bad outcomes. Employee loyalty is usually classified into three types: emotional loyalty, moral loyalty, and continuous loyalty. Affective loyalty occurs when an employee feels a sense of attachment to a company, whereas normative loyalty occurs when an employee believes they owe something to the company and is loyal as a result of the employee's inability to find work elsewhere. Vanderberg and Lance (1992) conducted a five-month study of 100 information professionals and discovered a robust link between job satisfaction and employee loyalty. Their findings revealed that higher levels of job satisfaction correlate with higher levels of employee loyalty. Employee turnover is costly for businesses, therefore managers are seeking strategies to prevent and minimize it. Perhaps the most effective strategy to reduce employee absenteeism is to increase employee satisfaction. The primary idea behind this method is that increased job satisfaction leads to fewer employee turnover.

Although the benefit is minimal, the fact that job happiness helps to reduce employee absenteeism remains true. So satisfaction is worth focusing on, especially because it is something you can manage, unlike some of the causes of dropout (e.g., illness, poverty). However, as previously stated, circumstances may dictate otherwise. As a leader, you can promote workplace engagement by implementing corporate policies. If employees are paid sick days and have to "use it or lose it," there is a tremendous incentive to be absent. In other words, you've contributed to the development of an off-campus culture capable of mitigating the "fun" effect. (Sweney, McFarlin, 2005)

Absenteeism decreases with increased contentment, and increases with decreased satisfaction. However, like other aspects of contentment, there are controllable elements, such as people's perceived sense of significance in their work. Furthermore, keep in mind that higher levels of job satisfaction may not always result in less burnout, whereas lower levels of job satisfaction can result in more burnout.

## CONCLUSION:

Job happiness is one of the most difficult challenges for modern managers to address when it comes to staff retention. Although thousands of publications and studies on job happiness have been published around the world, Macedonia remains one of the least researched topics of research. Several studies have found that job satisfaction has a major effect on employee motivation, and that motivation has an impact on performance, as well as business unit performance. There is a considerable impact on employees' perceptions of their work ethic and attitude. Financial pay has a considerable effect on employee performance.

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## How English and Hindi Literature Resonate Through Idioms and Phrases

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**Abstract:** *The English language, with a history spanning over 1,400 years, is the most spoken language globally, with 1.46 billion speakers, including 380 million native speakers and 1.077 billion second-language speakers. It is the official language of many international organizations and the most studied foreign language worldwide. In India, only 0.1% of the population speaks English as their first language, but about 30% speak it to some extent. Hindi, originating in the 7th century as a descendant of Sanskrit, is the 3rd most spoken language globally, with 600 million speakers, including 425 million native speakers. Hindi is an official language of India and Fiji and a recognized minority language in the UAE. Both English and Hindi use idioms and phrases extensively, with English boasting 25,000 idioms and Hindi having 2,050 common 'muhavare' and 'kahavaten.' These figurative expressions enrich language and literature, reflecting cultural values and wisdom.*

**Keywords:** *English Literature, Hindi Literature, Idioms, Phrases, 'Kahavaten/Lokoktiyan', 'Muhavare'.*

### INTRODUCTION:

The English language, with over 1,400 years of history, is the world's most spoken language, with approximately 1.46 billion speakers. Among them, 380 million are native speakers, and 1.077 billion speak it as a second language. English is the official language of international organizations like the UN and the EU and is the most studied foreign language globally. It is dominant in fields like science and literature, contributing 28% of all published books worldwide. Its influence extends online, furthering its global footprint. However, this growth often impacts other languages, leading to shifts or extinction. In India, only 0.1% speak English as their first language, while about 30% can communicate in it to some extent, with 129 million speakers overall. Hindi, a descendant of Sanskrit, originated in the 7th century and stabilized by the 10th century. Written in the Devanagari script, it is rooted in the Khari Boli dialect and heavily influenced by Sanskrit. Hindi is the 3rd most spoken language worldwide, with approximately 600 million speakers, including 425 million native speakers. It is an official language in India and Fiji and a recognized minority language in the UAE. In India, Hindi serves as an official language and is spoken by 43.63% of the population (52.83 crore). Its regional dialects, including Awadhi, Braj Bhasha, Bhojpuri, and Magahi, are often considered part of the Hindi belt. Hindi is becoming increasingly significant for businesses targeting the Indian market, offering immense potential for English-to-Hindi localization. With its Indo-European roots, Hindi is a vital means of communication, both culturally and commercially, in India and beyond.

Rationale of selection of this topic:

Literature is the artistic and intellectual expression of human experiences, imagination, and cultural values through various forms like prose, poetry, and drama. It serves as a mirror of society, exploring themes like love, morality, and the human condition. Both English and Hindi literature hold

a rich heritage, reflecting centuries of cultural evolution. Literature continues to inspire and evolve, contributing to the creative expressions of humanity.

Idioms and phrases enrich a literature, making it dynamic and impactful. Idioms and phrases are an essential tool for writers, poets, and speakers to engage their audience and convey deeper meanings.

### **Objectives of this research:**

1. To find the role of the uses of Idioms and Phrases in English and Hindi Literature.
2. The similarities of various Idioms and Phrases in English and Hindi Literature.
3. To find out the difficulties while using Idioms and Phrases.

### **RESEARCH METHODOLOGY:**

Researcher has adopted two key methods in this research:

1. Analysis of the uses of Idioms and Phrases in English and Hindi Literature.
2. Data collection through Interview Schedule.

### **Source of Data:**

1. Primary Source: Survey
2. Secondary Source: Documents, journals, reports, etc.

### **Findings:**

#### **English and Hindi Language:**

Hindi and English are the official languages of India as per Article 343 of the Constitution.

The age of literature is closely tied to the age of its language. Language and literature evolve together, hand in hand.

Both English and Hindi literature boast centuries of rich heritage and continue to evolve in their cultural and creative expressions.

### **LITERATURE:**

Literature refers to written, spoken, or performed works of artistic and intellectual expression in a particular language. It encompasses a variety of forms, including prose, poetry, drama, and non-fiction. It often reflects human experiences, imagination, and cultural values. Literature serves as a mirror of society, a source of entertainment, and a means of exploring themes such as love, conflict, morality, and the human condition.

### **IDIOMS AND PHRASES:**

Idioms and phrases are an essential aspect of language and literature, enriching communication with vivid expressions and cultural nuances. Widely used in English, idioms add color to speech and writing while conveying cultural values. Despite being challenging for non-native speakers, mastering idioms enhances fluency and cultural understanding. The term "idiom" first appeared in English in 1573, derived from the Greek word *idioma*, meaning "peculiar phraseology." Many idioms trace their origins to Proto-Indo-European (PIE), the root language of English and related languages, with some dating back centuries and others emerging recently. For instance, "the ball is in your court" originates from tennis. English boasts approximately 25,000 idioms, showcasing its rich linguistic heritage. By incorporating idioms into everyday language, speakers not only communicate effectively but also preserve and transmit cultural history through expressions that resonate across generations.

### **Idioms:**

#### **Definition:**

An idiom is a group of words, or an expression whose figurative meaning is different from the literal meaning of the individual words.

Idiom: "kill two birds with one stone" means to accomplish two things with a single action, not literally killing two birds.

Use: He visited his brother and attended the office seminar by visiting Mumbai, killing two birds with one stone.

### The seven types of Idioms:

#### 1. Pure Idioms

Idioms where the figurative meaning of the phrase is completely unknowable based on its literal meaning.

- "Red herring" (a misleading clue)
- "A piece of cake" (easy)

#### 2. Prepositional Idioms

Idiomatic phrases that contain a verb and a preposition, which together create a new meaning. These are used within sentences and cannot stand on their own.

- "In favor of" (pro)
- "On time" (punctual)

#### 3. Partial Idioms

Idiomatic phrases made up of one literal part and one non-literal part. Often a shortened version of a longer expression.

- "When in Rome" (follow the customs of where you are)
- "If the shoe fits" (to accept a truth)

#### 4. Binomial Idioms

Idioms that derive meaning from a pair of words (usually joined by "and" or "or").

- "Black and white thinking" (thinking in absolutes)
- "More or less true" (true to a certain extent)

#### 5. Euphemisms

Idiomatic phrases that use non-harsh words to convey a harsh, unpleasant, or offensive idea.

- "He's between jobs" (he's unemployed)
- "We're letting you go" (we're firing you)

#### 6. Clichés

An idiom that is considered to be unoriginal or trite since it is so overused.

- "There are many fish in the sea" (there are other people out there to date)
- "Cat got your tongue?" (are you at a loss for words?)

#### 7. Proverbs

Idioms that are meant to convey universal truths.

- "Good things come to those who wait" (be patient)
- "Fortune favors the bold" (taking risks can pay off)

#### Idioms in Literature:

- We have Shakespeare to thank for quite a few English idioms, including "wear my heart upon my sleeve" (Othello), "there's method in my madness" (Hamlet), and "the world is my oyster" (The Merry Wives of Windsor).
- Before it was the title of a Netflix reality dating show, "love is blind" was a phrase used by George Chaucer in The Canterbury Tales.

#### Idioms in Poetry:

- The poem "Solitude" by Ella Wheeler Wilcox introduced the idiom "laugh and the world laughs with you; weep and you weep alone" into the English language.
- "Every cloud has a silver lining" comes from "Comus" by John Milton.

### Phrases:

#### Definition:

A phrase is a group of words that work together as a unit but lack a subject-verb component, meaning they do not form a complete sentence.

Phrase: "Under the weather" – It is used to describe feeling unwell, usually due to illness, fatigue, or even emotional strain. It conveys a general sense of discomfort, malaise or feeling unwell.

Use: I'm feeling a bit under the weather today, so I'll take some rest and skip the gym.

#### Phrases can provide:

1. **Clarity and conciseness:** Phrases can convey a message more effectively and succinctly than individual words.
2. **Emphasis:** Using a phrase can draw attention to specific information, making it stand out.
3. **Rhythm and flow:** Phrases can add rhythm and flow to writing or speech, making it more pleasant to listen to.
4. **Emotional impact:** Certain phrases can evoke emotions and connect with the audience on a deeper level.
5. **Context:** Phrases provide context and additional meaning beyond individual words, making it easier for the audience to understand the message being conveyed.

#### Famous Idioms and Phrases with meaning:

1. Idioms:
  - "Spill the beans" – Reveal a secret.
  - "Bite the bullet" – Face a difficult situation bravely.
2. Phrases:
  - "At the drop of a hat" – Instantly or without hesitation.
  - "In the nick of time" – Just in time.

#### Uses in Language and Literature:

1. Language: Idioms and phrases enrich spoken and written communication by adding color, personality, and cultural depth.
  - Example: Saying, "It's raining cats and dogs" (idiom for heavy rain) is more vivid than simply saying, "It's raining heavily."
2. Literature: Writers use idioms and phrases to develop characters, set cultural contexts, or evoke humor and emotions.

Example: Charles Dickens in *Oliver Twist* uses idioms to highlight the quirks of his characters: "What the dickens?" (idiom meaning What the heck?).

#### Hilarious contexts of Idioms and Phrases:

1. Example:
  - Idiom: "When pigs fly" (something impossible).
    - Hilarious Context: A child asks, "Can I have a pet dragon?" Parent responds, "Sure, when pigs fly." (Humor stems from the absurd imagery of pigs flying.)
2. Example:
  - Phrase: "The ball is in your court" (your turn to decide).

Hilarious Context: Used during a ping-pong match where the literal ball is also in their court.

#### Differences Between Idioms and Phrases:

Idioms can be figurative and often metaphorical. But, phrases can be literal or figurative.

Idioms require cultural or contextual understanding. But, phrases are often straightforward, context-dependent.

Idiom example: "Kick the bucket": Meaning is to die.

Phrase example: "In the morning": Literal, refers to time.

#### Alerts while using Idioms and Phrases:

1. Context Matters: Ensure the idiom fits the cultural and situational context; idioms can confuse non-native speakers.

- E.g., "Piece of cake" (easy task) might confuse someone unfamiliar with the expression.
- 2. Audience Sensitivity: Avoid idioms with outdated or offensive connotations.
  - E.g., Use inclusive alternatives for potentially divisive idioms.
- 3. Literal vs. Figurative: Clarify if the audience may misinterpret the figurative expression literally.

#### **Moral aspects of using Idioms and Phrases:**

1. Promote Inclusivity: Use idioms that uplift rather than alienate.
  - E.g., Avoid idioms like "Low man on the totem pole" (hierarchy connotations).
2. Encourage Positive Thinking:
  - Example: "Every cloud has a silver lining" inspires hope in difficult situations.
3. Avoid Misuse for Manipulation: Ensure idioms are used to clarify rather than obscure meaning.
  - Example: Saying, "Close, but no cigar" (almost successful) when someone fails can be demoralizing if used insensitively.

In Hindi idioms are known as 'muhavare' and phrases are known as 'kahavaten' or 'lokoktiyan'. There is no specific information on the total number of muhavare, lokoktiyan, and kahavat. Around 2500 muhavare and lokoktiyan/'kahavaten', are in common use.

#### **MUHAVARE:**

A phrase that conveys a figurative meaning. A muhavara is a group of words that has a special meaning when used in a sentence. The word "muhavara" comes from Arabic and means "practice" or "to be accustomed to". Muhavare are used in literature, conversation, and personal language. They make language more attractive, effective, and interesting. A Muhavra is not a complete sentence and cannot be used independently. The words in a Muhavra cannot be replaced with their synonyms. For example, you cannot replace "aankhen khulna" (eyes opening) with "netra khulna" and maintain the same idiomatic meaning. Muhavre are understood figuratively, not literally. Using and understanding Muhavre requires practice. Example: "Aankhon mein dhool jhokna" – To deceive someone (literally: throwing dust into someone's eyes). "billi ki pol khul gayi" - "the secret is out," (the cat is out of the bag), Thus the meaning of a Muhavra is different from the literal meaning of the words used.

#### **Four types of Muhavare:**

##### **1. Shuddh Muhavare (Pure Idioms):**

These muhavare are complete expressions and independent of context.

Example 1: "Muh mein paani aana" (To crave something delicious).

Meaning: Swadisht cheez dekhkar lalach aana.

Use: Jalebi dekhkar sabhi ke muh mein paani aa gaya.

##### **2. Dvipad Muhavare (Binomial Idioms):**

These muhavare consist of two interconnected words.

Example 1: "Khoon-paseena ek karna" (To work very hard).

Meaning: Kathin parishram karna.

Use: Safalta pane ke liye usne khoon-paseena ek kar diya.

##### **3. Aanshik Muhavare (Partial Idioms):**

These muhavare function as part of a sentence, not as a standalone phrase.

Example 1: "Aankhon ka taara" (Apple of one's eye).

Meaning: Bahut priya hona.

Use: Uska beta uski aankhon ka taara hai.

##### **4. Purbasargiya Muhavare (Prepositional Idioms):**

These muhavare are formed with prepositions or prefixes.

Example 1: "Haath se nikalna" (To slip away or lose control).



Meaning: Kuch hasil hone se pehle hi kho jana.

Use: Mehnat na karne se uske haath se safalta nikal gayi.

### LOKOKTIYAN/KAHAVATEN:

A 'kahavat'/'lokokti' is a phrase that originates from the experiences of a community. It has a simple language. It is a well-known, commonly used phrase in the Hindi language. Lokoktis are natural and are prevalent among the general public. A lokokti is a well-known, commonly used phrase in the Hindi language. Lokoktis are natural and are prevalent among the general public. They are used in daily life and practical situations. A kahavat is a phrase that originates from the experiences of a community. It has a simple language. A complete sentence rooted in a story or incident that offers advice or wisdom. Example: "Andhon mein kaana raja" – In the land of the blind, the one-eyed man is king. "gehoon ke saath ghun bhee pis jaata hai" (The weevil is also ground along with the wheat.) It means that bad people or things will eventually come back to haunt you. Thus, a kahavat is a commonly used phrase in spoken language and is often linked to a mythological or cultural story.

### Some differences between muhavare and lokoktiyan include:

Some people also consider clichés, Kahavats, and euphemisms as types of Muhavre. However, they are distinct from Muhavre. While a Kahavat can sometimes be a Muhavra, a Muhavra is not always a Kahavat. A Muhavra is a phrase that does not convey its literal meaning but imparts a specific or figurative meaning. In contrast, a 'kahavat'/'lokokti' is widely known, and often contains experiential wisdom. A 'kahavat'/'lokokti' uses a specific statement to convey a deeper meaning. While Muhavre are phrases, Lokoktis are complete sentences. Muhavare are a sign of a particular language and style, while lokoktiyan/kahavaten are natural. Muhavare are used in literature, conversation, and personal language, while lokoktiyan/kahavaten are used in daily life and practical situations. Muhavare are short, while lokoktiyan/kahavaten are large and emotional. Muhavare are used in a way that changes depending on the verb, while lokoktis are used without change.

### The purpose of using idioms, phrases, muhavare, lokoktiyan/kahavaten, in language and literature:

1. **Enhancing Expression:** They add depth, color, and creativity to language, making communication more engaging and vivid.
2. **Conveying Complex Ideas:** They allow complex thoughts and emotions to be expressed succinctly and effectively.
3. **Adding Cultural Flavor:** They reflect the culture, history, and traditions of a language, helping to connect the speaker or writer with the audience on a cultural level.
4. **Creating Relatability:** They often resonate with shared experiences or commonly understood concepts, making the content relatable to readers or listeners.
5. **Building Literary Style:** In literature, they contribute to an author's unique style, adding a sense of authenticity and artistic flair to their work.
6. **Simplifying Communication:** Instead of long explanations, they convey meanings quickly and efficiently.
7. **Stimulating Imagination:** Their metaphorical nature encourages readers and listeners to think creatively and interpret meanings beyond the literal.
8. **Enhancing Humor and Wit:** They are often used to add humor, irony, or a touch of cleverness to language and storytelling.

Thus the researcher finds that many idioms and phrases of English literature resonate with 'Muhavre' and 'kahavaten'/'lokoktiyan' with Hindi literature.

### Hurdles in using Idioms, Phrases, Muhavare, Lokoktiyan/Kahavaten:

Using them can enrich language, but several hurdles can arise, especially for learners or non-native speakers. Here are some common challenges:

### 1. Lack of Cultural Context:

- Challenge: They are deeply rooted in culture, and understanding their meaning requires familiarity with the cultural context in which they are used.
  - Example: The English idiom “raining cats and dogs” can confuse non-native speakers unfamiliar with its origin, leading them to interpret it literally.

### 2. Literal Misinterpretation:

- Challenge: They cannot be understood literally, causing confusion or miscommunication.
  - Example: A learner might misunderstand the Hindi idiom “नौ दिन चले अढ़ाई कोस” (Nau din chale adhai kos), thinking it refers to walking rather than inefficiency.

### 3. Limited Vocabulary:

- Challenge: Without a strong command of the language, understanding the individual words within them can be difficult.
  - Example: Phrases like “spill the beans” or “सांप भी मर जाए और लाठी भी न टूटे” (Saap bhi mar jaye aur lathi bhi na toote) may be difficult for those unfamiliar with the words or their metaphorical use.

### Difficulty in Translation:

- Challenge: They often lose their meaning or impact when translated directly into another language.
  - Example: The Hindi phrase “अंगारों पर पैर रखना” (Angaron par pair rakhna), meaning to take on a challenging task, when translated to “placing your foot on embers,” might not convey the same intensity.

### Regional Variations:

- Challenge: They can vary greatly between regions, even within the same language, making it hard to apply or understand them universally.
  - Example: An idiom popular in American English may not resonate with British English speakers.

### Formal vs. Informal Settings:

- Challenge: Using them inappropriately in formal contexts can lead to awkwardness or misinterpretation.
  - Example: Saying “cut to the chase” in a professional meeting might seem too casual or unprofessional.

### Overuse or Misuse:

- Challenge: Overusing them or using them incorrectly can confuse listeners or dilute the intended message.
  - Example: Using “hit the nail on the head” in every situation, even when it’s not relevant, can reduce its impact.

### Learning Curve for Non-Native Speakers:

- Challenge: Non-native speakers often struggle with them because they require both linguistic and cultural fluency.
  - Example: A learner might confuse “kick the bucket” (to die) with “kick the ball” due to a lack of exposure to idiomatic expressions.

### Lack of Universal Meaning:

- Challenge: They often don’t have a one-size-fits-all meaning, and their interpretation can depend on the context.

- Example: The phrase “burning bridges” can mean ending relationships permanently, but its connotation varies in different scenarios.

#### **Idioms Becoming Outdated:**

- Challenge: Some of them lose relevance over time and may confuse younger generations or modern readers.
  - Example: Phrases like “straight from the horse's mouth” may seem unfamiliar in an age of digital communication.

#### **Suggestions to Overcome Hurdles:**

- Cultural Immersion: Learn them in their cultural context through media, literature, or conversation with native speakers.
- Practice and Contextual Usage: Focus on practicing them in appropriate contexts to understand their practical applications.
- Use Resources: Tools like dictionaries, AI translators, or language apps can help decode them and their meanings effectively.
- Start with Common: Begin with widely understood before exploring region-specific or rare phrases.

#### **The key points of collected data, relevant to this topic:**

For: Q2: Between English and Hindi which language do you find the toughest?

Ans: Only 5 students found Hindi difficult, whereas a significant majority of 443 students identified English as the most challenging language to study.

For: Q3: Which areas do you find difficult in learning English?

Ans: Students highlighted the following areas as particularly challenging while learning English: Grammar, Vocabulary, Syntax, Verbal Proficiency, Contextual Understanding, and the meaning and usage of idioms and phrases.

For: Q6: What would you like to say about learning the use of idioms and phrases?

- All students (100%) find idioms and phrases very fanciful and attractive.
- Students stated that idioms and phrases carry meanings that differ from their literal interpretations, making it essential to memorize their exact meanings.
- Additionally, since idioms and phrases are often used within specific contexts, mastering them requires extra effort.
- They observed that idioms and phrases have varying impacts across different cultures and regional variations.
- Due to limited vocabulary, there is a high possibility of literal misinterpretation.

They noted that they carry meanings that differ from their literal interpretations, making it essential to memorize their exact meanings. Additionally, since they are often used within specific contexts, mastering their usage requires extra effort. They have varying impacts across different cultures and regional variations. Due to limited vocabulary, there is a high possibility of literal misinterpretation, which further complicates their accurate translation in most cases.

#### **CONCLUSION:**

Both in English and Hindi Literature Idioms, Phrases, Muhavare, Lokoktiyan/Kahavaten:

- Provide layers of meaning and emotional resonance, enriching the text while simplifying the conveyance of complex ideas.
- They bring cultural authenticity and relatable imagery, making literature more impactful and engaging.
- Enrich expression by vivid illustration of the circumstances, they add imagery, emotional depth and intensity to literary works, helping readers to connect with the actual meaning.

- They help in intense narratives, allowing authors to convey complex emotional and moral struggles concisely, yet powerfully.
- Yet use of them needs mastery in that particular language.

#### **SUMMARY:**

Idioms, Phrases, Muhavare, Lokoktiyan/Kahavaten enhance literature by adding emotional depth, cultural authenticity, and relatable imagery. They simplify the expression of complex ideas while enriching texts with vivid, layered meanings. By illustrating struggles or resilience, idioms intensify narratives, allowing authors to convey profound emotional and moral conflicts succinctly and powerfully. Their creative use makes writing more engaging and impactful. They also bring color and life to writing, making it more interesting and less straightforward. They create a sense of intimacy with readers, helping to convey subtle meanings or intentions creatively. For instance, instead of repeatedly affirming correctness, expressions like "you hit the nail on the head" or "bingo" can be used. Idioms embody the essence of a place or attitude, adding authenticity to fiction. Additionally, they make writing more casual and enjoyable in formats like blog posts, making language accessible and fun for readers.

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# Empowering Empress: Feminist Resistance to Patriarchy in Saiswaroopaa Iyer's *Draupadi: The Tale of an Empress*

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**Abstract:** Saiswaroopaa Iyer's *Draupadi: The Tale of an Empress* brings Draupadi right to the forefront and attempts to break the patriarchy in the very traditional context of the Mahabharata. Iyer's representation of Draupadi as a woman who is perceptive and intuitive whose familial separation and betrayal allows her to subvert traditional gendered paradigms and emphasise the intervention that is afforded to women who are perhaps undeservedly perceived as being small and dependent within a canon that is, itself, historically male dominated. With this reimagining, there is an echoing of feminist revisionist mythology which attempts to recast classical myths to examine the silent female narrative and challenge patriarchal pattern of power. By retelling Draupadi's story, Iyer has reclaimed the story and thrown her hat into the feminist pot aiming against the patriarchy by reimagining the mythical narratives.

**Keywords:** Feminist reimagining, Draupadi, patriarchy, mythology, female agency, etc.

## INTRODUCTION:

Over millennia, the Indian epic *Mahabharata* has been retold many a time; but not many read this epic from the perspectives of its female characters. Sai Swaroopaa Iyer's *Draupadi: The feminist Tale of an Empress* is about reimagining the tale, while converting it into a female force to resist patriarchy. This paper analyses how Iyer inscribes Draupadi as an empowered woman who confronts, subverts and questions traditional gender roles and patriarchy of the period. This thesis analyses the effect feminist retellings have on reclaiming women's voices in mythological texts through a close reading of the narrative, themes, and characterisation of the novel.

## RESEARCH METHODOLOGY:

This research employs a qualitative literary analysis method, focusing on thematic and character-driven approaches to study *Draupadi: The Tale of an Empress*. The resistance of the text to these patriarchal norms is analysed by drawing on feminist literary criticism. The novel is a primary source and critical essays on feminist retellings, the portrayal of Draupadi in traditional and modern context and some feminist theories make up for secondary sources. Normally in retellings of the *Mahabharata*, the classical literature, for example, Draupadi is painted as a victim. Modern reclaims have attempted to claim her agency though. Two examples of feminist retelling with a focus on the inner world of Draupadi are Chitra Banerjee Divakaruni's *The Palace of Illusions* and Pratibha Ray's *Yajnaseni*, both portraying her as a sensitive, intelligent, and brave woman. What sets *The Tale of an Empress* apart is its framing of Draupadi as a strategist and leader, explicitly exploring her political savvy and an unyielding quest for justice. This aligns with feminist having thought such that control women, agency and resistance in patriarchal societies and the like, theorized by Simone de Beauvoir and Judith Butler. Feminist retellings of mythology introduce women into historical silences and replace

women's roles in traditional narratives. It is in this sense together with the scholars like Devdutt Pattanaik, Wendy Doniger that these retellings provide alternative ways of exploring gender issues, as well as a platform for the marginalised voices.

## DISCUSSION AND ANALYSIS:

### Draupadi as a Feminist Icon:

In classical retellings of *Mahabharata*, Draupadi has been often presented as a victim of circumstances. But she has been reclaimed by modern interpretations who try to give her agency. One of the notable feminist retellings include *The Palace of Illusions* by Chitra Banerjee Divakaruni, and *Yajnaseni* by Pratibha Ray, both of which focus substantially on her inner world and her intellect and resilience. In *Draupadi: The Tale of an Empress*, Sai Swaroopa Iyer restores the name and the spirit of Draupadi as a feminist icon and displays how she represented autonomy and resisted the patriarchal functioning in myth and time. This narrative makes clear that she always refused having a society of injustices not by accepting but by challenging the male authority and asserting her rights.

Draupadi is projected as an assertive woman who has commandeered her fate. It refuses to be constrained by traditional bounds and shows this in moments of crisis.

I am no chess piece to be worked out in this game of kings. I shall consume those that are bold enough to wrong me. I am fire (Iyer 134).

This affirmation creates her feminist identity and denies her the status of 'object.' The metaphor of fire is used

in regard to her indomitable spirit, and her resistance to patriarchal norms.

As a woman in a patriarchal society, Draupadi questions the roles she is given as a woman. She places her uniqueness as well as her intelligence above social expectations. In other words, a woman's worth cannot be based on the notions of men.

I am more than someone's wife, someone's queen or someone's daughter. Draupadi is me, my existence is defined" (Iyer 76).

Her self-awareness and the defiance of societal definition comes out with this quote which talks of respecting a woman for who she is and for all her identities other than that within her family unit. She is a leader all can respect and admire. She is strategic in her thinking and can find her way through treacherous political terrain.

'Wisdom has not been owned by the men' Queen has to rule based on intellect as well as empathy and I have both' (Iyer 211) Liu explained.

Here, Draupadi, challenges the stereotype of male dominance in leadership. Her claim of intellectual and emotional competence verifies feminist ideals of competence and equality. She is well known for resisting this public humiliation in the Kuru court. She puts her humiliation to good use in Iyer's telling, and asks for justice.

It is possible they strip me of the garments, but not my dignity. Every insult I will rise stronger from and they will regret ever doing it" (Iyer 165).

Her strength in spite of this moment is what we're remembering: transforming personal suffering into justice catalyst. This claim does not deny her as a feminist icon refusing to be a victim. The character of Draupadi is built around her pursuit of justice. Even if it would cost her at a personal cost, she doesn't avoid questioning the authority.

Justice is not a favour, it is a right. 'I will continue nor stop until the guilty are brought to book irrespective of their identity' (Iyer 198).

Her insistence on justice, however, enhances her feminist legacy, as she stood against power. Drawing from the life of Draupadi, Saiswaroopa Iyer retells this story as a feminist icon of resilience, intellect and agency. She breaks from patriarchal norms, she rewrites gender roles, and she asserts her individuality. The novel presents her journey as a timeless source of inspiration to feminist ideals.

### **Assertion of Identity:**

Draupadi's central characterisation lies in her self-awareness and her assertion of her identity. Early in the novel, she declares, "I am not a pawn in the games of men; I am the player who sets the rules" (Iyer 45). This makes her an agent in her own game — not just as a passive participant in decisions. This is an act of resistance to Patriarchal norms. It is well seen in the Kaurava court as Draupadi resists at the time of disrobing by Dhritarashtra. While traditional narratives emphasize her helplessness, Iyer's retelling portrays her as defiant, stating, "I will not be shamed by the actions of cowards; their dishonor is their own" (Iyer 122). With this new imagining, the victimhood is gone, it instead highlights Draupadi's strength of opposition to the injustice.

Moreover, Iyer's Draupadi is not a figure of a feminist alone. She is therefore very important to the story of the Kuru kingdom's political dynamics. She often challenges Yudhishtira and his brothers' decisions with her sharp intellect and advises them on governance. For example, she challenges Yudhishtira's bet and says, 'A king's responsibility is to take care of his subjects, not lose their trust through gambling' (Iyer 98). Iyer converts Draupadi into a symbol of self-determination by not accepting women's traditional roles. According to feminist theories, this portrayal recognises women's role in the political and social field which had for a long history, been semi existent. Her role as a leader is a direct rebuttal to the patriarchal belief that women are relegated to domestic work.

### **Unity and Sisterhood:**

The theme of solidarity and sisterhood is revealed by Draupadi's relationships with other women in the narrative. Unlike many of the traditional retellings that turned on rivalry between women, Iyer stresses on collaboration. Her bond with Subhadra and Kunti demonstrates mutual respect and support, as seen in her statement, "Together, we are stronger than the sum of our parts" (Iyer 167). This theme rings true to contemporary feminist movements that seek to emphasize collective action and the coalition building necessary to dismantle systemic oppression.

### **The Question of Caste - Intersectionality:**

Besides, Iyer utilises a gender and caste intersectionality retelling. The fact that the woman called Draupadi was the daughter of a priest, means that her ascension to the role of a queen raised the status of him, and thereby of his line, to be that of a priest. Her experiences with characters of different backgrounds are actually a more general critique of social inequalities. So, like Karna, she defends his right to dignity as he, too, belongs to the marginalized class, she proclaims, 'A man's worth is measured by his deeds and not his birth' (Iyer 210). In applying an intersectional mode, the researcher also joins Crenshaw's theory of the ways in which social categorisations such as gender, caste, and class intersect to form exclusive socio-economic discrimination.

### **Reimagining Female Desire:**

Iyer's tale does not sidestep Draupadi's desires, emotional and intellectual. This retelling dispels traditional portrayals of her as a loyal but docile wife because she had complex relationships with the Pandavas. Draupadi's dialogue, "I seek not just love, but respect and understanding" (Iyer 152),

underscores her demand for an egalitarian partnership. Draupadi's desire is not simply to be longed or physically loved by the men she wanted; she wanted to be autonomous in her life choice, in her life. She expresses her longing for freedom and meaning outside of the confines dictated by society.

Comforts of a royal palace I didn't desire, but rather the freedom to control my own destiny, to be more than a shadow in a king's court. (Iyer 42).

Draupadi reworks female desire here to it being one of self fulfilment as opposed to simple submissiveness to societal demands. This empowerment of individual person is evidenced in the ways in which she rejects traditional roles. Her manifestation of desire is shown in her stern non-compliance with demand for ensuring justice.

My heart burns not with hatred, but with the desire to see righteousness prevail, to hold the unjust accountable. (Iyer 174).

The above statement is a proof of the interminglement of second part of her emotional and intellectual desires. In this way her fight for justice offers her as a leading role in reorganizing the norms of the society and transforming the pursuit of desire into a moral and intellectual venture. Her emotional and romantic ideal are recognised and honoured in her relationships, as Draupadi. Among all, it is her interaction with Karna which investigates an interesting exploration of the unfulfilled longing.

In another life, in another time, perhaps I could have loved freely without the chains of duty binding my heart. (Iyer 122).

her desires are multi-fold as shown in this moment—this moment also shows the complexity of her desires recognising that they exist in the midst of social constraints. This reimagining of female desire speaks to the notion that female desire is multi-dimensional, a mixture of freedom and restrictions. Her thirst for knowledge and knowledgeability is another sort of want that lifts her quality. She yearns to feel intellectually and spiritually a part of it.

The yearning to learn, to question, to understand—that is my truest desire, for it is knowledge that liberates. (Iyer 89).

From this perspective, this paper challenges patriarchal narratives that usually limit woman's desires to emotional or physical desires, and the woman's intellectual ambitions as an integral part of woman's identity.

We present Draupadi's desires as acts of resistance against the constraints of patriarchy. In her brand of feminist practise and thought, her determination to assert her agency is a radical redefinition of desire itself.

They wished for my silence, but I desired to speak; they sought my submission, but I desired to rise. (Iyer 162)

Not only does this quote express her defiance, but it does so by making her wants and desires things through which she gained power and revolted against the conventional expectation of femininity and dominion. In *Draupadi: The Tale of an Empress*, female desire is reanimated with dynamic and multidimensional power. Thus, Saiswaroopa Iyer pulls her expressions of desire from the stereotypical pool of passive femininity, and depicts them as expressions of autonomy, justice, and intellect. This subtle portrait reimagines desire as strength, resistance and not weakness.

## CONCLUSION:

Thus, to conclude, Sai Swaroopa Iyer's *Draupadi: The Tale of an Empress* gives a feminist reinterpretation of a character you love and worship. The novel reclaims her voice and returns her as an enduring symbol of empowerment, by emphasizing her agency, political acumen and resistance to



patriarchal norms. The narrative explores themes like identity, solidarity, intersectionality and desire that call into question and presents an alternative reading of gender dynamics in mythology. To emphasise the significance of feminist retellings as reformative vehicles of cultural narrative and igniters of contemporary gender equality discourse is the meaning of this study.

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## Reading of Blindness in the Short Story “The Eyes are not Here”

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***Abstract** Short stories are form of fiction which have short structure where story generally moves around an incident with limited characters. This paper has chosen as short story by Ruskin Bond, “The Eyes Are Not Here”. The two important character in this story are blind. The paper tries to read disability as an important theme in the story and how the blindness of two people has been presented.*

### **INTRODUCTION:**

Short stories stand as a testament to the power of brevity in the development of literature. They are a unique form that offer glimpses into different worlds through their micro fictions, plots and characters. The art of crafting these narratives requires a writer to create meaning not just through strings of connections but through the symbolic weight of images. Unlike novels or epics, which have complex narratives spread over hundreds of pages, short stories focus on a single incident, character, or period. The form demands precise language and narrative structure, often resulting in stories rich in symbolism and subtext. Short stories convey a complete narrative experience within a tight word limit. This includes introducing characters, setting up a plot, building conflict, and bringing about resolution, all within a compact space. They capture moments that reveal deeper truths about characters or the human condition. Unlike novels or novellas that can span across several incidents, characters, and periods, short stories usually focus on a single aspect. This could be a particular incident, a character, or a specific period in time. This paper has selected “The Eyes Are Not Here” by Ruskin Bond to understand the representation of Blindness in the Short Story as a part of disability in literature.

### **Ruskin Bond & Short Story:**

Ruskin Bond is a ‘True Wizard of the Indian English Literature’ and a living legend. When we think about short stories, Ruskin Bond is the name which comes to our mind. Most of his works are influenced by life in the hill stations at the foothills of the Himalayas, where he spent his childhood. Bond has authored more than 500 short stories, essays, and novels which includes 69 books for children. In 1992, he received the Sahitya Academy award for English writing in India. The Story selected for this paper “The Eyes Are Not Here”, first appeared in contemporary Indian Short Stories in English, edited by Shiv K Kumar (1991).

His stories manifest a deep love for nature and people with a tinge of soft humor and quiet wisdom. He writes in a thoughtful manner about the local colors of the places in which he resides and describes nature as the object of beauty, freshness, calmness, tenderness and innocence. He portrays the local people living in local rural areas, their culture, their way of living. He vividly describes about the hills, valleys, rivers, climate and the surroundings. The hills of Dehra, Shimla, Shamli, Landour, Mussoorie are often present at the backdrop of his stories. His short stories, in particular, present mesmerizing descriptions about the flora and fauna of Himalayas. The stories reflect the human experience of hope and desire, of excitement and disappointment. Ruskin Bond’s notable works are categorized as short stories which includes: The Eyes Have It, The Wish, Angry River, Boys Will Be Boys, Delhi Is Not Far, The Women on Platform 8, Dust on The Mountains, The Road to Shimla, Ranji’s

Wonderful Bat, Rusty Runs Away, The Blue Umbrella, Night of the Leopard, Granny's Tree Climbing, Mountains of Dehra. His other collections are: Tiger in the Tunnel, Garland of Memories, Book of Saki, Funny Side Up. His six classic novels include: Room On the Roof, Vagrants in the Valley, Delhi Is Not Far, A Flight of Pigeons, The Sensualist and A Handful of Nut

### **DISABILITY IN LITERATURE :**

Disability can be considered as any physical or mental limitation that may be present at birth or emerge in later life as a result of any accident or illness. Categorized as physical and mental; physical disability is capable of limiting physical movement while mental disability is capable of affecting the cognitive activities carried out by a person's brain (Ginsburg & Rapp, 2013)

Disability perspectives can transform understandings of structure, genre and narrative form. These perspectives can destabilize established theoretical paradigms in literary criticism and provide a fresh, often provocative approach to analyzing all literary texts. Literary representations of disability open up discussions about some of the most pressing issues of our age: about austerity, empathy, minority status, social care and citizenship. They provide creative opportunities for close reading, but they can also initiate a re-imagination and a re-writing of literary and cultural history

### **Blindness in Literature:**

Classically, blindness represents either an unwillingness or inability to see the truth, or conversely a character's inner wisdom and vision. For example, when Gloucester is blinded in King Lear, he later cannot recognize his true son Edgar, and almost kills himself as a result, later dying when the truth is revealed

Literature has been rich with the portrayal of human life, including the depiction of the life of a disabled person. Literature, mostly, illustrate men, women, and child characters with disabilities as feared, helpless, despicable and sometimes evil. Furthermore, the disabled character is mainly used as a supporting character that develops fear and hatred (Davis, 1995:156-7). The literature as a reflection of society also affects how society sees life, especially disabled people The definition of "disability" is used to refer to a different class of people with "inability" or limitations on rights and powers (Boorse, 2010). The term disability covers a number of conditions such as loss of thinking ability or loss of limb or sensory function. The disability also identified as impairment of physical characteristics which reconstructed as social and political process (Swain et al. 2003: 23)

### **Blindness in The Eyes are not Here:**

The Eyes Are Not Here' is an interesting story written by Ruskin Bond. The story is also known by some other titles viz. The Girl on the Train and The Eyes Have It. The story focuses on the self-concealment of two fellow travelers in a railway compartment. These travelers are the author of the story and a blind young girl whom the writer meets in the railway compartment while going to Dehradun and then to Mussoorie. When the author was travelling to Rohana, a blind girl got into the compartment. She was accompanied by her parents. They gave her enough instructions as where to place her things, when not to lean out of the window and how to avoid speaking to the strangers. This anxiety of the parents made it clear that the girl most probably was travelling alone by the train for the first time. Then they said good bye to her and the train started. The author wanted to start talking to the girl but wanted the girl not to know about his blindness lest she should stop talking with him. He makes all his efforts to hide his blindness. This paper tries to read that how both the characters in the story dexterously endeavors to hide their blindness. The author was totally blind. He was sitting in a corner of the compartment. So he was unable to tell us what the girl looked like. But he knew that she wore slippers which he heard slapping against her heels.

"As I was totally blind at the times my eyes sensitive only to light and darkness. I was unable to tell what the girl looked like; I knew she wore slippers from the way they slapped against her heels." (The Eyes Are Not here, Bond)

He liked her voice and even the sound of her slippers. Then as the train draws out of the station, he starts making conversation with the girl. The author asked the girl if she was going to Dehra. She was surprised to hear a male voice. She was not sure whether there could be anybody else in the

compartment. The writer thinks that he must have been sitting in some dark corner so that the girl could not see him and the girl thought that she was alone in the compartment.

“I must have been sitting in a dark corner, because my voice startled her. She gave a little exclamation and said, “I didn’t know anyone else was here.” ( TEANH, Bond)

The girl was to get down at Saharanpur her aunt was to come there to receive her. The author replied that he was going to Dehra and then to Mussoorie. She said that author was lucky to go there because those places were rich with natural beauty. As soon as the girl shows her interests in those places, the writer quickly grabs the opportunity to talk with her. He also reflects in his minds eyes and starts describing the beauty of Dehradun and Mussoorie especially during the month of December.

The author was at his best to conceal his blindness in the presence of the girl. The author did not know that the girl was also blind. After some time, she asked him why he did not look out of the window. The author moved easily along the berth and felt for the window. He sat near the window and pretended looking at the landscape. Then he exclaimed that the trees in the distance seem to be travelling with them and they seem to be sitting still.

The girls to this replied easily that it naturally happens thus and there is nothing to feel surprise with. The way both the characters hide their disability shows the social norm, they are insecure with their disabilities, the reason can be the fear of being mistreated, or they do not want the sympathy, or if come as a weakness in front of other they may be misused. The writer has very nicely portrayed the psyche of a blind person.

Then the girl asked him what time it was then. Now again with utmost skill, the author said that they would reach her destination very soon and did not say the exact time. To this, the girl replied that thank god it was a short journey as she did not like to sit in a train too long. The author’s sensitivity towards the girl is so deep that he says to himself that he was ready to sit with her for any length of time. Ruskin Bond, here tries to bring out the in depth emotions of the blind. They cannot see the world around them but they have the sixth sense to feel it. Human heart is like a child that does not see any caste, creed, path or religion. It simply flows like brook where it finds its way to let out. Soon the author moved from the window and began to start at her face. Then he passed a very daring but safe remark, “you have an interesting face”. She laughed pleasantly and said that she was tired hearing from people that she was pretty. Actually the author could not bear to sit in a train for more than two or three hours but he was prepared to sit for any length of time with the girl because he liked to listen to her talks. She would forget their short encounter but the author would remember it for a long time.

They suffer from social exclusion as they do not fit into the social norms of what it represents to be able-bodied. They show how disabled person is treated as object in the society, cannot be brought under the mainstream of the society

When the girl’s station came nearer, she stood up to collect her things. The author being blind could not see her. So, he wondered if she wore her hair in a bun or if it was plaited or if it hung loose over her shoulders or if it was cut very short. He also stood up beside her and raised his hand to feel her hair. All his efforts were in vain as the girl passed away very quickly and only the smell from her hair lingered where she was standing. Then the author heard some words of apology in the compartment passage. A new traveler entered the compartment. He broke in to the author’s reverie. He began talking with the author saying that he was not an attractive travelling companion as that girl who had just left. The author confessed that she was indeed an interesting girl. The author asked him if she kept her hair long or short. The man replied that he did not remember because he noticed only her eyes. She had beautiful eyes but they were of no use to her. She was totally blind. The author could not notice that because he too was blind. The title of the story *The Eyes Are Not Here* is very significant because it is based on the pathos revealed in the story. Ruskin bond, the author who is blind tries to create an illusion to be a seeing man. He was very much curious to know about the girl. The passenger informed him that she had beautiful eyes. They both were blind and yet they could see so many things through their eyes of imagination. Thus, the title highlights the undercurrent of hidden pathos in the story. It is indeed a beautiful story written by Ruskin bond. The author’s love for beauty and aesthetic sense makes the story interesting but the author’s inability to see this beautiful world makes it sad. Somehow it shows author self-concealing towards the girl whom he wanted to impress. The story ends on a revelatory note, as readers learn that both the narrator and the girl have been playing a game. Neither one wants to admit

his or her blindness; both seem to long for a few minutes of being “normal,” of relating to those around them in a “normal” way.

#### **CONCLUSION:**

Ruskin Bond provides insight into universal themes such as the tension between past and present, city life versus rural values, the dignity of ordinary folk, preservation of the environment and living in harmony with nature. He is appreciated for the sensitive and thoughtful expression in his writings. His uniqueness lies in the way he derives ideas from day-to-day, mundane life and writes about it simply, yet deeply. When he writes about solitude and suffering, he turns the reader numb, with just a handful of words and subtle sense of humor. Perhaps, it has something to do with what life offered him. The paper tried to understand that how through the short story writer has able to provide an insight into the psyche of blind person.

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# Gendered Power Dynamics in Indian Newsrooms: Impact on Editorial Framing and Representation

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**Abstract:** *This research explores how gendered power dynamics within Indian media newsrooms influence news content and framing, using qualitative case studies to uncover systemic biases. Despite an increasing presence of women in journalism, their underrepresentation in leadership roles perpetuates patriarchal structures that marginalize diverse perspectives, particularly on gender-sensitive issues such as sexual violence and workplace inequality. This study examines newsroom cultures and editorial hierarchies, focusing on how power is distributed and how it affects the framing of news stories. Using detailed case studies from prominent Indian media organizations, the research investigates incidents and patterns that highlight gendered disparities in decision-making processes. Thematic analysis of coverage on gender-sensitive events, such as the #MeToo movement and high-profile cases of sexual harassment, illustrates how patriarchal norms influence narrative choices, including source selection and tone. Findings reveal that while women journalists often lead in covering gender-based violence, their voices are frequently sidelined in shaping editorial policies or broader news agendas. Furthermore, the study highlights instances where inclusive newsroom practices have led to more balanced reporting, offering models for structural reform. By focusing on case studies from Indian media, this research provides actionable insights into fostering equity in editorial decision-making. It advocates for dismantling traditional hierarchies and fostering inclusive newsroom cultures to ensure fairer representation of gender issues in news content.*

**Key Words:** *Gender dynamics, Media framing, Indian media, Intersectionality, Patriarchy in journalism.*

## INTRODUCTION:

Gender dynamics in Indian newsrooms present a paradox: while the number of women entering journalism has risen significantly, their representation in leadership roles remains disproportionately low (Menon, 2021). This imbalance perpetuates patriarchal structures that subtly, yet profoundly, influence the editorial framing of news content (Rao, 2018). In a country where media serves as a critical mediator of public opinion, understanding how these power imbalances shape narratives is essential (Parvez & Parvez, 2021). Newsrooms are not just spaces for information production; they are arenas where societal hierarchies are reflected and reinforced. This makes it vital to explore the gendered dynamics within these institutions and their effects on news framing and representation.

This study focuses on the intersection of gendered power structures and editorial decision-making in Indian media organizations. It investigates how newsroom hierarchies, deeply rooted in patriarchal norms, impact the framing of stories, particularly on gender-sensitive issues such as sexual violence, workplace inequality, and broader societal debates on gender (Thomas, 2020). By examining case studies from prominent Indian media houses and conducting thematic analyses of news coverage—such as the #MeToo movement and high-profile cases of sexual harassment—this research seeks to

uncover systemic biases and their implications for public discourse (Reuters Institute for the Study of Journalism, 2022). The dual realities faced by women journalists are central to this investigation. On the one hand, they often lead in reporting stories of gender-based violence, bringing critical issues to the forefront (Khanday & Mehraj, 2021). On the other hand, they are frequently excluded from shaping broader editorial policies or strategic news agendas (Bhagat, 2019). This dichotomy reflects a larger issue of marginalization within newsroom cultures. However, the study also highlights instances where inclusive practices have resulted in more balanced reporting, showcasing the potential for transformative change when structural barriers are addressed (Sundar & Kaul, 2022).

In exploring these themes, the research aims to provide actionable insights for fostering equity in editorial decision-making. By advocating for dismantling traditional hierarchies and encouraging inclusive newsroom cultures, this study emphasizes the importance of empowering journalists—irrespective of gender—to contribute to narratives that are fair, nuanced, and representative of diverse voices (Network of Women in Media, India, & Gender at Work, 2022). In doing so, it aligns with broader efforts to ensure that Indian media does not merely mirror societal inequalities but serves as a platform for challenging and addressing them. Through its focus on systemic reform, the research underscores the need for gender-sensitive journalism as a cornerstone of equitable public discourse.

## LITERATURE REVIEW:

**Gender and Power Dynamics in Newsrooms:** The gendered power dynamics in Indian newsrooms reflect entrenched structural inequalities, where women's contributions are often undervalued, and leadership roles remain predominantly male-dominated. A report by the Network of Women in Media, India (NWMI) and Gender at Work (2022) highlights that while women constitute 26% of newsroom staff in India, they occupy less than 15% of leadership positions. This disparity underscores systemic barriers that hinder women's ascent in journalistic careers, perpetuating patriarchal norms within the media industry. Among digital news portals, 41% of articles were authored by women, but key platforms such as Swarajya reported a strikingly low percentage of 6.9% for women-authored articles (Rural India Online, 2020). These figures expose the pervasive gender imbalance in decision-making roles, significantly influencing editorial agendas and content. Cultural and institutional biases within Indian newsrooms further exacerbate these dynamics. According to a study by Parvez and Parvez (2021), male-dominated newsroom cultures marginalize women's voices, often relegating them to covering 'soft' beats like lifestyle and entertainment, while men dominate 'hard' beats such as politics and crime. The lack of gender sensitivity training in newsroom environments perpetuates microaggressions and biases, creating hostile workplaces for women journalists. Moreover, the underrepresentation of women in leadership limits the integration of diverse perspectives, crucial for balanced reporting (Menon, 2021). The power asymmetry in editorial hierarchies often results in gendered framing of news stories, influencing public discourse and reinforcing stereotypes (Bhagat, 2019).

## Editorial Framing and Gender:

Editorial framing, influenced by gendered hierarchies, plays a critical role in shaping narratives around gender-sensitive issues. Thematic analyses of media coverage during the #MeToo movement in India reveal stark disparities in how incidents involving sexual harassment were reported. Studies by NWMI (2022) demonstrate that while women journalists often took the lead in reporting on sexual violence, their stories were subjected to editorial modifications that diluted the severity of the issues. The prioritization of sensationalism over nuance often resulted in framing that trivialized victims' experiences and perpetuated harmful stereotypes (Thomas, 2020).

Biases in editorial decision-making are also evident in the selection of sources and angles. Research by Khanday and Mehraj (2021) found that during high-profile cases of gender-based violence, such as the Nirbhaya case, coverage often prioritized law enforcement or government narratives over survivor-centric perspectives. This lack of balance reflects the patriarchal underpinnings of newsroom hierarchies, where male editors disproportionately influence the framing of gender-sensitive stories. Additionally, the gender composition of editorial boards has been found to correlate with coverage patterns; newsrooms with greater female representation tend to adopt a more empathetic and inclusive approach to gender-sensitive reporting (Sundar & Kaul, 2022).

**Representation in Media:** The representation of women and gender minorities in Indian media remains alarmingly low, both in terms of newsroom diversity and on-screen portrayal. According to the Gender Report by the Reuters Institute (2022), women's perspectives accounted for less than 30% of total news content in India. This underrepresentation perpetuates stereotypes and fails to reflect the diversity of women's lived experiences. Furthermore, women's issues are frequently framed within patriarchal narratives, which either sensationalize or trivialize critical topics such as domestic violence, sexual harassment, and workplace inequality (Banaji & Mody, 2018).

A report by Rural India Online (2020) highlights that while women journalists have been at the forefront of reporting on gender issues, their work often lacks institutional support. For instance, stories on rural women's empowerment or labor rights frequently receive minimal editorial backing, limiting their reach and impact. Additionally, media coverage of gender issues often excludes intersectional perspectives, marginalizing voices from underprivileged and minority communities. This exclusion perpetuates a narrow and homogenized portrayal of gender, ignoring the complexities of caste, class, and religion that intersect with gender in the Indian context (Rao, 2018). The lack of diversity within newsrooms also affects the broader representation of gender in media. News organizations with inclusive hiring practices, such as Khabar Lahariya—a rural, women-run news platform—demonstrate that diverse teams contribute to more equitable and comprehensive reporting. Their coverage of grassroots issues offers a counter-narrative to mainstream media, challenging patriarchal and urban-centric biases (Sundar & Kaul, 2022). These examples highlight the need for structural reforms in Indian media to ensure that newsrooms are reflective of the society they serve.

## METHODOLOGY:

### Research Design:

This study adopts a qualitative research design to examine the gendered power dynamics in Indian newsrooms and their impact on editorial framing and representation. A case study approach is utilized, focusing on select prominent Indian media organizations to provide an in-depth understanding of systemic issues and patterns. The qualitative design allows for an exploration of nuanced interactions within newsroom hierarchies and their influence on content production. To ensure a comprehensive analysis, the research incorporates secondary data sources. Secondary data is drawn from existing reports, academic studies, and industry analyses. By triangulating these data sources, the study aims to capture the multifaceted nature of gendered power dynamics and their implications for editorial decisions. The focus on qualitative methods ensures that the study can delve into the socio-cultural contexts that shape newsroom environments in India.

### Data Collection:

Data collection for this study is based on secondary data from existing literature and industry reports. Secondary data is sourced from industry reports and studies that examine gender representation in Indian newsrooms. Key references include the NWMI and Gender at Work (2022) report on newsroom diversity, which highlights the underrepresentation of women in leadership roles and its impact on editorial framing. Additional resources include the Reuters Institute's Gender Representation report (2022) and Khanday and Mehraj's (2021) analysis of gender representation in media. These reports provide valuable insights into existing patterns and systemic barriers within the Indian media landscape. The collected data is complemented by an analysis of coverage on gender-sensitive events, such as the #MeToo movement and high-profile cases of sexual harassment. Articles from various outlets are examined for patterns in framing, tone, and source selection. This comprehensive data collection approach ensures that the study captures both individual experiences and broader industry trends (Thomas, 2020).

### Case Studies:



The case study approach is central to this research, focusing on prominent Indian media organizations to illustrate the systemic nature of gendered power dynamics. The selected case studies include mainstream outlets such as *The Times of India*, *NDTV*, and digital platforms like *The Wire*. These organizations are chosen for their influence and reach, as well as their varied newsroom cultures and editorial practices. The case studies examine specific incidents and patterns that reveal gender disparities in editorial decision-making. For instance, the analysis includes coverage of the #MeToo movement in India, which highlighted significant gendered biases in how stories were framed and reported. Reports by NWMI (2022) and Rural India Online (2020) serve as foundational references for understanding these dynamics. The study also explores the internal practices of these organizations, such as the composition of editorial boards and the allocation of beats to journalists based on gender (Rao, 2018). Another critical aspect of the case studies is the examination of inclusive newsroom practices. For example, *Khabar Lahariya*, a women-run rural news platform, serves as a counterpoint to mainstream organizations, showcasing how diverse teams can lead to more balanced reporting (Sundar & Kaul, 2022). By comparing different newsroom cultures and practices, the case studies aim to highlight the structural reforms necessary to address gender inequities in Indian media.

### Data Analysis:

Thematic analysis is employed to interpret the qualitative data collected from case studies and secondary sources. This method allows for the identification of recurring themes and patterns related to gendered power dynamics and their impact on editorial framing. Key themes include the underrepresentation of women in leadership roles, the marginalization of their voices in decision-making, and the framing of gender-sensitive issues in patriarchal narratives (Bhagat, 2019). The findings from the thematic analysis are cross-referenced with insights from secondary data to ensure validity and reliability. Additionally, content analysis is conducted on selected articles covering gender-sensitive issues, focusing on tone, source selection, and narrative framing. This analysis is guided by frameworks from previous studies, such as Khanday and Mehraj's (2021) research on media representation. The combination of thematic and content analysis ensures a comprehensive understanding of the interplay between gendered power dynamics and editorial practices in Indian newsrooms.

### DISCUSSION:

**Implications of Findings:** The findings of this study reveal critical insights into the systemic gendered power dynamics within Indian newsrooms and their ripple effects on editorial framing and representation. The persistent underrepresentation of women in leadership roles limits diverse perspectives and sustains patriarchal structures, leading to skewed news narratives (NWMI & Gender at Work, 2022). This power imbalance directly impacts the framing of gender-sensitive stories, often trivializing or sensationalizing crucial issues like sexual violence and workplace inequality (Thomas, 2020).

The exclusion of women from decision-making positions perpetuates a newsroom culture that prioritizes male-centric perspectives. As evidenced in the #MeToo movement's coverage, the sidelining of nuanced narratives in favor of sensational headlines underscores the detrimental influence of these hierarchical structures (Rao, 2018). These patterns not only hinder the professional growth of women journalists but also perpetuate a broader societal narrative that marginalizes gender issues (Parvez & Parvez, 2021).

However, examples such as *Khabar Lahariya* illustrate the potential for inclusive practices to disrupt traditional hierarchies. Women-led initiatives demonstrate that diverse editorial boards can lead to comprehensive storytelling, fostering a newsroom culture that values equity and inclusivity (Sundar & Kaul, 2022). These findings emphasize the urgent need for structural reforms, such as promoting gender parity in leadership roles and implementing training programs to address unconscious biases (Bhagat, 2019). Such measures could foster a more equitable media landscape that accurately represents and advocates for all sections of society.

**Comparison with Global Trends:** The gendered power dynamics in Indian newsrooms reflect trends observed in global media, though the cultural and socio-political contexts intensify these issues in India. Globally, women journalists often face similar challenges, including underrepresentation in leadership roles and assignment to less prominent beats. Reports from the Reuters Institute (2022) highlight that women hold less than a third of top editorial positions worldwide, a pattern mirrored in India. However, India's unique socio-cultural fabric amplifies these disparities. For instance, caste, class, and regional differences intersect with gender, creating additional barriers for women journalists, particularly those from marginalized communities (Khanday & Mehraj, 2021). While international media organizations are increasingly adopting gender equity initiatives, such measures are less prevalent in Indian newsrooms.

Comparative analysis also shows differences in the framing of gender-sensitive issues. Western media, particularly in the wake of the global #MeToo movement, has seen increased sensitivity and accountability in covering sexual harassment cases. In contrast, Indian media continues to exhibit sensationalism and victim-blaming tendencies (NWMI & Gender at Work, 2022). Nonetheless, progressive outlets such as *Khabar Lahariya* and *The Wire* demonstrate that India can adopt and adapt global best practices to address local challenges (Sundar & Kaul, 2022). These comparisons highlight the need for Indian media organizations to actively engage with global discourse on gender equity, learning from successful international models while tailoring strategies to India's specific context.

### **Critical Reflections:**

While this research sheds light on significant issues within Indian newsrooms, it is essential to critically examine its scope and limitations. The reliance on case studies and secondary data may limit the generalizability of findings, as they are largely derived from specific organizations and incidents. Further research involving a broader spectrum of newsrooms, including regional and vernacular media, is necessary to capture the diversity of experiences across India. Moreover, the study underscores the role of newsroom culture in perpetuating gendered power dynamics but acknowledges that societal norms also play a crucial role. Indian media is both a reflection and a product of its socio-cultural environment. Therefore, addressing gender inequities within newsrooms requires a multi-pronged approach that extends beyond the media industry. Public education, policy reforms, and shifts in societal attitudes are critical to creating an environment that supports gender equity. This research also highlights the paradox of women journalists often being at the forefront of gender-sensitive reporting while simultaneously facing systemic barriers. This dual role raises important questions about the emotional and professional toll on women journalists and the sustainability of their contributions in a patriarchal newsroom culture. Ultimately, this study calls for a reimagining of Indian newsrooms—not just as workplaces, but as platforms for fostering inclusivity, equity, and accountability. By addressing the structural and cultural barriers identified, Indian media has the potential to serve as a model for equitable representation and progressive storytelling in a global context.

### **Recommendations:**

#### **Structural Changes in Newsrooms**

To address gendered power dynamics in Indian newsrooms, structural reforms are essential. First, organizations must actively work toward achieving gender parity in leadership roles by setting tangible diversity goals and implementing mentorship programs for women journalists. These initiatives can ensure that women have the necessary support and opportunities to ascend to decision-making positions. Creating inclusive newsroom environments is another critical step. Gender-sensitivity training should be mandatory at all levels to address unconscious biases and foster a culture of equity. Additionally, introducing policies that prioritize equal opportunities in beat allocation and career advancement can mitigate gender-based disparities. Lastly, transparent grievance mechanisms are vital for addressing workplace harassment and discrimination. Organizations should establish independent committees to handle complaints effectively, ensuring a safe and supportive environment for all employees. These structural changes are foundational to dismantling patriarchal hierarchies and promoting a more balanced and inclusive media landscape in India.

### Editorial Practices:

Improving editorial practices is pivotal in achieving balanced representation in Indian media. Newsrooms should adopt gender-sensitive editorial guidelines to ensure fair and nuanced coverage of gender-sensitive issues. For instance, avoiding victim-blaming language in stories on sexual violence and providing diverse perspectives in political and economic reporting can shift narratives. Including more women and marginalized voices in the selection of sources and contributors is another vital step. This can diversify storytelling and reflect the lived realities of a broader audience. Regular audits of published content to assess gender balance and framing can help organizations identify and rectify biases.

Encouraging collaboration between reporters and editors with diverse backgrounds can also lead to more comprehensive coverage. By integrating inclusive practices into editorial workflows, Indian newsrooms can transform not only the narratives they produce but also the societal perceptions shaped by their reporting.

### Future Research:

Future research should expand on this study by exploring regional and vernacular media to understand how gendered power dynamics manifest in diverse cultural contexts across India. Quantitative studies examining newsroom demographics and their correlation with content representation can provide further empirical evidence. Additionally, longitudinal studies tracking the impact of implemented reforms on newsroom culture and editorial practices would be valuable. Investigating intersections of gender with caste, class, and religion in media organizations can offer deeper insights into systemic inequities. Such research will contribute to a comprehensive understanding of how Indian newsrooms can evolve into equitable spaces that champion diverse perspectives.

### CONCLUSION:

This study highlights the entrenched gendered power dynamics in Indian newsrooms and their far-reaching impact on editorial framing and representation. Women's limited presence in leadership roles perpetuates patriarchal practices, affecting how gender-sensitive issues are covered. The framing of stories around topics such as workplace inequality and sexual violence often reflects biases that sideline diverse perspectives. Case studies of inclusive practices reveal that equitable newsroom cultures can lead to transformative changes in reporting. Addressing these systemic issues requires deliberate interventions at structural and editorial levels, ensuring a balanced representation of voices in Indian media narratives. Further, the study's findings emphasize the need for systemic reforms to address gender disparities in Indian newsrooms. Achieving equity in media representation fosters not only better storytelling but also contributes to shaping societal norms and advancing gender equality. Inclusive practices in journalism have the power to influence public discourse and policymaking. Nevertheless, building inclusive newsrooms is both a challenge and an opportunity for Indian media. By dismantling traditional hierarchies and embracing diverse perspectives, the industry can become a catalyst for social change. Ensuring equity in editorial decision-making is essential to creating a democratic media landscape that authentically represents the voices of all citizens.

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## Role of women in early English literature

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### INTRODUCTION:

Fantasque. "The Medieval Prostitute." History in the (Re As we go down the history lane of medieval literature, women is viewed as second class citizen where their needs and existence always were an after thought. Generally their lives were dictated by the men that ran the society. Despite their lack of validation and suppression, however women in medieval literature were certainly present in many works and forms. Before getting the deserved recognition, women definitely had a long journey that started from kitchen to holding eminent posts and places in society like speakers, readers, writers, officers etc.

### OBJECTIVE:

My research aims towards analyzing the role of women from time immemorial till date and her constant evolvment as an individual and her societal roles.

### LITERATURE REVIEW:

Most common character trope to be affiliated with women in literature is the 'virgin'. According to the majority of early literature, women's primary function was to remain 'pure' until they are wed and permitted to produce children. The character ideology originated in the Bible. St. Mary, the mother of Jesus Christ, also called the Virgin Mary is the first notable person recorded with this encompassing identity. St. Mary took a vow of virginity and remained faithful to it her entire life, despite giving birth to a child Mary was so pure of a character that her pregnancy was an immaculate conception. The angel Gabriel came to her and told that she would bear the son of God.

### CONTENT:

Inspired by all the godly and motherly soft characteristics, women's most important role throughout the medieval period was that of a 'mother' or 'child bearer', whether rich or poor, children were her first priority. Alixe Bovey has stated 'just as rural women helped with their husband's work, urban women assisted their father's and husband in a wide variety of trade and crafts. Raising a son who was well suited for society was the best and most important thing a woman could do because men were true contributions to the society. C.N Trueman states "producing a male heir within a rich family was considered vital".

Another popular role of women was that of witches, who were women possessing knowledge and power. Witchcraft folk magic and magical figures have been a part of human life dating all the way back to the paleolithic era with illustrations in caves of shamans. During the medieval period there were two types of witches, white and black. White witches were often wise old women who worked with herbs (such as mandrake, datura, cannabis, belladonna, hemlock etc.) to try to fin cures or at the very least aid ailments that have no cure. These women were incredibly important members of medieval European society. Black witches however were not viewed so highly by society. They practiced the secret art of witchcraft that causes harm to others. 'Morgan le Fay' is a part of many literary works, and has been an inspiration for many young girls in the 'Mists of Avalon' series. She is always Arthur's older sister, is always present in the storyline and often has a very prominent role in Arthurian story lines.

Upon the many character tropes to be associated with, when discussing medieval literature the 'whore' is probably the most negative. As time progressed into 16<sup>th</sup> and 17<sup>th</sup> century, female prostitution became a huge issue for Europe's countries. The wife of Bath's tale of Chaucer's 'Canterbury Tales' demonstrates Chaucer's allusion to the whore type of women in medieval literature. One of the many role women played in early literature was of 'trickster'. As Lisa Perfetti states, "tricksters and pranksters are among the most common characters of medieval literature". Within this literature women commonly assume the trickster trope which has its roots in the Old Testament of the Bible. The archetype formed in response to the action of Eve, who committed the first sin in eating the fruit of knowledge, and convinced Adam to do the same. Eve is shown as the reason for humanity's downfall, deceptive and deceitful. Sarah S. Forth writes, "no one gets more bad press than the First Woman who is accused of getting herself and her partner kicked out of paradise and starting humankind on a downward spiral". As a result of this years after also the freedom of women was limited. They were not allowed to marry without parent's consent, could own no business without special permission and could not own property of any kind. It was considered that if women had any of the above powers, they would abuse them or make an unfavorable, uneducated decision.

In spite of all the odds against women no one can deny the fact that each woman brings a unique and a typical stance to femininity and the traditional female role through their determination, ferocity, cunningness and unwavering skills. To start with Beowulf, especially the character of Grandel's mother who goes against the stereotypical female role of the time period in one major way. She's a warrior and respected and feared as one of a kind. Grandel's mother is no damsel in distress, no mourning mother dressed in black for her dead son. She is a fighter seeking revenge for his son's murder. Subservient, ignorant, passive, timid are the qualities that described the ideal 17<sup>th</sup> century women on large in the eyes of the Europeans.

During the medieval times specific roles were assigned to women in society depending upon the type of women they were, whether it be a peasant, noble woman or an evil temptress.

While in the most early British Literature a woman is often presented as only one thing. "an object". They can be objects of desire, objects of beauty or merely to be owned, but it is rare that a woman is anything more than that. In William Congreve's "The Way of the World", he plays on the similarities of both his female and male characters to establish just how much of an issue gender really is because thought their actions might be similar, the consequences and intentions are not similar. Shakespeare reflected the image of women in society by giving the men bigger leads in his plays except a few like Macbeth where he gave women strong leading roles with unusual traits like manipulation and betrayal.

-The journey of women in the literature has been marked by the success and repression.

-Contemporary society in the middle age has been found to be highly pessimistic towards the women centric demand and thus domination is evident.

-However the concept of gender representation can be witnessed to be less rigid in the Elizabethan period, which has made representation of women over the stage.

-Freedom in women centric representation has increased considerably in the Post-modern period.

-Increase in autonomy of women centric literature evolved the awareness related to equality and thus feminism has taken root.

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## Enduring Hardships: A Quest for Peace in Khaled Hosseini's *A Thousand Splendid Suns*

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**Abstract:** The paper examines the hardships faced by the protagonists during childhood, adulthood, and later stages of life in Khaled Hosseini's novel, *A Thousand Splendid Suns*. The story delves into the struggles of two Afghan women, Mariam and Laila as they navigate to a world marked by relentless oppression, and profound injustice. Like all humans, the two female protagonists long for a life of peace and normalcy, but their lives are shaped by extreme adversity and unbearable pain. Through resilience and inner strength, they endure overwhelming challenges and perseverance to the utmost limits. The paper highlights the reverberation of pain, and the search for peace through the novel, focusing on the connection between personal struggles and political turmoil.

**Keywords:** Hardships, challenges, unbearable pain, oppression.

### INTRODUCTION :

Khaled Hosseini is an Afghan-American novelist, born in Kabul, Afghanistan. He moved to the United States in 1980 and lives in Northern California. He has written four novels, *The Kite Runner* (2003), *A Thousand Splendid Suns* (2007), *And the Mountains Echoed* (2013), and *Sea Prayer* (2018). His writings frequently delve into the themes of love, family, betrayal, redemption, and the cultural and political turmoil of his native land. The novel, *A Thousand Splendid Suns* portrays the dehumanization and exploitation of women by men in the Afghan society. The novel is set in Afghanistan and spans from the early 1960s to the early 2000s. The novel focuses on the concerns and lives of two young women, Mariam and Laila. Mariam, an illegitimate teenager from Herat, is forced to marry Rasheed, a shoemaker from Kabul. Laila, born a generation later, lives a relatively privileged life, experiences the joys of her loving family. Later, her life intersects with Mariam when she is forced to accept a marriage proposal from Rasheed, Mariam's husband. The intertwined lives of these women and the traumas that they face forms the heart of the novel.

Trauma is a state of severe shock or very upsetting experience, which may cause psychological damage. The term trauma "refers to the state of mind which results from an injury. It is a fantasy which can be read as an articulation of trauma. It is a devastating and damaging experience" (Heidarizadeh 789). Mariam experiences trauma even from her childhood. Being born as an illegitimate child of Nana and Jalil, Mariam longs for love and acceptance from her father and his family. She is called as a harami, or bastard even by her own mother. She is denied education because of her illegitimate status. Her desperate life had taught her a brutal attitude, so Nana warned Mariam, "Learn this now and Learn it well, my daughter: Like a compass needle that points north, a man's accusing finger always find a woman. Always. You remember that Mariam" (7). After the death of her mother Nana, Mariam is

tortured by her father's family as they did not want her intrusion in their lives. She is forced to marry Rasheed, a shoemaker from Kabul, who is much older and abusive towards her. Due to the traumatic encounters in her life Mariam develops low self-esteem and lives a miserable life. On the other hand, the second female protagonist, Laila, born in Kabul in 1978, is living her life happily with her parents, Hakim and Fariba. Due to the Afghan-Soviet war, her parents and her older brothers died. This incident cause a great shock to Laila. Rasheed and Mariam are the neighbours of Laila who took care of her. Days later, Laila is also married to Rasheed at a very young age. The author shows the terrifying effects of war on the children of Afghanistan in this novel. Here, the Afghan children suffer in their volatile home country because of loss of family, and loss of mental stability through PTSD (Post Traumatic Stress Disorder).

Hosseini explores this concept through the characters Laila, Tariq and Aziza. Laila has lost her family in the bomb blast. When Tariq was a child, one of his legs was blown off in a land mine. Through the support of his kind parents, he never lets this disability slow him down. Tariq and Laila are best friends as children and become lovers as teenagers. After being forced to flee to Pakistan with his parents, Tariq lands in prison for smuggling. Despite the many trials he faces, he returns to Laila, proving himself loyal and loving in a way her husband, Rasheed, is not. The term trauma refers to the sudden intrusion of new and unexpected knowledge into someone's psyche, usually due to sudden confrontation with violence or death. This happens in the lives of the protagonists. Their life changes to a degenerative condition, which gets worsen as time progresses.

Degeneration is a process in which something gets worse. In the novel, the lives of the protagonists become worse or gets degenerated than before. For instance, Rasheed, Mariam's husband was decent at the beginning of their marriage. He wasn't abusive and he always makes some effort to make Mariam feel welcomed, but after her first miscarriage, the situation takes a turn for the worst quickly. Rasheed soon loses patience with Mariam when she miscarries and starts abusing her both physically and verbally. He blames her for his problems. He beats Mariam as he believes that she is the reason for Laila refusing to have sex with him. Mariam endures it because she thought it would be easier than fighting against him. On the other hand Laila was living a life with extreme freedom and happiness along with her parents. Rasheed shows compassion and kindness to Laila in the beginning. Later, he enacts his will over her. He relentlessly abuse Laila. She tries to fight back but he overpowers her. Rasheed is furious when Laila refuses to have sex with him. He rushes into Mariam's room and blames her for Laila's reluctance. As Rasheed prepares to beat Mariam with his belt, Laila clings to Rasheed's arm to stop him. Then she agrees to have sex with Rasheed to protect Mariam. From this the researchers come to know about the women of Afghanistan who are doubly traumatized and degenerated.

The hardships these women face gives no hope to their life. Their struggle continues and their trauma gets intensified. However, their struggle creates in them an unexpected reaction and make them move towards another direction. A researcher named Heidarizadeh opines traumatized women move forward to have new experience which would kindle their spirit to fight against the set norms and societal expectations. Women get "...new knowledge or skill because the society has done this action many times. Thenceforth, the female moves forward to find something in the fresh forms, with the new attitudes, in order to seize the day and get self-knowledge and self-understanding (Heidarizadeh 789). Mariam and Laila try to oppose their subjugation and their response to suppression makes them move towards peace.

Further, it needs to be noticed that in Afghanistan, it is illegal for women to run away from their husbands but Mariam and Laila attempt to take the children and leave Rasheed. Even though they are caught in their escape, their attempt is a positive move. When Rasheed is furious that Laila had a male visitor, Mariam sees that he will kill Laila. So Mariam beats Rasheed with a shovel until he is dead. Mariam knows she will not live after committing this crime. She sends Laila and the children away with Tariq. Mariam confesses to murdering her husband, and she is sentenced to death. Mariam's sacrifice of her life for Laila is also an illustration for her quest for peace. It is revealed that women's pain vitalize their spirit as they take their next move if they allow themselves to be in existence.



Every individual carries traumatic experiences. Traumatized women are mostly the victims of injustice, oppression, violence, and exploitation. However, the meaning and quality of existence of the traumatized women is determined by their ability to cope with the loss and negative experiences which make possible their physical or psychological survival.

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## Comparative Analysis of *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody

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**Abstract :** *Both For the Love of a Son by Jean Sasson and Not Without My Daughter by Betty Mahmoody are memoirs rooted in the struggles of women against oppressive systems and challenging family dynamics in patriarchal societies. This paper examines the thematic and narrative similarities of these books, focusing on the portrayal of gender roles, the influence of cultural norms, and the resilience of the female protagonists in their quest to protect their children. While each story emerges from a unique cultural and geopolitical backdrop, the shared themes of motherhood, survival, and defiance underscore universal struggles faced by women under patriarchal constraints.*

**Keywords:** *Patriarchal, Physical abuse, Mental abuse, torture, Motherhood.*

### Introduction :

In a world where personal stories mix with social and political issues, the important tales of Jean Sasson in *For the Love of a Son* and Betty Mahmoody in *Not Without My Daughter* stand out as strong examples of how mothers endure under harsh governments. These memoirs, which take place in very different cultures and situations, show the tough battles women face to protect their children from male-dominated and authoritarian powers. Through vivid and expressive writing, Sasson and Mahmoody share their dangerous experiences and strong will, while also questioning the wider social rules that allow unfairness. This comparison plan aims to break down the complex elements of their stories, focusing on themes of love, bravery, and resistance. By looking at their hardships, the essay wants to highlight the shared struggles of women who deal with the challenges of being a mother in tough political environments, ultimately showing how personal strength can shine through in difficult times. Literature often serves as a mirror to societal norms, exploring the trials of individuals caught in oppressive systems. *For the Love of a Son* and *Not Without My Daughter* are powerful memoirs that delve into the lived experiences of women navigating the complexities of motherhood within conservative and often patriarchal societies. This paper analyzes the parallels between these narratives, highlighting their shared themes, cultural critiques, and the emotional journeys of their protagonists.

### Overview of the two narratives

When looking at the stories in *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, the complicated nature of a mother's love and the fight for parent rights stands out as an important theme. Both writers share tough experiences shaped by cultural clashes and the quest for freedom, but their styles and character depictions show different emotional tones. Sasson's story highlights the struggle between a mother's love and her son's harmful choices, which leads to a critique of unrestrained family roles and emotional pain. On the other hand, Mahmoody's tale puts a spotlight on her urgent battle against oppressive systems, showing how women often suffer the most from

patriarchal influences. As Mahmoody discusses her situation, she stresses the need for self-reflection in cases of repeated abuse, saying, “you must stop and ask yourself what is your part,” which reveals the complex relationship between being a victim and having agency in both stories “When you are a repeat victim of mistreatment by someone you’re in a relationship with, you must stop and ask yourself what is your part? Please don’t misunderstand me. Taking a hard look at your part does not mean you are at fault for their mistreatment. But you must ask yourself why you have allowed yourself to continuously be mistreated and verbally abused by your own children without protest or consequence?” (Leslie Vernick). The connected narratives underscore the wider conversation about the strength of maternal instincts during tough times while encouraging readers to think critically about the societal issues that shape these personal conflicts (Jean Sasson).

### **Importance of cross-cultural perspectives**

Looking at stories from different cultures helps us see the complicated experiences people have in cross-cultural situations. In *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, the authors show how societal norms, gender roles, and family expectations greatly affect personal choices. These works make it clear that we need to understand the details involved in cross-cultural interactions, especially as they highlight the real lives of women facing tough situations. By including different viewpoints, these texts encourage readers to think deeply about identity and strength. As one writer puts it, sometimes you talk to people and they say, here’s one side and here’s the other side, highlighting the need to accept various perspectives to build empathy and understanding. In the end, cross-cultural views not only make the stories richer but also help create a wider awareness of social complexities.

### **Historical context of the narratives**

The historical context of both stories is very important in shaping the characters' experiences and the main ideas of oppression and freedom. In *For the Love of a Son*, Jean Sasson skillfully shows the issues of family honour and societal expectations within Middle Eastern culture, demonstrating how male-dominated structures control personal freedoms and choices. On the other hand, Betty Mahmoody's *Not Without My Daughter* highlights the conflict between Western individualism and Eastern collective values during a politically unstable time in Iran, revealing the challenges women face in a male-dominated society (Jean Sasson). Together, these stories highlight how historical events—like the Iranian Revolution and ongoing gender discrimination—impact personal tales of resilience. Ultimately, they encourage readers to think about the wider meaning of cultural intersectionality and personal agency, deepening their understanding of the human spirit in the face of systemic challenges.

### **Cultural influences on the authors**

Cultural background is very important in shaping the stories told by Jean Sasson and Betty Mahmoody, as it affects their main ideas and storytelling techniques. Sasson's *For the Love of a Son* looks into the social and political situation in Saudi Arabia, examining how gender, power, and family roles interact within a strict Islamic context. Here, the author's cultural history strongly impacts her depiction of family loyalty and the conflicts that arise from cultural demands. On the other hand, Mahmoody's *Not Without My Daughter* shows the clear conflict between Western individualism and Eastern traditions, especially through a mother's fight to regain her independence for her child's sake. This cultural difference not only enhances the stories but also encourages readers to think about the larger effects of cultural identity and its significant influence on personal relationships, highlighting the complexities found in each author's life experiences within their societies (Sayed Mahmoody).

### **Authorial intent and perspective**

When looking at the stories of Sasson and Mahmoody, it is important to see how what the authors want to achieve and their viewpoints impact how readers understand cultural and personal challenges. Sasson writes with a clear goal to reveal the struggles of women in repressive societies, using a personal viewpoint that forces readers to face the tough realities her subjects endure. On the other hand,

Mahmoody's account serves two purposes: it tells her difficult experiences in Iran and also supports broader feminist ideas by focusing on strength in overwhelming suffering. Each author carefully uses their stories, drawing on their own cultural backgrounds to inspire empathy and encourage important discussions about women's rights and social norms. The interaction of these voices not only adds depth to the conversation on these urgent issues but also highlights the different aspects of agency and victimhood found in women's stories across various situations (Saied Reza Ameli).

### **Themes of Motherhood and Sacrifice**

In Jean Sasson's 'For the Love of a Son' and Betty Mahmoody's 'Not Without My Daughter', the stories connect themes of being a mother and making sacrifices, showing the tough situations mothers deal with within harsh societies. Each main character's path reveals the deep emotional commitment they have for their children, showing that "motherhood is a complex and multifaceted experience that involves significant sacrifices" "Motherhood is a complex and multifaceted experience that involves significant sacrifices, emotional investments, and a deep sense of responsibility. It is a role that can be both empowering and constraining, depending on the cultural, social, and economic contexts in which it is experienced." (Andrea O'Reilly). This sacrifice goes beyond just physical strength; it shows up in emotional pain and long-lasting loneliness, as both women deal with cultural and patriarchal limits that try to undermine their power. Through their challenges, Sasson and Mahmoody highlight the social expectation that mothers must put their children's needs ahead of their own safety and wishes. As a result, these stories serve as strong messages about the efforts women make to care for and shield their children when times are tough (Saied Reza Ameli).

Motherhood in Jean Sasson's 'For the Love of a Son' and Betty Mahmoody's 'Not Without My Daughter' shows how cultural and political factors affect mothers' identities. In Sasson's story, the main character struggles between her motherly feelings and what society expects, showing that "motherhood is a social construct, and it is shaped by the cultural, economic, and political contexts in which women live" "Motherhood is a social construct, and it is shaped by the cultural, economic, and political contexts in which women live." (Andrea O'Reilly). On the other hand, Mahmoody's story focuses on her personal battle, as she fights to protect her daughter from harsh cultural norms, which goes against traditional views of motherhood. This comparison highlights how different cultures shape maternal roles and emphasizes a common theme: the extremes a mother will go to for her child. In the end, both stories challenge the idealized views of motherhood, placing maternal love in a context of struggle, strength, and cultural examination (Saied Reza Ameli).

- **The concept of sacrifice in the narratives**

Examining sacrifice shows deep effects in both stories, highlighting how far people go for love and safety. In *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, the theme of maternal sacrifice is key, showing the fight against tough situations for their children's welfare. Mahmoody's urgent escape from Iran shows her willingness to break societal rules, capturing the spirit of sacrifice when she says, "The most important thing in life is to learn how to give out love, and let it come in" "The most important thing in life is to learn how to give out love, and let it come in." (Morrie Schwartz). Her dedication to love pushes her to risk everything, going against her cultural limits. Sasson's depiction of family ties also stresses the extremes of loyalty, as characters deal with dangerous situations, highlighting how sacrifice can change lives in hard times. Both authors powerfully highlight how love motivates selfless deeds that shape their main characters' paths (Saied Reza Ameli).

- **Emotional and psychological impacts on mothers**

The effects of being a mother go beyond just taking care of a child; they have a significant impact on a mother's emotional and mental health. In both *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, the writers show how difficult situations make mothers' vulnerabilities even worse. These stories highlight that a mix of love, fear, and conflict can lead to serious emotional distress, often resulting in anxiety and depression. For instance, the mothers encounter

tough situations that make them choose between their own well-being and their children's, causing a painful conflict that harms their mental health. The mental strain becomes clear as they deal with complicated cultural and home issues while trying to keep their sense of self during outside challenges and personal sacrifices. In the end, these tales reveal that the emotional challenges of motherhood can greatly affect both individual minds and family relationships (Saied Reza Ameli).

- **Societal expectations of women and mothers**

Societal expectations often create strict frameworks that women and mothers must use to navigate their identities and roles in families. In both *For the Love of a Son* and *Not Without My Daughter*, the main characters deal with societal pressures that influence their actions, dreams, and relationships with others. These expectations come not just from cultural norms but also from family dynamics. For example, the clash between individualism and conformity is especially strong, causing feelings of isolation. The dynamic of being the black sheep is clear, shown by the idea that parents do not understand him and treat him differently, which shows how motherly instincts can conflict with societal expectations, causing issues within the family "Insecure parents, depression, and anxiety all contribute to family dynamics that can lead to a child being identified as the outsider or 'black sheep'. This child sticks out because of his personality, temperament or interests. The parents are baffled by him and inadvertently treat him differently, which spreads to the siblings." (Dr. Jonice Webb). This complicated interaction highlights the difficult challenges mothers face, ultimately shaping who they are as they either conform to or resist societal rules (Jean Sasson).

- **The role of maternal love in overcoming adversity**

In both *For the Love of a Son* and *Not Without My Daughter*, love of a mother appears as a strong power that helps women face and overcome big challenges. The main characters, driven by a steady commitment to their kids, handle tough cultural and political situations, showing how powerful this love can be. This emotional push is not just a source of strength but also a reason for resilience, prompting mothers to take major risks for their children's safety and well-being. As Sasson and Mahmoodys show through their difficult experiences, the connections made through a mother's love lead to smart choices and brave actions, even in hard times. Overall, the stories highlight that maternal love is crucial for facing hardships, suggesting that this love can help people go beyond their limits and change the futures for themselves and their families (Elaine Showalter).

- **Cultural and Societal Critique**

The stories found in Jean Sasson's *'For the Love of a Son'* and Betty Mahmoodys *'Not Without My Daughter'* show the problems and contradictions in cultural and social norms. Through their strong narratives, both writers shine a light on the often harsh realities faced by women in patriarchal systems, showing how deep gender unfairness appears in personal relationships and wider society. Sasson's depiction of a mother's sacrifice amid cultural confusion highlights the emotional strain of family loyalty in areas with strict social rules. Meanwhile, Mahmoodys situation exposes the risky mix of cultural identity and personal freedom, challenging the idea of the exotic other often seen in Western opinions. Together, these stories push readers to face hard truths about cultural practices and start important conversations about gender, power, and personal freedom in a global context (Saied Reza Ameli).

### **Examination of cultural norms in both narratives**

In both stories, cultural norms are closely looked at, showing how these societal rules affect people's lives deeply. In *For the Love of a Son*, Jean Sasson talks about family loyalty and the limits placed by patriarchal expectations in Arab culture, often showing how these norms require personal sacrifice and limit choice. On the other hand, Betty Mahmoodys *Not Without My Daughter* breaks down what it means to be a mother when facing harsh cultural demands, showing how far a mother will go to keep her child safe in a society with strict rules. These stories make it clear that cultural norms are not just ideas; they are real experiences that form our identities, highlighting the complex nature of how we build our identities and the challenges we face in these situations "Cultural norms are not just abstract

concepts; they are lived experiences that shape our identities, our relationships, and our understanding of the world." (Nancy J. Chodorow). This comparison ultimately highlights the relationship between sticking to cultural norms and individual resistance, showing how stories reflect important social values (Jean Sasson).

- **Gender roles and their implications**

Understanding gender roles shows important insights into the experiences of women in both 'For the Love of a Son' by Jean Sasson and 'Not Without My Daughter' by Betty Mahmoody. These stories point out how strong societal norms control the duties and expectations for women, restricting their freedom and chances. As "The social and cultural construction of gender roles is a critical factor in understanding the experiences of women in different societies. These roles are often deeply ingrained and can have profound implications for women's lives, influencing their access to education, employment, and healthcare." (Nikki van der Gaag) states, the way society defines gender roles plays a key role in grasping the experiences of women in various cultures. The main characters confront limiting systems that not only affect their daily lives but also show larger social issues that impact education, healthcare, and job prospects. Looking at these texts makes it clear that gender roles act as both a way to view and an obstacle to understanding the challenges women face in male-dominated societies. In the end, studying these roles sparks important discussions on why it is vital to break down such social structures to achieve more equality. (Saied Reza Ameli)

- **The portrayal of family dynamics**

Complicated family dynamics appear in both 'For the Love of a Son' and 'Not Without My Daughter', showing how society influences personal relationships. In Sasson's story, family connections are made difficult by cultural norms and mothers' sacrifices, showing the painful clash between love and duty. The protagonist tries to figure out her obligation versus her wants, which reflects larger societal struggles, helping readers think critically about the limits placed on women in traditional family settings. In contrast, Mahmoody's story focuses on the strength of family love in tough situations, where deep need inspires a strong promise to keep one's child safe. This difference shows how various cultures can either strengthen or break family bonds, leading to a closer look at loyalty in tough times (Elaine Showalter). Both authors reveal the complex relationships that shape family life in hard situations.

- **Critique of patriarchal structures**

Cultural stories often keep patriarchal systems that block women's freedom and choice, as shown in the works of Jean Sasson and Betty Mahmoody. These stories highlight how entrenched ideas about male dominance are not just ideas but real situations that affect women's lives. For example, by looking at the character journeys in Sasson's 'For the Love of a Son' and Mahmoody's 'Not Without My Daughter', the writers show the ongoing oppression that comes from these patriarchal beliefs. As noted in the statement that "patriarchy is a system of social structures and practices in which men dominate, oppress, and exploit women" "Patriarchy is a system of social structures and practices in which men dominate, oppress, and exploit women." (Bell Hooks), both stories illustrate the silent yet widespread harm inflicted on women by these societal systems. In the end, the criticism of these patriarchal systems acts as a call to take apart the oppressive structures that restrict women's roles and rights, pushing for a reconsideration of societal norms that have been accepted for too long (Saied Reza Ameli).

- **Impact of cultural identity on personal freedom**

Cultural identity greatly influences how people see personal freedom, serving as both a guide and a limitation for those moving through complicated social settings. By looking at the stories in 'For the Love of a Son' by Jean Sasson and 'Not Without My Daughter' by Betty Mahmoody, it is clear that strong cultural traditions control the actions and decisions of the main characters. The mothers in these stories struggle with their roles and identities in male-dominated societies that value the community more than the individual, highlighting a conflict between personal freedom and cultural demands. In Sasson's work, women form their moral identities in reaction to stigma, balancing their self-image

against societal expectations (Aiello et al.). Likewise, Mahmoody shows the serious outcomes for women who oppose strict cultural norms, highlighting how women deal with their individual identities amid restrictive gender roles (Rao et al.). Therefore, cultural identity has a significant effect on personal freedom, influencing not just individual decisions but also wider social interactions.

### **Narrative Structure and Literary Techniques**

The way narrative structure is used really boosts the emotional impact of both texts, showing complicated characters related to bigger cultural stories. In 'For the Love of a Son', Jean Sasson uses a timeline with flashbacks, helping readers navigate the main character's rough path between personal wishes and societal norms. This approach emphasizes key moments of crisis and relief while placing personal stories in wider historical settings. On the other hand, Betty Mahmoodys 'Not Without My Daughter' follows a straight timeline but builds tension through strong sensory details and conversation, pulling readers into the urgency of her situation. This comparison highlights different storytelling methods; Sasson's reflective moments give depth to her characters' reasons, while Mahmoodys direct style heightens the urgency of her struggle, thus drawing readers into different themes (Saied Reza Ameli). These methods encourage important conversations about how personal stories connect with cultural issues.

### **Comparison of narrative styles**

The storytelling methods used in *For the Love of a Son* and *Not Without My Daughter* have clear but different goals, shaping how readers see the characters' difficulties. Sasson's writing often uses a smooth, thoughtful style that blends personal stories with wider cultural views, allowing readers to connect with a mother's emotional journey. In contrast, Mahmoody uses a more urgent, broken narrative that reflects the chaos she faced in Iran. This difference emphasizes their unique themes: Sasson focuses on strength and hope, while Mahmoody's approach highlights danger and despair. Additionally, the way dialogue is used further illustrates these styles; Sasson tends to add thoughtful insights to conversations, which increases emotional richness, while Mahmoody's straightforward dialogues create a sense of urgency that drives the story forward. Together, these differing styles not only set apart the authors' experiences but also provide a deep reflection on motherhood and survival in challenging circumstances (Jean Sasson).

- **Use of first-person perspective**

The storytelling methods used in both *For the Love of a Son* and *Not Without My Daughter* show a close connection that raises the emotional importance of each tale. By using a first-person viewpoint, the authors let readers feel the intense emotional ups and downs of motherhood mixed with cultural clashes. This style makes the texts feel more real, creating a stronger bond between the main characters and the readers. For example, in Sasson's story, her personal thoughts provide a clear view of the inner conflicts a mother faces when balancing her love for her son with her beliefs, making it easier for readers to empathize. On the other hand, Mahmoody's story captures her difficult path through personal and societal betrayal, pulling readers into her strong experiences of fear and strength. Through these personal stories, the authors highlight wider ideas of survival and identity, supporting the idea that personal tales can effectively comment on society and foster human connections (Jean Sasson).

- **Symbolism and motifs in both texts**

In both texts, symbols and repeated themes help the readers get a better grip on the complicated ties between cultural identity and personal choice. In *For the Love of a Son*, the contrast between family loyalty and harsh social norms symbolizes the fight for independence within male-dominated societies, shown through the main character's unyielding battle for her son's freedom from traditional limitations. Likewise, *Not Without My Daughter* uses the theme of the mother-daughter relationship to illustrate strength and the natural urge to guard one's children when facing great challenges. The repeated images of borders and walls not only point out the physical divides caused by political issues but also mirror the mental traps felt by the characters (Saied Reza Ameli). Altogether, these symbols and themes uncover

the deep emotional paths that women navigate while caught in a mix of love, obligation, and cultural struggles.

- **Emotional tone and its effect on readers**

The way emotional tone is handled greatly influences how readers feel and how much impact a story has. In both *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, the writers use different levels of emotional intensity to draw particular reactions from their readers. Sasson's story is full of emotional weight, often shifting between sadness and hope, which creates a complicated relationship with the reader that fosters empathy and a deeper understanding of the main character's struggle. On the other hand, Mahmoody's book has a constant sense of tension and urgency, pushing the audience to involve themselves with the story's high stakes and shocking twists (Mojha Kahf). In the end, the emotional tones shaped by Sasson and Mahmoody not only build a bridge between the characters and the reader but also highlight broader social issues, showing how strong emotional connection can improve thematic depth and reader engagement.

- **The role of dialogue in character development**

Dialogue acts as a key tool for character development in both *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody. Instead of just moving the plot forward, the conversations between characters show their inner struggles, desires, and growth over time. For example, the talks between Mahmoody and her husband highlight her shift from following orders to standing up for herself, showing her fight for independence and her role as a protective mother. On the other hand, Sasson's characters often use dialogue to navigate their identities within cultural norms, demonstrating the conflicts between personal wishes and social duties (Elaine Showalter). Through these evolving interactions, both authors help readers understand their characters' complexities more deeply, enhancing engagement with their journeys and the larger themes of survival and resilience. In the end, dialogue proves to be an essential means for genuine character depiction and thematic depth in these stories.

### **Conclusion :**

The stories in 'For the Love of a Son' by Jean Sasson and 'Not Without My Daughter' by Betty Mahmoody give deep views on the issues of cultural conflict and personal strength. These memoirs, though based in different places and political situations, share similar themes of mothers making sacrifices and the struggle for freedom against oppression. Sasson's book shows a mother's emotional struggles within the strict expectations of Middle Eastern society, while Mahmoody recounts her difficult escape from a harmful marriage in Iran. Both works reveal the challenges women face but also highlight their amazing strength and willpower in tough times. Overall, this comparison emphasizes how their experiences are universal, offering strong insights into the wider effects of gender, culture, and identity, urging a deeper look into these connected themes in modern discussions (Saied Reza Ameli). *For the Love of a Son* and *Not Without My Daughter* are compelling testimonies to the resilience of women facing extraordinary challenges. They highlight the universal struggles of motherhood, the oppressive nature of patriarchal systems, and the indomitable spirit of women who refuse to accept defeat. While rooted in distinct cultural contexts, these books resonate with global audiences, emphasizing the shared humanity in the fight for justice, autonomy, and familial bonds. By exploring these similarities, readers gain a deeper appreciation of the courage it takes to challenge oppressive systems and reclaim personal agency.

### **Summary of key findings**

The comparison of Jean Sasson's 'For the Love of a Son' and Betty Mahmoody's 'Not Without My Daughter' shows important points about parent relationships in tough situations. Both stories highlight the active relationship among power, protection, and emotional strength, especially between mothers and sons. In Sasson's story, the ongoing cycles of mistreatment lead to a deep look at agency and identity, shown in the idea: When you keep being a victim of mistreatment...you must stop and think about what



is your part? "When you are a repeat victim of mistreatment by someone you're in a relationship with, you must stop and ask yourself what is your part? Please don't misunderstand me. Taking a hard look at your part does not mean you are at fault for their mistreatment. But you must ask yourself why you have allowed yourself to continuously be mistreated and verbally abused by your own children without protest or consequence?" (Leslie Vernick). This thought connects with Mahmoody's fight against social and cultural limits, providing a wider view on how society influences family roles. Together, these works emphasize how people, particularly women, need to find ways to speak out in difficult situations, building a stronger sense of self in times of hardship (Jean Sasson).

### **Implications for understanding cross-cultural narratives**

The look at cultural stories in *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody shows the difficulties of cultural identity and power relations. Both books show how women deal with male-dominated systems in very different societies, emphasizing how gender and culture affect their experiences. These personal stories are not just moving tales of personal struggle and strength but also serve as examples that question single views of culture. By looking at these stories, readers can understand the wider effects of cultural misunderstandings and the possibility for empathy even with big cultural gaps. In the end, this comparison highlights the importance of understanding context when looking at cross-cultural experiences, supporting a deeper view that honors the individual in the larger story of cultural conversation (Saied Reza Ameli).

### **Contributions to feminist literature**

In looking at the important effects of *For the Love of a Son* by Jean Sasson and *Not Without My Daughter* by Betty Mahmoody, we can see important parts in feminist literature that question older stories about women's power and identity. Both books show strong depictions of the challenges faced by women in male-centered societies, showing how personal stories can act as strong critiques of broad oppression. By highlighting their personal experiences, Sasson and Mahmoody reveal the complicated nature of motherhood amidst cultural and political problems, thus enriching the conversation on women's roles in both family and society. This analysis not only raises the voices of women often overlooked in male-focused stories but also urges readers to think again about the social ideas that shape femininity. In the end, their writings call for a new understanding of women's empowerment, leading to ongoing discussions about gender, identity, and resistance in today's feminist ideas (Saied Reza Ameli).

### **Recommendations for further research**

In looking at the different stories in Jean Sasson's "For the Love of a Son" and Betty Mahmoody's "Not Without My Daughter," future studies need to focus on the psychological effects on people who go through similar cross-cultural issues. Looking into the long-term trauma linked to forced separation and changes in culture could help us better understand character growth and emotional depth in both books. Also, studying the family and social systems that help or limit the main characters could provide useful insights into how gender, culture, and personal choice interact in these stories. Broadening the discussion to include current viewpoints on international custody cases would not just give context to the authors' narratives but also enrich conversations about women's rights and cultural identity today. This way of looking at the texts would shed light on ongoing challenges faced by people dealing with complicated cultural situations, furthering our understanding of social dynamics and personal strength (Jean Sasson).

### **Final thoughts on the significance of the analysis**

In the analysis of Jean Sasson's 'For the Love of a Son' and Betty Mahmoody's 'Not Without My Daughter', important themes show how women stay strong in tough situations. Both stories mix personal experiences with cultural and political issues, showing how people navigate their identity and power in unsafe and challenging conditions. This analysis highlights how storytelling matters, as it keeps alive the voices of those who can't speak and creates empathy and understanding among different groups. By looking at how gender, culture, and power interact, these works make readers face hard truths about human rights issues and systemic oppression. In the end, the value of this analysis is in its ability to

stimulate discussion on these matters, promoting a greater engagement with literature and the realities it highlights.

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## English Language Learning & Acquisition of Bengali Medium Students of West Bengal

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**Abstract:** *It is no news that English as second language learning of vernacular medium students is poor. Despite having studied the language throughout school curriculum, most often they are incapable of basic communications in English. In having observed 20 classroom teachings and having spoken to 20 Bengali Medium English teachers, the present study has endeavored to investigate its causes. For the purpose, a structured class observation schedule and a semi-structured interview schedule were standardized. The subsequent observations were documented and spoken-words, transcribed for qualitative content analysis through the process of dual coding cycles and thematic interpretations. Findings revealed that teachers, although claimed to follow established models of second language teaching, in reality they deviated from the science, underlying these models, thereby rendering their teaching unavailing and students' learning, unproductive. While grammar exercises aimed at formulaic rule learning through isolated sentences, literature classes were about content comprehension through vernacular translations. Instructional objectives and, by extension, their teaching methods for grammar and for prose & poem were, thus mutually exclusive; neither was used for English language skill development. The unscientific pedagogical deviations caused cognitive detachment from the learning process, thereby, causing students' to be pedagogically infertile in their English language learning and acquisition.*

**Key Words:** *English language learning and acquisitions, Bengali medium schools, teaching methods of English grammar, teaching methods of prose and poems, pedagogical deviations, pedagogical infertility.*

### INTRODUCTION:

In the face of the changing socio-economic values, teachers, today, face challenges of a different kind. It is no more about stubborn students refusing to submit homework or to respond in class. Pedagogical challenges for teachers, today, are multi-faceted and posed by almost all stakeholders of the education system; more so if it is English as second language to be taught in an, otherwise, vernacular medium school, impregnated with ethnic prejudice. In an endeavor to explore the challenges, qualitative research was conducted, as follows.

### Research Question

What are the teaching methods for English language learning and acquisition being followed by Bengali Medium teachers of West Bengal?

### Research Objectives

1. To observe Bengali medium English teachers' teaching methods for students' language development.
2. To investigate into the problems behind Bengali medium students' poor English language skill acquisition

## Research Design

A descriptive research, the study has phenomenological approach to data collection and treatment methods:

### Data Collection:

Tool - A structured class observation schedule and a semi-structured interview schedule were developed and standardized through intra-coder reliability Test, Pilot study ensured their content validity. First-hand 20 classroom observations of Bengali medium English language teachers, sampled by means of purposive sampling technique, were made. The very teachers were interviewed as well, using the schedule.

### Qualitative Content Analysis:

Documented observations were deductively coded, using descriptive code type. Transcribed interview data were inductively coded, using in vivo and descriptive code types. The subsequent primary codes were, next, grouped into two categories as per the objectives of the study, using pattern coding technique. The categories were, next, interpreted and reviewed in the light of secondary data to prepare the research answers, as follows:

## RESEARCH ANSWERS:

The following discourse has been prepared as per the two research objectives, manifested as the categories of the qualitative content analysis process. Participant-teachers words have been put in italics and within quotation marks. The findings of the study and supporting secondary data have been presented under respective categories as follows:

### Category 1 – Bengali Medium English teachers' teaching methods:

#### a) *Appearance of Grammar Translation Method for grammar rule learning*

Classroom observation showed deviations from the science of Grammar Translation Method. The Method emphasized on *rule teaching*, *rule practice* and *rule production* (Thornbury, 1999) for grammar learning. But the teachers' practiced formulaic rule teaching, negligible rule practice and no rule production.

#### b) *Appearance of Herbartian Model of teaching for prose-poem delivery*

Classroom observation showed deviation from the science of the Herbartian model even in prose and poem teaching practices. The Method emphasized on reading with comprehension and critical and creative writing skill development. But students were seen capable of only reading for pronunciation as the lessons were Bengali translated, and writing was mostly from memory or no writing at all.

#### c) *English language and literature dealt separately*

Unlike English medium schools, English language and literature were being dealt separately. While language learning was more about rule learning through isolated sentences, literature learning was about content comprehension through vernacular translations. Instructional objectives and, by extension, their teaching methods were, thus mutually exclusive and neither was used for English language skill acquisition.

### Category 2 – Causes for students' poor English language skill acquisition:

#### a) *Teacher's loud reading was all English to hear for Listening Skill*

All interviewed participants unanimously accepted that listening skill of the students was under developed, i.e. they did not comprehend spoken English. One in every six participant-teachers blamed the Bengali speaking environment – "*Listening does not at all take place – even if few words are used in English, they fail to understand and the whole thing needs to be then translated into Bengali*". All unanimously blamed the First generation learner status of the students, with illiterate poor parents at home they received no exposure to the language.

#### b) *Speaking skill was all that the students could say from memory*

Interviewed participants unanimously accepted that speaking skill of the students was under develop, i.e. they could not speak in English. Speaking was all that the students could say from memory for the

following reasons: *First*, Class observation showed, except for a few spattering phrases like “Good morning” & “Thank you”, teachers rarely used English. Presuming they would not comprehend spoken English, teachers abstained from speaking in English even during English classes, as one of them said, “...amra oder shonge Ingrijite interaction korte parina – korle ora kichu bujhte parbe na – amader banglatei bolte hoy...” (*We cannot communicate in English with them, if we do, they would not understand anything that we say. We have to interact in Bengali*). English usage was, thus, limited to reading in class because the rest of the class interactions and explanations were in Bengali.

*Next*, interviewed participants unanimously agreed that English speaking included only answering questions from memory & recitations. No real-time conversations took place in English - “*As for speaking they do utter few sentences, if not a full-fledged conversation in English*”, as one of them shared.

*Next*, interviewed participants unanimously agreed on inadequate cultural program-items in English. 18 participants opined - “*(Students’) motivation level is too low; they are more inclined towards presenting in Bengali.*”. Around 10% participants shared that it is “*because other teachers don’t like it...they think...Bengali is quite enough, and that is why we are lacking interest in English*”.

### **c) Reading was only for pronunciation and not comprehension.**

Almost all participant-teachers confessed that students were capable only of reading with pronunciation as comprehension took place only when Bengali translations were provided, a participant shared, “*They are hardly able to do anything in English – they can barely read English properly – they are alarmingly weak in English – the school is located in the interiors – the students there are absolutely unable to perform anything in English – there are only 2-4 students in class who respond – how much can be done with such a meagre number of responsive students – besides, whatever little they manage to say is entirely based on rote learning – despite my textual explanation in class, I see them memorizing from Guide books*”. It was because of the following reasons:

*First*, class observation had shown superficial grammar learning which caused no *linguistic schema* for English language to develop, without which reading for comprehension is not possible.

*Next*, lack of extensive reading. Half of the interviewed participants shared, “*The thin textbook prescribed in the syllabus is all that they read in English.*”

*Next*, half of the interviewed participants shared how “*Class V (students).... don’t know the alphabets properly – if I go on teaching them a, b, c, d, every day, I will not be able to complete the syllabus.*”, implying Primary schools are non-functioning.

*Lastly*, around 80% blamed the syllabus – “*syllabus does not allow you to have all these skill development – I mean, during our times we had Dictation classes, we had Reading classes – but now a days we don’t have those...*”.

### **d) Capable only to write memorized sentences**

All most all participant-teachers informed that students were capable only to write memorized sentences. They were incapable of any creative writing. The reason given was as follows:

60% blamed the Board exam question patterns which were mostly MCQs, memory-based and allows mass cheating. – “*Question pattern guloi to valo na – MCQ answer kore 30 – 40% peye jache...ora creative writing part ta chere diche – MCQ korei to pass hoe jache...*” (*The very question patterns in Class IX- X are flawed. 30-40% of the question is MCQ – enough to get the qualifying marks – as a result students hardly attempt the writing part*).

All blamed the no pass or fail policy of the state. With no reason to fail, students hardly practiced writing at home.

Near about 10% blamed students’ fear towards English and a general disinterest towards education. English to them was “*just a subject to pass*” – *nothing to learn from!*”, hence they were in no way motivated enough to work on their writing skill which was the highest and the toughest skill to acquire in any language.

**e) No Language Laboratory**

None of the observed schools had a language lab nor did the interviewed participant-teachers claimed to have one. Only 1 interviewed participant said to have built one in the campus and that too much against the wishes of her colleagues.

**CONCLUSION:**

In a nut shell, the ultimate learning objective of acquiring an all-round language skill development was unattained in Bengali medium schools. Besides poor grammar, prose and poem teaching practices, no extra-curricular efforts were seen being made for language development outside the language classes.

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## A Literature Review: Teachers' Education and Ethical Principles

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**Abstract:** *Teacher education' refers to the total of educative experience which contribute to the preparation of a person for a teaching position in schools, but the term is more commonly employed to designate the programme of courses and other experiences offered by an educational institute for the announced purpose of preparing persons for teaching and other educational service and for contributing to their growth in competency for such service. This paper attempts to discuss core values of teaching. This paper also mentions the preparation of teachers has changed with the passage of time ; in ancient India the teacher was a Guru who was well-versed in temporal knowledge and steeped in spiritual knowledge with high personal qualities ; in the medieval times the expectations of society changed his role, making him a master of his subject area; in the modern times he has come to perform yet different roles to meet the challenges of the present day demands. This also describes how ethics and moral values linked with teacher education. Ethics in education has been given a lot of importance over the years and institutions are designing courses that help students understand these ethics.*

*Furthermore this also highlight teachers ethical principles and Teacher's Code of Conduct that encompasses the various attributes of character- truthfulness, respect, responsibility, fairness, caring and service orientation. This paper also address some issues which the students and teachers face on an everyday basis in the education system. Some suggestive measures are also stated in the article. Ethics influences behaviour and allows an individual to make the right choices. Without ethics it will be very difficult to regulate life and act responsibly. While the importance of ethics can't be ignored in any walk of life it's imperative that they are practiced in the field of education. Ethics in education are essential as they help run the system smoothly. It sets the standards of what's acceptable and what's not ,hence protecting the interests of both the educators and the learners.*

**Keywords:** *Education, Dignity, Upliftment, Curriculum, Work Ethics, Catastrophe, Code of Conduct.*

### INTRODUCTION:

Teacher Education (TE) or teacher training refers to the policies, procedures, and provision designed to equip prospective teachers with the knowledge, attitudes, behaviours, and skills they require to perform their tasks effectively in the classroom, school, and wider community. The professionals who engage in training the prospective teachers are called teacher educators. All teaching is founded on ethics whether it be the teacher-student relationship, pluralism or a teacher's relationship with their work . Education should aim at making human life better not only through economic upliftment of individual but also through social, moral and spiritual strengthening.

The core of teaching consists of four basic values:

- dignity,
- truthfulness,
- fairness and
- responsibility & freedom.

**Dignity** means respect for humanity. Teachers must respect every person, regardless of gender, sexual orientation, gender diversity, appearance, age, religion, social standing, origin, opinions, abilities and achievements.

**Truthfulness** is one of the core values in teachers basic task, which involves steering learners in navigating life and their environment. Honesty with oneself and others and mutual respect in all communication is a basic aspect of teachers work.

**Fairness** is important both when encountering individual learners and groups but also in the work community. Fairness involves in particular promoting equality and non-discrimination and avoiding favouritism.

Teachers are entitled to their own values, but in their work, **teachers responsibility** is tied to their basic task and its standards such as legislation and the curriculum. Defining some important terms:

**Education:** Education is not simply imparting knowledge in a particular faculty or subject or making one fit for securing jobs or fair well in exams, but at the same time is also a training in logical thinking which helps the coming generations adjust to the ever changing environment. It also means opening the doors of the mind, cleansing the soul and realization of the self.

**Moral education** :It means an ethical education that helps choose the right path in life. It comprises some basic principles such as truthfulness, honesty, charity, hospitality, tolerance, love, kindness and sympathy. Moral education makes one perfect. Education is not aimed at obtaining only a degree, it includes necessary value based teachings which result in character building and social improvement too. It is the need of the hour that schools today should include the concept of hidden-curriculum which refers to the transmission of norms, values, and beliefs conveyed in the classroom and the social environment.

**Ethics in Education** : Ethics are well founded standards that make the actions right and wrong, it helps categorize different values such as integrity discipline and honesty among others and apply them in daily lives. Ethics influences behavior and allows an individual to make the right choices. Without ethics it will be very difficult to regulate life and act responsibly. While the importance of ethics can't be ignored in any walk of life it's imperative that they are practiced in the field of education. Ethics in education are essential as they help run the system smoothly. It sets the standards of what's acceptable and what's not hence protecting the interests of both the educators and the learners.

#### **Objectives of the Research Study:**

1. Develop a positive and professional attitude towards teaching profession.
2. Improving the quality of teaching.
3. Helps the teachers and students against unethical conduct.
4. To educate students to be responsible citizens and to make the students learn human values to adopt them in their personal and social life and developing self-confidence in students.
5. To give suggestive measures to improve the ethical behavior in teacher education.

#### **LITERATURE REVIEW:**

Benninga, Jacques S. in his article "Issues of professional ethics in education" mentions issues related to the identification and assessment of professional education, and outline specific models for the pre-service training of teachers of character. A.K. Kulshrestha (2013) conducted a study on Teachers Training and Professional Competences. The paper discusses teacher training and professional competencies and suggests the measures for enhancement and development.

Piku chowdury in her article "Ethical dimensions in teaching and teacher education- a review" explored the concept of academic misconduct, the moral and ethical dilemmas and educators' role in developing teachers well-equipped to counter the menace.

Dr. Saroj Pandey conducted a study on professionalization of Teacher Education in India: A critique of Teacher Education Curriculum reforms and its effectiveness. The study concludes that professionalism needs to be instilled in every phase of teacher preparation starting from conceptualization to evaluation and appraisal to prepare professionals and improve the quality of education.



## **ANCIENT AND PRESENT VIEW OF EDUCATIONAL SYSTEM:**

Teaching has been one of the oldest and most respected professions in the world. When a systematically organised human society came into existence the need to mould its children on proper lines arose requiring persons who could perform this role that is teachers. The task of shaping the future citizens is a noble one and so the teacher has always occupied a place of honour and reverence in the Indian society over the ages.

The independence of India on the 15th August 1947 marks a defining moment in the history of our nation. The first step in this direction was setting up of the University Education Commission (1948), which made valuable suggestions regarding pre-service and in-service education of teachers and linking the programme of teacher preparation with the university system.

Subsequently, the Secondary Education Commission (1953) appointed to examine the conditions of school education made specific suggestions about the preparation of teachers. The Committee on Higher Education for Rural Areas, (1954) and that on Women's Education (1959) also made valuable suggestions for teacher education in their respective areas, but they did not attract national attention because of their limited scope.

The Review Committee on Education (1960) made major recommendations about post-graduate studies in education and research, education of administrators and qualifications of teacher educators. Most of these recommendations were accepted and implemented. The Centre, the States, the universities, and public and private enterprise looked after teacher education. Besides, its problems were not examined in totality. The availability of resources for teacher education was also a problem. Further, teacher education was not accorded adequate importance in the agenda of education. National Policy on Education (1968) was formulated. The working of National Council of Educational Research and Training (NCERT) was also reviewed. The NCERT and its Regional Colleges of education were expected to play a greater role in the education of teachers. The non-statutory National Council for Teacher Education (NCTE) was set up in 1974 by a resolution of the Government of India and was located in the NCERT. As a result of this, many universities and state governments revised the courses of teacher education.

### **Teacher's Ethical Principles and A Teacher's Code of Conduct:**

The aim of teachers ethical principles is to draw attention to the ethics involved in teaching. Good professional ethics are among a teacher's most important resources. Ethical Principle includes Teachers Demonstrate, Inspire and Guide, through their own conduct, that learning is a character-building and nation-building noble activity.

**Preamble:** In the Indian tradition of Guru-Shishya Parampara, the education profession is entrusted with the responsibility of molding the minds of young people so that they become worthy citizens of a humane society. Such trust and responsibility calls for the highest ideals of professional service and the highest degree of ethical conduct.

### **Some Professional Ethics For Teachers :**

- 1) Truthfully & honestly to realise the objectives,
- 2) Punctuality, less absenteeism or with notice ,
- 3) Disciplined person,
- 4) Be respectful for institution , colleagues,
- 5) Treat all students with impartiality,
- 6) Careful use of words while speaking ,
- 7) Motivational and positive attitude to enhance teacher learning environment,
- 8) Use of effective communication ways,
- 9) Following proper dress code,
- 10) Proper use of authority and rights ,

- 11) Fulfilling all responsibilities towards students education,
- 12) Participate in programmes of continual professional growth like seminar, conference, workshop, faculty development programs etc.

#### **Causes of Ethical Deterioration in Indian Education System:**

- 1) **Gender and social inequality:** In India it is still a huge problem that is one of the hindrances in the way of educational growth. Especially in rural India, girls child still can't go to school because the mindset is that they are born to do the household works.
- 2) **Caste Issues :**Caste plays a significant role in ethical issues in education. The scheduled tribes, scheduled castes reservation in India, make headlines every now and then. Many deserving candidates lose their chance in higher studies because of the caste issue.
- 3) **Lack of Vocational Education :**In today's world, the conventional ways of education don't really fit. The education system should introduce more vocational courses in India. Because of the new age system, which is continuously evolving, demands practical knowledge. Students with theoretical knowledge often stay behind in this fast-moving era.
- 4) **Lack of Digitalization :** In this era of new-age media, digitalization is the goal that we are heading towards. But the lack of digitalization is making it hard for our education system to grow the way it should by now. The issues in taxation and other regulatory guidelines, poor connectivity, digital access are roadblocks to the digitalization in education.
- 5) **Politics in Higher Education :** Politics in higher education causes a lot of problems in the curriculum itself. The atmosphere in an educational institute is one of the significant issues in the system nowadays.
- 6) **Vast and Varied Syllabus Lacking Relevance :**The vast and varied syllabus in education is one of the ethical issues the system is facing. The huge, irrelevant syllabus makes it hard for the students to prepare themselves for the future because the world is now getting ready for digitalization and mugging up theories is not the right way.
- 7) **Lack of value education in curriculum:** Present School curriculum lack emphasize on value education. However the present curriculum makes them perfect money makers, the best politicians, the well-known doctors, the skillful engineers, the greatest musicians, the marvelous actors but fails to make them realize a bit to their identity as human beings .
- 8) **Corruption in Teacher Education:** The major cause of ethical deterioration in education system is rapidly spreading corruption. Corruption in education can include bribes and illegal fees for admission and examination; academic fraud; withholding teacher salaries; preferential promotion and placement; charging students for □ tutoring sessions to cover the curriculum needed to pass mandatory examinations which should have been taught in the classroom; and infrastructural work.
- 9) **Privatization of educational institutes:** The education to enrich human life and who ensures the quality and standard of values maintained but large Catastrophe to bring students to the anticipated ethics in values and beliefs. Universities award degrees and certificates without ensuring the related quality. Privatization of educational institutes is a major cause for the declining ethical values in education system.
- 10) **Guru & Shisya Relationship Going Away:** There are many more things to discuss, students should learn to respect Teacher, A guru should selflessly teach his Student , these days the bounding between Guru-Shishya is going away, there is no respect on guru. Education becoming a business rather than a media to change the society.

### Benefits of Following Work Ethics :



- healthy and successful learning environment.
- helps students develop ethical leadership skills.
- students learn to know what is wrong, what is right on so develop decision making skills.
- a good sense of ethics controls their behaviours and making choices through learning.
- critical thinking, development of essential social and emotional skills in students.

### SUGGESTIONS TO ENSURE WORK ETHICS IN EDUCATION:

- Work ethics for teachers are essential for creating a positive and effective teaching environment. It is therefore important that they adhere to work ethics strictly.
- Teachers must respect the dignity and rights of the students in expressing their opinion as well as students should be obliged to respect teachers and follow some positive guidelines of Guru-Shishya System.
- Teachers should deal with students impartially irrespective of their religion, caste, gender, political affiliation, social status and physical characteristics.
- They must be able to identify and recognizes the differences in capabilities among the students in their class and try their level best to meet their individual needs.
- Integration of digital technologies into everyday learning, such as online courses, virtual classrooms, and digital textbooks. This innovative use of digital technology and to update knowledge is beneficial for both teachers and students.
- Values-based Education is an approach to teaching that works with values. It creates a strong learning environment that enhances academic achievement and develops students' social skills.

### CONCLUSION:

Teachers are the greatest assets of any education system. They stand in the interface of the transmission of knowledge, skills and values. They are accepted as the backbone of education system. Teacher quality is therefore crucial and has been globally accepted to be significantly associated with the quality of education in general and students' learning outcomes in particular. It is high time to identify the major causes of declining ethical values in Indian teacher education system and steps should be taken to make the improvements for providing value-orientation in Indian teacher education field. In India, it is necessary to increase ethical values, philosophical thinking, study, research and moral development in education system.

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## Nature as a Living Muse: An Ode in Ruskin Bond's Select Short Stories

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**Abstract:** *Ruskin Bond's short stories exemplify a profound reverence for the natural world, celebrating its beauty, vitality, and intrinsic influence on human existence. Nature transcends the role of a mere backdrop, emerging as a dynamic entity that profoundly shapes the lives, emotions, and trajectories of his characters. With masterful depictions of verdant forests, majestic mountains, flowing rivers, and the changing seasons, Bond crafts an intimate and awe-inspiring connection to the environment. His narratives emphasize a symbiotic harmony between humanity and nature, exploring themes of coexistence and ecological mindfulness. The characters in his stories often discover solace, inspiration, and a profound sense of identity through their engagement with nature, which becomes a wellspring of resilience and introspection. Simultaneously, Bond subtly critiques the adverse consequences of human interference on the environment, advocating for a spirit of stewardship. His eloquent storytelling immortalizes nature's splendor, rendering his works enduring paeans to the natural world. The idea of nature as an active and inspiring force in Ruskin Bond's narratives while emphasizing the lyrical and celebratory tone of his storytelling.*

**Key Words:** *natural world, ecological mindfulness, harmony, coexistence, human-nature connection, resilience, introspection, storytelling, verdant forests, majestic mountains, flowing rivers, changing seasons, nature's splendor, profound identity, adverse consequences, timeless paeans.*

### INTRODUCTION :

Ruskin Bond's short stories exemplify a profound veneration for the natural world, celebrating its beauty, vitality, and inextricable influence on human life. Nature in his works is not merely a passive backdrop but a dynamic entity that profoundly shapes the emotions, lives, and trajectories of his characters. With his masterful depictions of verdant forests, towering mountains, flowing rivers, and the changing rhythms of seasons, Bond forges an intimate and evocative connection to the environment. This essay examines the role of nature as an active, transformative force in Bond's narratives, while highlighting the lyrical and celebratory tone that defines his storytelling. Drawing upon his texts and broader literary references, this analysis delves into themes of coexistence, ecological consciousness, and humanity's intrinsic bond with the natural world.

### Nature as a Living, Breathing Entity

For Ruskin Bond, nature is not a mere embellishment to his storytelling; it is a vibrant, living presence central to his narrative world. Stories such as *The Cherry Tree* illuminate this perspective, where the protagonist Rakesh nurtures a cherry tree that grows alongside him, symbolizing resilience and patience. Bond writes, "It was during the rains that the tree really came into its own. It was about three feet tall, strong and healthy. And Rakesh had grown too." This statement beautifully encapsulates the symbiotic relationship between Rakesh and the tree, where nature acts as both a companion and a teacher. Similarly, in *The Leopard*, Bond explores the delicate balance between humans and wildlife through the protagonist's poignant encounters with the titular creature. The story's forest setting is

rendered with a rich, immersive quality: “The trees were hung with the silence of dusk, and only the occasional rustle of leaves betrayed the presence of a hidden bird or animal.” Here, the leopard emerges as a symbol of nature’s quiet dignity and strength, urging a sense of harmony between humanity and the wild.

### **Characters Transformed by Nature**

Bond’s characters often experience personal growth, solace, and inspiration through their intimate engagement with nature. In *The Night Train at Deoli*, the protagonist reflects on life’s transient beauty after a brief yet poignant encounter with a girl at a remote railway station. The serene natural setting mirrors his introspective state, as Bond describes, “It was early in the morning, and the dew was still on the forest leaves. The sun, rising from behind the hills, touched everything with a golden light.” Here, nature acts as a reflective canvas, imbuing human emotions with depth and resonance. Similarly, *Our Trees Still Grow in Dehra* intertwines memory and nature to explore themes of nostalgia and belonging. Returning to his childhood home, the protagonist finds solace in the familiar trees, described as “sentinels, guarding my childhood memories.” These evocative images illustrate how nature anchors human identity, providing a sense of continuity amid change.

### **Themes of Coexistence and Ecological Responsibility**

A recurring motif in Bond’s works is the harmonious coexistence of humanity and nature. Stories such as *Dust on the Mountain* underscore this idea, portraying the Himalayan village life of Bisnu, where nature is both a benefactor and a formidable force. Bond’s poetic prose captures this dynamic interplay: “The mountain was both a friend and a foe, providing sustenance and demanding toil in equal measure.” The narrative emphasizes the importance of respecting nature’s rhythms and adapting to its demands. Conversely, Bond critiques humanity’s exploitative tendencies through cautionary tales like *The Eyes of the Eagle*. Here, the destruction of a pristine forest is portrayed with stark poignancy: “The hills that were once green and alive now lay bare, stripped of their trees and spirit.” Such stories amplify Bond’s call for ecological mindfulness and responsible stewardship, highlighting the irreplaceable value of the natural world.

### **The Lyrical and Celebratory Tone of Bond’s Storytelling**

Ruskin Bond’s prose exudes a lyrical, almost poetic quality that celebrates the splendour of nature. His vivid descriptions elevate the natural world to a central character within his narratives. For instance, in *A Face in the Dark*, Bond captures the haunting beauty of a forest at dusk: “The pine trees stood tall and still, their needles whispering secrets to the wind.” Such imagery transforms nature into a source of wonder, inviting readers to immerse themselves in its mystery and allure. Bond’s celebration of the changing seasons is equally striking. In *Time Stops at Shamli*, he writes, “The monsoon brought with it the scent of damp earth, the gurgle of swollen streams, and the promise of renewal.” This sensory depiction not only glorifies nature’s cyclical rhythms but also underscores their profound impact on human life.

### **Echoes of Bond’s Themes in Other Literary Works**

The themes of ecological mindfulness and humanity’s symbiosis with nature resonate with the works of other literary figures. Henry David Thoreau’s *Walden* reflects a parallel reverence for the natural world, encapsulated in his assertion that “Heaven is under our feet as well as over our heads.” Similarly, Rabindranath Tagore’s poetry celebrates the sacred harmony between humanity and nature, as seen in his visionary plea for a world free from greed and exploitation in *Where the Mind is Without Fear*. John Muir’s writings echo Bond’s emphasis on the transformative power of nature. Muir’s observation that “In every walk with nature, one receives far more than he seeks” mirrors the experiences of Bond’s characters, who find profound solace and inspiration through their communion with the natural world.

### Conclusion:

Ruskin Bond's short stories are enduring testaments to the vitality, beauty, and transformative essence of nature. Through his masterful use of lyrical prose, Bond elevates the natural world to a dynamic, central force that shapes human lives, emotions, and experiences. His narratives emphasize themes of coexistence and ecological mindfulness, urging readers to protect and cherish the environment as an irreplaceable part of their existence.

Bond's works, imbued with profound insights and vivid imagery, inspire a renewed sense of connection to nature. By celebrating forests, mountains, rivers, and seasons, he reminds us of the timeless, symbiotic bond between humanity and the natural world—one that calls for reverence, responsibility, and an unwavering commitment to preservation.

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# Leading for Impact: How Transformational Leadership Inspires Unwavering Employee Engagement

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**Abstract:** Employee engagement has become an imperative factor of organization success and excellence in the aggressive company surroundings of today. It is believed that the most vital and integral factor for a corporation to develop is leadership. Transformational leaders foster a deeper diploma of hobby in their subordinates' work, which leads to accelerated productiveness and job satisfaction. This raises the organization's whole worker engagement level. One of the most studied subjects in human aid administration is leadership. Less find out about has been found on the relationship between transformative management and worker engagement, though. Employee engagement and transformative management are the topics of this essay. The principal purpose is to check transformational management by searching each applicable component that influences employee engagement. The lookup approach is based on an evaluation of the literature that has already been published, a range of empirical and conceptual investigations, and the pertinent findings. These are then analyzed to predict the hyperlink between transformational management and worker engagement for an additional study.

## INTRODUCTION:

Being a chief is having the capacity to structure different people's actions. It is the capacity to persuade a crew of human beings to pursue an objective. Although there are infinite publications, journals, blogs, and talks about management each day, it is tough to pinpoint precisely what this capability entails. Even though this phrase is regularly mysterious, captivating, and unexplained, there is nonetheless a developing want for it in the enterprise sector. In the company environment, the leaders have to make sure that the organization's and its employees' pursuits are in line. It is quintessential to recognize that appropriate administration requires sturdy leadership. Outstanding management habits emphasize the want to grow and surroundings the place where each worker grows and succeeds. Not all chief has an equal outlook or attitude, and they do not all do duties in an equal way. They have specific styles. Among the many special patterns of management that are commonly viewed in motion is transformational leadership. As the period suggests, transformational management goes above and past typical management and brings about an entire organizational rebirth in the enterprise sector. The diploma of an employee's mental and emotional dedication to reaching the organization's goals, and mission, and imaginative and prescient is acknowledged as worker engagement. An increased experience of possession that motivates every worker to go above and past for the success of the corporation as a complete property for its interior and exterior purchasers is recognized as engagement. Employee engagement is viewed as the basis of a productive and fine work environment.

## TRANSFORMATIONAL LEADERSHIP:

A leadership fashion regarded as transformational leadership has the energy to motivate followers to

make advisable changes. In general, transformational leaders are vivacious, passionate, and enthusiastic. These leaders care about and take part in the process, however, they are additionally dedicated to making sure that every person in the team succeeds. A transformational chief demonstrates unique attributes and movements to compel a team of human beings or a corporation to unite at the back of a shared objective. Charm, mental stimulation, inspiring drive, and thoughtfulness for every group or crew member are some examples of these movements and attributes. Transformational management is full-size at the macro, or organizational, societal stage as properly as the micro, or individual, stage for a range of reasons. The first character to endorse the thinking of transformational management used to be James MacGregor Burns. As referred to by Burns, "Leaders and followers make every difference improve to a greater degree of ethical and motivation." This is an instance of transformational leadership. Subsequently, pupil Bernard M. Bass constructed on Burns's preliminary standards to create what is now acknowledged as Bass's Transformational Leadership Theory. As cited with the aid of Bass, The impact that transformative management has on followers may additionally be used to signify it. According to Bass, followers of transformational leaders exhibit trust, respect, and adoration.

#### **DIFFERENT COMPONENTS OF TRANSFORMATIONAL LEADERSHIP:**

Additionally, Bass proposed that transformative management consists of 4 wonderful elements.

**Intellectual Stimulation:** Innovative leaders encourage their human beings to assume creatively in addition to questioning the modern-day quo. The chief evokes human beings to check out novel procedures and sparkling possibilities for education.

**Individualized Consideration:** Another factor of transformational management is imparting help and motivation to positive followers.

**Inspirational Motivation:** Transformational leaders are capable of sharing a wonderful vision with their followers.

**Idealized Influence:** A transformative chief unit is an instance for those who follow. Because they recognize and have confidence in the leader, followers seem to be up to them and

#### **IMPORTANCE OF TRANSFORMATIONAL LEADERSHIP:**

Scholars have found that the team advantages from this kind of leadership. Additionally, it promotes non-public improvement and improves subordinates' performance. In a Psychology Today article, psychologist and management professional Ronald E. Riggio stated, "Research proof genuinely indicates that corporations led with the aid of transformational leaders have greater tiers of overall performance and delight than agencies led by using different sorts of leaders."

Members of the crew sense stimulated and encouraged due to the fact transformational leaders have belief in their followers' potential to function to the fine of their abilities. Organizational verbal exchange boundaries are eliminated by utilizing transformational leaders, permitting the easy operation of the company. Transformational leaders assist their humans draw close to the intent in the back of the alternate and inspire them to include it as well. They take splendid dangers and will hostilities towards unfairness and unethical conduct if determined in an organization. They possess an innate potential to draw others to them. They appreciably affect their followers in a way that makes them keen to aid them in all of their activities, except hesitation or remorse.

#### **WELLBEING AND TRANSFORMATIONAL LEADERSHIP:**

The effects of one out about advice that this management method may additionally gain workers' well-being. The Journal of Occupational and Environmental Medicine launched a lookup that surveyed personnel at many statistics and verbal exchange technological know-how corporations in Germany. Participants have been requested to reply to questions on the management fashion of their business



enterprise through researchers. The researchers observed that workers' mentioned stages of well-being have been higher for those who noticed extra transformational management in their workplaces. Even after researchers adjusted for variables like age, training level, and work stress that are associated with well-being, the effect persisted. "The effects of this find out about endorse that a transformational management style, which both conveys a feel of have faith and meaningfulness and in my view challenges and develops employees, additionally has an advantageous impact on worker well-being."

### **EMPLOYEE ENGAGEMENT:**

Kahn's 1990 formula served as a most important supply of suggestions for a massive element of tutorial lookup on involvement (e.g. Rothbard, 2001). "The harnessing of corporation members\_selves to their work roles" (p. 694), in accordance to Kahn (1990), is how engagement is described psychologically. "In engagement, human beings hire and categorical themselves physically, cognitively, and emotionally at some stage in position performances."

### **TYPES OF EMPLOYEE ENGAGEMENT:**

According to Gallup the Consulting corporation there are there are exceptional sorts of human beings

"Engaged" people are constructors. To meet and surpass expectations, they would like to recognize what is anticipated of them in their position.

Not Involved Employees that are disengaged on occasion centre attention more on their jobs than the goals and outcomes they are supposed to achieve. To whole the venture and declare themselves accomplished, all they require is to be urged what to do.

Intentionally Disengaged The "cave dwellers" are the "actively disengaged" workers. They are "Consistently in opposition to Virtually Everything." 3.2 EMPLOYEE ENGAGEMENT MEDIUM AND CONSEQUENCES

### **EMPLOYEE CONSEQUENCES:**

- Encourage human beings to put all of their effort and increased self-efficacy into their task.
- Have a favourable impact on well-being and health.
- Result in accelerated effort and participation, awareness, intrinsic motivation, creativity, authenticity, non-defensive communication, playfulness, moral conduct, and an all-around greater content material and productive employee (Kahn, 1990).
- Loyalty amongst customers: Levinson (2007a) argues that contented people are extra in all likelihood to domesticate dedicated clientele.
- Employee retention: According to Levinson (2007a), employees who are content material with their jobs are greater in all likelihood to stay with the company.
- Employee productiveness – Performance is impacted by using worker engagement (Kahn, 1990).

### **TRANSFORMATIONAL LEADERSHIP AND ENGAGEMENT:**

Studies on organizational settings and the working surroundings are vital contexts for inspecting worker engagement and transformative leadership. Over the years, different writers have brought to and developed the idea of transformational leadership, and it has served as the issue of endless lookup projects. Kahn stated that management has the most energy to affect followers' feelings of psychological protection through growing a supportive ecosystem in which one feels invulnerable to wholly have interaction in an assignment in his landmark essay on worker engagement (1990). Kahn did not take into account the truth that transformative leaders appear to be capable of fostering psychological availability and meaningfulness as well. Transformational leaders are in a special role to motivate psychological availability and meaningfulness due to the fact of their potential to evoke a feeling of venture and importance whilst bolstering their followers' conviction that they can end their task.

According to some authors (Harter et al., 2002; May et al., 2004; Xu & Cooper Thomas, 2011),

one of the most important elements influencing worker engagement is leadership. For this reason, it is essential to understand how an effective management fashion like transformational management can have an impact on the three psychological states that Kahn suggests lead to engagement on a task. Previous research has validated the influence of transformative management on worker attitudes and behavioural outcomes, which include overall performance and suitable company citizenship. There might also be a connection between transformative management and employee engagement, per different studies. Additionally, a plethora of research and lookup findings have verified that transformational management is a relatively necessary predictor of confidence and worker engagement. Burns's (1978) transformational concept clarifies how a transformational management fashion fosters mutual appreciation between the body of workers individuals and management, whereas Burn's (1985) philosophy outlined how administration controls employee-management interactions in a way that in the end motivates employees to put organizational dreams beforehand of their very own interests. The adoption of meaningfulness via followers of transformational leaders and their subsequent elevated engagement in their work may be defined by using Social Learning Theory (SLT; Bandura, 1977).

### **OBJECTIVES OF RESEARCH:**

- To study extra about the concept, evolution, and existing nation of worker engagement as nicely as transformational management by way of a thorough literature research.
- To join worker engagement with transformative leadership.
- Lastly, verify the characteristics of transformational management with the aid of searching at each applicable element that impacts employee engagement.

### **LITERATURE REVIEW:**

Transformational Leadership: Review of Literature James MacGregor Burns first installed the period "transformational leader" in 1978. Dr. Bernard Bass, an industrial psychologist, is amongst the researchers who have carried out and prolonged his study.

According to Bass (1985), transformational management is a method whereby leaders and followers help one another in attaining new ethical and motivational standards. Transformational leaders might also emerge at some stage in intervals of growth, change, and catastrophe, as verified utilizing Bass (1985). Transformational leaders are involved with altering the employer subculture and fostering the non-public increase of their subordinates, according to Bass (1985). More latest lookup has accrued that suggests transformational management is essential in every region and each set, even though early lookup confirmed that it was once a mainly effective supply in army settings.

Avolio and Bass declare that groups dealing with unexpectedly evolving applied sciences and dynamic marketplaces are extra applicable for transformational CEOs. Subordinates put out greater effort and operate higher as a result of the transformational leader's extended needs and needs to accomplish greater and work extra regularly (Howell and Avolio, 1993). Although charisma is virtually one element of transformational leadership, there are many similarities between charismatic and transformative leadership. Studies have indicated that transformational management consists of personnel engagement with the agency (Barling et al., 1996) as properly as worker happiness (Hatter & Bass, 1995).

### **EMPLOYEE ENGAGEMENT: REVIEW OF LITERATURE:**

According to Perrin's Global Work Study (2003), worker engagement is described as workers' willingness and ability to make contributions to the success of their organization, particularly via making a sustained, discretionary effort. The phrase "employee engagement" is surprisingly current in HR literature, having won sizeable traction beginning around 2000. According to the Scarlett study, an employee's emotional connection to their employer, coworkers, and place of work is measurable and has a large influence on their motivation to examine and operate nicely at work. Positive cognitive, emotional, and behavioural states aimed at accomplishing company desires symbolize worker

engagement, which is a rising working circumstance (Shuck & Wollard, 2009). Schmidt et al.'s (1993) description of worker engagement may also be observed in the educational literature. Schmidt et al.'s necessary definition of engagement, which used to be a modernized model of job satisfaction, used to be "an employee's involvement with, dedication to, and pride with work." This combines the ordinary notions of dedication (Meyer & Allen, 1991) and job delight (Smith et al., 1969). Customer pride and productivity have been demonstrated to positively correlate with worker engagement and satisfaction, specifically in the provider enterprise (Harter, Schmidt & Hayes, 2002). Since the perception of cost propositions is the first step in growing a brand, companies may additionally use people as representations of the company through having personnel who recognize and apprehend fee propositions (i.e., what is predicted of them) and who share the identical non- public values (Sandberg, 2001). Employers want to center of attention on growing worker engagement as an alternative to simply dedication seeing that it suggests an employee's readiness to go above and beyond the name of obligation to develop the success of the company. Meere (2005a).

### **FINDINGS:**

The predominant conclusions have been that there is a relationship between worker engagement and a transformative management style that takes a complete approach. Employee engagement was once proven to be favourably correlated with transformative management in a range of lookups that examined this relationship. An overview of the lookup displays a favourable correlation between excessive degrees of worker engagement amongst a body of workers individuals of an enterprise and managers who often showcase transformational management practices. Additionally, it is evident from a variety of research and lookup initiatives in this area that leaders who show off transformational management behaviours more regularly than transactional management behaviours are greater likely to have engaged subordinates with excessive work engagement.

### **DIRECTIONS FOR FUTURE RESEARCH:**

Through an assessment of the literature, they learn about how transformational management influences worker engagement. Future study, however, nonetheless wants to pay attention to certain elements of worker engagement that are impacted via transformational management and their importance to each worker's engagement and organizational success. Additional find out about may additionally be carried out to decide the systems that middle-level managers and senior management can use to foster fine transformational management and excessive tiers of engagement amongst their subordinates. Although there is a developing physique of lookup on worker engagement, and quite a few fashions point out that transformational management performs a fundamental position in the boom of worker engagement, there is nevertheless a lack of expertise on the precise transformational management behaviours that might also influence engagement (Shuck & Herd, 2012).

### **SUGGESTIONS:**

When deciding on managers and leaders, HR experts must maintain these transformative management qualities in mind. Human aid managers need to format education packages to strengthen and augment leaders' traits and behaviours about transformational leadership. The "growth" and "development" contexts in addition spotlight the at the same time really helpful relationship between transformative management and worker engagement. Thus, it is quintessential that the chief takes proactive measures to set up the surroundings and interior of the enterprise that help improvement and progress. A range of boundaries stand in the way of transformational leadership's strategic orientation towards boosting worker engagement, and these ought to continuously be diagnosed and addressed by using senior management and HR management.

### **CONCLUSION:**

Employee engagement is extensively recounted to be necessary for growing productiveness and decreasing attrition rates, however, it is additionally at once associated with different greater necessary

factors of business, which include strengthening company company power. A find out about of the literature printed that transformative management was once a robust predictor of belief and worker engagement. Employees below transformational management get the self-efficacy they want to advance. It additionally aids in the subordinates' identification development. Employee engagement techniques and transformational management strategies can assist employees in feeling extra invested in the company. They agree that they are guilty of their behaviors; and develop in self-assurance, experience of identity, and experience of connection to their job and organization. The subculture and HR processes that encourage groups of workers contributors to take section in organizational increase are supported with the aid of transformational management styles. These strategies encompass people in their assignments and decision-making. Employee empowerment from transformational management will increase employee engagement.

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## Striking the Perfect Work- Life Balance: Challenges and Strategies for success

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**Abstract:** *Both at work and at home, the problem of work/life balance is growing in importance for many companies and people. Human resource managers seek to retain key business expertise, improve employee morale, and keep abreast of workplace trends while still having a positive financial impact on their companies in the fast-paced world of today. "For the benefit of both employers and employees, this article provides HR professionals with historical background, information, and possible work/life balance solutions. Global competition, personal lives and family values, and aging workforces all contribute to the difficulty of striking a work/life balance. In order to gain a competitive advantage in the market, employees can assist their employers in utilizing these factors by implementing work/life initiatives.*

**Keywords:** *Employees, Work Place, Human Resources Management, Work Life Balance, Organisation.*

### INTRODUCTION:

Work-life balance is the capacity of an individual to strike a balance between their responsibilities to their family, their career, and other extracurricular activities. job-life balance encompasses additional responsibilities in various areas of life in addition to the connections between job and family obligations. Because of its more comprehensive implications, this study supports the idea of work-life balance. Work-life balance has been described by academics in a number of ways. We'll give a few definitions to give us a broader perspective. The capacity to function effectively at work and at home with the least amount of role conflict is known as work-life balance, according to Greenhaus (2002).

Felstead et al. (2002) define work-life balance as the connection between the institutional and cultural times and spaces of work and non-work in nations where labor markets serve as the main source of revenue distribution and generating. The concept of "life balance" was introduced by Aycan et al. (2007) from a broader perspective, but they only included work and family. Taking care of one's family, work, and personal needs is the key to finding balance in life, according to scholars. Work demands a specific amount of time, effort, and percentage of hours spent at work. While too much pressure or intensity at work may cause fatigue, anxiety, or other physiological problems that affect the quality of family life and the home, more work hours mean less time spent at home (White et al., 2003). The responsibilities of the family members (father, mother, etc.), domestic chores (housework, childcare, etc.), and the elderly and children are all covered in this category. Along with work-life balance and family, other prerequisites for work-life balance include sports, leisure, vacations, and personal development programs. The fair allocation of time among personal, familial, and professional commitments is not referred to as work-life balance. Literature also emphasizes how work-life balance is a subjective concept that differs from person to person. According to this interpretation, work-life balance refers to the wise allocation of life's resources, such as labor, time, and energy. While "living to

work" places work at the center of life, "working to live" sees work as the end objective, according to some people.

### **LITERATURE REVIEW:**

The concept of "work-life balance" (WLB) refers to finding equilibrium between one's professional and personal commitments in order to reduce conflict and guarantee effective operation in all domains. When businesses began providing employee support programs in the 1980s, with a major focus on working mothers, the concept gained traction, thanks to Moss Kanter's 1977 work. WLB initiatives are currently used by businesses to find and keep talent by juggling a number of obligations beyond the familial obligations. Despite the fact that these strategies are widely used, research on how they affect companies is largely scattered.

A key element of WLB, telework, has yielded a variety of results. Results from research like Pitt-Catsouphes and Marchetta (1991), which project productivity gains of 10–30%, are supported by the Federal Flexiplace Project (1993). However, there have also been problems, such as decreased collaboration and teamwork (Callentine, 1995). Although Grzywacz and Bass (2003) incorporate both positive and negative connections between work and personal life, theories like Kirchmeyer's (2000) and Clark's (2000) highlight WLB as achieving fulfillment in all spheres of life with the least amount of role conflict.

As more women enter the workforce, telecommuting has become more popular, and social norms have changed, WLB problems have gotten worse. Even while the number of individuals working for compensation has increased, gender dynamics remain significant, and working parents, especially women, face more difficulties. WLB is being discussed in a number of disciplines, including management, psychology, and sociology, due to research linking it to benefits for organizations, reduced stress, and higher productivity. Businesses are aware of WLB's strategic importance for worker welfare and competitive advantage as it continues to influence workplace regulations and procedures globally. As efforts to reduce work-family conflicts and encourage personal fulfillment gain traction, balancing work and non-work commitments becomes an increasingly important issue.

**WORK-LIFE BALANCE DETERMINANTS:** Numerous aspects of life influence work-life balance. These are the literary subjects that are most closely related to work-life balance.

### **INDIVIDUAL:**

Individuals are the primary determinant of work-life balance. Two American cardiologists, Rosenman and Friedman, distinguished between two personality types—type A and type B—based on individual behaviors and heart problems. Type A is more aggressive, work-oriented, passionate, and competitive, whereas Type B is calm, patient, balanced, and right-minded. It might be argued that because type A personalities are more focused on their jobs, they will have a detrimental impact on work-life balance. However, work-life balance is also ruined by job holism, which is seen as an obsessive tendency. When the term "work holism" is used to describe an addiction to work, prolonged work hours, overworking, and being preoccupied with work at times, Because life is more than work, workaholics face isolation, family problems, and health problems. Alcoholics and workaholics abandon their families, friends, and other social responsibilities, claims Porter (1996).

### **THE-FAMILY:**

Family responsibilities that affect life balance include supporting the spouse, meeting role expectations in the family, and dealing with workload and time demands. According to the research, disparities like marriage, having children, and caring for the elderly at home affect work-life balance since they require more household responsibilities. People who have to care for an elderly person or a child may sometimes have to work fewer hours, which puts stress on them and forces them to forfeit their career. Individuals without children or elderly family members to care for at home, on the other hand, experience less work-life imbalance.

## ORGANIZATION AND WORK:

The workplace is more successful than the family environment when it comes to work-life balance. One's job and the company he works for put a drain on his time, effort, and mental capacity. Managers focus on improving both organizational efficiency and employee loyalty as part of their efforts to increase organizational effectiveness.

**THE SOCIAL ENVIRONMENT:** Work-life balance is also impacted by the social environment. People have responsibilities to the social groups they are a part of, especially in countries that are known for their collectivist cultures.

## REPERCUSSIONS OF AN UNBALANCED WORK-LIFE SCHEDULE:

When someone's roles at work or in the home cause them stress, which affects their other roles, that is an example of stress-based conflict. Behavior stress arises when an individual's behavior at work and outside of it are inconsistent and dissonant.

**IMPLICATIONS FOR INDIVIDUALS:** According to Lowe (2005), a work-life imbalance affects a person's overall health and can result in problems including chronic depression, drug or alcohol abuse, and life dissatisfaction.

**IMPLICATIONS FOR THE FAMILY:** The organization expects the person to put in more time at work, while the family wants him to fulfill his responsibilities. Reduced family participation and satisfaction is one of the many problems that families of persons who struggle to manage work-life balance are likely to experience.

**CONSEQUENCES FOR ORGANIZATIONS:** When social and family obligations are not sufficiently met, people will inevitably decide to take time off from work to take care of their personal demands.

## THE VIEWPOINT OF THE ORGANIZATION:

Recently, executives have placed a higher priority on human resources applications and a family-friendly corporate culture in an effort to mitigate the negative consequences of work-family conflict on employees. The organizational concept includes job sharing, flexible work schedules, childcare and elder care arrangements, and job-homeworking. An organization's ability to promote work-life balance<sup>1,10</sup> The organization's perspective In an attempt to lessen the detrimental effects of work-family conflict on workers, leaders have recently given human resources software and a family-friendly corporate culture more importance. Flexible work schedules, childcare and elder care arrangements, job-homeworking, and job sharing are all part of the organizational paradigm. The capacity of an organization to encourage work-life balance.

## CONCLUSION:

Human resources software and a family-friendly business culture have recently gained increased attention from executives in an effort to mitigate the negative consequences of work-family conflict on employees. The organizational paradigm includes flexible work schedules, job-homeworking, job sharing, and childcare and elder care solutions. The ability of a company to promote work-life balance.

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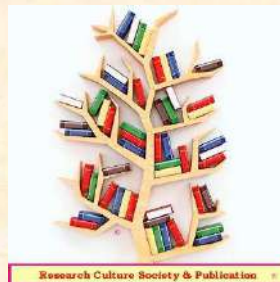


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