

EMERGING TRENDS IN HUMANITIES AND SOCIAL SCIENCES

Aby John



Emerging Trends in Humanities and Social Sciences



Editor

Prof. Aby John



Title of the Book: Emerging Trends in Humanities and Social Sciences

Copyright 2023 © Authors and Editors

Editor

Prof. Aby John, Assistant Professor, Department of English, Kristu Jayanti College (Autonomous), Bangalore, India.

No part of this book may be reproduced or transmitted in any form by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the copyright owners.

Disclaimer

The authors are responsible for the contents published in this book. The publisher and editor don't take any responsibility for the same in any manner. Errors, if any, are purely unintentional and readers are requested to communicate such errors to the editors or publishers to avoid discrepancies in future.

E-ISBN: 978-93-5747-251-7

MRP Rs. 250/-

Publisher, Printed at & Distribution by:

Selfypage Developers Pvt. Ltd.,
Paisley Circle, Novi, Michigan, USA.

&

Pushpagiri Complex,
Beside SBI Housing Board,
K.M. Road, Chikkamagaluru,
Karnataka, India.

Tel.: +91-8861518868

E-mail: info@iiponline.org

IMPRINT: I I P Iterative International Publishers

Preface

The fields of humanities and social sciences have long been vital to our understanding of the world we live in. As we progress into the 21st century, these disciplines continue to evolve and adapt to the challenges and complexities of our changing society. The emergence of new technologies, global interconnectivity, and shifting socio-cultural dynamics have spurred the development of innovative approaches and perspectives within these disciplines.

This book explores the exciting and transformative emerging trends in humanities and social sciences that are shaping the intellectual landscape of our time. From interdisciplinary collaborations to the integration of digital tools, these trends reflect the need to address contemporary issues and engage with diverse perspectives.

One prominent trend is the growing emphasis on interdisciplinary research and collaboration. Recognizing the interconnected nature of our world, scholars in humanities and social sciences are increasingly working together with experts from other fields, such as science, technology, and engineering. This interdisciplinary approach allows for a more comprehensive understanding of complex issues, fostering innovative solutions to pressing global challenges.

Another significant trend is the integration of digital tools and methodologies in humanities and social sciences research. The advent of advanced technologies has opened up new avenues for data collection, analysis, and visualization. Researchers now have access to vast amounts of digital archives, enabling them to explore historical and cultural phenomena in unprecedented ways. Furthermore, digital humanities and computational social sciences are emerging as distinct fields, employing computational techniques to study human behavior, language, and cultural patterns.

Moreover, the increasing recognition of the importance of diversity and inclusivity has brought forth a trend of greater engagement with marginalized voices and perspectives. Scholars in humanities and social sciences are actively

exploring issues of social justice, inequality, and identity, shedding light on experiences that have traditionally been overlooked or underrepresented. This trend is fostering a more nuanced understanding of society and providing a platform for marginalized communities to share their narratives.

As we delve into the chapters of this book, we will encounter a range of emerging trends and innovative methodologies within humanities and social sciences. These developments hold the potential to reshape our understanding of the human experience, inform policy decisions, and contribute to the well-being of individuals and societies. It is our hope that this exploration of emerging trends will inspire further research, dialogue, and collaboration in these dynamic and ever-evolving fields.

Contents

1. Examining the Digitalisation on Teachers' Learning in School-Level Practice <i>Fatma Nur Barcin</i>	1
2. “Taste is the most temperamental of our sense”: An exploration of Samanth Subramanian’s journeys and investigations <i>Dr. Samjaila T H, Dr. Pauline V N</i>	12
3. Embracing Interdisciplinary Frontiers: Emerging Trends in Humanities and Social Sciences Disciplines <i>Aby John</i>	21
4. Love, Lust and Frustration: An Analysis of Kamala Das’ Poems <i>Ms. Emil George</i>	27
5. A Study on Transformative Green Marketing: Advantages and Challenges <i>Ms. Anupama Sukumaran, Ms. Anju Antony</i>	38
6. Globalization and Gender Identity: Working-Class Female Labor of the Sri Lankan Garment Industry <i>Keerthana Krishnan</i>	50
7. Role of Social Justice in Lives of Women in Kerala <i>Lubinna Shahal</i>	61
8. Innovative English Language Teaching and Learning Pedagogies for Learners of English as a Second Language at Higher Education Institutions <i>Dr. N. Ravikumar, Dr. K.B. Sakithyan</i>	71

9. Promoting Gender Equality in Ruth Praver Jhabvala's Esmond in India	87
..... <i>P. Sankavi</i>	
10. Studying the Expression of Post-memory in Jacinta Kerketta's Poetry	100
..... <i>Shubhangi Srivastava</i>	

CHAPTER I

EXAMINING THE DIGITALISATION ON TEACHERS' LEARNING IN SCHOOL-LEVEL PRACTICE

Abstract

This summary explores the ways in which teachers learn, the intersection of digitalisation and practice at school level. It highlights the importance of teachers' sustainable learning in relation to digitisation and digital literacy as a pedagogical foundation in teachers' professional development. Teachers' use of virtual learning platforms and how they adapt and use digital technologies in their teaching practices will be examined in this research. It also explores the impact of digitization on school-level practices, including curriculum design, assessment methods, and classroom management. How teachers use digital tools and technology in their pedagogical strategies will be investigated through the analysis of documents selected on the Web of Science. Overall, this summary highlights the complex dynamics between teacher learning, digitization and school-level practice in the changing educational environment. The results show that teachers have positive attitudes toward the implementation of digital learning tools in

Fatma Nur Barcin

Faculty of Education and

Psychology

Eötvös Lorand University,

Budapest, Hungary

fatmanur.barcin@gmail.com

classroom practice. It shows that many teachers accept technology in the pedagogical and teaching aspect of individual curricula.

Keywords: Digital, literate, teachers, technology, school

Introduction

Technology is changing rapidly, and with its innovative form, which requires continuous learning, both in terms of use and content, educators need to understand their preferences for digitization and the use of digital tools. Teachers' experience with technology is important for educational innovation. Similar to this kind research can address what teachers need to learn, how to produce with technology and how schools and trainings can provide support for teachers' technology integration practices. Human and technology interaction is increasing every single day. Kostenko, Frolova, Barsuk, Shostak, & Bondar, (2021) stated that should be emphasized that one of the motivations and visions that should be emphasized in higher education is to enable the individual, who may face new problem day by day, to produce solutions by taking these global problems into account. p.10. Technology integration is one of the significant issue of educational settings. Teachers' competencies and digital usage gain more attention day by day due of upcoming students way of new learning styles and students' digital literacy and digital world citizen membership force teacher to change and apply innovative approaches to individual curricula.

1. Definition of Digitalization

The experiences of teachers in different countries with digital tools could provide a general narrative in the introduction for digitalization process. Comparisons of teachers' technology acceptance trends and challenges provide insight into the construction of technology in education. Isa et al., (2021), The concept of digitalization in the context of enhancing learning is understood in different forms through lifelong learning and acceptance of innovations in the light of the nature of learning e-learning, LMS platform, Blended learning, Online resources, and tools. Educational technology helps to construct technology while individuals own learning experiences. Bijker, (1999) defined the relationship with technology is that technology and society are both human construction products. Matthews (2021) demonstrated that It is similar to the one who think about crime but who took the first movement is the person is constructed. The gun could bring the thought that killing is possible with it, but until the trigger was pulled gun is not charged with killing duties. The

argument that exemplifies our two crucial positions in popular discourse, socially constructed theory and determinism of technology is it professional gun users and anti-gun criminal movements are intertwined currents that trigger each other. Technology is produced while building. While technology is being produced, people lead to technological innovations by using that knowledge. It's not the gun that kills, it's the man who pulls the triggers on it. (Slack and Wise 2005) (p.10). Alareeni & Hamdan (2021), indicated that the degree to which users accept the technology will vary significantly depending on their perspective. Teachers' perspectives on virtual learning platforms have become platforms where applications such as the Google Classroom platform are seen as helpful for active student participation and homework delivery. (p.971)

2. Implications of Digital Technologies in Teaching Practices

All the skills that can make information literacy in schools and the individual successful in the digital environment are possible with the development of visual and media literacy, non-linear thinking and collaborative and socio-emotional skills. (p.135)

3. TAM (Technology Acceptance Model) Explaining Construction of Technology in Educational Settings

TAM is a theoretical framework of research that highlight teachers' technology acceptance. Teachers' acceptance and recognition of technology is explained by the Technology Acceptance Model (TAM) which Davis, (1986) created the framework of Technology Acceptance. it was designed based on an application-on-implementation objective to help those designing and operating new systems to evaluate before they are Through their implementation, these initiatives aimed to improve the comprehensive of user acceptance processes and provide new theoretical perspectives on successful design and implementation approaches.

Research Significance

In the research, it will be understood that the extent to what, teachers integrate technology into teaching and learning activities and whether the

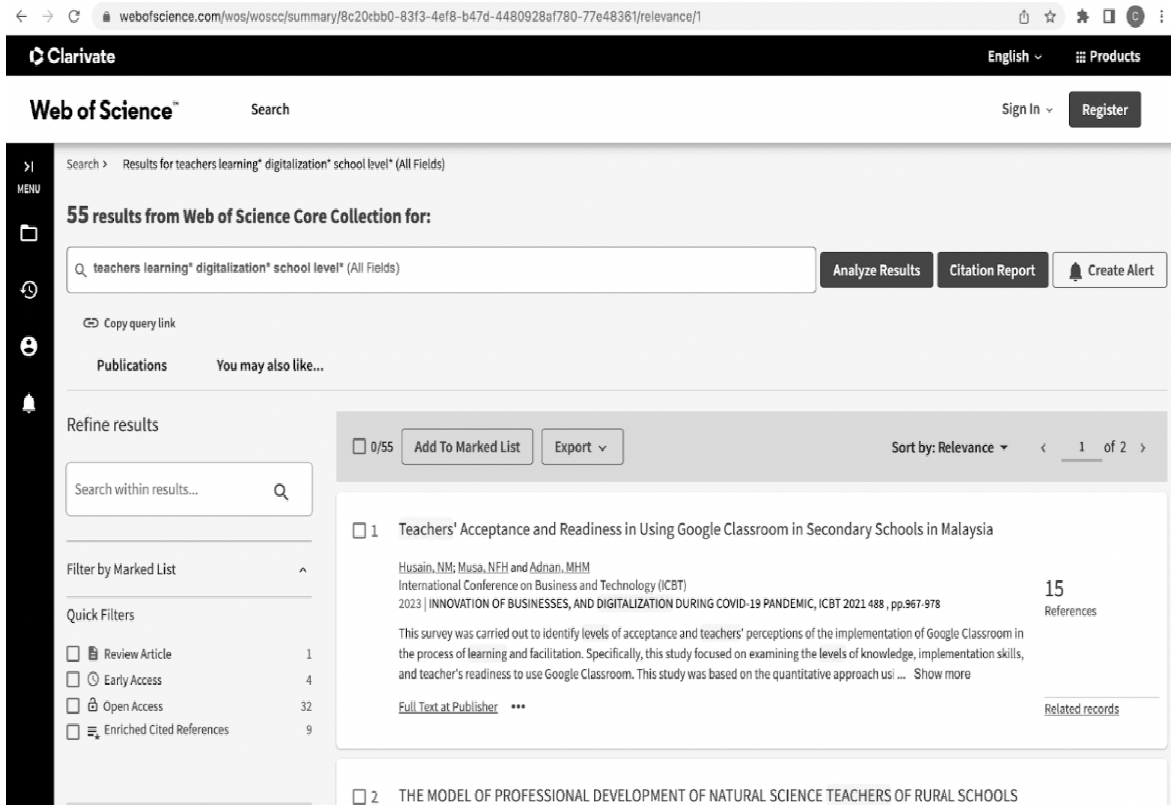
teachers who are exposed to and experience digitalization in education in many ways have habits on distance education from the post-Covid 19 processes and the impact of country policies focusing on online teaching practices.

Research Question

What is the impact of digitalization on practices at the school level, including the design of curricula, methods of assessment, and classroom management?

Method

The study used a literature review method to explore the use of digital applications, application experiences and applications of digital tools in the context of teachers, digitization, schools and specific virtual learning platform names. This research was based on 2 main criteria: 1. Using digital applications in teaching practices and methods, aiming to gain hands-on experience, if mentioned in the summary, and if any of the titles include the words teachers, digitalization, school, relevant information such as reports, records and documents containing information about these criteria documents were selected for analysis. A total of 7 documents were analyzed accordingly. The analysis focused on identifying patterns, trends and insights into the use and implementation of digital applications in educational settings. By examining the summaries and titles of the relevant documents, the researchers aimed to gather information about the experiences of teachers, especially with regard to digitalization, schools and these digital applications.



Research Design

As part of the evaluation process, all 55 documents were transferred from Web of Science to Zotero management and organisation of the identified articles according to criteria chosen and uploaded for the usage of reading and analysing software tool.

The Zotero was preferred as storage within organizing the datas tool for the documents. Excel, a spreadsheet software, was used to implement the exclusion criteria and to filter out articles that did not meet the specific requirements of the study. Excel facilitated the systematic exclusion of articles that did not meet the predefined criteria.

<i>Factor</i>	<i>Included</i>	<i>Excluded</i>
Language	English	Other Languages
Title	Digital, Technology or Digital Approach or Software Experiment	Except of other than Digital, Technology or Digital Approach or Software Experiment

Year	2021	Before or after 2021
Keywords	teachers learning, digitalization, school level	X

Result

Importantly, digital literacy can stress on digital skills and digital resources usage is one of the most necessary innovation and skill in 21st century.

For teachers of the new age, teaching with new technologies enables students to participate more effectively in innovation and learning. Adapting new digital tools to the curriculum is a new skill for teachers. Digital communication platforms develop their ability to find information quickly, assimilate, experiment, explore and think creatively by using internet resources, different websites, communication programs, social networks and other technologies.

The role of digitalization in promoting teachers' learning

Successful implementation of digital technologies requires digital skills, infrastructure, professional development and policy frameworks in education.	Timotheou, M., & Economides, A. A. (2021). bunu aç oku	Impacts of digital technologies on education and factors influencing schools' digital capacity and transformation: A literature review.
Students enjoyed learning with animated ideas, recorded audio, animated lessons, experiments, and illustrations. Using videos. It also allows students to pause and refresh, or overcome an ailment that	Alareeni, B., & Hamdan, A. (2021).	E-Learning and Understanding of Accounting During Covid-19 Pandemic: Literature Review.

<p>maximises concentration. All these benefits of using videos and online tutorials, and motivate students to learn.</p>		
<p>Participants stress that storytelling is an effective formula in learning.</p>	<p>Sánchez-López Bonilla-del-Río & de Oliveira Soares, (2021)</p>	<p>Digital creativity to transform learning: Empowerment from a com-educational approach.</p>
<p>The importance of cloud technologies is highlighted, with specific mention of Google Calendar and Google Forms as essential tools in educational settings.</p>	<p>Shvardak M.V. (2021).</p>	<p>Application of cloud technologies in pedagogical management.</p>
<p>The beginning of the research on the discovery of digital literacy has begun to be explored through the how and why of new learning styles. The application of the latest innovative technologies and digital teaching methods was accepted by the subjects and it was observed that their motivation was worth spending time on technology. Different e-learning sources have attracted attention through people's experiences and with a variety of pedagogical technological learning strategies.</p>	<p>Kostenko, Frolova, Barsuk, Shostak, & Bondar, (2021)</p>	<p>Influence of digital educational resources on didactic possibilities for the educational process (on the example of the English language).</p>

<p>Clear benefits in the blended approach create an expert users of innovative thinking skill based robust.</p> <p>It has shown that it has importance in various industries, especially in language teaching.</p> <p>A blended learning format is important because it allows simultaneous use of online and offline forms and increases students' motivation. p.304</p>	<p>(Malykhin, Aristova, & Melikova, 2021)</p>	<p>Development of Future English Language Teachers' Self-Efficacy Levels: Blended Learning versus Face-to-Face Instruction.</p>
---	---	---

Discussion

In this study, it was tried to determine the areas of research on school-level applications of digitalization by focusing on curriculum design, assessment methods and classroom management, especially in the integration of digital tools. The integration of digital technologies into educational environments has transformed traditional teaching and learning approaches. This section provides a comprehensive discussion of the findings and conclusions of our research, shedding light on the multifaceted effects of digitalization on various aspects of school-level practice in the remaining 6 studies out of 55 studies. Through a detailed analysis of the data, it is revealed how digital tools and online resources are reshaping classroom dynamics and affecting teaching and learning outcomes. It has been observed that research on blended learning, cloud technologies, digital storytelling, digital resources, e-learning have implemented significant technology-supported activities on articles published in 2021 after Covid-19, and that the tutorials have meta-awareness towards technology use. In addition to educators, it was observed that the importance of technology integration was emphasized by policy makers of countries. Sánchez-López Bonilla-del-Río & de Oliveira Soares, (2021),

increasing the insights of individuals and coeducational perspective of digital content creators to use and discover the potential with engaging content of digital and social media, to unlock the potential of young people in technology and educational technology market constitutes an open cooperation opportunity for educational institutions. (p.107). Cooperation with institutions in the integration of digital tools into education not only provides convenience for users, but also enables them to develop their technological skills. According to Shvardak, (2021), One of the tools known as cloud storage, the Google tools feature in its content and scope, provides a great deal of space and competence by keeping digital notes and creating storage space for media items. It is one of the preferred applications as it builds a stakeholder space for storing and organizing all kinds of files, archives, and files and media items without getting lost. One of the other different services is the digital calendars that distinguish users from traditional calendars with their appointment scheduling, reminders and annual reminder feature and that provide technology integration. Its contribution and importance to education in the digitalization process cannot be denied.(p.316). The research, which provides information on the aspects and methods of digitizing educational classroom practices, highlights the need for continuous research, updating and adaptation to ensure the effective integration of digital technologies in schools and to foster innovative and engaging learning environments in the digital age. The transformative and unifying effect of technology continues to gain awareness among educators.

References

- [1] Alareeni, B., & Hamdan, A. (2021). Innovation of Businesses, and Digitalization during Covid-19 Pandemic. Vol. 488, Proceedings of The International Conference on Business and Technology. p. 971.
- [2] Bijker, Wiebe E. 1999. Of Bicycles, Bakelites, and Bulbs: Toward a Theory of Sociotechnical Change. p.3
- [3] Davis, F. D. (1986). A technology acceptance model for empirically testing new enduser information systems: Theory and results. Doctoral dissertation, Sloan School of Management, Massachusetts Institute of Technology, Cambridge, MA. p.2
- [4] Isa, A. A., AlYaqoot, F. J., Ahmed, T. S., AlArabi, Y. T., Hamdan, A., & Alareeni, B. (2021). E-Learning and Understanding of Accounting During Covid-19 Pandemic: Literature Review. In A. Hamdan & B. Alareeni (Eds.), Innovation of Businesses and Digitalization during Covid-19 Pandemic: Proceedings of The International Conference on Business and Technology (ICBT 2021) (pp. 127-135). Lecture Notes in Networks and Systems, Vol. 488. Springer.

- [5] Kostenko, O., Frolova, O., Barsuk, S., Shostak, U., & Bondar, N. (2021). Influence of digital educational resources on didactic possibilities for the educational process (on the example of English language). *Rev. EntreLínguas*, Araraquara, 7(00), e021112. DOI: <https://doi.org/10.29051/el.v7i00.15888>
- [6] Malykhin, O., Aristova, N., & Melikova, S. (2021). Development of Future English Language Teachers' Self-Efficacy Levels: Blended Learning versus Face-to-Face Instruction. *Revista Românească pentru Educație Multidimensională*, 13(3), p.304. <https://doi.org/10.18662/rrem/13.3/453>
- [7] Matthews, A 2021, 'Blurring boundaries between humans and technology: postdigital, postphenomenology and actor-network theory in qualitative research', *Qualitative Research in Sport, Exercise and Health*, vol. 13, no. 1, pp. 26-40. <https://doi.org/10.1080/2159676X.2020.1836508>
- [8] Sánchez-López, I., Bonilla-del-Río, M., & de Oliveira Soares, I. (2021). Digital creativity to transform learning: Empowerment from a com-educational approach. *Comunicar*, 69(XXIX), ISSN: 1134-3478; e-ISSN: 1988-3478. p.1016.
- [9] Shvardak, M. V. (2021). Application of cloud technologies in pedagogical management. *Information Technologies and Learning Tools*, 82(2), DOI: 10.33407/itlt.v82i2.3927, p.316
- [10] Timotheou, M., & Economides, A. A. (2021). Impacts of digital technologies on education and factors influencing schools' digital capacity and transformation: A literature review. *Education Sciences*, 11(4), 186. <https://doi.org/10.3390/educsci11040186>
- [11] Osterman, M. D. (2013). Digital Literacy: Definition, Theoretical Framework, and Competencies., pp. 135-141.

CHAPTER II

“TASTE IS THE MOST TEMPERAMENTAL OF OUR SENSE”: AN EXPLORATION OF SAMANTH SUBRAMANIAN’S JOURNEYS AND INVESTIGATIONS

Abstract

The interconnections of travel and culture in the global world has become inevitable. With the advancement of technology and modern amenities, travelling within and across boundaries had set a radical affect for individuals. The forced displacement of the complex modern society and the constant urge to embrace the cross-cultural differences have led to multifaceted approach in social sciences research. One such approach is the amalgamation of travel writing and culture, and how one considers food humanities as a focalization in understanding one’s identity or culture. In this context, the study analyses Samanth Subramanian’s award-winning book, *Following Fish* (2010) which deals with his experiences as a journalist and a traveler in the Indian coast. Contextualizing travel and culture as focal points, the study delves into the select essay, “On Hunting the Hilsa and mastering its bones” to characterize travel and hilsa as a

Dr. Samjaila T H

Assistant Professor

Department of English

Kristu Jayanti College Autonomous
Bangalore, India

Dr. Pauline V N

Assistant Professor

Department of English

Kristu Jayanti College Autonomous,
Bangalore, India

complementary mechanism in forging Bengali's diverse identity. It also focuses on how travel writing brings in an inclusive representation of one's culture, history, food habits and life style. Crafting one's identity in the global cultural flow and the intersections of food and culture provides a sense of continuity with the past and the future. Hence, the study attempts to explore the transition of the temporal space and the sense of taste through the lens of the various style of hilsa fish preparation. It also finds that the intricacies of Samanth's journeys in the Indian coastline interlaced with his investigations lead the readers to multi-dimensional space of cultural exploration in the global world.

Keywords: *Travel, food, global society, inclusive culture*

Introduction

The paper explores the interconnections of travel and culture in the global world. The rapid advancement of technology and modern amenities in the present scenario had set a radical affect for individuals travelling within and across boundaries. The forced displacement of the complex modern society and the constant urge to embrace the cross-cultural differences have led to multifaceted approach in social sciences research. One such approach is the amalgamation of travel writing and culture, and how one considers food humanities as a focalization in understanding one's identity or culture in today's global context.

The paradigms of shaping and exploration of inclusiveness aptly brings in the essence of one's journey and how a traveler immerse himself/herself in the process of recording their experiences. In a literary discourse of travel literature, one accounts the subject of travel writing in both oral and written. Tim Young (2013) defines travel writing;

Travel writing, one may argue, is the most socially important of all literary genres. It records our temporal and spatial progress. It throws light on how we define ourselves and on how we define others. (Young, 2013, p. 1)

The genre of travel writing covers socio-economic and cultural aspects which caters to disseminating the diverse ethnic groups. With the rapid advancement of technology, there is a vast shift of travel writing as it offers varied platform apart from oral and written form. The portrayal of the progression of communities in the age of technology are fascinating as it broadens the horizon of one's understanding of people and places they visit. In terms of cultural representation, travel literature is one such medium which connects people to multifaceted approach in navigating the route to one's roots. With reference to the history of travel narratives, travellers narrate their perceptions of a new place which of course had had helped in broadening the genre of travel writing in the twentieth century and the notion of travel writing today.

Travel and Culture

This study brings in the concept of indigeneity, representation of culture and identity through the lens of Samanth Subramanian’s award-winning book, *Following Fish* (2010), which deals with his experiences as a journalist and a traveler in the Indian coast. Reading this from food humanities perspectives, the study highlights how food from various regions, class, and culture help one confront the challenges in the global cultural flow. Subramanian draws attention to the different coastal region in India and the peripheral details of dishes through which one’s identity and culture and traditions are interlaced. The author brilliantly intertwines the essence of food (specifically Fish in the book) with people’s livelihood, culture, identity, Indian traditional art of ‘faith healing’, history of colonial India, belief system, craft, etc. In an introduction to *Following Fish*, the author states that,

In pottering about the Indian coast and writing about it, I have not intended to produce a guide to lead others down the same route. This is, in that sense, not a how-to-travel book but a travelogue—a record of my journeys, my experiences and observations with the people I met, and my investigations into subjects that I happened to find incredibly fascinating. Put another way, it is simply what I believe all travel writing to be in its absolute essence: plain, old fashioned journalism, disabuse of notions, destroyer of preconceptions, discoverer of the relative, shifting nature of truth. (Subramanian, 2010, p. xii)

With these various aspects and immersive investigation, the author seemingly brings out the authenticity or the origin of varied dishes, people, place, and culture in modern India where every cultures and traditions are significantly driven in the face of modernity. Contextualizing travel and culture as a focal point, the study analyses into the select essay, “On Hunting the Hilsa and mastering its bones” to characterize travel and hilsa as a complementary mechanism in forging one’s diverse identity. It also focuses on how travel writing brings in an inclusive representation of one’s culture, history, food habits and life style. The essay, “On Hunting the Hilsa and mastering its bones” delves into Bengali’s occupation wherein the majority population in the coastal

region rely their livelihood in fishing. Subramanian's observation can be classified into two; as a traveler (outsider) and his temporal adaptation to the places he visited.

The Howrah fish market is a labyrinth of open-fronted shops that looks forbidding when unlit. A bridge running overhead serves as a roof for some of the stalls, with divisions bricked in to separate them. The unloading happens just outside the labyrinth, by the glow of scattered sodium streetlamps, in the underpass beneath the bridge. Between 3 a.m. and 4 a.m., though, not transpires. (Subramanian, 2010, p. 10)

The very scene of fish markets mesmerized him as he states that the "echo every five to six minutes with the rumble of an incoming truck, and the unloading quickened into the sort of industry that is tiring even to watch" (Subramanian, 2010, p.10). His interactions with fishermen and the people he met at wholesale fish markets in Kolkata astonished him as they could quickly identify the quality of fish, specifically their skills to identify if the hilsa fish is from the river Ganges or Bangladesh.

Another interesting fact about the essay is the inclusion of geographical location which describes the division of the river Ganges and the Padma river that divides West Bengal and Bangladesh. However, it is the hilsa fish that binds Bengalis and Bangladeshis together and consider as cousins that remains until today despite the shared partition history. Samanth Subramanian observes that:

The taste of fish of these two rivers are detailed in the text which brings in the importance of narrative investigations of the taste of hilsa. The Bengalis claimed that the Ganga hilsa fish is richer in flavour than the Padma river hilsa fish.

One significant aspects Samanth Subramanian delves in this essay is the notion of taste which he draws in the introduction, and hence the paper titled; "taste is the most temperamental of our sense" (Subramanian, 2010, p. xi) is taken from. The select essay dealt with different types of hilsa preparation which again displays the Bengali's food habit and their love for the taste of

hilsa. It also examines various types of hilsa preparation and how the Bengalis are skilled in separating the hilsa bones. Each preparation of hilsa interestingly showcases Bengalis close connection to hilsa dishes and how hilsa is symbolized as Bengali's identity. Unlike many coastal regions in the country, hilsa is mainly consumed by the Bengalis and every part of hilsa fish is astutely prepared. The author describes about the Bengalis standing joke where Sharad Dewan, the executive chef at the Park hotel in Kolkata spills that; "A true Bengali can take a mouthful of hilsa, and sort meat from bone in his mouth, swallowing the meat and storing the bones to one side, to be extricated later" (Subramanian, 2010, p. 6).

One intriguing story the readers come across in the essay is the inclusion of food (here refers to hilsa fish) and Bengali culture wherein it is described that the Bengalis in order to curb the problem of overfishing urged caution in overfishing. Hence, the notion of including the season for fishing Hilsa was integrated in the Bengali's religious calendar so as to avoid overfishing and to protect water bodies that flow from the Ganges to the Bay of Bengal.

The traditional start of the hilsa season, Saraswathi Pooja, was still over a month away. That is when the fish, sea-dwellers for the rest of the year, begin to move in large numbers, swimming upriver to spawn...; one theory has it, in fact, that eco savvy Bengalis of earlier centuries constructed the idea of the hilsa 'season' and buckled it to the religious calendar only to avoid overfishing. (Subramanian, 2010, p. 3)

Hilsa and Bengalis

Another characteristic that the author encompasses in the essay is the representation of people's life style and food practices in west Bengal wherein the Bengalis takes pride of the taste of Hilsa and owns it as Bengalis favorite fish. Since century back, hilsa is a staple food and the typical style of hilsa preparation is examined.

"Food articulates identity in a wide variety of ways. Socially relevant distinctions may be communicated by who gets how much on what kind of

food, ... Food may also be used to express identity through the creation of particular body types" (Twiss, 2007, p. 3). Hilsa is native to the North coastal region in West Bengal. Subramanian observed that the typical preparation of hilsa in west Bengal were pass down from their ancestral food habit. Despite modern influences and the amalgamation of diverse community food habit, hilsa preparation remains as authentic Bengali dish. There are three types of preparation: ilish paturi, steamed fish wrapped in plantain leaves that helps retain the original aroma of hilsa considered as 'a very popular, very classical dish" (Subramanian, 2010, p. 8). Shorshe, Hilsa fish mustard curry, and ambol ilish, chutney made of hilsa head with the "Bengali five-spice mixture known as panch-phoran" (Subramanian, 2010, p. 8). This is one narrative why Hilsa symbolized Bengali identity.

The preparation of hilsa is closely associated with the healthy diet of the Bengalis ancestors which remains as a legacy pass down from many generations. Despite all modern impact on Indian cuisine and the confluence of diverse community, hilsa still remains as an entity of Bengali identity because of its distinct flavor and value in the market. The association of food, identity and culture is reciprocal in nature. In the article, "We are what We Eat", Katheryn C. Twiss opined that food reflects one's identity.

Food is an integral component of individual identities. People used food to represent themselves to the world, utilizing the cultural connotation of particular food habits to express or to assert personal traits and thereby construct their identity. (Twiss, 2007, p. 3)

Inclusion of Ecological Consciousness

Contextualizing the Bengalis close connection to hilsa fish and their attachment to the various flavours/ tastes of hilsa preparation, it is quite an absorbing account in exploring the lifestyle, culture, religious practice through hilsa fish. Moreover, Subramanian intentionally provides insights on the ecological consciousness, a clarion call to the issue of climate change.

The essay emphasizes on the degradation of water due to men's intervention; results of overfishing and water pollution. The continual encroachment of men and the contamination of water had resulted in the decline of Hilsa fish in the river Ganges. Besides, the use of modern technology such as trawling, artificial baits, mid water trawls, gillnets etc. have led to the contamination of water, disturbed marine habitat and marine species.

In juxtaposition to what the fishermen have witness, it is reported that the new modern technology of trailing is reported to have more accuracy in positioning and tracking of their lines, improving the overall efficiency of their operations and protecting the marine lives. These is something concerning which obstructs the smooth growth of the ecosystem, and henceforth necessary to be assessed.

Conclusion

The paper finds out that the essay, "On hunting the hilsa and mastering its bones" deals with various characteristic features of the people in the Northern coastal region, specifically West Bengal which are unique from the other coastal regions in India. The study observed that Samanth Subramanian by exploring hilsa fish, he intently navigates / paves way in exploring varied aspects in terms of travel and culture, food, history, ecological awareness, Bengali identity and their rich traditional practices that are brilliantly intertwined through the narratives of hilsa fish. It also finds that the intricacies of Samanth's journeys in the Indian coastline interlaced with his investigations lead the readers to multi-dimensional space of cultural exploration in the global world.

The sense of taste helps individual recreate their memories and connects to the richness of ones' experiences in life no matter what culture or place he/she belongs to. No doubt, Samanth Subramanian's investigations had left readers meld together in memory into one's favorite dish that binds them to their original traditions and identity amidst the acculturation that influences the modern society both social and psychological well-being.

References

- [1] Bruner, E. M. (2005). *Culture on tour: Ethnographies of travel*. University of Chicago Press.
- [2] Grivetti, L. E., Lamprecht, S. J., Rocke, H. J., & Waterman, A. (1987). Threads of cultural nutrition: arts and humanities. *Progress in Food & Nutrition Science*, 11(3-4), 249-306.
- [3] Lipski, J. (Ed.). (2018). *Travel and Identity: Studies in Literature, Culture and Language*. Springer.
- [4] Twiss, K. C. (2007). 1.|| We Are What We Eat. *The Archaeology of Food and Identity. sl: Center for Archaeological Investigations, Southern Illinois University*, 1-15.
- [5] Youngs, T. (2013). *The Cambridge introduction to travel writing*. Cambridge University Press.
- [6] Subramanian, S. (2010). *Following Fish: Travels Around the Indian Coast*. Penguin Books.

CHAPTER III

EMBRACING INTERDISCIPLINARY FRONTIERS: EMERGING TRENDS IN HUMANITIES AND SOCIAL SCIENCES DISCIPLINES

Abstract

Sociolinguistics and the study of language variation and change, particularly the effects of technology on communication, are increasingly important topics in language studies. Recent developments in humanities and social sciences are a reflection of how people express themselves and how societies change. Diverse voices and tales that explore topics of identity, ethnicity, gender, and social justice are becoming more and more popular in literature. Interdisciplinary approaches are being embraced by cultural studies as they explore how culture, power, and globalisation interact. Overall, these patterns show how important it is to be inclusive, socially conscious, and open to new ideas in order to promote a deeper comprehension of language, literature, and cultural dynamics in modern society.

Keywords: Humanities, Culture, Literature, Language, Gender, Globalisation

Aby John

Assistant Professor

Department of English,
Kristu Jayanti College
(Autonomous),
Bangalore, India

Introduction

Studies of language, literature and culture are thriving fields that constantly change to reflect the shifting dynamics of interpersonal communication and cultural representations. As a result of technical breakthroughs, globalisation, and shifting societal norms, a number of fascinating trends have evolved in recent years. This essay examines several notable trends in language, literature and culture studies for understanding their relevance in a better fashion.

Remarkable Trends in Humanities and Social Sciences

The study of humanities and social sciences changes along with the world, reflecting the shifting social dynamics and the emergence of fresh scholarly viewpoints. It is a rich tapestry of cultural expression, analytical thought, and creative experimentation. The intersectional method has become more popular in the realm of humanities and social sciences. Researchers are looking into how social constructs including race, gender, class, sexual orientation, and disability are interconnected. Understanding how these overlapping identities and trends affect experiences, power relationships, and social injustices is the goal of intersectional analysis. Certain remarkable trends in the field of humanities and social sciences are highlighted in this article.

Multimodality - Accepting a Variety of Communication Modes: The recognition and investigation of multimodality is one significant trend in language and cultural studies. The integration of different communication modalities, such as textual, visual, and digital forms, is referred to as multimodality. The role of images, gestures, and other non-verbal components in communication have been highlighted by scholars as they have increasingly concentrated on how various modes interact and construct meaning within texts. The development of digital technologies has boosted multimodal communication, spawning new artistic mediums and creating opportunities for interdisciplinary study. Research on L1 supports the benefits of multimodality for developing writing and reading both in early L1 education (Mackenzie and Veresov, 2013; Sofkova Hashemi, 2017) and throughout the school years (Oldham, 2005; Pantaleo, 2012; Svärde Åberg and Åkerfeldt, 2017).

Sociolinguistics and the Variation of Language: The study of language variety and how it relates to social issues has seen considerable advancements in the subject of sociolinguistics. Researchers look at how language changes among various social groups, including age, gender, ethnicity, and socioeconomic level. The linguistic variety, identity development, power dynamics, and social interactions are dealt with in this mode of study. Additionally, it contributes to the development of linguistic planning, strategies, and methods for teaching foreign languages.

Globalisation and Communication across Cultures: Intercultural communication has been significantly impacted by globalisation. It paves way for a better comprehension of cultural interactions and identities. Intercultural communication studies how individuals from various cultural backgrounds interact and negotiate meanings and dialogues. In this study, researchers look at cross-cultural interactions, adaptation, and the difficulties brought on by cultural diversity. The scope for intercultural communication has broadened with the introduction of digital media. It opens up novel possibilities and challenges in a world that is increasingly connected to one another.

Analysis of Critical Discourse and Power Relations: Critical discourse analysis (CDA) investigates the ways in which language is used to exercise social and political control. In order to expose hidden ideologies, inequities, and social hierarchies, scholars closely examine language use in a variety of situations, including the media, politics, and institutions. The CDA encourages the use of a critical lens to comprehend how language affects power dynamics and shapes social reality. It can also be used to oppose established viewpoints, promote social justice, and give marginalised people more influence.

Research in the Digital Humanities and Language: By merging computational techniques and digital technologies, the rise of the digital humanities has transformed language research. Researchers use corpus linguistics, text analysis, and big data techniques to investigate language change, linguistic variation, and language acquisition. By enabling interactive and customised educational experiences, digital technologies have also revolutionised language teaching and learning. However, in the field of digital

humanities, ethical issues including algorithmic biases, the digital divide, and data privacy must be taken into account.

The growth of digital humanities has made it possible to study literature in new ways. To analyse texts, undertake distant reading, visualise data, and produce interactive literary experiences, digital tools and computational methods are being used. Innovative literary text exploration is made possible by digital humanities, allowing fresh perspectives on themes, patterns, and intertextual relationships. Digital platforms also make literature accessible to a wider audience, promoting a democratisation of literary interaction. English “has a prestigious reputation and is taught almost everywhere in the world” (John, 2021). As John (2021) notes, “the role of the English language in the post-modern era ultimately leads to English Eminency”.

Environmental Humanities and Ecological Criticism: Environmental issues have taken front stage in several humanities and literary fields. Eco-criticism looks at how natural world, environmental crises, and people's interactions with it are depicted in literary works. The environmental humanities explore ecological ethics, environmental justice, and sustainability at the nexus of literature, culture, and environmental studies. As a concept, environmental justice certainly identifies overlapping territory where social, cultural and environmental challenges must be confronted all at once. (Bergthaller, H., Emmett, R. et al., 2014)

Conclusion

Language, literature and cultural studies have recently adopted multidisciplinary approaches. The explored trends—multimodality, sociolinguistics, intercultural communication, critical discourse analysis, and digital humanities—showcase how language, literature and cultural studies are always evolving. Scholars and researchers can learn more about the complex interactions between language, culture, and society by embracing these tendencies. Additionally, these tendencies open up fresh opportunities for interdisciplinary cooperation and offer useful resources to solve current issues and advance societal understanding.

Recent developments in linguistics, cultural studies and literature in particular and humanities and social sciences in general, have pushed these fields into uncharted territory, embracing interdisciplinarity and diversity. These developments support diversity, broaden the purview of literary studies, address urgent societal concerns, and foster critical contact with the outside world. In order to create a greater knowledge of human expression, culture, and the intricacies of the human experience, scholars and researchers must embrace multidisciplinary approaches and nurture different voices as the concerns of humanities and social sciences continue to change. Keeping up with these changes guarantees that language and cultural studies continue to be at the forefront of research and understanding in a world that is becoming more linked and diverse. Language, literature and culture continue to shape our reality.

References

- [1] Abilasha, R., & Ilankumaran, M. (2014). Trends in English Language Teaching: A Novel Perspective. *International Journal on Studies in English Language and Literature (IJSELL)*, 2(11), 46–52.
- [2] Bergthaller, H., Emmett, R., Johns-Putra, A., Kneitz, A., Lidström, S., McCorristine, S., Pérez Ramos, I., Phillips, D., Rigby, K., & Robin, L. (2014). Mapping common ground: Ecocriticism, environmental history, and the Environmental Humanities. *Environmental Humanities*, 5(1), 261–276. <https://doi.org/10.1215/22011919-3615505>
- [3] Crystal, D. (2004). Creating a world of languages. Introductory speech presented at the 10th Linguapax Congress, Barcelona.
- [4] Gürova, E. (n.d.). Proceedings of SOCIOINT 2016 3rd International Conference on Education, Social Sciences and Humanities. In *HOW RECENT TRENDS SHAPE ENGLISH LITERATURE* (pp. 536–538).
- [5] John, A. (2020). The prominent barriers to speaking in English: A study conducted among youngsters. *International Journal of English Linguistics*, 10(5), 190-202. Available at: DOI:10.5539/ijel.v10n5p190 <https://www.ccsenet.org/journal/index.php/ijel/article/view/0/43287>
- [6] John, A. (2021). A Sociolinguistic Perspective on the Increasing Relevance of the English Language: A Study Conducted among Youngsters. *International Journal of English Language and Literature Studies*, 10(1), 11–21. <https://doi.org/10.18488/journal.23.2021.101.11.21>
- [7] John, A. (2021). Fanonian Decolonization and Purple Hibiscus. B P International. <https://doi.org/10.9734/bpi/mono/978-93-91595-43-2>
- [8] LeShan, L., & LeShan, E. J. (1961). Some Recent Trends in Social Science Research Relevant to Parent Education. *Marriage and Family Living*, 23(1), 31–37. <https://doi.org/10.2307/346881>
- [9] Luisa, M and Renau, R. (2016). *A Review of the Traditional and Current Language Teaching Methods. International Journal of Innovation and Research in Educational Sciences*, Volume 3, Issue 2, 2349–5219

- [10] Mackenzie, N., & Veresov, N. (2013). How Drawing Can Support Writing Acquisition: Text Construction in Early Writing from a Vygotskian Perspective. In *Australasian Journal of Early Childhood*, 38(4), 23–29. DOI: <https://doi.org/10.1177/183693911303800404>
- [11] Macken-Horarik, M. (2016). Building a Metalanguage for Interpreting Multimodal Literature: Insights from Systemic Functional Semiotics in Two Case Study Classrooms. In *English in Australia*, 51(2), 85–99.
- [12] McNamara, Tim. (2011). *Managing Learning: Authority and Language Assessment*. *Language Teaching*, 44(04), 500–515. doi: [doi:10.1017/S0261444811000073](https://doi.org/10.1017/S0261444811000073)
- [14] Ocholla, D., & Mostert, J. (2010). The research trends of Arts, Humanities and Social Sciences Research at the University of Zululand, 1994 - 2008. *Inkanyiso Journal of Humanities and Social Sciences*, 2(1), 32–43. <https://doi.org/10.4314/ijhss.v2i1.62120>
- [15] Oldham, J. (2005). Literacy and media in Secondary Schools in the United Kingdom. In B. Street (Ed.), *Literacies Across Educational Contexts: Mediating Learning and Teaching* (pp. 170–187). Philadelphia: Caslon.
- [16] Pantaleo, S. (2012). Meaning-making with colour in multimodal texts: an 11-year-old student's purposeful 'doing'. In *Literacy*, 46(3), 147–155. DOI: <https://doi.org/10.1111/j.1741-4369.2012.00664.x>
- [18] Saric, G. N., & Cavus, N. (2009). World Conference on Educational Sciences 2009. In *New trends in 21st Century English learning* (Ser. Procedia Social and Behavioral Sciences 1 (2009), pp. 439–445). ScienceDirect.
- [19] Sofkova Hashemi, S. (2017). Socio-semiotic patterns in digital meaning-making: semiotic choices as indicator of communicative experience. In *Language and Education*, 31(5), 432–448. DOI: <https://doi.org/10.1080/09500782.2017.1305396>
- [20] Svärde, Åberg, E., & Åkerfeldt, A. (2017). Design and recognition of multimodal texts: selection of digital tools and modes on the basis of social and material premises? In *Journal of Computers in Education*, 4(3), 283–306. DOI: <https://doi.org/10.1007/s40692-017-0088-3>

CHAPTER IV

LOVE, LUST AND FRUSTRATION: AN ANALYSIS OF KAMALA DAS' POEMS

Abstract

Kamala Das, one of the modern English poets had a fresh approach to both theme and form. The best depiction of feminine sensitivity and its repression in a society ruled by men can be found in Kamala Das' poetry. As a result, much of her work is private and autobiographical, while occasionally she makes the personal, universal. Between 1965 and 1985, Kamala Das wrote six volumes of poetry. She divulges incredibly personal information about how she became a woman, her fruitless attempts to find love both inside and outside of marriage, and her life in matriarchal rural South India after inheriting her family's property. The strong creativity, provocative imagery, examination of feminine sexuality, and extremely intimate voice of Das's poems are all highly regarded.

Keywords: *Kamala Das, love, womanhood, society, isolation*

Ms. Emil George

Assistant Professor

PG Department of English
Naipunnya Institute of
Management and Information
Technology, Pongam, Koratty,
Kerala, India

Introduction

Many literary works over the years have centred on women. In a time when everything is evolving and changing, it is impossible to just ignore half the population. Indian authors who write in English have also emerged from their "non-attachment" cocoons and begun recognising the condition of Indian women in a culture where men predominate. The idea of womanhood in India is as diverse as the nation itself, and it has experienced significant and dramatic changes over time. From her beautiful history to degradation, from spiritual dominance to intercommunal violence, from slavery to independence, and from the agrarian revolution to cyber technology, India has travelled a long way. Indian women's traditional roles have likewise evolved from divinity to devadasi, from shakti to abala, and from domesticated creature to professional.

The importance of women writers in improving the quantity and caliber of Indian English literature cannot be overstated. They have also included feminism and the viewpoint of women in the works. These significant contributions have broadened the range of topics discussed in the work. Because of several patriarchal presumptions, Indian women authors' work has historically been underestimated. Indian cultures prioritised the contributions of men. Women used to write back then on their perceptions of and experiences with the domestic sphere. Men used to write about serious topics, on the other hand. It was therefore expected that their work would receive greater attention and acceptance from the general public. These elements contributed to the demise of Indian women writers throughout the eighteenth century. The creation of women's literature also decreased as a result of all these causes. More and more women took an active role in India's reformist movement against British rule in the nineteenth century. Once more, it influenced the development of women's literature. At the period, the majority of their writings focused on the nation's war for independence. Over time, feminist beliefs started to have an impact on Indian English literature.

Sarojini Naidu, a famous poetess and one of the few female poets, enchanted readers with her works. Nayantara Sahgal and Rama Mehta are two authors who have incorporated feminist themes into their works. Susan

Viswanathan, Anita Nair, and Kamala Das all effectively incorporated regional themes. Novelists like Anita Desai and Kamala Markandaya were able to convey the essence of Indian tradition and culture. India experienced a literary boom in the 1990s as several female authors made their debuts during this time. Realism served as the primary theme in the books by Chitra Banerjee Divakaruni, Suniti Namjoshi, and Anuradha Marwah Roy. The majority of these female novelists are known for having strong beliefs and expressing them in their writing. These books essentially express wrath and protest against prejudice and contamination.

Shift in Representation

Over the past forty years, there has been a change in how women are portrayed in literature. Female characters who are pursuing their identities and are no longer only categorised and defined in terms of their victim status by female writers have taken the place of the stereotypical image of powerful, selfless women. Delineating inner life and nuanced interpersonal ties has been a key focus of current Indian women's writing. The advent of women writers and the sensitive subjects in their writings is a tremendous step forward in a culture where individualism and dissent have frequently stayed as strange concepts and marital bliss and the woman's position at home is of central importance. Compared to earlier generations of women, today's women are more aggressive, emancipated in their viewpoints, and expressive in their expression.

The incredible variation in theme and style that poetry is capable of delivering is displayed by Indian women poets who write in English, from Toru Dutt to Kamla Das and from Sarojini Naidu to Suniti Namjoshi. Even if each of them has made an attempt to communicate in a way that is unmistakably their own, they all add to a chorus that promotes the independence of women. Poets who identify as female have a history of speaking out against social mores and cultural traditions that restrict their independence and encourage a type of institutional servitude. Women writers argue that the growth of a female community is a crucial counterbalance to the excess of individuality. They argue that women must consider their shared experience and collective consciousness in order to overcome the fragmentation and isolation of their

existence. With regard to the latest trends and literary techniques in women's poetry, there is a notable tendency uniting the private and public spheres of the creative process.

Kamala Das: A First Generation Modern English Poet

Kamala Das worries about both her interior and external selves. Instead of attempting to live in other people's make-believe worlds, she examines herself; her body is her Malgudi. Her lyrical personality is unwilling to leave her body or spirit at this time. As the sea swirls in front of her, Kamla Das oscillates once more inside of herself. The only true outlet for Kamala Das' feelings is through her poems. Her creations served as a vehicle for the frustration she had in her personal life. Her relationship with love is a mechanical act of physical union, and she claims:

As the convict studies his prisons geography
of your body, dear love,
For I must someday find
An escape from its share. (*The Old Playhouse and Other Poems* 29)

Das' poetry are based on the sexual and emotional abuse she underwent. She initially gives way to her sexual inclinations and sensual pleasures. In 'Composition' she writes: "now here is a girl with vast/ sexual hungers/ a bitch after my own heart" (23). She starts to feel let down by marriage because in the world of licit sex, there seems to be only ugliness and violence. She looks for love outside of marriage as a result of her inability to find it within the confines of marriage. In 'My Grandmother's House' she tells: "I who have lost / my way beg now at stranger's door to / receive love, at least in small change" (13).

Several of Das' poems have a strong sense of rebellion and freedom at their core. Thunderous eruptions directed against the husband-representing male world are how the longing to soar into the boundless skies finds expression. However, most protests are well-planned ruses designed to win support.

Her poetry is characterised by its persistent focus on the sexual desires of women and the strange language she uses to convey them. She discusses how

love has been reduced to a bodily yearning in today's fast-paced, materialistic society. She has an endless drive for finding love. She is aware that their passion for one another can only be described as lust rather than love. In 'Love', she speaks: "this skin-communicated/ thing that I dare not yet in/ his presence call our love" (12). Das has a propensity to frame women's experiences exclusively in terms of physical compulsion in her poems. She focuses more on the lustful side than the loving side.

In Kamala Das' poems, eroticism permeates the work like a wild fire. However, the majority of her poetry are characterised by disappointment and disgust with sex without love and care. Love and hate, exhilaration and depression so coexist beside one another. Das' recurrent excursions into the complexities of sexuality, lust, and despair are linked to a desire for the ideal guy to colour her fantasies with shades of love. Her lyrical sensibility seems to be obsessively focused with love and lust, finding that love always turns into lust and that lust only makes one feel sick.

Kamala Das is more interested with describing how a woman can win a guy's love than she is with describing how a man loves a woman. Das' poetry underline both true, fulfilling love and sensual love. The woman's voice that emerges from the two sorts of love makes it quite obvious that simple carnality is never wanted or satisfying. Women may not find it enjoyable, whereas men often do; in this case, a woman simply feels taken advantage of. Das is horrified and degraded, and the male's sudden aggression crushes her womanhood. In *An Introduction* she writes:

I asked for love, not knowing what else to ask
For, he drew a youth of sixteen into the
Bedroom and closed the door. He did not beat me
But my sad woman body felt so beaten.
The weight of my breasts and wombs crushed me. I shrank Pitifully. (96)

Although Kamala Das strives to emphasise both genuine, fulfilling love and carnal love, she often focuses more on a woman's sexual cravings. Das offers an unrestricted voice to the complete spectrum of female experiences in a

culture that forbids women from discussing sex even among themselves. She discusses things that would undoubtedly shock her society—love, lust, and sex as well as the human body and its hungers. It is significant that Das spoke about women's desires and their bodies, but to a large part, she tries to limit these aspirations to just what women need physically, ignoring all other elements and interests of women.

The human body, in all of its forms and hues, appears frequently throughout Das' poems. The poet's investigation of love and lust is connected to the body's expressions. Because true love is usually obstructed by the body, her compulsive pursuit for it has frequently resulted in misery. She has, nevertheless, always admired physical beauty that is free of vulgarity. She recognises the beauty and ugliness of the human body and considers it a sign of disrespect when passion fills it. The body goes through lust, sickness, agony, and eventually dies. Love is more than just physical desire; it also involves emotional dedication and a spiritual relationship that transcends carnality. But in her poems, she typically favours the physical above the emotional aspects of a relationship.

Passion and love are clearly distinguished in Das' poetry. Love is grounded in the soul and is an exalting emotion, in contrast to lust, which is associated with the body and is repulsive and disagreeable. In an effort to find love, Das accepts the body. She yearns for a relationship that will satisfy both her body and soul. In keeping with the aims of feminist poetics, her obsession on the body serves a purpose in giving her style a feminine touch; Das' steadfast endeavour is to transcend the flesh. She limits marriage to a sexual relationship that turns into passion. When love transforms into its antithesis, she becomes frustrated, and this fury is fiercely expressed in her poetry. The poem 'The Bangles' is filled with frustration that will eventually bubble to the surface:

... At night,
In sleep, the woman lashes
At pillow with bangled arms; in
Vain. She begs bad dreams to fade.
The man switches on the light and

Looks into
her face with his
Grey, pitiless eyes.... (*Summer in Calcutta* 35)

In all of her poetry, Kamala Das is solely interested in the individual experience of love. "For her ideal love is the fulfilment of the levels of body and mind. It is the experience beyond sex through sex. The tragic failure to get love in terms of sexual-spiritual fulfilment from the husband leads her to search for it elsewhere. Each relationship only intensifies her disappointment faced with the sense of absolute frustration and loneliness" (Iyer 203). Despite her efforts, she is unable to find a lover who embodies the ideal of the male being because it is impossible to achieve this in human form. The psyche rebels when it experiences frustration.

I must pretend
I must act the role
Of happy woman
Happy wife. (*The Descendants* 2)

For Das, the ultimate form of love is a fulfilling experience that transcends the boundaries of sex. The body, the mind, and the soul are all affected by the strain. When love is reduced to physical gratification, it turns into desire, depriving the lovers of the ultimate fulfilment that exists in every successful man-woman relationship. Every contact with the ideal guy, whether he be her spouse or a lover, is an experiment in learning what true love is, according to Das' poems. Her poetry explores the body-soul dichotomy in an eastern context. She seeks the spiritual and sexual fulfilment of love. Her deep-seated sense of alienation fuels her search for this kind of love. In her pursuit of real love, Kamala Das disregards the significant issues that women in a patriarchal society like India face. She limits herself and her artistic expressions to the corporeal elements, even though she speaks about the emotional fulfilment in her poems. She is constantly looking for ways to satisfy her bodily needs, albeit there are some exceptions. The emphasis on physical needs is too strong, which obscures reality. Her poetry loses the objective reality of Indian women's actual circumstances.

The topic of love, lust, and frustration might be understood as an extension of Das' preoccupation with mortality in her works. In the majority of her poetry, anger is expressed through protest, which results in the release of tensions. She sees life and death as the two halves of a single coin. Death looked to her as an easy way out of the loneliness of life on countless times. She has no middle ground between life and death since she is so consumed with love. She believes that death is better than living without love. But more often than not, rather than being an emotional one, her definition of love is reduced to one of simple lust or physical gratification. Thus, Kamala Das frequently uses the contrasting themes of lust and death to convey the sense of futility that permeates all passion-related behaviour. The words from her poem 'Suicide' that follow demonstrate her obsession with death.:

If love is not to be had,
I want to be dead.
While I enter deeper,
With joy I discover
The sea's hostile cold
Is after all skin deep. (*Only the Soul Knows How to Sing* 87)

In the beginning of her writing career, she tended to emphasise sensual urges, but over time, her quest for love became mythological. This was due to her realisation that physical joys are fleeting in nature. She realised it was pointless to try to discover true love in a world full of philanderers. She therefore turns to the world of Krishna and Vrindavan in pursuit of enduring love and fulfilment.

In the poem 'Radha', Kamala Das establishes a mythical framework for her yearning, where she worships her ideal lover, Lord Krishna. She shares the desires she has inside. She connects with Radha, who is looking for Lord Krishna, and discovers an objective correlative for her own. She has developed an insane love for all that is beyond the flesh and the body. Her outlook on life and attitude have undergone a shift. She puts herself in the role of Radha and finds solace in the arms of her fictitious Krishna. The lines that follow demonstrate this:

Everything in me
Is melting, even the hardness at core
O, Krishna, I am melting, melting, melting
nothing remains but
you.... (63)

The poet simultaneously exists in the real world, where passion is often used to describe love, or as Das put it, "skin-communicated love," and the mythological world of Vrindavan. She is so repulsed by the commonplace passion that she turns to Radha and Krishna's heavenly love. She does not portray Krishna as a deity; rather, she portrays him as her companion, lover, or husband. She loves and adores Krishna, and she becomes increasingly intrigued by the mythical partner. In an effort to escape from the actual portrayal, Das goes so far as to live in myths and locate the ideal partner there.

Kamala Das' writing has a rebellious tone and shows her struggle. Her poetry alternates between the modern and the traditional when she relates the woman's extramarital relationships to the story of Krishna and his Gopi in Vrindaban:

Vrindavan lives on in every woman's mind,
And the flute, luring her
From home and her husband,
who later asks her of the long scratch
(*The Old Playhouse and Other Poems* 22)

Here, the women hurry to meet the Gopi in the forest at the sound of the flute, leaving their husbands and children behind. Krishna assumes various shapes through the Raslila, dance, or play and satisfies the sensual cravings of each Gopi. Unlike the Gopi, Kamala Das goes to her lover in public rather than sneaking into the forest in search of her Krishna. The adoration of the Lord is utterly involved and has a surrendering spirit.

Conclusion

In every poem, Kamala Das expresses her ongoing desire for love. She is unable to portray an objective reality, particularly one that pertains to women, due to her attitude. She solely considered love as an element in her writing. Das also has a propensity to generalise her own sentiments and experiences. She has been shielded from the social reality by this.

Her look for love was modest in scope. Instead of an emotional connection, a bodily attachment was more sought after. She had a persistent yearning for either physical or sexual fulfilment throughout her entire life. The poet was so preoccupied with this quest that she was unable to draw attention to the other crucial facets and longings of a woman. Even though she makes an attempt in a few poems to capture the reality of women and their circumstances, the effort was very little.

Through her writing, Kamala Das frequently attempts to make her unique experiences universal. This has created the perception that women are constantly looking for love while omitting the genuine challenges they encounter. Kamala Das' search for love came to an end when she discovered that the kind of love she was looking for was not possible in today's materialistic world. Thus, she discovers a substitute in the mythological realm, where the love she desires is connected to Lord Krishna and she is Radha.

Poets are renowned for speaking for society. In a few of her poems, Kamala Das tried to emulate this. However, she has limited herself and has stayed true to expressing her own unique experiences, sentiments, and emotions in the majority of her poems. This trend has somewhat lessened how accurately society's reality is portrayed. However, it is admirable that she openly discussed marriage or the man-woman bond in her writings. The problem was that she was sucked in so deeply that she was unable to break free of this man-woman relationship. Her poems were more fantastical as a result than realistic.

References

- [1] Ansari, Mohammad Shaukat. "Depiction of Women 's Dilemmas in Select Poems of Kamala Das: A Review." *Language in India* 12 (2012): n. pag. Web. 8 Sept. 2012.
- [2] Das, Kamala. *Only the Soul Knows How to Sing*. D C, 1996.
- [3] Das, Kamala. *Summer in Calcutta: Fifty Poems*. R. Paul for Kamala Das, 1965.
- [4] Das, Kamala. *The Descendants*. Writers Workshop, 1967.
- [5] Das, Kamala. *The Old Playhouse and Other Poems*. Orient Black Swan, 2004.
- [6] Iyer, N. Sharda. *Musings on Indian Writing in English. Volume 2 Poetry*. Sarup & Sons, 2005.
- [7] Prasad, Madhusudan. *Living Indian English Poets: An Anthology of Critical Essays*. Sterling, 1989.
- [8] Rao, Malikarjuna. "Love Poetry of Kamala Das." *Love Poetry of Kamala Das*. N.p., n.d. Web. 10 Aug. 2014.
- [9] Showalter, Elaine,(ed.). *The New Feminist Criticism: Essays on Women, Literature and Theory*. Pantheon Books,1985.
- [10] Suhra, Haris. "Feminine Sensibility in Kamala Das." *Academia.edu*. N.p., n.d. Web. 5 Aug. 2014.

CHAPTER V

A STUDY ON TRANSFORMATIVE GREEN MARKETING: ADVANTAGES AND CHALLENGES

Abstract

The 21st century is marked by both growth and the creation of environmental problems. Across the world, environmental challenges are now high. The role of green marketing in the industrialized as well as techno-scientific era is highly significant. Green marketing has opened a new way to promote business by allowing companies to invest funds effectively and benefit from increased customer loyalty and brand image while maintaining a sustainable environment. Nowadays the LOHAS market segment for green marketing maneuver is based on eco-friendly processes and products. They are supporters of environmental health and are more conscious about the environment and human health. Green marketing strategies have changed rapidly from typical to consumer-friendly marketing, which offers enormous opportunities to move toward the growth of businesses. The government of India and other organizations has taken numerous steps

Ms. Anupama Sukumaran

Assistant Professor

Department of Commerce

Mar Elias College Kottappady,
Kerala, India

anu.usdr93@gmail.com

Ms. Anju Antony

Assistant Professor

Department of Commerce

Rajagiri Viswajyothi College of
Arts and Applied Science's
Vengoor, Kerala, India

anjuantonypalathinkal@gmail.com

or policies to promote green marketing initiatives to promote a sustainable environment. In the last few decades, the green marketing phenomenon has undergone some distinct phases of transformation owing to the outbreak of environmental issues. This transformation was boosted by rising competition among various business sectors. Through this study, we are evaluating the transformation of green marketing and its opportunities and challenges.

Keywords: Green marketing, Sustainable environment, LOHAS, Green initiatives

Introduction

Green marketing is an entirely different concept from the traditional concept of marketing. In the era of 1980s and 1990s, the state of Green Marketing of being noticeable. Environmental concerns are the main ones on the agenda of the Government, Business firms, and some categories of consumers. Consumers' thoughts and behavior toward green lifestyles have changed over time. So the transition from traditional marketing to green marketing brought new challenges to business. According to the latest report of Down To Earth, the magazine of New Delhi, two environmental threats are the reversal of gains for the energy transition and the overwhelming impact of climate change. And one main defining feature of economics is that 'human wants are unlimited but the resources for satisfying these needs are limited'. So, Business firms endure given a paramount role in green marketing. They produce eco-friendly products, switch to renewable energy sources, increase recycling, and reduce waste as society and government are concerned about environmental issues. According to studies of Polonsky, The activities which are minimally detrimental to the environment in satisfying human needs and want is green marketing.

Literature Review

The following is some literature that has been reviewed from reputed journals, Textbooks, Magazines, & Websites.

Consumers are not much aware about green marketing. To increase the sale of green products, companies should train the sales representatives for proper communication of green products to consumers and should adopt new strategies and marketing mixes to go green. (Vani, 2022)

The popularity of LOHAS (Lifestyle on Health and Sustainability) is increasing in all sectors. In order to maximize the satisfaction of LOHAS, it's important to change all activities including marketing & communication, sales, product development, and customer relationship management. They recommend a specific approach to the segment of LOHAS (Perokorpi, 2022)

GM is defined as all activities for the satisfaction of human needs and desires without having an impact on the natural environment. Changing consumer perceptions, and competitive pressures in the market are some challenges of Green marketing. Lacking knowledge about environment-friendly products is another challenge for companies in green marketing. (Firdiansyahetal., 2021)

The fourth stage of the development of marketing involves a transformation of marketing thought in the direction of sustainable marketing. It provides a strong orientation toward the future generation by emphasizing justice for the environment (Katrandjiev, 2016)

Green marketing is still in the early stage of growth. In the short run, the implementation of green marketing may not be easy but in the long run, it will have a positive impact on the firm. The relevance of green marketing is high in countries like India. (Shahi, 2015)

Marketers must find strategies to enhance brand loyalty towards eco-friendly products. They also concentrate on the economic aspect of marketing. Further research is needed to explore the concept of green marketing. (Chitra, 2015)

Macroeconomic micro-conflicts often result in considerable damage to the environment. To maximize profit, the marketing must adopt changes and should be useful for society. Indeed, the motivation of some green marketers is to promote overall wellness. (Wymer, Polonsky, 2015)

A Clever marketer will convince the consumers and involve them in the marketing of the product and they will not treat green marketing as a new method of marketing but a strategy for marketing (Mishra, Sharma, 2014)

The green marketing concept is showing fast grow in India. To change the mindset of people, the government and many private companies have been making an effort. Promotion of green products, and other green initiatives should introduce to work the oncept in India India. (Singh, 2013)

Consumers are more concerned about climate change than in earlier years. They are ready for making extra payments in purchasing eco-friendly products. Radical changes in consumer preferences and lifestyles force the companies to go green rather than the pressure of the Government. Companies facing many challenges due to the shift from traditional marketing to Green marketing. (Singh, Pandey, 2012)

Both marketers and consumers give noteworthy attention to green marketing. Business firms should craft green marketing strategies to earn consumers' credibility. The organizations which provide environmental protection not only produce environmentally friendly products but pressurize the suppliers to behave environment-friendly manner also. (Shil 2012)

Green marketing, also known as sustainable marketing, refers to a company's efforts to design, market, price, and distribute its products in a way that promotes environmental sustainability. Green marketing has been defined as 'all activities designed to create and facilitate exchanges intended to meet human needs or wants in such a way that the satisfaction of those needs and wants is achieved with minimal adverse effects on the natural environment' (Polonsky 2011).

Green marketing is still in the early stage of growth due to different approaches of companies towards the concept of green marketing. According to environmental economists, the broad trend has opened to green marketing in the evolution of environmental policies. The dealing of green marketing is different at the consumer level and producer level. So Political economists are in the problem of taking decisions regarding green marketing. (Ghoshal 2011)

Objectives of the Study

1. To study the concepts of green marketing
2. To know the advantages and challenges of green marketing
3. To analyze the evolution of the concept of green marketing

Significance of the Study

The environment gets degraded over time due to various reasons like Climate change, increasing globalization, and Industrialization. In this context, Industrialists, as well as consumers, have given more focus to green marketing. Recent studies say that business firms are becoming more concerned about the environment. Green marketing is entirely different from conventional marketing. So marketers have to identify the factors that influence the consumer to buy green products. So, implementing green initiatives and a sustainable environment is a game plan to create an image in the mind of consumers, especially among the LOHAS market segment. This article attempts to study the advantages and challenges of sustainable green marketing and the transformation of the green marketing concept over time.

Theoretical Framework

Green Marketing

The activities which are minimally detrimental to the environment like production from renewable materials, not containing harmful materials and eco-friendly products, etc. in satisfying human needs and want is green marketing. “Green marketing incorporates changes to production, process packaging, and advertising in such a way that is environment-safe in the opinion of American Market Association”

Evolution of Green Marketing

Green marketing, also known as sustainable marketing, organic marketing, eco-marketing, environmental marketing, and eco-marketing, encompasses various related concepts, although they are not entirely synonymous. While these terms are often used interchangeably, they each cover different aspects of green marketing. The emergence of green marketing occurred during the 1980s, which marked the third stage of marketing. This development was prompted by a series of ecological disasters, leading to increased attention towards environmental issues.

The growth of green marketing can be categorized into three stages: ecological marketing, environmental marketing, and sustainable marketing. In the first stage, known as "ecological" green marketing, the focus was primarily on identifying and addressing environmental problems. The emphasis was on implementing remedial measures to mitigate ecological issues.

The second stage, termed "environmental" green marketing, revolved around the production of innovative products that embraced environmentally friendly practices. This stage involved utilizing advanced technologies to manufacture goods that were considerate of the environment.

The third and current stage of green marketing, referred to as "sustainable," gained prominence in the early 1990s. This stage shifted the focus towards ensuring the well-being of both present and future generations. Sustainable green marketing emphasizes the importance of balancing economic growth, social responsibility, and environmental stewardship.

In summary, based on the aforementioned argument, this study adopts the term "green marketing" to encompass the broader scope of ecological, environmental, and sustainable marketing practices.

Why Green Marketing?

Green marketing helps businesses adopt more sustainable business practices by contributing to the environmental benefits of their products and services. In addition, green marketing can raise awareness about the importance of sustainability and the environmental impact of their buying decision.

1. Corporate social responsibility: Corporates take into account Green Corporate Social Responsibility (GCSR) in their decision-making process (Nguyen & Nguyen, 2018). Social responsibility is the prime concern for social satisfaction to limit external and organizational behavior in destroying the environment. An environmentally and socially concerned firm will always try to maximize its organizational and societal goals together. Corporates have to plan very well before manufacturing products which in any way poisonous to the environment in the context of consumer awareness

regarding the protection of the environment growing. Green marketing offers outstanding opportunities to businesses by creating a brand image among consumers. Corporations stand their position only by keeping their responsibility towards the environment.

2. **Regulations of Government:** The government has introduced statutes to control the adverse effects of waste generated by business firms. Maximum reduction of global carbon is the main goal of Government regulators by educating citizens to become more responsible for the environment.
3. **Opportunities available and competitive advantage:** Respond more effectively to customers' needs and expectations regarding products and services that promote eco-friendly practices.

Advantages of Green Marketing

Green marketing can attract market segments like LOHAS: as consumers are concerned with the environment. They ensure before making purchase decisions whether the products are eco-friendly or not. So, companies can attract such consumers. It helps the companies to compete with other companies which not implement green marketing.

It helps to improve brand loyalty: Consumers who are conscious of the environment will find out the companies gives value to the environment therefore, green marketing can help businesses effectively to increase profitability and brand loyalty.

Helps companies to reduce overhead costs: by saving water and energy, and operating expenses. In the long run, the usage of construction materials which less detrimental to the environment in the manufacturing sites can save companies money.

Green marketing helps the planet: in the context of climate change due to global warming and conserves the environment.

The availability of support from Regulators: will help the companies by providing funds for making investments in technology, and equipment that are energy efficient. **In order to survive as environment friendly** the companies should follow the various statutes for environmental protection. Initiatives from the government side for sustainable development has been increasing from few years ago.

Challenges in Green Marketing

Greenness is only a secondary factor to the consumers: The marketing messages regarding green products are not believable to consumers due to the lack of standardization to authenticate these claims. To certify the product as organic, currently, there is no standardization. A standard quality control board is needed for such labeling and licensing

Lack of Knowledge about the Concept among consumers: Consumers' knowledge of green products or marketing is very less because still, it is a new concept for people. Educating consumers about green products will take time. The environment should be treated as a big investment opportunity for every business organization.

Consumers are not ready to make investments in green products by paying a big a: Main streams of consumers are still focused on price, quality, brand, etc.

It should be a constant approach: Marketers should wait for the gain from green marketing by investing continual and persistent time.

Costly: Huge amount has to be spent on producing green products and also for green technology and green power energy. So companies require to make large investments in research and development

LOHAS- “Lifestyle of Health and Sustainability” in Green Marketing

LOHAS is the market segment that focuses on eco-friendly products and a sustainable environment. Natural Marketing Institute (NMI) created the

terminology 'LOHAS'. Personal health, alternative energies, green buildings, alternative modes of transportation, natural ways of life, and ecotourism are the six categories of LOHAS.

As per the survey of the Natural Marketing Institute (NMI) and LOHAS Asia's first comprehensive consumer survey of LOHAS, the demand for environment-friendly products is high. Largest consumer markets like India, China, and Indonesia are highly focused on such products. Lack of availability is the biggest reason for not buying green.

Green Initiatives

- Renewable energy sources for electricity and gas consumption
- Arrange an energy audit
- Upgrade the equipment and vehicles to reduce the carbon emissions
- Increase recycling, reduce waste
- Focus on green procurement
- Invest in social media marketing

Findings

- Over the decades green marketing got more importance by the growth of journal distribution and publications
- Environmental changes over time have taken into the new concept of green marketing
- The most prolific authors may not have high citations, which is contrary to the previous findings of other studies.
- Recent studies in this domain gives more importance to the terms green, consumption, sustainability, and consumer.
- Some new and important research directions are emerging in this domain and also providing attention to future studies.

Conclusion

Green marketing has evolved to cope with the changing environment over the years. This is the right time for all business concerns to shift from traditional marketing to green marketing globally as the impact of climate change has become clearer and clearer in recent years. Currently, consumers' awareness of green marketing has augmented. Thus, consumers tend to prefer products that are eco-friendly rather than those that are harmful to the environment. Green marketing is not only focused on noneconomic factors but the economic factors also. Government, customers, and society as a whole together treat the environment as the top priority. Even though major studies reveal that green marketing is in the early stage of growth The firms have to conduct research to find out how it is workable and to explore the concept fully.

References

- [1] Vani, M. M. P. (2022). A Study on Consumer Perception towards Green Marketing With Reference To Bengaluru. *Journal of Positive School Psychology*, 6(3), 7391-7400.
- [2] Shahi, M. (2015). Green Marketing and Its Implementation in Indian Organisations for Eco-Friendly Products. *Mohali: International Journal of Business Management*.
- [3] Mishra, P., & Sharma, P. (2014). Green Marketing: Challenges and Opportunities for Business. *BVIMR Management Edge*, 7(1).
- [4] Firdiansyah, R., Mohamed, M., Yusoff Yusliza, M., Saputra, J., & Muhammad, Z. (2021). A Review of Green Marketing Strategy Literature: Mini Review Approach. In *Proceedings Of The 11th Annual International Conference On Industrial Engineering And Operations Management Singapore: IEOM Society International* (Vol. 21030).
- [5] Katrandjiev, H. (2016). Ecological marketing, green marketing, sustainable marketing: Synonyms or an evolution of ideas. *Economic Alternatives*, 1(7), 71-82.
- [6] Singh, P. B., & Pandey, K. K. (2012). Green Marketing: Policies and Practices for Sustainable Development. *Integral Review*, 5(1), 22-30.
- [7] Shil, P. (2012). Evolution and Future Of Environmental Marketing. *Asia Pacific Journal of Marketing & Management Review*, 1(3), 74-81.
- [8] Wymer, W., & Polonsky, M. J. (2015). The Limitations and Potentialities of Green Marketing. *Journal of Nonprofit & Public Sector Marketing*, 27(3), 239-262.
- [9] Polonsky, M. J. (2011). Transformative Green Marketing: Impediments and Opportunities. *Journal of Business Research*, 64(12), 1311-1319.
- [10] Singh, G. (2013). A study of evolution and practice of green marketing by various companies in India. *International Journal of Management and Social Sciences Research*, 2(7), 49-56.
- [11] Ghoshal, M. (2011). Green Marketing-A changing concept in changing time. *BVIMR Management Edge*, 4(1), 82-92.

- [12] Vilkaite-Vaitone, N., & Skackauskiene, I. (2019). Green marketing orientation: evolution, conceptualization and potential benefits. *Open Economics*, 2(1), 53-62.
- [13] Chitra, B. (2015). A Study on Evolution of Green Products and Green Marketing. *Journal of Research in Business and Management*, 3(5), 35-38.

Websites

- [1] <https://www.indeed.com/career-advice/career-development/green-marketing>
- [2] <https://www.utilitybidder.co.uk/our-services/renewable-energy-and-utilities/top-green-initiatives-for-business/>
- [3] <https://sendpulse.com/support/glossary/green-marketing>
- [4] <https://www.legalserviceindia.com/legal/article-1333-green-marketing-the-way-ahead.html>
- [5] <https://www.cyberclick.net/numericalblogen/who-are-the-lohas-target-market-segment>

CHAPTER VI

GLOBALIZATION AND GENDER IDENTITY: WORKING-CLASS FEMALE LABOR OF THE SRI LANKAN GARMENT INDUSTRY

Abstract

Globalization has profoundly impacted the formation and transformation of identities on a global scale. It has led to the formation of gendered and classed subjects, particularly in sites and spaces characterized by intense cultural and economic interactions. This article delves into women's participation in this transformative process, focusing on the repercussions of Sri Lanka's global economic affairs on garment workers within the Katunayake Free Trade Zone (FTZ). I seek to uncover the shifts in the perception of identity among working-class women in response to economic policies and practices that attract and increase foreign currency earnings due to transnational flows and exchanges. In doing so, I intend to locate the popular and sociocultural collective formation of identities within this specific group of women that branched off as a result of first-hand encounters with the spatial, economic, and cultural changes linked to the immediate consequences of a

Keerthana Krishnan,

Department of Humanities and
Social Sciences,
Indian Institute of Technology (IIT)
Madras, Chennai, India

globalization-driven economy. I refer to sociological and anthropological theories and studies of globalization, women's studies and economic development to corroborate my study.

Keywords: economy, Sri Lanka, Labour, Gender, Identity

Introduction

Over the past few decades, the Sri Lankan garment industry has witnessed substantial advancements in labor, technology, and infrastructure, thus becoming a global enterprise and significantly contributing to the country's development. This has led to a rapid transition from producing regular textiles for export to manufacturing branded garments for the global market. This industry's growth has also resulted in an increased demand for manual labor. Simultaneously, trade liberalization, an immediate consequence of globalization, has generated employment opportunities for millions of women (Fontana, 2009). In Sri Lanka, numerous women from rural backgrounds have migrated to new economic zones in search of employment. Presently, female garment workers in Sri Lanka occupy a significant proportion, ranging from 60-90% of the labor-intensive stages of the textile industry (Hancock, 2009). Furthermore, globalization has opened up various niche job opportunities for women, enabling their personal and economic growth.

Scholarship and discourse on globalization and the feminization of labor in Sri Lanka highlight the need for theory to align with the actual experiences of women. The normalization of flexible labor regulations based on minority status, economic backwardness, and gender imbalance is observed in developed countries and the Third World. In her influential work *Gender and Labor Politics of Postmodernity*, Ong argues that the emergence of class consciousness as an abstract concept for understanding labor experiences has played a significant role in theorizing the intersection of women and globalization. Theorists construct workers' engagements with capitalism through a core-periphery framework and other binary models, such as metropolitan/ex-colonial formations and hegemonic/despotic labor regimes. Thus, the feminization of the transnational industrial force has also raised expectations that a female working-class solidarity in the periphery will grow (Ong, 1991). The female industrial workforce in the Katunayake FTZ exemplifies the significant involvement of women in the contemporary global reorganization. Their active participation in the workforce has played a crucial role in boosting the country's growth.

Globalization and Identity

In her works, Saskia Sassen delves into the evolving nature of labor within globalization, shedding light on the emergence of precarious and informal work arrangements. She meticulously examines the consequences of globalization on various segments of the workforce, emphasizing the growing mobility of labor and the experiences of migrants within the global city. Sassen asserts that the processes associated with globalization often lead to the disempowerment and exclusion of marginalized groups. The restructuring of the economy and the concentration of wealth in global cities have the potential to marginalize certain populations, thereby exacerbating pre-existing social inequalities (Sassen, 2018). Moreover, these shifts have fostered the proliferation of precarious work arrangements and exploitation within the labor market. Women and the working class, in particular, find themselves particularly susceptible to these dynamics, contending with meager wages, job insecurity, and limited access to social protections (Sassen, 2018). She further underscores the disproportionate outcome experienced by women in the face of evolving global economic dynamics, mainly through the feminization of labor and the elaborate influence of global supply chains on women's employment.

During the 1960s, developed nations began exploring foreign capital investment for economic development. Initially, import substitution strategies were tested but proved ineffective. In response, the United Nations introduced the concept of Free Trade Zones (FTZs) to stimulate and attract foreign investment. Various incentives were offered, including tax exemptions, government-provided provisions, and relaxed profit repatriation policies. This coincided with the promotion of export-led industrialization and the ongoing Green Revolution, sponsored by the World Bank and the International Monetary Fund. The goal was to address labor needs by commercializing the rural economy. The prospect of offshore industrialization enticed local governments in the hope that it would boost foreign earnings and alleviate the challenges associated with rapid population growth, such as unemployment and underemployment. They anticipated increased migration of men from rural areas to urban centers in search of employment to support their families. However, the aftermath took a different turn. Thousands of women from rural

villages migrated to urban and peri-urban areas, giving rise to a 'new female industrial workforce' (Ong, 1991). Globalization has engendered policy shifts in favor of more open trade and financial flows, privatization of public assets and, in many cases, lower allocation of resources, particularly to social services (Shah, 2007). However, this process has also been uneven in distribution, equality and privatization. The rapid transformation in production patterns and the acceleration of communication networks associated with globalization have profoundly impacted women's lives as producers and consumers. Economic policies, working conditions, incentives, wage disparities, and other opportunities have influenced women's participation in most countries.

Women's economic engagements are embedded within the framework of the global economic order, whereby multinational corporations orchestrate an international division of labor to seek the lowest-cost workforce for their factories and the most affluent markets for their products (Shah, 2007). It is crucial to recognize the alarming extent of female labor exploitation, particularly within FTZs and sweatshops in Third World countries. Women find themselves entangled in the global economy within a markedly distinct framework compared to their male counterparts. They endure limited autonomy, inadequate wages, and a lack of access to health and security services. These women are subjected to grueling and repetitive work routines that jeopardize their well-being (Shah, 2007). Driven by desperation and limited alternatives, many of these women are coerced into accepting these circumstances instead of seeking alternative sources of income. The accompanying pressures of workplace sexual harassment in developing countries add an additional layer of hardship. Shah's extensive research on women's agency within the global production process also reveals that women's engagement in the labor market is hindered by the intermittent demands of their caregiving responsibilities, including motherhood, household chores, caregiving, and nursing. The refusal of men to assume childcare and domestic tasks, coupled with an increase in domestic violence and child malnutrition, has further burdened women's lives. The unbridled operation of market forces has heightened the vulnerability of most women in both labor and product markets. Consequently, they often remain invisible in the labor market and are generally marginalized in the workforce. To complicate this further, the Structural Adjustment Policies were

introduced in the 1990s and aimed to ‘mainstream the parts of the world that were not working according to the logic of neoliberalism.’ Under the guise of globalization, these policies placed increased economic pressures on women by grounding economic decision-making within household budgeting and management. Moreover, many corporations opt to employ women, even in male-dominated sectors such as assembly lines, assuming that women will accept lower wages than men and work under conditions that labor unions would not permit (Shah, 2007).

Feminization of Labor

Before the 1970s, the primary source of income for economic development in Sri Lanka was derived from the tea industry established during British colonial rule. However, a significant shift occurred in the labor market and export sector after 1977, with a growing emphasis on the textile industry. The majority of these exports originated from the Katunayake FTZ, which specialized in the production of textiles and leather goods (Lynch, 2004). Women constituted 90% of the workforce in this industry, while men accounted for only 10%. Globalization, therefore, immediately resulted in the feminization of labor in the garment industry of Sri Lanka. Recognizing the dominant role played by these women workers, the government implemented various initiatives to support them.

Samarasinghe’s paper “The Feminization of Foreign Currency Earnings: Women’s Labor in Sri Lanka” captures the feminization of labor in Sri Lanka through a gender economics lens. I summarize some of her key findings in the context of the historical evolution of the Sri Lankan labor market after the globalization boom in the 1990s. The author writes about the 200 Garment Factories Program launched by the state government in 1992 and how it enabled extensive working-class women’s participation in growing industries. This program aimed to establish garment industries in provinces outside the central industrial zone of Colombo by creating employment opportunities in these provinces while simultaneously increasing export earnings. Within a remarkably short period, 134 garment factories were established, employing approximately 71,000 individuals, with women constituting 90% of the

workforce. Implementing new global economic reforms in the FTZs brought about significant changes, particularly in the form of subcontracting. Subcontracting emerged as an essential aspect of the new International Division of Labor, enabling multinational corporations to access flexible labor and reduce production costs. This practice was widely adopted in Sri Lanka for various export-oriented products, ranging from large corporations to smaller businesses and eventually reaching domestic markets. The introduction of these procedural alterations in the post-1977 period was accompanied by the unwavering implementation of open economic policies (Samarasinghe, 1998). An economic policy drive called the 'export promotion drive' was launched, which led to the enactment of a scheme called the Export Promotion Villages (EPV). The program aimed to increase village-level employment opportunities by bringing export-oriented economic ventures to the rural sector. The Sri Lanka Export Development Board (EDB), a statutory board, acquired shares in each Export Promotion Village Company, with the remaining shares held by the credit-lending bank and the villagers. The EDB was crucial in connecting the EPV with exporters based in urban centers. Additionally, it conducted feasibility studies to identify potential markets for the products or services envisioned by the EPVs. While the EPVs were not explicitly designed to target female labor, there was a significant influx of women from rural backgrounds into the labor force (Samarasinghe, 1998).

Additionally, the Sri Lankan government adopted informal strategies to attract foreign investment. A promotional brochure released by the government in 1983 underscored the presence of a large pool of young and educated male and female workers in the manufacturing sector who were available for employment at significantly lower wages compared to other countries. In fact, during the 1980s, these workers were among the lowest paid compared to workers in other Asian countries with FTZs. The government positioned the country's labor force as having a comparative advantage in a competitive labor market, emphasizing the dexterity of female workers' 'nimble fingers' as an economic asset. Standard wages and production bonuses were provided to the women at regular intervals to support their work and enable them to afford accommodation, transportation, and daily necessities.

Garment Workers of Sri Lanka: Gender Politics of Globalization

The socio-political and economic milieu of Sri Lanka had been subject to revision in consort with a strident rise in new ideologies and an overall growth in GDP and population following rapid globalization in the country. Arjun Appadurai argues in *Modernity at Large: Cultural Dimensions of Globalization* that globalization is characterized by the intensified flow of ideas, images, commodities, and people across borders. He posits that cultural flows shape and transform social relations, identities, and cultural practices. I refer to Hewamanne's extended research on the women garment workers of the Katunayake FTZ to dissect the influence of globalization on the construction and transformation of gender identity. The starting point of her research unfolds with the establishment of the Colombo-Negombo highway in the 1970s, which led to the establishment of the country's international airport and the Katunayake Free Trade Zone. Since the FTZs were established in 1978, the number of women seeking employment here has increased yearly. As a result, a culture of migration has developed and persisted over time. These women often live in cramped and poorly equipped accommodations with the growing population. They frequently travel between the city and their villages to access goods and services and, more importantly, to evade the surveillance of state and private agents who aim to control their activities. Hewamanne argues that this process of (re)structuring has resulted in these women being labeled as 'semi-permanent strangers.' Their identities have undergone subsequent transformations as a result of these experiences.

The female garment workers in the FTZs were predominantly women who had recently migrated to the city from villages and could freely move around the country. This made them susceptible to severe condemnation, as their moral values and behavior became a source of apprehension and ambivalence. Hewamanne states that the areas where they settled were assigned derogatory labels such as the 'city of whores' or the 'love zone,' demonstrating the gendered and classed subject identities fashioned by globalization within the indigenous urban context. The stress placed on female virginity further fueled anxieties about women living alone in the city and having unsupervised leisure time, as it was seen as an opportunity to transgress norms related to premarital

sex. Additionally, women from rural households had limited agency and were perceived as naive and burdened by moral superiority and control. The capitalist and nationalist urban middle-class families feared these women, questioning their adoption of modern principles and lifestyles. Local groups in the city had their own rights and access to public goods, making it even more challenging for migrant women to establish themselves. Many vendors, drivers, policemen, and even male colleagues derogatorily referred to these women as ‘whores.’ The perception that FTZ workers, as a whole, were women with loose morals stemmed from their status as young unmarried women living away from their families in an urban area and the distinctive way they navigated city life (Hewamanne, 2008).

An inbuilt dichotomy between the city and village also seemed to have drawn much attention, especially in the literary works of anthropology and development since the early twentieth century. The romanticization of the village has its roots in Orientalist writings that celebrated villages as self-sufficient centres of harmonious living that should be protected from the influences of colonialism and its attendant individualism, which had already corrupted the cities (Knutsen, 2003). This ideological perspective, combined with societal fears and anxieties surrounding women living alone in urban areas and persistent rumors of immoral behavior among garment workers in the FTZs, contributed to stigmatizing these spaces as corrupting and sinful. This perception was further reinforced by these women’s adoption of new lifestyles and behaviors after migrating to the city, such as embracing Western practices, engaging in premarital sexual activities, speaking loudly, and adopting fashionable clothing. The increase in incidents of rape, abortion, and suicide also played a role in constructing the notion that FTZs were immoral areas where men led women astray (Hewamanne, 2008).

Conclusion

The concept of identity is dynamic, characterized by constant shifts and transformations. The specific manifestation and preference of one’s identity are contingent upon the obstacles they encounter along their journey. In contrast to the fixed roles assumed by middle-class housewives and mothers, the garment

workers of the Katunayake FTZ possessed fluid and unstable identities. In this context, these working women engaged with the available resources at their disposal. They endeavored to forge a new sense of self by subverting existing forms of capital, such as savings and networks. Through these efforts, they dismantled conventional labels attributed to them and fashioned new identities that emphasized productivity and diligence. In conclusion, the outcome of the development driven by globalization in this particular region demonstrates the emergence of the notion of a ‘gendered global citizen.’

Occupying the margins and interstices of the flourishing city, women workers did not passively bear the subjectivities created for them. They sought to reshape their lives through and against the narrow spaces available (Lynch, 1999). Navigating and adapting to the unfamiliar urban environment proved a formidable challenge for young women migrating from rural areas. However, their collective unity and establishment of an autonomous constituency made it impossible for authorities to disregard their needs and demands, especially during elections. Upon arriving in the city, new migrant women swiftly grasped their unique position within this space, drawing on their own experiences of marginalization as well as the shared struggles of other women facing similar discrimination (Hewamanne, 2008). This collective struggle compelled them to resist conformity and embrace acts of transgression. They vehemently rejected the prescribed roles imposed on them by the middle and upper classes, particularly the patriarchal norms and hierarchies. Even when expressing their individual differences, they did so collectively, voicing their concerns and asserting their identities as a cohesive group of female industrial migrant workers. This collective endeavor fostered a sense of solidarity and gave rise to a new identity that diverged significantly from the societal expectations placed upon the ‘respectable Sinhala woman.’

References

- [1] Appadurai, A. (1996). *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press.
- [2] Fontana, M. (2009). The gender effects of trade liberalization in developing countries: A review of the literature. *M. Bussolo & RE De Hoyos. Gender Aspects of the Trade and Poverty Nexus. A Macro-Micro Approach*, 25-50.

- [3] Hancock, P. (2009). Gender, status and empowerment: A study among women who work in a Sri Lankan Export Processing Zone (EPZ). *Journal of developing societies*, 25(4), 393-420.
- [4] Hewamanne, S. (2008). City of Whores. *Social Text*, 26(2), 35-59
- [5] Knutsen, H. (2003). Globalisation and the garment industry in Sri Lanka. *Journal Of Contemporary Asia*, 33(2), 225-250
- [6] Lynch, C. (1999). The “good girls” of Sri Lankan modernity: Moral orders of nationalism and capitalism. *Identities*, 6(1), 55-89
- [7] Lynch, C. (2004). Economic Liberalization, Nationalism, and Women’s Morality in Sri Lanka’. *Economy, culture, and civil war in Sri Lanka*, 168-91.
- [8] Nagar, R., Lawson, V., McDowell, L., & Hanson, S. (2009). Locating Globalisation: Feminist (Re) readings of the Subjects and Spaces of Globalisation. *Economic Geography*, 78(3), 257-284.
- [9] Ong, A. (1991). The gender and labor politics of postmodernity. *Annual review of anthropology*, 20(1), 279-309.
- [10] Samarasinghe, V. (1998). The Feminization of Foreign Currency Earnings: Women’s Labor in Sri Lanka. *The Journal of Developing Areas*, 32(3), 303-326.
- [11] Sassen, S. (2018). *Globalization and its discontents: Essays on the new mobility of people and money*. The New Press.
- [12] Shah, S. (2007). Women and Globalisation. *Pakistan Horizon*, 60(4), 47-67.

CHAPTER VII

ROLE OF SOCIAL JUSTICE IN LIVES OF WOMEN IN KERALA

Abstract

State of Kerala is one of the densely populated states in India with high literacy rates among the other states. After many efforts, there was a lack of gender equality in politics wherein the very constitution of the country promises equal rights to all. Women in Kerala did not have equal voice compared to men nor have access to economic resources or political decision making. There was a need of social justice for women in Kerala. The society which needed to develop and move ahead, allowing women had to be an equal part in all the aspects. Denied opportunities and gender discrimination are the worst aspect of the community that wants to progress and develop. On August 17th 1996, Kerala launched a campaign called as People's Plan Campaign with approach to decentralize the power within the Government of Kerala for a smooth functioning. However, as the times passes many other sectors such as Education, Healthcare, etc. have developed to such an extent that it has left behind many other states. This also hints at the fact that somewhere the women are getting a voice

Lubinna Shahal

Assistant Professor

Aman College of Science and Technology, Affiliated to M G University, Kottayam, India.

to speak and present their own ideas. During the period of 1967 – 1977 there was less 1% of Women candidates in the cabinet however during recent times it has gone up to 9% to 10% in the Cabinet. Earlier social indicator indicated the women performed better than male candidates due to the fact that they were educated more. One of the steps taken for social justice in politics is that Kerala reserves 50% of its seats in local body polls for women has shown that women are slowly being given a voice.

Keywords: Politics, Social Justice, Movement, Gender Equality

Introduction

Throughout history, men and women have never been treated equally or given the same social status. Women have consistently fought for their rights and their place in society, advocating for equal rights to live on par with men. In the context of independent India, there has been definite improvement in the status of women. Structural and cultural changes have provided numerous opportunities for women in education, employment, and politics. These changes have resulted in a decrease in the exploitation of women as they have been granted the same rights as men. Over the past two decades, significant advancements have occurred in legislation, the economy, and social and cultural aspects of Indian society, all contributing to the betterment of women's status. However, when feminist groups entered the political and civil arenas, they faced minimal support and, in some cases, significant opposition (Erwer 2003).

Article 14 of the Indian Constitution ensures equal status for all citizens, including women, without any discrimination or differentiation based on gender. Moreover, article 15 allows the government to establish specific provisions for women. Women possess the right to engage in various religious, cultural, economic, and political endeavors.

Moreover, they are entitled to vote and benefit from other privileges. It ensures that women are protected against exploitation and given equal opportunities, regardless of the field in which they work. A positive development is that women's issues are being taken up by both mainstream political parties and grassroots movements.

It was during the pre-Independence years that women reached great heights in legislative politics in Kerala. The first woman to serve on a legislative council in India was Mary Poonen Lukose, who became a member of the Travancore Legislative Council in 1922. Before the state of Kerala was formed in 1956, 23 women served on various legislative councils in Travancore and 12 in Cochin.

During the freedom movement before Independence, women like Annie Mascarene and Accamma Cherian from Travancore, as well as Ammu

Swaminathan and A.V. Kuttimalu Amma from Malabar, actively participated. Dakshayani Velayudhan, the first Dalit woman to be elected to the Cochin legislative council in 1945, also became a member of the Constituent Assembly of Independent India. Kerala displayed a unique combination of low economic development and high social development, characterized by remarkably high literacy rates, longevity, low infant and maternal mortality, declining birth rates, and a robust public health system (Ramachandran 1997; Heller 1999; Parayil 2000).

Post-Independence

Despite the constitutional guarantee of equality being in place for over sixty years, many serious issues remain unresolved. In the early 1960s, formal calls for the inclusion of women in national and international development started to gain traction, but Indian women were integrated as a special concern even before that time — as far back as the Indian government's first development plan (1951-1956). According to the Indian constitution, every citizen is entitled to justice, liberty, and equality. In recognition of the greater vulnerability of women, the constitution makes special provisions for them. Article 15(3) prohibits discrimination based on sex, but does not prevent the state from providing special provisions for women and children. In this regard, affirmative action by the state is constitutionally based.

Most communities in Kerala follow matrilineal order by and large. There are a few people who follow the patriarchal order, NINO. Kerala's society is widely considered a matrilineal society. While the matrilineal order allowed women to own property, it didn't give them control over it. The family was controlled by the male head of the family. The matrilineal joint families slowly and steadily became breadwinners. A woman's position in society is determined by her traditional affiliations and beliefs.

A group of Communist women broke away from the All-India Women's Conference in 1954 and formed the National Federation of Indian Women, which became more of a political party than a unified platform for women. It may have been expected that women's "struggles" did not abound in the 1950s

and 1960s, leading to the perception that there was no women's movement after independence.

Education rights were promoted for women after independence and awareness of their value was raised. Since then, there has been a gradual increase in the number of women pursuing higher education and obtaining a degree. Women received several benefits from the government, including scholarships, loans, and dormitories. As a result of such benefits, many women are now able to pursue higher education. For women alone, separate schools, colleges, and universities have been established. These universities are among the world's most prestigious today and accept girls who obtain merit ranks. Girls have access to many engineering and medical universities in India that offer a high level of education and help them advance in their careers.

The government and other institutions involved in promoting women's welfare led many women leaders to participate. Examples included rehabilitating and recovering women lost or abandoned during the mass migrations and riots associated with Partition, and establishing working women's hostels and vocational centers for women.

There are maximum rights for women in Independent India, however, many of them are unaware of them. Especially uneducated women are unaware of their rights. During the post-Independence era in Kerala, women such as K.R. Gowri (also known as Gowri Amma) and Susheela Gopalan played a crucial role in political development of the state. Their party, however, mistreated them in a manner consistent with Kerala's "highly patriarchal society," said Bhaskar. The number of women working in the political sphere in Kerala continues to increase, Bhaskar claimed, adding, "But the nature of their work is more submissive than that of their predecessors, like Accamma Cherian or Gouri Amma."

The 73rd amendment aimed to grant women certain privileges in all three levels of Panchayati Raj. Along with reserved seats for Scheduled Castes (SCs) and Scheduled Tribes (STs), one-third of the seats were allocated for women, which was a significant and courageous move. This provision offered rural

women the chance to exercise political influence and participate in decision-making processes concerning village affairs. However, despite the anticipation, the impact of this amendment has not been transformative. While women have become more aware of the issue, their awareness remains limited in scope.

“Even before the phrase ‘glass ceiling’ entered common parlance, we had a female judge in the Supreme Court already smash it.”[1] As the first woman to serve on the Supreme Court, Fathima Beevi made history on October 6, 1989. She held that position until she retired on April 29, 1992. On April 30, 1927, Beevi was born to Annaveetil Meera Sahib and Khadeeja Beevi in the erstwhile princely state of Travancore in Kerala. As per her father's request, she attended Trivandrum's Government Law College. Originally from Kollam, Kerala, she enrolled as an advocate in the lower judiciary on November 14, 1950. On October 6, another set of events took place. She rose to the rank of permanent judge of the Kerala High Court, becoming the first woman to sit on the Supreme Court in Asia.

Women’s Voice in Current Period

Many people feel powerless as a result of their feelings of powerlessness. As if they have no control over forces beyond their control, they are confronted by forces that are too powerful and cannot be identified, as well as forces far away. Having no power gives people a sense of fear that their lives may be destroyed or reduced in time. It is a ghastly condition and kills the spirit of the individual.

Feminist research highlights that politics has traditionally been dominated by men, and the concept of enlightened female subjectivity, along with the community reform movements promoting it, has faced significant criticism (Velayudhan 1999). The report by SAKHI provides an illustrative example where a proposal to establish a sanitary napkin manufacturing facility was met with disapproval, being labeled as "indecent" (Vijayan and Sandhaya 2004: 47).

It has been observed in the literature on the Kerala Model that despite the impressive social development achievements Malayalee women made in the 20th century, the political field remained inaccessible to them (for instance,

Jeffrey 2003). The Kerala State Planning Board conducted a quick study in different districts with the aim of evaluating the demand for gender equality within the state and gaining a deeper understanding of how gender equality is perceived at the grassroots level.

In the study, it was found that elected local bodies are extremely aware of gender equality. In addition, efforts are being made to reduce gender discrimination at the grassroots level. There are several schemes and projects that have been implemented in the state in order to strengthen gender equality. According to the study, there is a high need for gender equality and a high demand for gender equality as perceived by the respondents.

In addition, the report investigates the extent of people's involvement in the development and execution of various schemes and projects, as well as the level of discussion on gender-related issues during local government meetings at the grassroots level. Critics have attributed the lack of focus on gender-related matters in these meetings to the redistributive and competitive politics prevalent in Kerala (Tornquist 2000).

As the largest State of India in terms of human development index, Kerala has achieved enviable social development indicators with over 52% of our total population being women. There is a relatively small difference between literacy rates among men and women in Kerala (91.98% compared to 96.20%). Life expectancy levels are high for both men and women and women have a slight advantage (76.30 vs. 71.40).

In terms of economic access and political participation, Kerala presents a paradox when it comes to gender equality. Recent findings suggest that several indicators of gender development are under review despite the state's obvious achievements in terms of social development indicators. For example, gender ratios decreased, work participation was lower than the national level, violence against women increased, and political participation was low. In recent studies, there has been an increase in the number of women underrepresented in a number of areas, including economic opportunities, resource availability, assets, and the ability to participate in state decision-making.

Several schemes and reform policies have been initiated by the government aimed at improving the welfare and development of women and children. These schemes and new policies also encourage social, economic and political equality. As part of government programs to promote gender equality, women empowerment programmes play an influential role. Women's empowerment is closely linked to their access to education, health, economic and political opportunities. As part of its work in operationalizing this approach, the government has been implementing legislative and programmatic interventions. In addition, it has been mainstreaming gender considerations into the process of planning for development.

This effort to strengthen the position of women in our state was made possible through the passage of several bills, including the Kerala Panchayati Raj Bill 2009 and the Kerala Municipality Bill 2009, which provided 50 percent seats in local municipal bodies for women. This concentrated efforts on raising competitiveness and development potential of women in our state. As the grama panchayaths of Kerala are the basic unit of development activities in the state, it is imperative to know the opinions of the elected members about the concept of gender equality in this situation. Grama panchayaths are the smallest unit of development activities in Kerala.

The fact that more women are entering local authorities than ever before does not mean that there will be a dramatic increase in the number of women working in the local government sector or that female politicians will be able to articulate the interests of women via the broader politicization of women as a group. There has been a continuous battle between the state and political parties, which makes up the main actors in political decentralization, involved in almost a continuous combat in the state, led by the feminist network, the Kerala Stree Vedi.

Conclusion

As a consequence of the latter's control over the former, women who attempt too much independence in local governance generally find themselves exiled. Such a delineation of realms is not readily accomplished in rapidly

urbanizing municipalities and cities, however. Without political maneuvering, women are expected to perform a managerial role; however, these women leaders suffer considerable discredit as a result of this activity, and as a result, they lose both in government and in politics, while rural counterparts may succeed in government, but not in politics.

Women of marginalised communities are largely eligible for the present opportunities of decentralized governance -- Dalits, tribals, and coastal women. "The conscious efforts to alter the conceptual rationale of planning, under the decentralized regime, recognizing the market and domestic roles of women, and the gender differences in needs and interests, remained largely at the level of rhetoric in policy making and disappeared the level of implementation." (Eapen and Thomas 2005: 76). Politics have not been a success for the earlier generation of working-class women who had faced public struggles, but for the daughters of those women, who have had a better education and a better understanding of middle-class respectability and femininity. Sexual slander is a threat to them, more experienced politicians control them, and they depend more on their spouses, particularly husbands, for support.

Considering the above discussion, we can conclude that women's status has changed substantially in Indian society since Independence. Women's poor position in society and the poor social, economic, and political conditions they face were recognized by the government, which took huge steps towards improving that situation. In a country such as India, customs and traditions still hold much greater importance than the measures taken, and so it is hard to say that they have been fully implemented in society. Nevertheless, the women have experienced a gradual change in the last few years and have become much more independent and aware.

References

- [1] Jeffrey, Robin. 2003. *Politics, Women and Well-Being: How Kerala Became 'A Model'*. Delhi: Oxford University Press.
- [2] Promilla Kapur, 2001. *Empowering The Indian Women*, New Delhi
- [3] Sreedharan, E.M., Prasad, M.K. and V.G. Manamohan (eds), 2000. *Janakeeyasoothranam Oru Vilayiruthal* (Malayalam), State Planning Board, Trivandrum

- [4] Ramachandran, V.K. 1997. "On Kerala's Development Achievements", in Jean Dreze and Amartya Sen (eds.) *Indian Development: Selected Regional Perspectives*, New Delhi: Oxford University Press, 205-356
- [5] Parayil, Govindan (ed.). 2000. *Kerala: The Development Experience*, London and New York: Zed Books.
- [6] Tornquist, O. 2000. 'The New Popular Politics of Development: Kerala's Experience' in Govindan Parayil (ed.), *Kerala—the Development Experience: Reflections on Sustainability and Replicability*, pp. 116-38.. London: Zed Books.
- [7] Velayudhan, Meera. 1999a. 'Reform, Law and Gendered Identity' in M.A.Oommen (ed.), *Kerala's Development Experience vol. I*, pp. 60-72. Delhi: Concept Publishers
- [8] Erwer, Monica. 2003. *Challenging the Gender Paradox: Women's Collective Agency and the Transformation of Kerala Politics*, Goteborg: Department of Peace and Development Research, Goteborg University.
- [9] Vijayan, Aleyamma 2004; J. Sandhya. 2004. *Gender and Decentralized Planning*, Kerala, India. Thiruvananthapuram: SAKHI Women's Resource Centre.
- [10] Eapen, M. and Soya Thomas. 2005. 'Gender Analysis of Select Gram (Village) Panchayats Plan-Budgets in Trivandrum District, Kerala'. Discussion Paper No. 11, Human Development Resource Centre, United Nations Development Programme, New Delhi.

CHAPTER VIII

INNOVATIVE ENGLISH LANGUAGE TEACHING AND LEARNING PEDAGOGIES FOR LEARNERS OF ENGLISH AS A SECOND LANGUAGE AT HIGHER EDUCATION INSTITUTIONS

Abstract

Despite being the official language of the whole world, teaching English to ESL students is exceedingly challenging. Every single approach we employed was simpler than the one we used beforehand. There may be a range of traditional and contemporary teaching methods. In order to elevate learners' quality of life, the chosen teaching methodology must pique their curiosity about the subject matter. It should also be sustained in learners' professional abilities. However, this study shows how integrating instructional approaches enhances students' language proficiency in their respective fields. Modern learners find it a bit uncomfortable that we have been completely restricted by traditional teaching methods. A learner's mind is never still; it is continuously growing and changing. Learner-centeredness is a must no matter the teaching strategy. Any technique we employed in class should be predicated on encouraging fruitful relationships between business and academia. For higher education institutions (HEIs), keeping their

Dr. N. Ravikumar

Assistant Professor,
Department of English
Kristu Jayanti College
(Autonomous)
Bangalore-560077

Dr. K.B. Sakithyan

Assistant Professors,
Department of History
Kristu Jayanti College
(Autonomous)
Bangalore-560077

graduating students ahead of the job curve is one of the greatest methods. The curriculum and learning goals available to students will be tailored to their level of language competence. The primal purpose of this paper is to present good practices of improving quality of educational services to the students through use of innovative methods like AI in Education, Design Thinking Process, Inquiry Based Learning, Jigsaw, Cloud Computing Teaching, Peer Feedback, Crossover Teaching, Personalised Teaching, Open Ended Questions and etc. These innovative techniques are involved the faculty/students in the processes of the teaching and learning management system.

Keywords: Methodology, Learner-centered, Generations, Organisational and Substance in HEIs.

Introduction

Modern Innovative Teaching Pedagogies are fresh and inventive methods of instructing and learning that aim to include students, improve learning outcomes, and get them ready for the 21st century. The following contemporary teaching pedagogies are founded on top educational techniques. It seeks to provide students the information and abilities they need to thrive in a world that is becoming more complicated and globally connected.

- Interactive Lessons (IL)
- Virtual Reality Technology (VRT)
- Blended Learning (BL)
- 3D Printing (3DP)
- Flipped Classroom (FC)
- Peer Teaching (PT)
- Project Based Learning (PBL)
- Inclusive Teaching (IT)
- Artificial Intelligence (AI)
- Design Thinking (DT)
- Inquiry Based Learning (IBL)
- Jigsaw (Js)
- Cloud Computing (CC)
- Peer Feedback (PF)
- Crossover Teaching (CoT)
- Personalised Teaching (PeT)
- Open Ended Questions (OEQs)
- Gamification (Ga-fi)

It has been demonstrated that these contemporary, creative teaching methods enhance student motivation, engagement, and learning results. They provide instructors innovative and engaging methods to engage students and encourage lifelong learning, and they can be customised to a range of educational environments and topic areas. One suggestion to improve language skills for English as a Second Language (ESL) learners in Higher Educational Institutions (HEIs) is to use design thinking process, inquiry-based learning,

jigsaw, cloud computing teaching, peer feedback, crossover teaching, personalised teaching, and asking open-ended questions.

Review of Literature

According to Zuraina Ali (2020), Artificial Intelligence (AI) is being widely used in various fields due to its ability to simulate human intelligence processes using computer systems. This paper focuses on the application of AI in language teaching and learning. The author conducts a review of research on the use of AI in language education, employing qualitative research methods, specifically content analysis, to examine articles obtained from relevant databases. The study findings indicate the emergence of four main themes regarding the use of AI in language teaching and learning. These themes highlight how AI facilitates the process of teaching and learning languages, providing pedagogical support.

In the study titled "Systematic review for AI-based language learning tools," Lauren J. Woo and Heeyoul Henry Choi (2022) highlight the significant impact of individualized learning and advancements in artificial intelligence (AI) on the field of Second Language Acquisition. They note that while AI-based language learning tools are increasingly being developed in the realm of Computer Assisted Language Learning, concerns remain regarding the availability of comprehensive information and teacher preparedness. To address this, the authors conducted a review focusing on AI tools developed between 2017 and 2020, aiming to provide teachers with a thorough understanding of these tools. The majority of the reviewed tools made use of machine learning and natural language processing techniques, serving purposes such as error identification, feedback provision, and language assessment. The usage of these tools resulted in learners demonstrating improvements in their language abilities and knowledge. The review concludes by discussing pedagogical implications and identifying emerging themes for future research in the field of AI-based language learning tools.

Artificial Intelligence (AI)

Through the creation of personalised learning experiences, the automation of administrative duties, and the provision of information on student performance, artificial intelligence has the potential to completely transform the educational landscape. Here are a few applications of AI in education. By offering individualised language learning experiences, strengthening evaluation and feedback, and developing communication skills, it may be a useful tool in English language teaching. Here are a few ways artificial intelligence may be applied to teaching English.

Personalized Learning: By examining student data including learning history, performance, and preferences to suggest personalised learning routes and resources, AI can offer personalised learning experiences. This enables them to study at their own speed and concentrate on the areas where they need the most assistance. We can train them in areas where they were weak in content based on the data.

Automated Assessment: By analysing the language, grammar, and pronunciation of pupils, AI can automate evaluation and provide them immediate feedback. This can assist pupils in determining their areas of strength and weakness and help them develop their language abilities.

Intelligent Tutoring Systems: Students may receive personalised tutoring and feedback from it. These technologies may adjust to the speed of the student and offer immediate feedback, enabling them to concentrate on the areas where they need the greatest assistance.

Speech Recognition: By listening to students' speeches and giving them feedback, it can help them get better at pronouncing words. This can assist pupils in detecting pronunciation flaws and enhancing their communication abilities.

Chatbots: It may offer immediate support and direction to pupils, enabling them to practise their language abilities in the present. Additionally, it can help

kids practice having conversations, which can help them become better communicators.

By offering individualised learning experiences, strengthening evaluation and feedback, and improving communication skills, artificial intelligence has the potential to improve the quality of ELT. The use of AI must be ethical and open, and it must not take the role of human teaching and contact.

Design Thinking (DT)

Empathy, ideation, prototyping, and testing are all components of the problem-solving process known as design thinking. It may be used to provide efficient and interesting language learning experiences in English language teaching (ELT). Here are the design thinking process's steps and how they might be used in teaching English as a second language.

Empathise: In order to comprehend their requirements, motives, and pain spots, instructors should empathise with their pupils. You may achieve this by asking people questions, conducting surveys, or seeing pupils in action. Trainers can utilise this knowledge to create language-learning activities that cater to the requirements of their pupils.

Define: The problem that the trainer is attempting to tackle should be stated. This is accomplished by synthesising the information gathered during the empathise phase and formulating a problem statement. Addressing the needs of the pupils should be the main goal of the problem statement.

Ideate: Trainer should come up with several solutions to the issue. This may be accomplished by promoting creativity and coming up with as many ideas as you can. By inviting them to submit their ideas, teachers may include students in the ideation stage.

Prototype: Trainer should create prototypes of their ideas. This can be done by creating a physical or digital prototype of the language learning experience. Prototyping allows teachers to test their ideas and make improvements before implementing them.

Test: Trainers should use their pupils to test their prototypes. This may be achieved by getting student feedback and assessing how well the language-learning process worked. This input may be used by teachers to further enhance the process of learning a language.

In the design thinking process, teachers can design effective and engaging language learning experiences that meet the needs of their students. The process encourages creativity, collaboration, and innovation among students.

Inquiry Based Learning (IBL)

A student-centered teaching strategy called inquiry-based learning places a strong emphasis on the value of questioning, researching, and reflecting. It may be used in the classroom to assist pupils improve their language, critical thinking, and problem-solving abilities. The phases of inquiry-based learning are listed below, along with examples of how they might be used in teaching English.

Questioning: Students are urged to have questions regarding the subject being covered. Encourage your students to ask questions about the language, how it is used, and the context in which it is used.

Investigation: Students do research on the subject by compiling, assessing, and synthesising material. Students might examine language use in ELT by reading texts, learning about terminology, and conducting interviews.

Collaboration: In order to share their results, debate their interpretations, and jointly create knowledge, learners work with their peers. Students can cooperate in ELT by working in groups to examine texts, talk about language use, and present their results.

Reflection: Learners reflect on their learning by synthesising their findings, evaluating their learning, and applying their knowledge to new situations. In ELT, students can reflect on their learning by writing reflections, discussing their learning, and applying their language skills to real-life situations.

Because it stimulates participation in the learning process, fosters teamwork, and improves critical thinking and linguistic abilities, inquiry-based learning is a successful method for teaching English as a foreign language. By giving students a positive learning environment, structuring their education, and supporting their creativity and curiosity in LSRW abilities, teachers may promote inquiry-based learning.

Jigsaw (Js)

As part of the Jigsaw cooperative learning technique, students work in groups to become authorities on particular subjects before passing along their knowledge to their classmates. It may be used to encourage active learning, foster the growth of critical thinking abilities, and improve language competency in English language teaching. Here are the jigsaw strategy's steps and how to use them with pupils.

Group Formation: Learners are divided into small groups of four to six. Each group is assigned a specific topic related to the language or culture.

Expert Group: Students work in their expert groups to do research, analyse data, and synthesise findings in order to become authorities on their subject. Students might examine cultural practices, study language usage, and analyse texts in ELT.

Jigsaw Group: One student from each expert group is placed in a new jigsaw group made up of learners. Students impart information and instruct one another in these groups.

Assessment: Learners are assessed on their learning. This can be done through quizzes, presentations, or discussions. Assessment allows teachers to evaluate student learning and provide feedback.

Jigsaw is a successful ELT technique because it fosters teamwork, fosters the development of critical thinking abilities, and improves language fluency. It enables students to actively participate in their education, benefit from peer learning, and use what they have learned in novel contexts. By giving pupils

precise directions, observing their progress, and offering comments, teachers may help students with jigsaw puzzles.

Cloud Computing (CC)

Delivering computer services including software, processing, and storage over the internet is known as cloud computing. It may be used in English language teaching to give instructors and students access to a wide range of online materials, programmes, and tools. Listed below are a few ways cloud computing can be applied in language classes.

Cloud Based Learning Management Systems (LMS): To handle course materials, exams, and student progress, you may use a cloud-based LMS like Moodle, Blackboard, or Canvas. These platforms give teachers a central spot to manage course materials, interact with students, and keep track of their development.

Cloud Based Tools: You can save and share documents, presentations, and videos using cloud-based programmes like Google Drive, Dropbox, and OneDrive. Teachers and students may work together on projects, share materials, and offer feedback thanks to these technologies.

Cloud Based Language Learning Platforms: Students can have access to language learning materials, tools, and exercises by using cloud-based language learning platforms like Duolingo, Babbel, and Rosetta Stone. These platforms offer individualised learning opportunities, criticism, and progress monitoring.

Cloud Based Video Conferencing: Online courses, webinars, and meetings may be held using cloud-based video conferencing applications like Zoom, Skype, and Google Meet. These applications enable real-time communication, screen sharing, and project collaboration between professors and students.

Because it gives instructors and students access to a wide range of digital information, tools, and apps, cloud computing is an excellent technique to teaching English as a second language. It supports distant learning, encourages cooperation and communication, and provides for flexible and personalised

learning experiences. By utilising cloud-based tools and platforms, giving students access to digital materials, and fostering possibilities for communication and collaboration, teachers may include cloud computing into their lessons.

Peer Feedback (PF)

Peer feedback is a procedure whereby students give their classmates comments on their behavior, linguistic choices, or written products. It may be used in English language teaching to encourage active learning, advance language and critical thinking abilities, and give students immediate and pertinent feedback. Here are some strategies for using peer review in English classes.

Writing Assignments: Students can give peer critique on writing tasks by reading over each other's submissions. Students may comment on the use of vocabulary, grammar, and syntax as well as make ideas for structuring and organising the written work better.

Presentations: In presentations, students can give feedback to one another by assessing the ideas, delivery, and linguistic style of their classmates. Students can comment on the presentation's intelligibility, the use of visual aids, and the language's efficacy.

Group Projects: When working on group assignments, students can give feedback to one another by assessing the contributions made by their group members and the level of language employed. Students can offer feedback on how well the group cooperation worked as well as recommendations for enhancing the project's quality.

Speaking Activities: Students can give feedback to one another during speaking exercises by assessing the language use, pronunciation, and grammar of their peers. Students can comment on the communication's intelligibility and offer advice for bettering the language usage.

Peer feedback is a successful method of teaching English as a second language because it encourages student engagement, offers timely and pertinent feedback, and helps students improve their critical thinking and linguistic abilities. It enables students to actively participate in their education, benefit from peer learning, and use what they have learned in novel contexts. By giving clear directions, demonstrating good feedback, and offering feedback on the received input, teachers may encourage peer feedback.

Crossover Teaching (CT)

With the crossover teaching method, teachers include material from several academic fields into their English language teaching (ELT) curricula. This strategy increases the relevance of language acquisition by relating it to everyday situations. Here are a few methods for incorporating crossover teaching into the English classroom.

Content Based Instruction: By utilising content-based education, teachers may include material from other fields into their language instruction. For instance, a history teacher may provide students English-language materials on a historical event and then use that information to teach language skills like vocabulary, critical thinking, and reading comprehension.

Project Based Learning: Teachers can include material from different disciplines into their instruction of language through project-based learning. For instance, a science instructor could assign pupils a scientific experiment that calls for them to communicate their results orally, in writing, and in English.

Literature Based Instruction: To include literature from various fields into their language education, teachers might adopt literature-based instruction. For instance, a literature instructor may utilise a book on a historical incident to instruct students in vocabulary, reading comprehension, and critical thinking.

Cultural Studies: Teachers can utilise cultural studies to integrate cultural content from other fields into their language lessons. For instance, a teacher may use a video on a historical event to teach vocabulary, listening comprehension, and cultural awareness to their pupils.

Because it increases the relevance of language acquisition by linking it to everyday situations, crossover teaching is a successful teaching strategy. Students can use their language abilities in practical contexts and draw links between language and other academic fields. By incorporating material from various academic fields into their language training, giving students clear directions, and promoting cooperation and debate, teachers may help students learn about crossover teaching.

Personalised Teaching (PeT)

Personalised teaching is a method where teachers adapt their lessons and resources to their students' unique requirements, interests, and learning preferences. This strategy strives to establish a learning environment that promotes each student's unique growth and development while acknowledging that they all have distinct learning requirements and preferences. Here are some examples of how personalized instruction may be applied in English classes.

Differentiated Instruction: Differentiated education allows teachers to tailor their lessons to each student's unique requirements. To suit each student's unique reading level, a teacher could, for instance, assign several reading materials at various degrees of difficulty.

Self-Directed Learning: By giving students the freedom to select their own learning activities and establish their own learning objectives, teachers may promote self-directed learning. For instance, a teacher may provide a variety of tasks, such as reading, writing, or listening exercises, and let the students select the ones that most appeal to them.

Technology Integration: By giving students access to online resources like instructional websites or language learning applications that are catered to their unique needs and interests, teachers may utilise technology to personalise their training.

Project-Based Learning: Teachers may utilise project-based learning to tailor their instruction by allowing students choose projects that they are passionate about and that help them apply their language skills in relevant ways.

Because it understands that each student has unique learning requirements and preferences and tries to provide a learning environment that promotes their individual growth and development, personalised teaching is an effective method of instruction. It enables students to actively participate in their education, do so at their own speed, and use what they have learned in practical settings. By getting to know their students, giving them options and chances for self-directed learning, and utilising technology to promote learning, teachers may facilitate personalised teaching.

Open Ended Questions (OEQ)

Open-ended questions empower students to express their ideas and opinions by requiring more than a one-word response. These queries can be used in English language teaching (ELT) to stimulate student engagement, foster critical thinking, and improve language proficiency. Here are some strategies for using open-ended questions in English classes.

Discussion Based Activities: To encourage students to ask and respond to open-ended questions, teachers might employ discussion-based activities. For instance, a teacher could invite pupils to analyse a news story or a book while posing open-ended questions to encourage more in-depth consideration and analysis.

Writing Assignments: To encourage students to share their ideas and opinions in writing projects, teachers might employ open-ended questions. Examples of open-ended questions that a teacher could ask pupils to respond to in writing are “What is your opinion on climate change?” and “What are the benefits of learning a second language?”

Group Projects: In group assignments, teachers might utilise open-ended questions to promote cooperation and creativity. To stimulate conversation and critical thinking, a teacher can, for instance, invite a group of students to brainstorm ideas for a project while posing open-ended questions.

Presentations: Teachers may use open-ended questions during presentations to encourage students to share their ideas and opinions in front of others. As an

example, a teacher could ask a student to give a presentation while providing open-ended questions to encourage audience participation.

Due to the way they foster critical thinking, stimulate student engagement, and help students improve their language abilities, open-ended questions are an effective teaching technique. By giving clear instructions, establishing a secure and encouraging learning environment, and modeling open-ended asking approaches themselves, teachers may encourage the use of open-ended questions.

Gamification (Ga-Fi)

Gamification is the act of integrating game mechanics and game design into situations that aren't games in order to increase engagement and motivation. Gamification may be applied to the teaching of the English language to make learning more enjoyable and motivating for pupils. Gamification may be applied in teaching English as a second language in a variety of ways.

Language Learning Games: Teachers can use language learning games to help students learn and practice English. Examples of language learning games include word games, puzzles, and quizzes.

Digital Games: Teachers can use digital games to make learning English more interactive and engaging. For example, they can use educational apps or online games that teach vocabulary, grammar, and pronunciation.

Role Playing Games: Teachers can use role-playing games to help students practice their communication skills in English. For example, they can create scenarios where students act out real-life situations and practice their language skills.

Game Based Assessments: Teachers can use game-based assessments to evaluate students' English language skills. For example, they can use games that assess students' listening, speaking, reading, and writing skills.

Gamification in English language instruction helps keep students interested and motivated while also improving their enjoyment of the subject. Gamification should, however, be used as a supplement to established teaching strategies rather than as a replacement for them. Additionally, educators must make sure that the games and activities they assign to their pupils are compatible with their learning objectives and suitable for their age, academic level, and interests.

Conclusion

Higher education institutions (HEIs) need to make major use of contemporary, innovative teaching pedagogies. These pedagogies aim to improve the calibre of students' teaching and learning experiences and get them ready for the problems of the twenty-first century. HEIs may provide a more individualised, student-centered learning experience that encourages engagement, motivation, and the development of critical thinking skills by incorporating contemporary, innovative teaching pedagogies into their curricula. These pedagogies give students practical instruction and real-world experience, which helps them develop their problem-solving and decision-making abilities in the workplace. Additionally, contemporary novel teaching pedagogies support self-directed learning and aid in the development of students' lifetime learning abilities. A change from conventional teaching practises to a more student-centered approach is necessary for the application of contemporary innovative teaching pedagogies in HEIs. This transition necessitates a shift in educators' perspectives, as well as the requirement to provide faculty with training on how to employ new pedagogies effectively. Additionally, HEIs must offer the tools and resources required to facilitate the use of these pedagogies. In the upcoming years, it's conceivable that even more cutting-edge and successful teaching pedagogies will emerge as a result of the ongoing development of technology and the changing demands of learners. Teachers that are willing to experiment with new ideas and integrate cutting-edge teaching pedagogies into their practices will be in a good position to give their pupils the high-quality education they require to succeed in the complicated and interconnected world of today. A fresh perspective on instruction that is more student-centered, individualised, and engaging is provided by the innovative pedagogies. The

likelihood that students will be motivated and acquire the abilities necessary to succeed in their academic and professional endeavors is thereby increased.

References

- [1] Aggarwal. J. C. *Principles, Methods & Techniques of Teaching*. Vikas Publishing House Pvt Ltd.2019
- [2] Bennett, W. A. *Aspects of Language and Language Teaching*. Cambridge University Press.2022.
- [3] Byram M. and Fleming M. (Eds.) *Language Learning in Intercultural Perspective*. Cambridge. University Press. 2022.
- [4] Chauhan, S. S. *Innovations in Teaching Learning Process*. Vikas Publishing House Pvt. Ltd.2018.
- [5] Christopher, S. W. *Computer and Language Learning*. SEAMEO – Regional Language Centre.2019.
- [6] Dhand, H. *Techniques of Teaching*. APH Publishing Corporation.2020.
- [7] Joshy Mathew and Ravikumar, *Modern Innovative Teaching Pedagogies to Enhance English Language Skills for English as Second Language Learners in Higher Education Institutions* Conference Proceedings, Kristu Jayanti College, (PP. 85-98), 2023.
- [8] Lee, W. R. *Language teaching games and contexts*. Oxford University Press. 2022.
- [9] Nunan D. *Developing Tasks for the Communicative Classroom*. Cambridge University Press.2019.
- [10] Prabhu N.S. *Second Language Pedagogy: A Perspective*. Oxford University Press.2020.
- [11] Richards J., Platt J. and Weber H. *Longman Dictionary of Applied Linguistics*. Longman. 2021.
- [12] Siddiqui, M.H. *Techniques of Classroom Teaching*. APH Publishing Corporation.2021.
- [13] Wright, A. *Visual Material for the Language Teacher*. Longman. 2018.

CHAPTER IX

PROMOTING GENDER EQUALITY IN RUTH PRAWER JHABVALA'S ESMOND IN INDIA

Abstract

Fiction has evolved into a clear window into the world, revealing the myriad events that take place every day. Literature has long been a useful tool for examining sexual and gender issues. When written by women, they gained more attention. Ruth Praver Jhabvala's Indianness is heavily contested and contested because she is Polish-German by birth, English by education, and Indian by marriage. Her rage against the male supremacy that denies a place for women in society finds expression in her writings. Compared to many of her counterparts, she portrays India and Indian women as more authentically Indian. Her works enable Indian housewives to forge an identity apart from the one provided by the patriarchal machines. Her universe is primarily intimate and domestic, portraying the suffering and dissatisfied Indian housewives. Jhabvala paints a glaringly realistic depiction of the post-Independence social and familial landscape of urban India in her works. Jhabvala sees life as being entangled in the decadent, materialistic, and unsympathetic male society, with women in particular. She portrays Indian women as

P. Sankavi

Ph.D Scholar

Department of English

Gobi Arts & Science College

Gobichettipalayam

being able to conquer obstacles, endure pain, and recover from it. She also shows them to be modern in approach, of Indian descent, and firmly rooted in traditional beliefs. Jhabvala depicts the conflicts and changes that result from interracial marriage in the novel, *Esmond in India*. Esmond, an Englishman, marries Gulab, an Indian woman. Both enjoy their respective cultures but have different outlooks on life. Their marriage has fallen apart, because of their dissimilar attitudes. Not just racial prejudice or cultural disparities, but also temperamental variances, are the primary causes of their marital discord. The lives of this couple are the central focus of the actual novel. The purpose of this article is to provide light on Ruth Praver Jhabvala's novel, *Esmond in India* promoting gender inclusivity.

Keywords: myriad, disparities, temperamental, discord, inclusivity.

Introduction

Ruth Praver Jhabvala is one of those prominent Indian English women novelists who have expended the horizon of Indian English fiction in post-independence period, with their originality of approach. Every creative person looks for a way to express his or her creative sense in writing that goes beyond the bounds of literary tradition, language, and patriotic connotations. A group of artists and thinkers in postcolonial India were moved by such conviction to convey their sensibility in a language that was completely at odds with the essence of their native languages. Successful writers who captured the essence of Indian soil in their works include R.K. Narayan, Mulk Raj Anand, Raja Rao, Bhabani Bhattacharya, and among women novelists, Anita Desai, Nayantara Sahgal, Namita Gokhle, R.P. Jhabvala, and Arundhati Roy. Jhabvala developed her career under the impact of two opposing cultures: European way of life and Indian tradition. Her compliment from H.M. Williams that "Perhaps, at least in a technical sense, she is the best fiction writer now writing in India". (58)

"East-West encounter" and "marriage disharmony" which are mutually interconnected are the two main topics of Jhabvala's novels. Jhabvala depicts both of these facets, but the encounter and dissonance elements rule her portrayal of the human condition. The fiction of Jhabvala has elements of a social, cultural, and spiritual aspect. Indians and Europeans interact in a social setting, fall in love, get married, and then experience either interpersonal conflict or family strife. They struggle with the adjustment of people from different backgrounds in the cultural context. Of course, Jhabvala is quite concerned with the issue of European men and women attempting to find spaces in society.

As an artist with a unique vision who weaved the dual cultures of Europe and India into the framework of her novels, R.P. Jhabvala emerged on the horizon of Indian English fiction. She has alternately been referred to as an "Outsider-Insider" and an "Insider-Outsider". Meenakshi Mukherjee and other reviewers are against her use of fiction. She states her disapproval and says:

Ruth Praver Jhabvala's is an extreme case of the outsider in the commonwealth context. Her situation is for too unique to offer a model but it certainly warms that writers who are outside of a literary tradition that in order to exploit their situation they must peregrinate and remain 'unhouse' and not get caught in their own self created frooves. (23)

Jhabvala works also show a great understanding of the global issues that are prevalent in contemporary culture, both inside and outside of India, in addition to the fundamental theme of East-West encounter. The awareness of women's status in patriarchy in post-colonial culture caught the attention of creative writers.

Delving into the Depths

The analysis of Jhabvala's novel provides witness to the fact that she was very careful in how she portrayed women's roles in patriarchal societies. Female protagonists occupy a significant role in relation to their male counterparts in the majority of her stories. She tries to prove that power politics, which persist in traditional patriarchal societies in both India and Europe, are undoubtedly influenced by feminine sensibility and suffering. A prominent topic of discussion among writers in post-colonial India has been the representation of women's place in the patriarchal order as a protest against the lengthy history of sex-based oppression. It is a reality that patriarchy has always attempted to stifle, suppress, and make invisible female voices. The biological uniqueness of women is used by patriarchal social code to enforce certain social norms of femininity in order to demonstrate the naturalness of such standards.

There are two separate spaces for men and women under this assumption. The patriarchal system's purpose is served by convincing women that there is an essence of femininity. As a result, under patriarchy, a variety of feminine virtues and traits such as tenderness, modesty, subservience, and humility have emerged. But in the conventional male-dominated culture, such an arbitrary categorization of values is an element of power politics.

In the novel, Gulab in *Esmond in India* appear as the image of subjugated woman surviving within the boundries of life carved out and settled by their

husbands. They are treated as the husbands' property and lack the ability or motivation to stand up for their own individuality. '*Esmond in India*' Gulab, the central female protagonist, appears as a simple, humble and dedicated wife. Gulab's marriage to Esmond, a European, offers a wealth of opportunity to assess Jhabvala's perspective on the status of women in Indian society. Jhabvala critiques western ideology while truly praising Indian culture and way of life.

In *Esmond in India*, Gulab character is a real-life example of Indian women. However, her complacency in the face of Esmond's arrogance and silence appear to be symbols of women's 'silent' in the patriarchal system. Gulab thus emerges as an oppressed gender sub-altern who remains mute in the face of her husband's aspirations rather than merely a victim of the east-west encounter issue. The fragile condition of Gulab closely resembles Yasmine Gooneratne's comment that Jhabvala offers characters and events that were not imagined but rather had their roots in India's native soil, Indeed, Ruth Jhabvala seems to have set herself from the very first the pleasurable task of drawing as accurately as possible characters and situations that were part of the Indian world that immediately surrounded and so delighted her (74).

Gulab is a victim or, more accurately, she can be described as a sub-altern in two ways: first, Esmond dominates Gulab because of his male superiority, and second, he keeps a distinguishing position because of his newly discovered European charm. Esmond Stillwood is an expat who earns a living by offering private lessons to Indian aristocracy and foreign visitors. Gulab is so enthralled by his remarks that she decides against marrying Esmond against her mother's desires and rejects the other qualified young man from a respectable cultural background, Amrit.

Esmond and Gulab have a romantic attraction, yet they are very different in terms of attitudes and nationality. Gulab is a young Indian girl who is naïve and completely unaware of the sophistication of Western society and lifestyle. She lives by the saying "a woman's husband is her God" (29). According to Jhabvala, women in Indian society are so culturally constrained that they are unable to imagine any places other than those set by patriarchal rules. Esmond is unable to give in to Gulab's "Indian English". "I don't mind what sort of babu

English you choose to speak - I couldn't, as they say...but that you might infect the boy with it too, that's what troubles me," he says, mockingly criticising her speech. (48) It implies that Gulab has no freedom under Esmond's ideology, not even to speak a language of her choice.

There are four sets of characters who, via comparison and contrast, aid in exposing Jhabvala's conception of womanhood in the 1958 novel *Esmond in India*. There are Har Dayal and Madhuri, together with their children Shakuntala and Amrit. Ram Nath, a freedom fighter, and his wife Laxmi are the opposite. Ram Nath's sister Uma is the mother of Gulab. Esmond is a lonely character who enters and interacts with this cast of characters for private reasons. The narrative opens with a description of Har Dayal's family, but Jhabvala focuses on the personality of Shakuntala, Har Dayal's daughter. Gulab's character is given a suggestive counterpoint by Shakuntala's western manner of life. Shakuntala enjoys attending cocktail parties, has a love of music, and participates in dance forms like Bharatnatyam. She imagines having an ideal relationship with a young man of her choice.

Shakuntala and Gulab are on opposing poles. Gulab never communicates her worry about the future and appears to be unhappy now that she is married. Her marriage with Esmond appears to be the fulfillment of all of her desires, and her life's entire dreams pale in comparison to Esmond's desires. She waits for Esmond on the bed for hours on end, acting like a typical traditional Indian wife. Gulab's personality is textured with inconsistencies. She should also be recognized as a defenseless lady who lacks confidence and awareness if she attracts attention for her submissiveness, feeling of responsibility, and devotion.

Jhabvala seems to emphasise that the tendency for Indian women to succumb to men results from their parents' overprotectiveness and from every woman's inescapable desire to find social and financial security for herself through marriage. Wednesday and Friday are her preferred days because Esmond used to have early morning classes on those days, giving her the chance to spend time with her son, Ravi, however she pleased. According to Jhabvala, Esmond views Gulab as his property and makes an effort to regulate her

behaviour, language, dress code, and way of life in addition to her hereditary right to motherhood.

In spite of being a mother, a bride, and a source of comfort, Gulab was prevented from loving and caring for her son Ravi because she was required to handle the household duties and Esmond's volatile behaviour. This irony is made clear in the narrative. When Gulab confesses her longing for her son's company, her unwell mother, or the taste of her mother's cooking, she is going through a difficult emotional crisis. She is powerless to protest the circumstances under which she was living. On these occasions, her conflict is extremely psychological and pitiful in addition to being external. The criticism of Enice de suoza who finds Jhabvala's character 'monotonous' seems to be prejudiced and irrational. Enice de Suoza comments; "Ruth Praver Jhabvala's novels have long been the target of critics of the 'Anglo-Indian' novel. Jhabvala of creating characters who are 'monotonous (and).....one dimensional stereotypes' and generally without 'insight, analysis or psychological depth'". (221)

Gulab's gentle surrender, silence, and naive forms of resistance have made her suffering seem more poignant. The following quote by Jhabvala perfectly depicts her innocent childlike nature;

Gulab looked pleased; her large melancholy eyes flashed for an instant with a wonderful fire. In the other pots were gram, tomatoes and potatoes swimming in red curry, and chunks of meat soaked in curds. Everything would be very highly spiced: Gulab smiled with pleasure. (19)

Instead of providing comfort and pride, Esmond's advice on living affluently just serves to make Gulab feel more alone and alienated. She feels herself alienated with the life style of Esmond.

Gulab likes dishes like "carrot – Halwa" and "Chilly-pickle," but Esmond criticises her eating habits. Esmond mockingly remarks, "Are you a servant there that you should sleep on the floor," as she dozes off on a mat. (22) She

constantly senses a lack of emotional connection in Esmond's presence. She speaks for the normal Indian woman, who lacks the authority to express her innermost sentiments. Gulab's mother empathises with her daughter's pain and even suggests that Gulab leave Esmond and return to her family. Uma states, "She must come back to me. I know no". (35) However, the patriarchal Indian moral code prohibits divorce, thus it is undoubtedly inappropriate.

Gulab, like many other mute female characters, decides to keep quiet in order to fend off Esmond's demands. What Esmond tells the servant, "I expect absolute and immediate obedience" (41) is also applicable in his treatment towards Gulab. Gulab and Esmond's relationship is based on the binary of male and female relationships, in which men are allowed the ability to express themselves. Esmond calls several women he knows on the phone, sets up several appointments, and accepts invitations to lunch and dinner.

The remarkable fact is that he prefers to be alone himself in these social situations. Even if she attends these events, Gulab simply attends as a mute observer who is consumed by feelings of remorse and humiliation. With much compassion, Jhabvala expresses Gulab's difficulty in the following words:

He had thought it would be good for her. But she had always been so miserable; she had at there, silent with downcast eyes, defeating all attempts at conversation which the interpid English and American ladies had made with her. She was so obviously unhappy and uncomfotable and only waiting to go home, that in the end he had excused her and gone alone. (42)

Jhabvala uses specific psychological knowledge to emphasise the responsibility for morality and tradition placed on Gulab. Allen J. Greenberger has defined the British perception of Indian Womanhood as it emerged in the literature of Raj as that of, "a particularly passionate being, who is single mindedly devoted to whomever she loves particularly if her loved one is an English man."

Gulab appears to be at battle with herself, despite her seeming tolerance and peace. At every turn, Esmond disparages her as a rude, illiterate woman who is incapable of understanding either his way of life or his philosophy. Instead of using Gulab's original dialect, he merely emphasises her sophisticated use of idiomatic English. She feels comfortable staying in instead of going out and spending time with Esmond in the outer world as a result of such an action. Jhabvala remarks,

She was so happy that he allowed her to stay at home now. Because it had been difficult for her. Sitting there in those bright smart houses- as alien and uncomfortable as their own flat-among those bright smart people. If only they had left her alone to drink her fruit juice and follow her own thoughts till it was time to go home; but no, they had come to talk to her and she had hardly been able to understand what they were saying, because they sattered so quickly in an unaccustomed different kind of English, and any way they said such strange unexpected things, to which she had only been able to answer 'yes' or 'Thank you' and this, she had sensed, was unsatisfying to them. (46)

Jhabvala uses a logical approach in her defence of the connection between men and women. She does not favour relationships based on traditional morals or mechanical relationships. In a man and woman's relationship, there should be room for a suitable accommodation of sexual relationship in addition to the sharing of mutual interests and attitudes. Despite her attraction to Esmond's demeanour, Gulab is unable to establish a sexual relationship with him. As Gulab observes Esmond's contempt for her impolite behaviour, she experiences a detachment and indifference of her own.

Gulab's mother Uma, with her maternal affection and wide-ranging perspective, also provides a counterpoint to Gulab's personality. She awakens a fresh awareness of her miserable condition. Esmond claimed to be trapped, but Gulab actually has Esmond caught in his trap since he acts like a trapped animal. Ironically, Gulab lacks both the mental capacity and the drive to rebel against the circumstances under which she was forced to live. In Gulab's life, the ability to live independently and with dignity seems to be just a dream.

Gulab's character gives life to the characteristics of purity, tolerance, simplicity, dedication, and sacrifice, which enabled Gulab to endure all of Esmond's injustice and atrocities.

When Shakuntala asks about Gulab, the sudden reaction of Esmond suggest that Gulab has no space in the life of at a party like this. Gulab, on the other hand, lacked Esmond's strength; in fact, Gulab was the last person he expected to be brought up at a party like this. Gulab, on the other hand, lacked the power of will to overcome the constraints placed on her by a male-dominated culture. Uma recognises Gulab's unfortunate circumstance. Uma's outburst in front of her brother Ram Nath isn't just a way for her to express her annoyance over Gulab's unhappy marriage; rather, it also seems to be an echo of the voice of women's suffering generally.

Milton depicts the connection between ruler and subject as being mediated by the institution of marriage in his *Doctrine and Discipline of Divorce*. He highlights,

The political significance of family; A family is a little commonwealth.....a school where in the first principles and grounds of government and subjection are learned, so we may say if inferiors that cannot be subject in a families; they will hardly be brought to yield such subjection as they ought in church or common wealth. (18)

Gulab's situation in the Esmond family is no better than that of a slave. Ram Nath cries out;

So like animals, like cows', he said with sudden revulsion. 'Beat them, starve them, maltreat them how you like, they will set and look with animal eyes and never raise a hand to defend themselves, saying "do with me what you will, you are my husband, my god, it is my duty to submit to my God"'. (97)

Gulab is motivated by Uma to leave Esmond, but she is uneasy. There is no room for female independence or individuality in the Indian marriage rules.

The identity of a woman will always be subordinate to that of a male, and any notion of separation only results in identity loss. To cite,

In matrimony there is something divine....and if men for whose sakes women are created, shall not lay hold upon the divine right of wedlock, to the disadvantage of women: much lesser shall princes who were created for the peoples sake challenge anything from the sanctity of their offices that may derogate from the people. (4-5)

Ram Nath makes an effort to convince Gulab that her status as Esmond's wife is incidental, and that instead, she should recognise her true self and defend it. Esmond admits:

It is very great wrong for a wife to go far away her husband, because she belongs to him and it is his right to treat her in any fashion he likes. This is not true. No person has a right to treat another person in any fashion he likes. Please remember you are an individual being first and a wife only second. (165)

Esmond treats Gulab like an animal. Throughout the course of the novel, Esmond repeatedly insults Gulab by disparaging her use of language, her impolite eating habits, and even the way she raises and takes care of her son Ravi. Gulab refuses to go home, despite her mother's repeated requests that she leave Esmond. Esmond fails in his role as a husband when the servant tries to molest her, therefore she chooses to go back to her mother's house with Ravi out of intrinsic strength.

Gender inclusivity is essential for every relationship which promotes the well-being of each partner. Creating equality in relationship will help one's partner feel more connected, appreciated, and understood. In a relationship, equality means that each partner's interests and wants are recognised and accommodated to a reasonable extent rather than simply one partner's requirements taking precedence. An imbalance of power between partners is referred to as inequality in a relationship.

Conclusion

Equality doesn't imply being uniform; rather, it means allowing each other the freedom to be who they are as one develops as a couple. In the end, it will be up to partner to decide what equality means in particular relationship. Therefore, it is crucial that both feel free to talk frequently about maintaining the balance in relationship. Partner may create equality in a relationship by knowing more about how to develop equality in a relationship and by recognising the difference between a partnership built on mutual respect and control. Establishing equality in relationship is crucial because it improves communication. Fostering balance in relationship allows both partners to contribute fully and freely interact with one another without feeling overburdened.

In case of Esmond and Gulab, he treats his wife as a servant. He is self-centered and expects his wife to act according to his wish like incidents such as food habits, taking care of the child and dressing style. He doesn't provide equal space to his wife and he doesn't ask her wish. Thus, the conflict arises due to inequality in their relationship. Between interracial couple, discord is common. But it can be sorted out by treating each partner equally. Equality leads to understanding between the couple. Gender inclusivity is essential in relationship.

If Esmond had treated Gulab equally, she would have stayed with Esmond and their relationship would have turned out a happy one. The finding of this article is to promote gender inclusivity in a relationship. Treating each partner equally is essential for the well-being of the relationship. Building relationship equity is a significant stage in relationship since it improves communication. By encouraging balance in relationship, both partners effectively carry out their roles and freely communicate with one another without feeling overburdened.

References

- [1] Anonymous: *Fus Populi, or a Discourse wherein clear satisfaction is given as well concerning the right of subjects, as the right of Princes* (London, 1644).
- [2] Greenberger, KJ. Allen. *The British Image of India*. London:Oxford University Press, 1969.
- [3] Goonerate, Yasmine. "Contemporary India in the writing of Ruth Praver Jhabvala", *Westerly* 28, No. 4 (1983).
- [4] Jhabvala, Ruth Praver. *Esmond in India*. London: George Allen and Unwin Ltd., 1958.
- [5] Suoza, de Enice. "The Blinds Drawn and The Air Conditioner on: The Novels of Ruth Praver Jhabvala", *World Literature written in English*, 17, No. 1 (1978).
- [6] Williams, H. *The Fiction of Ruth Praver Jhabvala*. Calcutta: Writers Workshop, 1973.

CHAPTER X

STUDYING THE EXPRESSION OF POST-MEMORY IN JACINTA KERKETTA'S POETRY

Abstract

The term 'Postmemory' was coined by American professor Marianne Hirsch in her 1992 article titled "Family Pictures: Maus, Mourning, and Post-Memory". Postmemory refers to "the experience of those who grow up dominated by narratives that preceded their birth", creating a conflict of individualistic identity between pursuing modernity and retracing tradition.

Independent journalist, Adivasi activist, and poet Jacinta Kerketta's writings elaborate on similar issues of tribal (land) displacement, hence cultural displacement in the northern tribal belts of India, perpetual memory of violence against women in her community, and the habitual apathy of the state. Kerketta's poetry describes the relationship between the present (also older) generations of Adivasis, using memories of the poignantly traumatic experiences of loss and feelings of alienation. Many poems discuss memories of the personal loss of her Adivasi ancestors (through Kerketta as the poet) that have been transferred to her through the privilege of personal as well as communally imparted memory. The paper will consider Kerketta's

Shubhangi Srivastava

Jamia Millia Islamia Central
University
New Delhi, India

poetry, to understand the impact of collective cultural memory, the process (and effect) of being 'othered', the attempt to re-establish Adivasi traditions, and physical displacement on Kerketta's identity (as an Adivasi, a woman, an activist, and a poet), and how she positions and articulates herself to make sense of her autonomous place and role in an exploitative society. The impact of rewriting the traumatic narratives (personal and memorial) of loss, oppression, and displacement through Kerketta's reclamation of her long-confiscated Adivasi voice will be studied and analyzed.

Keywords: Expression, Post-memory, poetry, trauma, women

Introduction

In an article on Art Spiegelman's revolutionary graphic novel, *Maus*, professor, and writer Marianne Hirsch introduced and described 'postmemory' as the relationship that the "generation after" bears to the personal, collective, and cultural trauma of those who came before, through stories, images, and behaviors. These experiences are communicated so effectively as to seem to constitute memories in their own right (in the "generation after"). Postmemory's connection to the past is mediated more (but not entirely) by imagination than recall. Moreover, the 'post' in 'postmemory', rather than signaling the end of a certain memory, represents the life it (the memory) attains once it gets passed over to the new generation. Unlike memory, postmemory is less subjective and more personal, marked by a generational distance. But postmemory is neither memory nor imagination - it is balanced somewhere in between - and to channel it, memories and imaginative creativity are collectively required. Hence, postmemory is at once impacted by the collective, yet remains undoubtedly individual - often characterized by a yearning for something that has been lost. Elaborating on the concept of 'collective remembrance', German Egyptologist Jan Assmann, in his book *Das kulturelle Gedächtnis*, posits two distinctions - "cultural memory" and "communicative memory". The former is institutionalized, relying on archives and politics, whereas the latter is biographical, based on facts and true experiences.

In the preface to her first poetry book, *Angor*, journalist, Adivasi activist, and poet Jacinta Kerketta says that "From childhood, there was something like a piece of ember trapped somewhere inside me" (Kerketta 3). The 'piece of ember' is fragmented transmitted memory - neither absolute like memory nor institutionalized like history. The 'ember' is 'trapped' under the weight of the ancestral experience, the burden of inherited memory (postmemory), and a determination to find an 'outlet' to represent it.

Creative 'outlets' are a prominent characteristic of postmemory's assimilation - Spiegelman, in the revised subtitle to *Maus I*, writes, "My father bleeds history". Similarly, Kerketta, while roaming around the villages and forest tracts of her native Adivasi settlement, feels as if "the leaves of the jungle

were dripping blood that flowed spontaneously into my poems” (Kerketta 4). The identification of memory with ‘bleeding’ and ‘dripping blood’ is reflective of the pain attached to sharing it - one has to relive the horror of the past in order to communicate it to posterity. As follows, it cannot be spoken or discussed, it has to “bleed” to emerge as truthfully aching as it is. This verbally conveyed, ‘bleeding’ history/memory shapes the postmemory, and the creative outlet, for both Spiegelman and Kerketta, is ‘writing’.

American writer Susan Sontag, responding to the “pain of others” (as quoted in Hirsch 43) wonders what we owe to the victims of traumatic pasts. How can we carry their stories forward, without appropriation, without unnecessarily calling attention to ourselves? In her poem *Storms and Prospects*, Kerketta similarly writes that “The tatters of the villages’ own history / Being fashioned into bandages / To wrap the villages’ wounds and gashes” (Kerketta 26), suggesting that through postmemory, the newer generation does carry the legacy of communal trauma forward, but the acknowledgment they consequently receive does seem inappropriate because they are not the direct victims. But Kerketta’s writings emerge not only from postmemory but memory as well. As she writes in the book’s preface, she had witnessed her villagers get murdered by Non-Adivasis in the greed for tribal lands and natural resources. Her poems, thus, don’t appropriate the Adivasi struggle, because the struggle is still ongoing, and Kerketta is one of the major faces of that resistance.

Post-memory as a Tool

As a writer writing from twofold trauma, Kerketta’s poems that deal with postmemory are concerned more with reconnecting with her ancestry’s past to move the present struggle forward, rather than creatively imagining and prosing an ‘inherited’ trauma. Since the struggle is ongoing, it also gives rise to the confrontation between public history and personal memory - because the way Adivasi history is distributed to the public (through archives) is dissimilar to the way it is personally experienced and memorized. In *Jamuni, who are you after all?*, Jamuni, a victim of domestic violence, rape, and unwanted pregnancy, is turned into a sensational news spectacle, raising the question - “Anguish, news item, or a living soul, Jamuni, who are you after all?” (Kerketta 78). Jamuni’s

example is one out of innumerable, whose pain is catered to as entertainment, ultimately mis-influencing the public memory.

'Group' or 'family' memory, on the other hand, begins from the point of familial transfer of personal (or familial/communal) experience to the next generation, i.e. postmemory. Therefore, family memory unites to form one history. Yet, postmemory can only imagine and internalize this memory, not experience it, marking a sense of 'exile' within the individual. Hirsch, in *Postmemory in Exile*, describes this as a "sense of exile from a world [she has] never seen and never will see" (661). In *The River that was*, the poet laments how "those gurgling waters of Pusaro river / Were once my cradle" (44), but the river stands parched now. The loss of the 'cradle' is symbolic of the loss of a permanent 'home', considering the constant, often forceful, and unnegotiable displacement inflicted on the Adivasi communities.

The Adivasi existence is made familiar to the common public through the books of history. But history is simply an interpretation of the past, not the past as it really was. As a result, history is susceptible to distortion, misplacing essential information about the community's reality. Reclamation of one's past through the means of postmemory (or memory) thus, becomes necessary. And although postmemory is 'post', it is nonetheless still more effective in approximating memory than popular history will ever be, because the former emerges from a place of personal experience.

In the *Blossoms of Saranda*, "withered remains of the roots" are "blown up into fragments / by exploding dynamites" (8). The 'dynamites', here, represent the sinister ambition of 'civilization'. With the dynamite exploding every so often, it endangers the 'roots' (memory), and also its 'remains' (postmemory). The newer generation, in the seductive slumber of city life, might lose connection to their community, but once their senses are invaded by the "stench of machines", and the "flower's perfume" begins to "startle" and "awaken" (9), the responsibility on their postmemory grows. The 'perfume' is the olfactory association of one's (post)memory to their past. The same 'perfume' that "smacks (the poet's) weary face", to break the slumber, and

protest against the agenda of civilization, continuing the fight of their ancestors against the same power.

Kerketta's poems centralize the role of 'mother nature' in the Adivasi struggle against governmental and capitalist supremacy. In *Nameless Villages*, an "ancient moment" descends "riding the wheels of time", into the forests of Saranda. Since villages have been reduced to "unnamed, unheard" (50) places, it is through the route of nature (here, forests) that the memories of a past flow. Nature - culturally and professionally crucial to the Adivasi community, becomes the bearer of history herself, narrating the tales of exploitation and protestations through the markings left by the civilizational vultures on her own canvas. In *Man and Words*, the transfer of history and culture to the younger generation is narrated through the perspective of an Adivasi mother:

At dawn, mother
Gently brings down the basket full of words
Peels off their chaff, places them on the hearth.
She shakes and tosses the words about,
And, wrapping them in *sarai* leaves,
Hands them to the children out. (25)

The mother (here) is preparing for the annual *Sarhul* festival - considered supremely auspicious amongst the tribal communities of Jharkhand, India. Goddess *Sarana* is worshipped with *Sarai* leaves under the *Sal* tree. In the poem, the mother wrapping her carefully *cooked* words in *sarai* leaves is symbolic of the valuable communal history being passed down through the generations. These cooked memories, ultimately, "flow like the vital blood / In the veins of all generations", but as reflected in *The Weapons in My Hands*, "My centuries-old agony / Wounds afflicted ages ago / Still fresh, still raw" (30), indicating that even 'cooking' the memories cannot dilute the bitterness of a pain they hold.

Either to seek a better life or deflect the endangerment of their own existence, some turn against their own community, "trading off their values, their tradition" (35). So when a person decides to betray their own kin and join

the exploitative forces - what happens to the postmemory they must have inherited? As the poet suggests, the “songs of their forefathers / Slowly change the tune / And become the woeful lament of the hills” (36) - the postmemory is lost to nature, echoing through its vastness, preserving the tales of a forgotten and neglected past. But those who accept the necessary obligation of inheriting and preserving postmemory understand their ancestral agony, as is reflected in a poem titled, *The Mystery of the Forest Bamboos*:

And I felt as if my own body
Were torn into a million pieces and sold
[...]
Of countless bamboos lining the hills
And nurtured by ancestors with their very blood. (47)

The burden of past trauma, however, does not attenuate in time, as Kerketta demonstrates through her poetry. Because the trauma is as much present as it is past, considering the Adivasi struggle against unaccounted land and resource displacement is a protest in progress. So when “for reasons unknown / Tears begin to well in [the poet's] eyes”, the tears are the pain of the past projecting through the bodies of the progeny. The burden of postmemory superimposes on the memory, and vice versa. In *A Flood of Tears*, the poet states:

A deluge by a dam contained
Tells the same tale again,
One that repeats itself forever
[...]
Tears from a thousand eyes shed
Is mingled with every aspect (58)

But the forces they stand against hold colossal authority, which is why “Boughs of the *sakhua* tree nail posters of memories / That once were, but now have gone missing” (65). In a fight where the exploited are perpetually losing lives, culture, and even progeny, the survival of memories is challenged. Yet, the river stays “bloodstained”, weeping “endless streams of desperate tears”

(64), suggesting the eternal memory of nature, and how it stands against the barbarity of exploiters, the threat of unchecked civilization, and even the test of impartial time.

Nature's physical existence, however, is thoroughly jeopardized by the endless cycles of deforestation, overconsumption, and misuse of resources. For the Adivasis, *nature* is the supreme deity - the entity they worship. And nature's enslavement means the loss of tradition, rituals, as well as employment for the tribal communities. In *The River, the mountain, and the bazaar*, the poet searches for "a little rain, handful of wet earth / A bottle of river [...] a piece of nature as well" (15), because the pretentious material goodness provided to the Adivasis, post their forceful displacement, cannot be enough to compensate for the loss of their true home, i.e. nature. In the poem, the poet is showing "little Posterity" where the village river used to be. Holding her little hand, the poet shares with her the loss of their home, a sense of belongingness, and the lost lives of their ancestors. Thus, through the postmemory of the poet, the Posterity's postmemory is being influenced and sensitized.

According to Hirsch, postmemory is most effectively transmitted through photographs - "As we look at these images, they look back at us, and we enter the visual space of postmemory." (Hirsch 112). Hirsch, whose postmemory is concerned with the horrors of the Holocaust, photography is precisely the medium connecting memory and post-memory, as they provide "evidentiary promise" or "presumption of veracity". But in the Adivasi culture, memory is preserved not through photography, but through other mediums, i.e., folk songs, folk dances, folk stories (et cetera) that are enriched with rich imagery (of nature, past revolts, ancestral sacrifices), hence work as effectively as photographs. Kerketta's poetry, as a result, is laden with imagery plucked from the very home of Adivasis - nature, which translates the centuries-long tribal struggle lucidly and truthfully.

Photography theorist Roland Barthes called this connection an "umbilical cord" in *Camera Lucida* (1980). Just as the umbilical cord enables the sharing of bodily fluids between mother and child, the umbilical cord between viewer and referent shares the experience of the photographed with the viewer. In

Kerketta's poetry, the umbilical cord is nature, connecting ancestry with posterity. Nature, literally the supreme mother herself, preserves and nurtures the past eternally to share it with the present and future. As seen in *A madua sprout on the grave*, an impoverished *Sugna* has died of starvation, and the poet claims that his famished children and distraught widow will follow him in death sooner or later. Out of *Sugna's* rapidly decaying body beneath the mud, a *madua* sprout has risen, as if marking his grave. The *madua*, here, symbolizes the *mother-ness* of nature, and how it never stops nourishing and parenting the Adivasi life. And when the *madua* sprout "burst(s) forth" to ensure that "*Sugna's* plea will be heard" (29), it is nature's determination to carry the memories of a lost and forgotten Adivasi family. A poem titled, *The language of man*, discusses the interdependent relationship between Adivasis and nature:

One leaf stops by me all of a sudden,
As if to have a word or two with me
About heaven, earth, and everything in between... (17)

The poet's "silent soul" listens to the leaf, and begins a conversation that "never could be described in the annals of history", because history is mostly appropriated in relation to the (usually more privileged) general public's consumption.

In *An Evening in the village*, a rare glimpse into the quotidian life of a tribal woman is described - who hauls firewood downhill before sunrise, washes her face in the mountain stream, goes about her day at home, and when the night arrives, "the whole village drowns in sound sleep / Not a care in the world, not a worry in sight" (7). But the calm of this homely life is upended, as told in *The river that was*. The "bright sands" are manhandled by "brazen, insolent hands", and the river that once had gurgling waters (Pusaro) writhes as "they plough her bosom day and night" (43), to build a bridge. The gift of civilization, i.e. the bridge, here, suggests that the life of 'modernity' is surviving on the corpse of Adivasi heritage. The bridge simplifies transportation and conveyance for the exploiters, but the bridge between past/present and future generations is lost, with the death of the sands and the river - it becomes a gap the bridge can never fix.

The fear of a permanent loss of Adivasi history reverberates in *The call of the Dombari hill*, wherein the poet discusses the constant erasure of collective memory and postmemory. And so the burden on the poet to convey the postmemory ahead is immense because all the speaking voices are gradually being silenced. Binding the endangered spirit of the Adivasi protest, the poet appeals to the masses in the brave name of Birsa Munda:

Every time that Birsa Munda
Should upon his tomb open
The chest of his memories,
He should find the Hul
Listening to the call
Resounding in the Dombari Hill. (56)

“Hul”, here, is The Santal Hul (revolution) of 1855-56, fought by the Santal Adivasis and lower caste peasants against the exploitative upper caste *mahajans* (moneylenders), *zamindars* (landlords), *darogas* (police), merchants/traders, and imperial forces from the East India Company in the erstwhile Bengal presidency. The memory of Sido Murmu and Kanhu Murmu (who led the Santhal revolt) is revoked, to kindle the fire of justice amongst the present-day Adivasis, and urge to keep the “odour of the last bead of sweat / sent forth from his (Sido’s) dying body” (), and make it “the scent of the rising hood” (19).

The blood, sweat, and tears that constitute the tribal existence, are manipulated to create a life of luxury and comfort for the already affluent classes. In a short poem, titled *O, City!*, the poet wonders, “O, city! / Are you ever wrenched by the very roots / In the name of so-called progress?” (12). Inside homes made on the lands originally owned by the tribal communities, the privileged create memories of happiness on the graveyard of Adivasi memory and postmemory.

Conclusion

Kerketta's poetry is as self-aware, as it is reflective of the sufferings of her cultural ancestry. Amalgamating the impact of memory with her inherited postmemory, she reveals their perseverance, even when threatened by external forces. Even moving away from one's tribal identity is not the most ethical decision, as the "pebbles on the path / Seem sharper, dig deeper" (60) - the 'pebbles' being embodiments of the ancestral trauma, never leaving their imprints on the descendents' memory. As Kerketta rightly writes in *When Hunger Burns*, "A poem, roasting on the fire of hunger / Begins to hum a tune" and "degrees, diplomas, all scholarly achievement / Slowly get up and walk towards it" (18), since when the matter concerns a life and death dilemma, the roots of culture always drag one back, providing a forever home in the memories of past, and never letting go of the ones who belong.

References

- [1] Barthes, Roland. "Camera Lucida." Translated by Richard Howard, pp. 81
- [2] Hirsch, Marianne. "Postmemory in Exile." Duke University Press, 2012, pp. 13
- [3] Hirsch, Marianne. *The Generation of Postmemory: Writing and Visual Culture After the Holocaust*. Columbia University Press, 2012. *JSTOR*, <http://www.jstor.org/stable/10.7312/hirs15652>. Accessed 4 Mar. 2023.
- [4] Kerketta, Jacinta. "Angor." Translated by Bhumiika Chawla-d'Souza, Vikay K. Chhabra, Fr. Cyprian Ekka, Adivaani, 2016, pp. 4-120

Bibliography

- [1] Assmann, Jan. "Cultural Memory and Early Civilization." Cambridge University Press, 2011
- [2] Barthes, Roland. "Camera Lucida." Translated by Richard Howard, 1981
- [3] Dasgupta, Atis. "Some Aspects of the Santal Rebellion of 1855—56." *Social Scientist*, vol. 41, no. 9/10, 2013, pp. 69–74. *JSTOR*, <http://www.jstor.org/stable/23611090>. Accessed 7 Mar. 2023
- [4] Dutka, Caroline. "'What I Didn't Know': Postmemory and the Absence of Narrative in the Aftermath of Bloody Sunday." *New Hibernia Review / Iris Éireannach Nua*, vol. 20, no. 2, 2016, pp. 80–97. *JSTOR*, <http://www.jstor.org/stable/44807192>. Accessed 10 Mar. 2023.
- [5] Hirsch, Marianne. "Postmemory in Exile." Duke University Press, 2012
- [6] Hirsch, Marianne. "The Generation of Postmemory: Writing and Visual Culture After the Holocaust." Columbia University Press, 2012
- [7] Katherine Stone. "Sympathy, Empathy, and Postmemory: Problematic Positions in *Unsere Mütter, Unsere Väter*." *The Modern Language Review*, vol. 111, no. 2, 2016, pp. 454–77. *JSTOR*, <https://doi.org/10.5699/modelangrevi.111.2.0454>. Accessed 6 Mar. 2023.

- [8] Kerketta, Jacinta. "Angor." Translated by Bhumika Chawla-d'Souza, Vikay K. Chhabra, Fr. Cyprian Ekka, Adivaani, 2016
- [9] Oksman, Tahneer. "Postmemory and the 'Fragments of a History We Cannot Take In.'" *Women's Studies Quarterly*, vol. 48, no. 1/2, 2020, pp. 133–36. *JSTOR*, <https://www.jstor.org/stable/26979207>. Accessed 7 Mar. 2023.
- [10] Shukla, P. K. "ADIVASI PEASANTRY'S STRUGGLE FOR LAND-RIGHTS AND THE QUEST FOR IDENTITY: A STUDY OF COLONIAL CHOTANAGPUR AND SANTHAL PARGANA (JHARKHAND)." *Proceedings of the Indian History Congress*, vol. 70, 2009, pp. 471–81. *JSTOR*, <http://www.jstor.org/stable/44147694>. Accessed 7 Mar. 2023.
- [11] Sicher, Efraim. "The Future of the Past: *Countermemory and Postmemory in Contemporary American Post-Holocaust Narratives*." *History and Memory*, vol. 12, no. 2, 2000, pp. 56–91. *JSTOR*, <https://doi.org/10.2979/his.2000.12.2.56>. Accessed 7 Mar. 2023.

ABOUT THE EDITOR



Aby John is a faculty member in the Department of English, Kristu Jayanti College (Autonomous), Bangalore. He is also a subject expert in the International Visiting Professor Programme of Financial University, Russia and guest lecturer at Plekhanov Russian University of Economics, Russia. He has six patents published in the Patent Office Journal, Office of the Controller General of Patents, Designs and Trademarks, Government of India. He bagged the prestigious Young Social Scientist Award – 2021 for his contributions in the realm of Humanities and Social Sciences. He is a Cambridge Assessment Specialist (Cambridge Assessment International Education – IGCSE, AS & A Level English Language and Global Perspectives & Research) and has authored three books entitled *Language Recognition System: An Application Based Study with Special Reference to Sociolinguistics and Computational Linguistics* (ISBN 978-93-91473-11-2), *Fanonian Decolonization and Purple Hibiscus* (ISBN 978-93-91595-43-2) and *The Crux of the Orientalist Dichotomy: Decoding the Myths and Facts* (ISBN 978-81-19102-95-2). He also dons the role of the publisher and executive editor of International Journal of Humanities and Social Sciences Review (ISSN 2582 9106). Being the editorial board member and reviewer of several international journals, he could review articles for reputed databases. His areas of interest are socio-cultural studies, ELT, ESP, cross-cultural business communication, applied sociolinguistics and postcolonialism. Altogether, he has published 19 research papers in peer-reviewed national, international, UGC – CARE listed and Scopus journals. Moreover, he has also published 6 research papers as chapters in six edited books with ISBN. Several Faculty Development Programmes (FDP), Refresher Courses and international conferences have boosted his profile to a great extent. He is also a great contributor in the realm of language studies, human rights and sociolinguistics. His Scopus Author Id is 57221733952, Web of Science Researcher Id is ABB-8921-2020 and ORCID iD is <https://orcid.org/0000-0002-6201-9431>.



Selfpage Developers Pvt. Ltd.,
Paisley Circle, Novi, Michigan, USA.

&

Pushpagiri Complex,
Beside SBI Housing Board,
K.M. Road, Chikkamagaluru,
Karnataka, India.

Tel.: +91-8861518868

E-mail: info@iiponline.org

E-ISBN: 978-93-5747-251-7



MRP Rs. 250/-