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INTERDISCIPLINARY INSIGHTS

A COMPILATION OF UNDERGRADUATE RESEARCH PROJECTS 2024

**Interdisciplinary
Insights:**
A Compilation of
Undergraduate Student
Projects 2024

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Interdisciplinary Insights:

A Compilation of Undergraduate
Student Projects 2024



**AL SHIFA COLLEGE
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Editorial

Research practices and publication have become a part and parcel of academics. The Undergraduate Research Project is designed by the Universities in such a way that it provides the students with practical experience on the process of research. The work ensures that the students walk through the baby steps of research methodology. The Publication Wing at Al Shifa College of Arts and Science (ACAS) attempts to take the UG Research Project to the next level by publishing the project works as research papers. As the title suggests, this is a compilation of articles from multiple disciplines such as Commerce, Economics and English. The students of ACAS in the academic year 2023- '24 try to identify problems pertaining to their surroundings and make constructive analysis of the same.

The 'Study on Comparison of Menstrual Cups and Sanitary Napkins Usage with Special Reference to Perinthalmanna Taluk' recognises that there have been considerable improvement in the menses management strategies of the sample selected, and that menstrual cup is accepted by users as a viable replacement for traditional means. The paper 'A Study on Investigating Customer Satisfaction with Solar Energy Products, Insights from Pandikkad Panchayath' tries to assess the customer satisfaction levels regarding solar energy products within Pandikkad Panchayath, a local self-government institution in Kerala. 'A Study on Attitude Towards Part Time Job among Degree Students in Art and Science Colleges with Special Reference to Perinthalmanna Municipality' makes a timely study on the trends of part-time jobs among undergraduate students in the Perinthalmanna locality.

The concerns of the third gender is taken up by the work 'The Interrogation of Love and Identity: LGBTQ Themes in *Call Me by Your Name* and *Simon vs. the Homo Sapiens Agenda*' wherein the representation of the community is subjected to study. The scope of using movies to reflect the plight of the tribals is explored in the paper 'Tribal Cultures on Screen: An Analysis of *Jai Bhim* and *Apocalypto*'. The study throws light on the variety of cultural practices within tribal communities while also reflecting on their ecological commitment. The human instinct for survival in the face of adversities is put into perspective in the paper 'Trauma and Survival in *The Martian* and *438 Days*'. The technological conundrum of the human, AI interface is inspected in the paper 'A Reading of *2062: The World AI Made* & *Klara and the Sun* in the Light of Posthumanism' wherein the sociopolitical and psychological factors, ethical issues and the human capacity for adapting to the new tech are analyzed.

The paper 'Marginality and Resistance: An Analysis of *The Scar* and *Untouchable Spring*' delves into the issues of marginalization in the context of the dalits in the country. The paper recounts the instances of resistance, cultural values and the persistent fight of the oppressed class. Resistance in the context of war is discussed in 'War and Resistance in *The Seven Moons of Maali Almeida* and *The Boat People*'. The paper delineates the conflict arising from war, internal and external resistance, and human resilience.

While the first volume of 'Interdisciplinary Insights' carried nine papers, this second volume consists of Seventeen articles. The dedication and perseverance demonstrated by students and teachers in publishing these research articles reflect their commitment to advancing knowledge and contributing to their fields. Their collaborative efforts set new standards for academic achievement. These scholarly works not only enhance the reputation of the institution but also inspire future researchers to pursue impactful investigations. The successful publication of these research articles is a testament to their writers' intellectual curiosity, meticulousness, and the supportive academic environment fostered by their educators.

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Interdisciplinary Insights:

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A Research on the Neoliberal ideology in the novel *A Preface To Man*

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Abstract:

A Research on the novel A Preface To Man explores the advent of Neoliberal thoughts into the natives of Kerala. As you know globalization has been a vast change which influenced people all over the world, in this paper the behavioral change of the village in Kerala is portrayed. Through this the current life of Malayali's is told through Purusharthas, which is Dharmarthakamamoksha. The story of Jitendran, a young man from the Nair caste of Ayyattumpilly in Thachanakkara, is told in the novel as an autobiography. Jitendran, his uncle Govindan, and Govindan's father Narapilla or Narayanapilla appear in the story. With its sculptural and expressive manner, the narrative, which begins with the generation preceding Jitendran, moves through his childhood and adolescence, has become one of the finest works in Malayalam. This work is distinctive with its well-crafted language, compelling characters, and creative approach in presentation. The book is divided into the following four sections: Dharma, Artham, Kamam, and Moksha. The purpose of this research paper is to analyse how Neoliberal economic policies influence the life of ordinary folks by analyzing the novel, the impact of Globalisation in the middle class sections in Kerala.

Keywords: *Neoliberalism, Globalization, Privatization, Free trade and Ideology.*

Introduction

Neoliberalism is a term used to characterize the political return of free-market capitalism's 19th-century foundational ideas in the late 20th century it is combined with economic liberalization policies including privatization, deregulation, globalization, free trade, monetarism, austerity, and cuts to government spending in order to expand the influence of the private sector in the economy and society.

Neoliberal ideology is vast spread like the *Social Work* by Taylor and Francis which discusses social work and Neoliberalism. This book highlights how Neoliberalism is affecting social activities by using recent empirical studies and raise awareness on the globalizing effects of Neoliberalism. The term 'Neoliberalism', became widespread due to the 2005 book *A Brief History of Neoliberalism*. It discusses on the global and historical view of the neoliberal system and was released years before the Global Financial Crisis.

Manduhai Buyandelger's *Tragic Spirits* is another book on Neoliberalism. As socialism fell at the end of the Twentieth Century, Mongolia underwent significant changes, following the nomadic Buryats on their travels, Manduhai Buyandelger tells a story of economic collapse and a Buryat response to the revival of shamanic practices after years of communist persecution. The Buryats attribute their current problems to ancestral spirits that are returning and are retaliating for being abandoned under socialism. They are doing this through shamanic techniques in an effort to appease their ancestors and reclaim the history of their people. By contrasting the emergence of shamanism in liberalized Mongolia with comparable emergences in Africa and Indonesia, Buyandelger provides a complete explanation of this process and places it in the perspective of a global phenomenon.

A Preface To Man is a Malayalam novel by Subash Chandran, later translated by E.V. Fathima into English with the title *A Preface to Man*. It was first published as a series in Mathrubhumi Weekly in 2009, and DC Books released it as a book in 2010. It is the debut novel by Subash Chandran. The novel won numerous awards including Vayalar Award (2015).

Subash Chandran is a prominent fiction writer and journalist in Malayalam. He is best known for the 2010 novel *Manushyanu Oru Aamukham*. His stories include *Vadhakramam*, *Sanmargam*, *Parudheesa Nashtam* and *Gotham* later adapted into films. He is the first author

to have received the Kerala Sahitya Akademi Award for both his debut book and debut story collection (both in 2001 & 2011). His short tale '*Ghatikarangal Nilaykkunna Samayam*' earned the Mathrubhumi Vishuppathippu award in 1994. He received the Confederation of Tamil Nadu Malayali Associations (CTMA) Literary Prize for Outstanding Young Writers. The Asianet channel gave Subhash Chandran the Keerthi Mudra Award for his remarkable contributions to Malayalam literature over the past two decades.

Neoliberalism: Review of Literature

Neoliberalism emerged as an economic philosophy in the 1930s among European liberal scholars as they began to revive and construct new key principles from classical liberalism in order to manage the market. The reason for this resurgence is to prevent the economic failures of the early 1930s. This term has several definitions, and English speakers have used it with various definitions since the twentieth century. It became more popular in its current meaning during the 1960s, 1970s, and 1980s. Some scholars have criticized the concept of Neoliberalism, claiming that the definition of the term has mutated, with different interpretations for different people. Also, they claim that neoliberalism emerged as a result of economic failures at the time.

Neoliberalism has multiple definitions. Some of them include, an all-purpose denunciatory category, the way things are, an institutional framework that characterizes certain forms of national capitalism, especially Anglo-American ones, a dominant ideology of global capitalism, a form of government and hegemony, a variant within the broad framework of liberalism as theory and political discourse.

The neoliberal institutional theory is related to the Neoliberalism which regards the international relations that holds international cooperation between states is feasible and sustainable, and such cooperation can reduce conflict and competition. There are many implications behind the neoliberal policies such as many socio-economic problems such as poverty, unemployment, and deterioration of income distribution.

When we take Neoliberalism as an ideology, it plays a significant role in the creation of public policies of developing and developed countries and of international agencies such as the World Bank, International Monetary Fund, world trade organization, and many technical agencies of the United Nations, including the World Health Organization. Neoliberal

globalization is a practice which used to describe the spread of an economic model to make the participation of the private sector to reduce the expenditure of government.

Neoliberalism has its own advantages, but it only benefits the capitalists as they focus on market-oriented reform policies such as removing price controls, deregulating capital markets, lowering trade barriers, and reducing state influence on the economy, particularly through privatization and austerity measures. It allows them to freely interfere in the market and they can make changes in prices and also, they are able to maintain productivity and production. It has harmful socioeconomic consequences. Neoliberalism affected the basis of all social systems. Day by day, neoliberal ideas get updated and some ideas get mutated. Like the caste concept in India also started to form new ideas and got mutated in some aspects. It continually changes according to shifting social and political conditions, interest, and structures.

“Neoliberalism made some changes in thought about racism. In the beginning of Neoliberalism these ideas widely started to be used mainly in the western countries. In developed countries they started to adopt ideas from Neoliberalism. As a part of this idea cosmetics markets started to find their place on the global market. They used these ideas for their marketing purposes. Mainly such cosmetics companies started to use racism to gain power in the market. Mainly these companies focused on female customers started to create marketing strategies in the aim of female customers. Scholars addressed this as “Mocking lightened femininity in the marketplace”. We can take Hindustan Unilever as an example for this, the leader in India's skin lightening cosmetics market, they export the modestly priced and widely distributed Glow and Lovely (previously Fair and Lovely) brand to more than thirteen countries. In the beginning they started distribution by aiming for female consumers. For this they made some marketing strategies by using racism. They portrayed the skin of females as not fair enough by indirectly using some racial comments” (Hamilton).

Movies also started to implement neoliberal ideas. In the beginning of films in India, filmmakers portrayed the real life of the poor as such, but later neoliberal ideas came to effect and influenced the film industry. First this storm hit the western film industry. There they started to show the life of capitalists, where they started this trend. They always started to show people the lives of capitalists as meaningful; others are not living to their will. They focused on high profile people and portrayed poor life in a negative manner. Later this trend started to be used. Every film industry used the concept of Neoliberalism. Even in the beginning of a movie they tried to portray poor life in a positive manner but later this started to change and

most of the movies ended in supporting Neoliberalism. We all know that neoliberal ideas consist of liberalization, globalization and capitalization. When we analyze the film industry in all aspects, Neoliberalism started to take control.

Neoliberalism is defined as being this last aspect. It is a significant departure from the earlier "classical liberalism," which favors a small government and free market. In classical liberalism, businesspeople would only request that the government "leave us alone," or *laissez-nous faire*. Neoliberalism acknowledged that the government must have a role in setting up a market economy. Politicians must provide the circumstances necessary for a free market, and the state must be redesigned to continuously support it.

“The Indian economy represents Neoliberalism as a toxic gift from global finance. Due to the many crises faced by the Indian economy in 1991 the Indian state openly declared the adoption of neoliberal ideology. This decision was taken to engineer a redistribution of finance capital and big business. Because of this, many changes happened to the Indian economy, Indian capitalism was uncaged, the animal spirits of capitalists unleashed, the inflow of foreign capital enhanced, exports succeeded and growth accelerated. All other positive outcomes, such as improvements in the welfare of Indians suffering poverty and social disadvantage, should automatically follow” (Chandrashekar).

The 1991 crisis provided the power to openly embrace Neoliberalism. Many political circumstances happened during that period this made the transition slow and halting. Before 1991, during the 1980s and 1960s Indian economy followed some of the ideas of Neoliberalism. But due to many economic and political crises that took place during that time period, it made it difficult to continue and during the middle of 1980s it started to adopt most of the neoliberal ideologies and at the end of 1991 Indian state openly declared the adoption of neoliberal ideology. This adoption was delayed because Indians wanted to experiment with such an economic transition; foreign influence did not allow us to follow such ideas.

“We all know that the Indian economy has drastically changed since we adopted the neoliberal ideas to ensure economic power. It affects every aspect of our lives and supports the expansion of competitive markets into all areas of life, including business, politics and society. But as per the policies followed by India since independence, all these things made many changes to those ideologies. In India we follow a mixed economy. The private and public sectors co-existent the country leverages international trade. Now things are changing because like never before our economic system started to collapse and many assets that were given

income to the government put for sale. In the beginning we followed a mixed economy but later we started changing into capitalism and started privatization of many public assets. These things showed that the Indian economy completely follows neoliberal ideologies rather than favoring ideas. Government started making policies that favor capitalists. All these things went as part of neoliberalism that made life miserable for Indians. poverty and unemployment started to increase as a part of this” (Martin).

“In Kerala also the government followed these economic ideologies. These ideas were accepted and started to be followed by different governments nationwide. But they made some slight changes in this ideology according to the ideas of political parties governing each state. In Kerala, in the beginning we followed the exact ideas put forward by the central government. Because at that time the same political parties were ruling both center and state. Later some changes went due to the change in government which took the power of government which had different ideas. Also, some changes went according to their party ideas. In Kerala changes were made according to leftist ideas” (Oommen).

Former education minister of Kerala, Mr. M. A. Baby removed the learning of '*thara para pana*' from textbooks. Following this once an elderly person asked his grandchildren whether they knew why we start our studies with the learning of '*thara para and pana*'. The old man himself explained: when we stand on the floor (paddy field) we can fill our bushels (*para*), if those bushels are filled, it will raise our reputation above the palm tree (*pana*). With the introduction of Neoliberal policies, this basic learning was replaced by 'A for Apple, B for Ball'. This shows the cultural shift from an agrarian lifestyle to Western trends even in our education system. This example also points to the replacement of cash crops with food crops. We know that, in the old days, our people were mostly reliable on food crops but later it changed into cash crops. Many peasants stopped cultivating food crops. This shows the influence of Globalization and Capitalism among farmers.

Neoliberal Ideology in the Novel *A Preface to Man*

Subash Chandran's novel titled "*Manushyanu Oru Aamukham*" has won numerous honours. This tale was then translated into English by Fathima ev and given the name "*A Preface To Man*". It is one of the best illustrations of how neoliberalism changed our society. Jithendran's death marks the beginning of this tale. He was living in a flat when he passed away. We can observe how much of an impact these things have on a village.

This book explores the extent to which the caste system and religion affected the way ancient people and their lives. It is evident that these mentalities underwent a significant alteration as a result of Neoliberalism. Traditional culture can be found in Thachanakkara, where the majority of residents are Hindu devotees. The caste system's hierarchy is drastically different between them. The Ayyattumpally family helps us to understand this hierarchy. Old and wealthy family member Narappilla serves as the ideal illustration of this way of thinking. He belongs to the Nair family. He openly displays his disdain for other castes. The lack of education in that area at the time is demonstrated by this contempt. These events emphasized these ideals.

“A character named Kuttanpilla can be seen in the novel, he was also known as *Swadheshabhimani* Kuttanpilla. He presented himself as an expert on that era's history. He created numerous false historical narratives in an effort to convince people to believe the locals. This incident also demonstrates the significance of education and the spread of Globalization. Narapilla constructed a new home and settled there following his marriage. In their previous home, a family is moving in on a rental basis. Carpenter ants were depicted as nearly covering the entire house. It can be taken as an example for the situation of people who aren't educated. The people who went to live for rent are educated, the husband in that house is a teacher. We can label this family as neoliberal because they made numerous changes to the house and the Ayyampilly family. First, we can say that he converted that house into a living space, indicating that he made a significant change in their illiteracy. Their arrival initiated the process of ayyatumpally's changes. Narapilla is someone who dislikes these changes. We can think of Narapilla as a native who refuses to accept such influences” (Chandran, 70).

Many things began to change gradually. Thachanakkara is a typical village with few outsiders. This illiteracy is visible throughout the story. One visible change brought about by Globalisation is the construction of a new bridge across Kathrikadavu near Aluva. This bridge made a significant difference at that location. This facilitated Globalisation. Following that, new roads were constructed. All of this made things easier. Many people began to visit that location and interact with the people who lived there.

“In the middle of the novel, one of the characters, Menon *Mash*, says that people should be considered unbiased. This demonstrates that people at that location saw people biased. Neoliberalism's ideology also considers people biased, rich, and poor. This distinction is

visible at that location. This bias stems from their wealth. One thing that changed was that people began to see themselves as humans; this mentality faded as a result of Globalisation. People in that place are called Menon *mash*, as *varathan* (migrant). It can be read in connection with Neoliberalism. He is an educated individual with modern ideologies who disagrees with the ideas of this group. People initially opposed his ideas in the same way as they opposed neoliberal ideas.”(Chandran, 71)

Pushappi stores became a symbol of globalisation. Pushappis' son made numerous changes to the Pushappi's store. We can think of it as a subset of Neoliberalism. Many things gained a position in that store as a result of this. Many foreign products began to be sold there. Pushappis' son purchased the first radio in that area in his shop. This made a significant difference in their way of life, and they began to hear new things that were unfamiliar to them. In the form of their rights, we can also see Liberalism as a component of Neoliberalism. During that time, women gained the right to vote, and lower castes were granted access to temples.

When we examine Thachanakkara, we can see an illiterate world developing into a town. New roads , billboards, the names of the stores began to be written in English, they began to go to the movies, they purchased bicycles. A new dam was built across their river which resulted in many changes, such as the establishment of many industries that require water. These industrializations influenced aspects of their economy and way of life. As part of this, a brick factory was built near the river. This demonstrates how far Globalization has influenced that village. Positive and negative changes occurred as a result of these developments. The author describes a lady whose job is to wash clothes, and her arms have been paralyzed as a result of her job. We can think of Ammu as that village, and globalization has had its own side effects, partially paralyzing it.

“There was a man named Devassy who started a brick factory. We can think of Devassy as an agent of Globalisation because, at first, people didn't agree with him, but he later did things to gain people's respect. Many people did not agree with Globalisation at first, but after seeing some results, they began to agree. Their culture underwent numerous changes. One of the protagonists planted some tea plants near the brick factory. This plantation can be viewed as a cash crop replacement rather than a food crop.”(Chandran, 88)

We can consider the installation of electricity in that village to be Neoliberalism. According to the author of this novel, after that establishment, people removed kerosene lamps and other items.. On the other hand, we can say that neoliberalism improved their lives. As a result of

such ideologies, they gained many benefits. One of the characters in this novel, Govindan's Son Narayanan, removes photos of Narayana Guru and Chattambi Swami and replaces them with photos of a sunset and Vladimir Lenin's photo. This event demonstrates the mental shift of people who have accepted Globalisation and global ideologies. Also, Narayana Guru and Chattambi Swami are part of our local culture. Replacing their photos can be interpreted as a substitution of one culture for another.

Conclusion

To conclude the neoliberal Ideology in the novel various instances and Ideology are discussed one such incident in the novel involves a ship named *Kairali* that sinks in the middle of the sea. Two elderly parents waited for their son, who worked at the shop, but the ship sank in the middle of the sea, and their son never returned. When we examine this event in depth, we realise that it is part of a neoliberal influence in our community that has taken over our culture, language, and many other aspects of our native land. The ship named *Kairali* represents our culture and language. The meaning of the word *Kairali* is Malaysian. Those parents are the ones who witnessed the loss and are still waiting for *Kairali's* return..

According to those ideas, many English-medium schools were established, and people started to send their children to such schools. This demonstrates Globalisation's takeover of the education sector. During that time, Govindan *Mash* established a library and reading room where many books written by foreign writers could be found. All of these trends caused people to alter their lifestyles, languages, and other aspects. As a result of these developments, a township began to emerge. These are important changes due to the global trend called by the name “ globalization”. The novel is a perfect example for the present era and poignantly represents the aspects of neoliberalism in the lives of the modern man.

Jithendran, one of the protagonists in this story is an example for this phenomenon of globalization, he was a good writer before being influenced by Neoliberalism and left it for a corporate life. He began working at an American company's office. It was a toy company that began to mock and make toys of Kerala's greatest artists. This demonstrates the contemptuous ideas towards the native artists. There is another scene in this novel where an ornamental fish in a glass jar thinks about his previous environment where he lived happily in a river. We can think of this as our current situation, in a world we are living a similar kind of life like the fish trapped inside a jar but our jars are created by the capitalists.

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A study on comparison of Menstrual cups and sanitary napkins with special reference to Perinthalmanna Taluk

Abstract:

The 'Study on Comparison of Menstrual Cups and Sanitary Napkins Usage with Special Reference to Perinthalmanna Taluk' accepts both the growth in menstrual management techniques and menstruation as a normal part of the female reproductive cycle. Menstrual cups are becoming a viable substitute for sanitary napkins, which have long been the standard option because of their accessibility and ease of use. This is because environmental concerns are developing. The study investigates the preferences and experiences of women in Perinthalmanna Taluk with respect to both goods. The study intends to offer significant insights into managing menstrual health and environmental sustainability by exploring the complex aspects influencing their decisions. It aims to comprehend the potential for menstruation cups to cut waste as well as their long-term cost-effectiveness. Furthermore, by providing a forum for women's representation in conversations on menstrual health, the research seeks to elevate the voices and perspectives of women. The study's ultimate goal is to educate regional stakeholders and advance international efforts to promote environmentally responsible living, highlighting the significance of comprehending the variables affecting women's choices in this situation. The objectives of this study are to compare menstruation cups with sanitary napkins, with a focus on Perinthalmanna Taluk. The findings of this study demonstrate that the individuals from Perinthalmanna Taluk clearly preferred menstruation cups over sanitary napkins. Numerous considerations, including cost-effectiveness, environmental concerns, and the perceived benefits in terms of comfort and safety, influence this selection. According to the study, menstrual cups are becoming more widely recognized and accepted as a practical and long-term solution for managing menstrual hygiene. The majority of participants favored menstruation cups over sanitary napkins, despite the fact that both products were highly satisfactory. This is because menstrual cups are reusable and environmentally beneficial.

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Keywords: *Menstruation, Menstrual cups, Sanitary napkins*

Introduction

Menstruation, a natural and necessary part of the female reproductive cycle, has long been an unacknowledged feature of women's life. However, the methods for managing menstruation have evolved dramatically. Sanitary napkins have been the cornerstone of menstrual hygiene care for millennia. They have traditionally been the go-to choice for women because of their ease of use and accessibility. Menstrual cups have emerged as a new challenger as environmental concerns take center stage on the global agenda. These recyclable and environmentally friendly alternatives are gaining popularity as a long-term and potentially cost-effective option. In this context, our study focuses on women in Perinthalmanna Taluk, with the goal of comparing the use of menstruation cups and sanitary napkins. The primary objectives of this study are to uncover the preferences and experiences of women who have used both, and to delve into the intricate web of factors that underlie their choices, seeking to provide valuable insights into the realm of menstrual health management and environmental sustainability. These flexible, bell-shaped cups have gained traction in recent years due to their potential to significantly reduce waste, both in terms of cost and environmental impact. As such, this study embarks on an exploration and comparison of the usage of menstrual cups and sanitary napkins within the specific context of Perinthalmanna Taluk.

Apart from the measurable elements, such as expenses and ecological consequences, this research will offer a forum for the representation of women's perspectives on the matter. We are able to have a thorough grasp of the usefulness and comfort levels of these items by gathering and examining customer experiences and comments. The findings of this study will add to the larger conversation on managing menstrual health and how it relates to environmental sustainability.

To sum up, the goal of this study is to improve menstrual health management practices in Perinthalmanna Taluk by providing useful information to non-governmental organizations, healthcare professionals, and local decision-makers. Additionally, it contributes to the worldwide dialogue on sustainable living and the necessity of making environmentally friendly decisions in all spheres of life, including menstruation hygiene. It is critical to comprehend the variables influencing women's decisions in this situation, not only for the local community but also for the larger global movement towards environmentally conscious and sustainable living.

Objectives of the study

1. To examine the comparison between sanitary napkins and menstrual cups.
2. Factors that influence me to choose menstrual cups.

3. To evaluate the satisfaction level of users who use both products.

Research Methodology

By combining primary and secondary data sources, the study technique made use of an analytical framework. A convenience sampling approach, in which current respondents recommended others, was combined with snowball sampling to generate a sample of 41 respondents. Convenience sampling was used to acquire data. Structured questionnaires disseminated using Google Forms were used to collect primary data, and websites, online articles, and scholarly journals were the source of secondary data on sanitary napkins and menstruation cups. The results of the data analysis were visually presented using graphs and charts, using percentage and simple average methods. Time restraints, a small sample size, and responder bias could have contributed to the study's difficulties, which kept it from being completed in three weeks.

Menstrual cup

A menstrual cup is a reusable, bell-shaped device that is inserted into the vagina during menstruation to collect menstrual fluid. It is an alternative to traditional menstrual products like pads and tampons. Menstrual cups are made of medical-grade silicone or latex and come in different sizes to fit different bodies. They are eco-friendly, cost-effective, and health-conscious attributes and can be worn for up to 12 hours before needing to be emptied and rinsed. Menstrual cups are becoming increasingly popular among people who menstruate because they are comfortable, convenient and reduce waste. They may take some time to get used to, but once properly inserted and sealed, cups are highly reliable, offering protection against leaks even during physical activities like swimming, running, or yoga. Since they can be worn for an extended period, cups are an ideal choice for overnight use, providing uninterrupted sleep and a sense of security. One notable feature of menstrual cups is their ability to hold a substantial amount of fluid, making them suitable for individuals with heavy menstrual flows. This can be especially beneficial during the heaviest days of a period when frequent changes with other products may be necessary. The larger capacity of cups means fewer trips to the restroom, which can be particularly advantageous in situations where access to sanitary facilities is limited.

Features of the Menstrual cup

- **Reusable:** Menstrual cups are designed to be reused, typically lasting for several years with proper care. This reusability reduces the environmental impact associated with disposable menstrual products.
- **Hypoallergenic:** Most menstrual cups are made from medical-grade silicone, rubber, latex, or elastomer, making them hypoallergenic and less likely to cause irritation or allergic reactions.

- **Customizable Sizes:** Menstrual cups come in various sizes to accommodate different body types and flow levels. Typically, there are options for smaller and larger cups, ensuring a comfortable and secure fit.
- **High Capacity:** These cups can hold a substantial amount of menstrual fluid, making them suitable for individuals with heavy flows. This capacity reduces the need for frequent changes.
- **Leak-Resistant:** When properly inserted, menstrual cups form a seal with the vaginal walls, preventing leaks. This seal offers confidence and protection during various activities, including swimming and sports.
- **Long-Wearing:** Menstrual cups can be worn for up to 12 hours at a time, depending on the flow. This extended wear time is convenient and allows for uninterrupted sleep.
- **Cost-Effective:** While menstrual cups have an initial cost, they are cost-effective in the long run, as they can last for years, saving users money that would otherwise be spent on disposable products.
- **Health-Friendly:** Menstrual cups do not disrupt the natural pH balance of the vaginal environment. They lack chemicals, fragrances, or absorbent materials, reducing the risk of toxic shock syndrome (TSS) associated with tampon use.

Sanitary Napkins

Sanitary napkins, also known as menstrual pads or sanitary pads, are an essential hygiene product primarily designed for women to manage menstrual flow. These absorbent, rectangular-shaped pads are typically made from a combination of layers of absorbent materials, including cellulose, superabsorbent polymers, and a soft top layer for comfort. Sanitary napkins come in various sizes, thicknesses, and absorbencies to accommodate the diverse needs of menstruating individuals. They are designed to be worn inside underwear, with adhesive strips to keep them in place. Sanitary napkins provide a convenient and hygienic solution for managing menstrual blood, effectively preventing leaks and ensuring comfort and protection throughout the menstrual cycle. They have played a crucial role in empowering women by allowing them to go about their daily lives with confidence and comfort, breaking the barriers associated with menstruation and contributing to overall well-being and reproductive health. In recent years, there has been a growing focus on improving the environmental sustainability of sanitary napkins, with the development of biodegradable and reusable options as part of a broader movement to reduce the environmental impact of menstrual products.

Features of Sanitary Napkins

- **Absorbent Core:** The core of the pad is made from absorbent materials like cellulose and superabsorbent polymers, designed to quickly absorb and retain menstrual flow, keeping the surface dry and preventing leakage.
- **Top Layer:** A soft, often non-woven, or cotton-like layer on the surface of the pad for comfort and to wick moisture away from the body.
- **Leak-Proof Design:** Many sanitary napkins have a leak-proof backing or barrier to prevent fluid from seeping through the pad onto clothing or underwear.
- **Adhesive Strips:** These strips on the bottom of the pad adhere to the underwear to keep the pad securely in place.
- **Wings:** Some pads have wings or flaps that fold over the sides of the underwear, providing extra protection against leaks and helping to keep the pad in place.
- **Thinness and Flexibility:** Manufacturers offer a range of pad thicknesses, from ultra-thin to thicker, to suit individual preferences for discretion and comfort.

Analysis and Findings

Opinion related to menstrual cup and sanitary napkins

Factors	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	No of respondents	Percentage of respondents	No of respondents	Percentage of respondents	No of respondents	Percentage of respondents	No of respondents	Percentage of respondents	No of respondents	Percentage of respondents

While using menstrual cups the leakage concerns are low	23	56%	15	37%	2	5%	1	2%	0	0%
Menstrual cups are reusable	25	61%	15	37%	1	2%	0	0%	0	0%
Sanitary napkin are less durable	18	44%	14	34%	8	20%	1	2%	0	0%
Usage of menstrual cups at initial is difficult	8	20%	22	54%	8	20%	3	6%	0	0%
While using sanitary napkin the leakage problem are high	12	29%	23	56%	4	10%	2	5%	0	0%
Sanitary napkin are widely available	18	44%	19	47%	3	7%	1	2%	0	0%

Menstrual cups can help reduce the environmental impact	24	58%	13	32%	4	10%	0	0%	0	0%
Menstrual cups save lot of money compared to sanitary napkin	23	56%	13	32%	4	10%	1	2%	0	0%
Rashes is common issue seen among sanitary napkin users	21	52%	16	39%	3	7%	1	2%	0	0%
Menstrual cups are generally safe to use	22	54%	16	39%	3	7%	0	0%	0	0%

Interpretation: From the above table it shows, opinion related to menstrual cups and sanitary napkins usage 61% opinion that menstrual cups are reusable, 56% claim that the risk of leakage is little menstrual cup compared to sanitary napkins, and 56% marked that their opinion as menstrual cups are more cost-effective than sanitary napkins, and 54% considered it's as safe. Despite these positive opinions some respondents said that there are some first usage issues in the menstrual cups and rashes issues with sanitary napkins.

Factors influences customer preference

Factors	Menstrual cup		Sanitary napkins	
	No of respondent	percentage of respondent	No of respondent	percentage of respondent
Save lot of money	41	100%	0	0
Reusable	41	100%	0	0
Safety	40	97.57%	1	2.43%
Easy availability	12	29.27%	29	70.73%
Easy to use	35	85.37%	6	14.63%
Rashes free	40	97.57%	1	2.43%
Durability	40	97.57%	1	2.43%

Interpretation: : From the above table it is clear that most of the respondents find menstrual cups cost-effective, reusable, safe, and durable, while sanitary napkins are perceived as more easily available and easier to use, but with some concerns about rashes.

Graph 4.2.12



Satisfaction Level of Respondents

Item	No. of Respondent	Percentage of Respondents
Very satisfied	18	43.90%
Satisfied	20	48.80%
Neutral	3	7.30%
Dissatisfied	0	0
Very satisfied	0	0
TOTAL	41	100%

Interpretation: From the above table it is clear that 43.90% of respondents are very satisfied with menstrual cups and sanitary napkins, 48.80% are satisfied, and 7.30% are neutral, with no strong negative sentiments.

Graph 4.2.7



Conclusion

A study comparing the use of sanitary napkins with menstruation cups in Perinthalmanna Taluk found that women in rural regions, particularly those between the ages of 18 and 24, preferred using menstrual cups. Although there have been some issues regarding insertion and removal, the participants emphasized the advantages of menstruation cups, such as affordability, reusability, durability, and safety. Regarding infection and hygiene, neither product displayed any noteworthy problems. Along with highlighting the significance of eco-friendly solutions for women's reproductive health, the study also brought up environmental concerns about plastic alternatives. The study used sample methodologies and structured questionnaires to gather useful information for local decision-makers, medical professionals, and NGOs on sustainable living practices in menstrual health management.

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The Interrogation of Love and Identity: LGBTQ Themes in *Call Me by Your Name* and *Simon vs. the Homo Sapiens Agenda*

Abstract:

*The problems faced by the third gender are considerably high when compared to the other two genders. Society should be reformed only through good awareness and literature can educate people more than anything. By going through the problems faced by this community, people can create a sort of empathy for them and thereby consider them as a part of their being. This paper explores the evolving landscape of LGBTQ+ representation in literature and film through an analysis of André Aciman's *Call Me By Your Name* and Becky Albertalli's *Simon vs. The Homo Sapiens Agenda*. Both works have garnered critical acclaim and popular appeal for their nuanced depictions of LGBTQ+ protagonists navigating the complexities of love, identity, and self-discovery. By situating these narratives within the broader context of queer studies, this paper examines themes such as intersectionality, the evolving language of sexuality, and the impact of societal expectations on individual journeys.*

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Introduction

Narratives on LGBTQ experiences have grown in importance as the landscape of literary and cinematic representation evolves. The LGBTQ+ community's many identities, relationships, and difficulties have taken centre stage, contributing to a more comprehensive knowledge of human experiences. André Aciman's "*Call Me By Your Name*" and Becky Albertalli's "*Simon vs. The Homo Sapiens Agenda*" have received both critical acclaim and public appeal for their depictions of LGBT protagonists negotiating the intricacies of love, identity, and self-discovery. These storylines, set against diverse backgrounds, give a lens through which to study the changing landscape of LGBTQ+ representation in literature and film.

This paper intends to study how "*Call Me By Your Name*" and "*Simon vs. The Homo Sapiens Agenda*" relate to the broader conversation within queer studies, exploring themes such as intersectionality, the growing language of sexuality, and the impact of societal expectations on individual journeys. By comparing these narratives, we hope to uncover Aciman and Albertalli's distinct narratives and highlight their contributions to the depiction of LGBTQ+ experiences in modern literature and film.

Literature can influence social discourse and spark debates about significant subjects. Because queer representation in literature challenges societal conventions and advocates for a more accepting and understanding world, it contributes to the greater discussion of LGBTQ+ rights and inclusion (Smith, 2020, p. 45).

Queer representation in literature is certainly a powerful tool for educating readers, empowering LGBTQ+ persons, and fostering empathy and understanding. Literature breaks down negative stereotypes, promotes inclusivity, and challenges societal prejudices by depicting LGBT characters and tales in a genuine and nuanced way. Literature is critical in creating a more understanding and tolerant society in which LGBTQ+ persons can have their voices heard and their stories valued by recognizing many identities. The literary environment becomes more dynamic and inclusive as more writers accept and promote LGBT representation, which so aptly depicts the complexity of the human experience (Doe, 2019, p. 78).

The process of *coming out* is one of the main subjects addressed in *Simon vs. the Homo Sapiens Agenda*. This book explores the difficulties and anxieties associated with being authentic in public.

Simon's reluctance to effectively come out illustrates the inner battle that many LGBTQ+ people have due to their anxiety of prejudice, rejection, or censure from friends and family. The necessity and challenges of coming out as LGBTQ+ are thoroughly examined in Becky Albertalli's book *Simon vs. the Homo Sapiens Agenda* (Albertalli, 2015, p. 132).

Through Simon Spier's perspective, the book delves into the subtleties of this intensely personal journey, highlighting the difficulties individuals have in embracing their true selves. Fearful, vulnerable, and self-discovering, coming out is an emotional rollercoaster. As a high school student Simon keeps his sexual orientation a secret from classmates, family, and friends because he finds it difficult to come out. He fears that rejection and condemnation may occur, upsetting his seemingly normal existence. This concern is justified because coming out can elicit diverse responses from different people, which just makes one feel more alone. The internal fight is one of the difficulties portrayed in the book. Simon's fear of not being accepted for who he really is at the root of his internal turmoil. He fears that his loved ones won't accept and cherish him if he comes clean. Due to the difficulty of accepting oneself in the face of societal norms and prejudices, self-doubt is a common emotion experienced by many individuals who struggle with their identity.

Simon vs. the Homo Sapiens Agenda also explores the fear of rejection that Simon experiences as he contemplates coming out to his family. This fear reflects the reality that many LGBTQ+ youth face when contemplating their family's reaction to their sexual orientation. The novel sensitively portrays the importance of family acceptance and unconditional love that can significantly impact an individual's well-being. In Becky Albertalli's novel *Simon vs. the Homo Sapiens Agenda* the theme of family acceptance plays a central role in the protagonist Simon Spier's journey of self-discovery and coming out as gay.

Becky Albertalli illustrates how crucial it is for families to have supportive relationships and lines of communication. The book examines how betrayal affects family relationships and what happens when Simon's secret is in danger of being discovered. Simon experiences sentiments of betrayal and anger towards his sister after Nora unintentionally shares his secret. This serves as a powerful reminder of the importance of trust and respect between family members, especially when it comes to sensitive topics like coming out.

Their responses differ when Simon eventually summons the guts to come out to them. In response, his mother shows compassion and encouragement, providing a secure environment for him to express himself. On the other hand, his father first exhibits a confused and denial-filled manner as

he struggles with acceptance. Through Simon's parents' portrayal, the novel illustrates the different ways family members may react to their loved one's coming out. It shows that acceptance is not always immediate, and there might be a period of adjustment and understanding. However, it emphasises the importance of continued communication, patience, and education to foster understanding and acceptance within families.

The book emphasises the emotional nuances and difficulties LGBTQ+ people encounter when telling their families who they really are. Through a combination of positive and challenging experiences, the story emphasises the importance of tolerance, compassion, and honest communication in families. Ultimately, the book conveys a powerful message about the transformative power of love and acceptance, highlighting how important it is to give every family member, regardless of sexual orientation, a safe and caring atmosphere.

Andre Aciman wrote the novel *Call Me by Your Name*. The characters Elio Perlman is an Italian, and Oliver is an American pursuing a PhD. The plot revolves around their intense summertime love. The story takes place in the early 1980s at a stunning house in northern Italy. The exploration of sexual identity, desire, and social expectations in this work has sparked a lot of discussion in the queer studies community. *Call Me by Your Name* is a groundbreaking piece of homosexual fiction from today. It presents a powerful picture of homosexual love and desire in the context of cultural and personal expectations. The book encourages a thorough investigation of the formation of LGBT identities and their interactions with society at large.

André Aciman's *Call Me by Your Name* deftly conveys the nuances and challenges of Elio Perlman's quest for LGBT self-awareness. As a gay character, Elio's initial challenge is learning to accept his own wants. He is drawn to Oliver at the start of the book, but he struggles with the ambiguity and confusion that come with realising one's non-heteronormative sexual orientation. He describes his initial feelings as "a flaming ball of something rushing through my chest." This internal struggle is something many queer individuals can relate to, as they must navigate a world that often assumes heterosexuality as the default. A recurring topic in the book is Elio's fear of being rejected. He's worried that coming out with his feelings for Oliver will make him feel humiliated, embarrassed, or rejected by others, even if they are reciprocated. The worry that many LGBTQ+ persons have when considering coming out or telling someone they feel the same way is poignantly portrayed by Elio. Being constantly afraid of not being accepted for oneself may be incredibly draining and lonely on an emotional level.

Elio's experiences highlight the pressure to conform to societal expectations regarding sexuality and relationships. He makes references to the possibility that others would view his love for Oliver as "wrong" or "immoral" throughout the book. The weight of heteronormativity, which holds that heterosexual relationships are the norm and anything else is aberrant or deviant, is reflected in this conflict. Elio's internal conflict is indicative of the societal constraints that queer individuals face in their pursuit of authentic love and identity. The dearth of outwardly gay role models in Elio's life exacerbates his struggles. He lacks a support system and guiding system, something that many LGBTQ+ people have experienced, particularly in the past when there was little to no representation. Young gay persons may feel alone and unsure of how to handle their relationships and wants if there are no role models in their lives. Elio's struggles as a gay character also involve the duality of desire. He is attracted to Oliver, but he also grapples with the societal expectation of heterosexuality. This internal struggle is a metaphor for the "double life" that many LGBTQ+ people endure, in which they have to strike a balance between their true wants and social pressure to fit in with heterosexual standards. Elio struggles with the realisation that their time together is short as their bond grows and he comes to terms with his emotions.

They are coming to terms with the fact that their summer romance must end representing the ephemeral nature of LGBT relationships, particularly in a culture that may not completely accept them. This struggle highlights the pain of knowing that something beautiful and meaningful may not last due to societal norms and constraints.

Elio's internal conflicts are further exacerbated by the lack of explicit language and societal discourse around non-heteronormative identities during the 1980s. The relationship between Elio and Oliver serves as a catalyst for Elio's gender revealing journey. Elio's self-reflective thoughts on gender, identity, and desire demonstrate a deep understanding of the complexity present in these facets of the human experience. His internal monologues provide insights into the evolving understanding of self and the gradual acceptance of a fluid and non-conforming identity.

The impact of outside perceptions on the gender-revealing process is another topic covered in the book. Elio's internal conflicts are made more complex by his awareness of how other people see him as well as his dread of criticism and social repercussions. The outside world starts to exert a strong influence on Elio, moulding his identity and influencing his choices.

André Aciman's *Call Me By Your Name* adds greatly to our understanding of LGBTQ experiences by providing a thorough exploration of desire, identity, and love. Aciman depicts desire as

flexible, demonstrating how love and attraction may transcend established divisions. LGBTQ people are diverse and complex, as demonstrated by the characters Elio and Oliver, who negotiate their emotions in ways that go against social norms. *Call Me By Your Name* explores in great detail the emotional and psychological components of relationships between LGBTQ individuals. The story effectively conveys the passion, sensitivity, and emotion that accompany LGBT love. It depicts the emotional process of self-discovery, acceptance, and the problems that individuals confront as they negotiate their queer identities.

Set in a time and place when public attitudes toward homosexuality were less welcoming, these novels illustrate the challenges and secrecy that commonly characterised LGBTQ relationships in the past. This historical dimension deepens our knowledge of the evolution of LGBTQ experiences over time. They also contribute to the representation of many queer experiences. Elio and Oliver's relationship is not portrayed as a single, clichéd story. Instead, it is a deep, complicated portrait of two people navigating their desires and identities, emphasising the diversity within the gay community. They deconstruct preconceptions, examine the emotional complexities of homosexual relationships, and offer historical context on the development of society's attitudes. These works humanise and celebrate the diversity of LGBTQ identities, and promote compassion and a broader concept of love and desire.

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A Study on Investigating Customer Satisfaction with Solar Energy Products, Insights from Pandikkad Panchayath

Abstract:

This research focuses on assessing the customer satisfaction levels regarding solar energy products within Pandikkad Panchayath, a local self-government institution in Kerala, India. The study aims to uncover the factors influencing customer satisfaction, including product quality, performance, price, availability, service, awareness, and environmental impact. By exploring these aspects, the researchers seek to identify both challenges and opportunities for promoting solar energy products in the region. Solar energy, as a renewable and clean energy source, offers various benefits, such as reduced electricity bills and environmental sustainability. In the current landscape of renewable energy, the demand for sustainable solutions has surged, driving the widespread adoption of solar energy products. Understanding customer satisfaction within this context is crucial for the sustainable growth of the solar energy industry. Through a comprehensive analysis of factors contributing to customer satisfaction, this study aims to provide valuable insights for manufacturers, service providers, and policymakers. By examining awareness levels, satisfaction, and influencing factors among customers, the research reveals the need for increased awareness, and emphasis on the economic and environmental advantages of solar energy products. Ultimately, enhancing customer satisfaction in solar energy products is essential for advancing the adoption of renewable energy sources and achieving broader environmental goals.

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Introduction

In the contemporary era of renewable energy, the transition towards sustainable solutions has become imperative for addressing environmental concerns and ensuring long-term energy security. Among these alternatives, solar energy stands out as a promising source, offering clean and renewable power generation. As the world witnesses a paradigm shift towards eco-friendly practices, understanding the dynamics of customer satisfaction in the solar energy sector becomes crucial. This research focuses on assessing the level of customer satisfaction with solar energy products within the context of Pandikkad Panchayath, a local self-government institution in Kerala, India. By delving into factors influencing customer satisfaction, such as product quality, performance, price, availability, service, awareness, and environmental impact, this study aims to uncover insights essential for promoting the adoption of solar energy products in the region. The solar energy industry, marked by innovations in technology and a growing emphasis on environmental consciousness, has witnessed a surge in consumer interest. Also, this research endeavors to contribute both academically and practically to the discourse surrounding renewable energy adoption and customer satisfaction.

The significance of a study on customer satisfaction in solar energy products lies in its potential to enhance the adoption and success of renewable energy sources. Understanding customer satisfaction can reveal key insights into the effectiveness of solar products, influencing future innovations, market strategies, and policies.

Objectives of the Study

The researchers have framed below objectives for this study.

- To study the awareness of the customers towards solar energy devices available in the market.
- To study about the customer's satisfaction towards solar energy devices.
- To study the factor influencing the customers to purchase solar energy product'

Review of Literature

Fathima. M. S, Batcha. H. M, and Alam. A. S. (2023) examined the factors affecting consumers' intention to purchase solar energy products (SEPs). They found that customers' attitudes, perceived control over their behavior, and concern for energy issues significantly influenced their intention to buy SEPs. However, factors like subjective norms and energy awareness didn't have a significant impact. These findings offer valuable insights for policymakers, marketers, and energy conservation

organizations, helping them better understand consumer behavior towards solar energy products and tailor their strategies accordingly.

Venkatraman. M, and Sheeba. U. (2014) conducted a study focusing on customers' attitudes towards solar energy devices in India. The study aimed to promote environmental awareness and encourage the use of solar energy devices to conserve power and address mass power consumption issues. Despite the significant advantages of solar energy systems, such as their ability to generate endless energy, they are hindered by high setup costs and space requirements. However, there is a gradual shift in customer attitudes towards solar energy devices, driven by increasing awareness of environmental risks associated with conventional electrical devices. The study examines consumer attitudes and preferences in light of these changing perceptions, highlighting the potential for increased adoption of solar energy solutions.

Bullis, K. (2013) argues in his study "Why solar companies should fail" that certain solar manufacturers should consider filing for bankruptcy due to the overabundance of solar panels in the market. He attributes this surplus to large government-backed investments in Chinese solar panel manufacturers, resulting in a 60% drop in solar panel prices between 2011 and 2013. The study highlights the financial challenges faced by solar producers, including their inability to turn a profit or invest in new machinery to improve product performance.

Vaijyanthi, N. (2013) focuses on "A Study on public awareness and perception towards solar energy resource," which highlights the importance of sensitizing consumers to embrace sustainable consumption practices in relation to solar energy. The study emphasizes the significance of solar energy as a key component of energy independence and clean energy due to its limitless and free availability from the sun. It mentions that solar energy can be harnessed using solar cells, also known as photovoltaic cells. The research involves a survey to gauge public interest levels in adopting sustainable consumption habits towards solar energy.

Michaelides, I.M. and Eleftheriou, P.C. (2011) studied solar water heating systems, focusing on their behavior under real weather conditions. They found that minor adjustments in design and operation could slightly improve thermal efficiency. This suggests significant potential for enhancing system performance through optimization. Venu (2011) discussed India's plans for meeting its energy needs. The research highlights a mix of strategies, including using nuclear, coal, oil, and gas, along with exploring solar energy and increasing forest areas for firewood. To reduce reliance on oil, India aims to boost coal and natural gas supplies, accelerate biogas development, and explore solar energy potential. Additionally, significant efforts are underway to plant more trees for additional energy sources. This approach reflects India's efforts to diversify its energy mix and promote sustainability.

In a study titled "Consumer Awareness of Solar Energy Products: A Study with Special Reference to Tirupur District," Mohanasundari and Devi (2018) discuss the launch of solar energy products in India with the primary aim of creating environmental awareness and promoting power conservation. Despite the high initial cost and space requirements of solar energy products, the authors emphasize their significant benefits for both the environment and human beings due to their abundant and renewable nature. They note a gradual shift in customer attitudes towards solar energy products, driven by increasing environmental concerns and awareness. The study investigates customer attitudes, preferences, and awareness regarding the usage of solar energy products in Tirupur district, Tamil Nadu, and examines their evolution in the market trend.

Data and Methodology

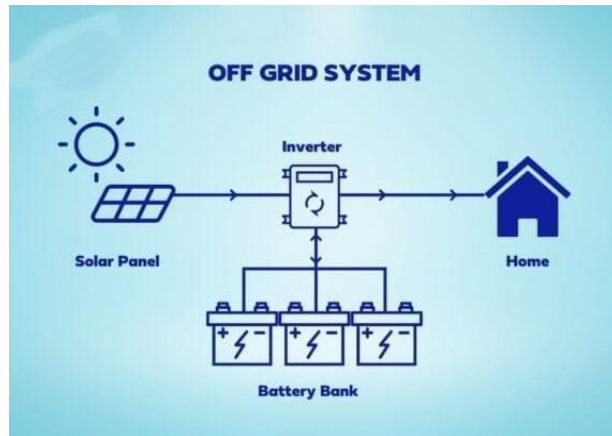
The research methodology employed in this study is descriptive in nature, utilizing both primary and secondary data sources. The research design involved snowball sampling, targeting a sample size of 20 customers of solar energy products in the Pandikkad Panjayath area where the population size was unknown. Primary data was collected through the use of questionnaires and interviews, while secondary data was gathered from magazines, newspapers, and other websites. Data collection tools included questionnaires and interviews, with the questionnaire comprising multiple-choice questions arranged in a definite order. Statistical tools such as weighted average and percentage analysis were utilized for data analysis, while data presentation was conducted using graphs, charts, and diagrams tailored to the study's requirements.

Analysis and Discussion

Solar energy, derived from the sun's light and heat, holds immense potential as a clean and abundant renewable energy source. This study explores various aspects of solar energy products, customer satisfaction level and its factors towards solar energy products.

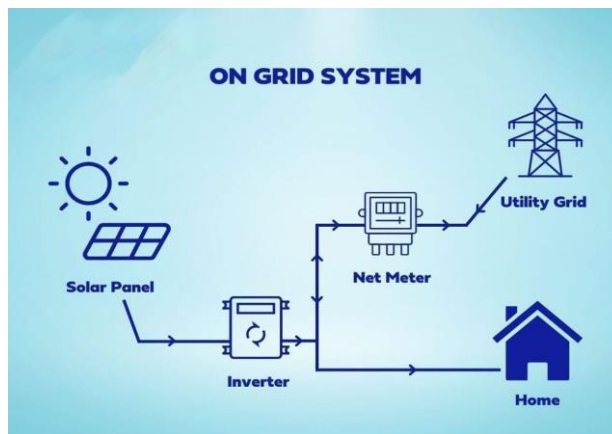
There are three primary types of solar systems identified: off-grid, on-grid, and hybrid systems. Off-grid systems operate independently of the power grid, storing electricity in batteries for self-sufficiency. On-grid systems connect to the utility grid, allowing for the exchange of excess power and compensation for energy supplied. Hybrid systems combine both grid-tied functionality and battery storage, enabling continuous power availability. Maintenance of solar panels is crucial for their longevity, with regular checks for cleanliness and proper positioning essential. Solar energy finds diverse applications, from cooking food to generating electricity, making it a versatile and sustainable energy option. Factors influencing the installation process, such as sunlight availability, location, and positioning, are critical for optimizing solar panel efficiency.

Figure 1.1
Off-Grid System



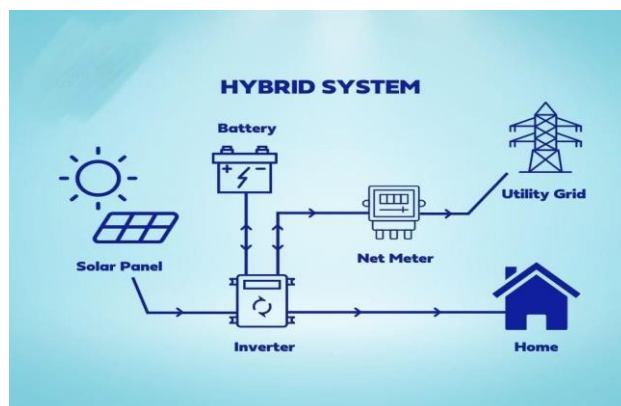
Source: Google

Figure 1.2
On-Grid System



Source: Google

Figure 1.3
Hybrid System



Source: Google

Table 1.1
Demographic Variables - Respondent Profile

Demographic Factor	Variables	Number of Respondents	Percentage
Gender	Male	20	100%
	Female	0	0%
Age	18 – 25	3	15%
	26 - 35	6	30%
	36 - 45	7	35%
	46 – 55	2	10%
	56 & above	2	10%
Occupation	Govt. Employment	5	25%
	Pvt. Employment	12	60%
	Retired	1	5%
	Self employed	1	5%
	Other	1	5%
Education & Qualification	SSLC	7	35%
	Plus two	3	15%
	Undergraduate	5	25%
	Postgraduate	2	10%
	Other	3	15%

Source: Primary Data

The table presents the demographic profile of respondents, showing that all respondents were male. Most respondents fell in the 26-35 age group (30%), with the majority employed in private sector jobs (60%). Education levels varied, with the highest proportion having an undergraduate degree (25%), followed by SSLC holders (35%). Smaller percentages were seen among postgraduates (10%) and Plus two holders (15%). This snapshot provides insights into the gender distribution, age demographics, occupational diversity, and educational backgrounds within the respondent sample.

Table 1.2
Awareness level of Solar Products - Sources of Information

Opinion	No. of Respondents	Percentage
TV advertisement	0	0%
Online advertisement	1	5%

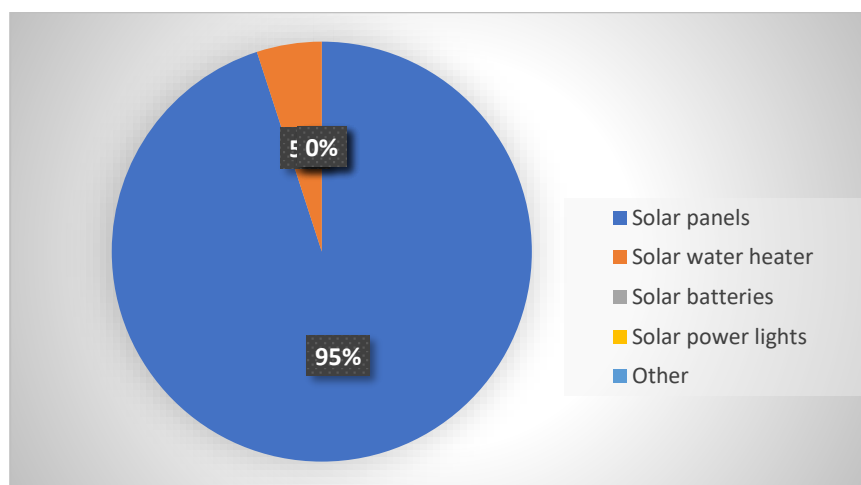
Social media	13	65%
Word of mouth	2	10%
Local events \exhibitions	4	15%
Other	1	5%
Total	20	100%

Source: Primary Data

The above table presents the awareness levels of solar products among respondents based on various sources of information. The majority of respondents (65%) reported being aware of solar products through social media channels, while a smaller proportion indicated awareness through local events or exhibitions (15%). Online advertisements accounted for 5% of awareness, with word of mouth and other sources each representing 10% and 5%, respectively. Interestingly, no respondents reported awareness through TV advertisements. This table highlights the significance of social media platforms in disseminating information about solar products among respondents, underscoring the potential impact of digital channels in promoting awareness and adoption of renewable energy solutions

Figure 1.4

Types of Solar Products Purchased by Respondents



Source: Primary Data

Table illustrates the types of solar products purchased by respondents. The overwhelming majority of respondents (95%) reported purchasing solar panels, indicating a strong preference for this particular solar product. Only one respondent (5%) reported purchasing a solar water heater, while no respondents reported purchasing solar batteries, solar power lights, or other solar products. These findings suggest that solar panels are the most popular choice among respondents, reflecting their widespread adoption and perceived benefits.

Installation cost of solar products: A minority of respondents (5%) reported installation costs of less than 5000, while an equal percentage reported costs between 5000 and 50000. The majority of respondents (55%) reported installation costs ranging from 50000 to 100000, indicating that this price range is the most common among the sample. Additionally, 35% of respondents reported installation costs exceeding 100000. These findings suggest that a significant proportion of respondents are willing to invest substantial amounts in the installation of solar products, reflecting the perceived value and importance of renewable energy solutions.

Satisfaction Levels of Respondents: the satisfaction levels of respondents regarding the performance of solar products. None of the respondents reported being very dissatisfied or dissatisfied. Instead, the majority (60%) indicated satisfaction, with 25% reporting being very satisfied. A smaller proportion (15%) expressed a neutral stance. These findings indicate a generally positive perception of the performance of solar products among respondents, with a significant majority expressing satisfaction or high satisfaction levels.

Table 1.3
Satisfaction Level of Customers

Factors	SA (5)	A (4)	N (3)	D (2)	SD (1)	Total	Mean Score
Performance of Solar Products	25	48	9	0	0	82	4.1
Customer Service	20	44	9	0	0	73	3.65
Value for Money	15	40	18	0	1	78	3.9
Installation Process	0	0	12	26	3	41	2.05

Source: Primary Data

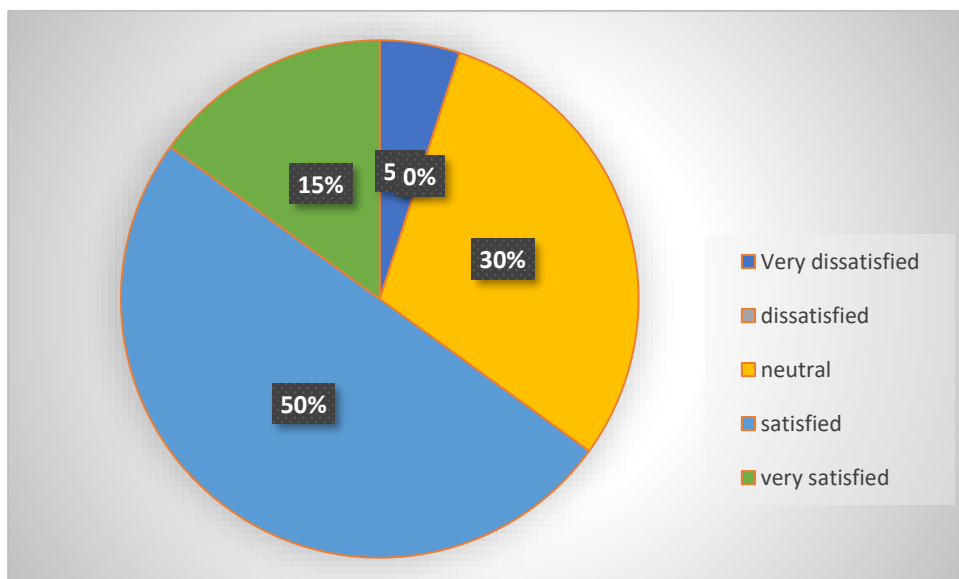
Overall mean score = $(4.1+3.65+3.9+2.05) = 13.7/4 = 3.425$

Table 1.3 outlines customer satisfaction levels across various factors related to solar products, rated from 1 to 5. Solar product performance received the highest mean score of 4.1 followed by value for money with a mean score of 3.9. Customer service garnered a mean score of 3.65. However, the installation process received the lowest mean score of 2.05. Overall, the average mean score across all factors is 3.425, indicating mixed but generally positive perceptions regarding satisfaction with solar products among respondents.

Customer Service: Respondents' satisfaction levels regarding customer service associated with solar products, the results found that, none reported being very dissatisfied, a small percentage (5%) expressed dissatisfaction, with the majority (58%) indicating satisfaction. Moreover, 21% reported being very satisfied. A smaller proportion (16%) remained neutral. These findings underscore generally positive perceptions of customer service linked to solar products among respondents.

Satisfaction Level Overall Value of Money: satisfaction levels regarding the overall value for money associated with solar products reveals that, the majority (50%) expressed a neutral stance. A smaller proportion (15%) indicated satisfaction, with 5% reporting being very satisfied. Notably, none of the respondents reported being dissatisfied. These findings indicate a mixed perception of the overall value for money associated with solar products among respondents, with a significant proportion adopting a neutral stance.

Figure 1.5
Satisfaction Level Overall Value of Money



Source: Primary Data

Respondents' Experiences with Issues Related to Solar Products: Respondents' experiences with issues related to solar products. The majority (80%) reported facing issues rarely, while 10% indicated experiencing issues occasionally or never. No respondents reported facing issues very frequently or frequently.

Factors Influence Solar Products

These percentages represent the distribution of satisfaction levels across different factors influencing respondents' perceptions of solar products.

Table 1.4
Factors Influence Solar Products

Factors Influenced	Cost-effectiveness	Environmental Benefits	Reliable Power Supply	Energy Efficiency
Very Dissatisfied	5%	0%	0%	5%
Dissatisfied	0%	5%	5%	0%
Neutral	15%	20%	15%	5%
Satisfied	55%	20%	25%	40%
Very Satisfied	25%	55%	55%	50%

Source: Primary Data

Table 1.5
Factors Influence of Solar Energy Devices

Factors	SA (5)	A (4)	N (3)	D (2)	SD (1)	Total	Mean Score
Cost -Effectiveness	25	44	9	0	1	79	3.95
Environmental Benefits	55	16	12	2	0	85	4.25
Reliable Power Supply	55	20	9	2	0	86	4.3
Energy Efficiency	50	32	3	0	1	86	4.3
Product Rating	30	48	3	2	0	83	4.15

Source: Primary Data

Overall mean score = $(3.95+4.25+4.3+4.3+4.15) = 20.95/5 = 4.19$

The table 1.5 represents factors influencing satisfaction with solar energy devices, rated on a scale from 1 to 5. Cost-effectiveness received a mean score of 3.95, while environmental benefits garnered a mean score of 4.25. Both reliable power supply and energy efficiency received a mean score of 4.3. Product rating achieved a mean score of 4.15. Overall, the average mean score across all factors is 4.19, indicating generally positive perceptions of solar energy devices among respondents.

Conclusion

The researchers analyzed customer satisfaction with solar energy products. In conclusion, our study sheds light on various aspects of customer satisfaction with solar energy products. We found that respondents generally perceive solar products positively, with high satisfaction levels regarding factors such as performance and value for money. However, there are areas for improvement, notably in the installation process and customer service. These findings underscore the importance of continuous efforts to enhance customer experiences and address any shortcomings in the adoption of solar energy. Overall, our research contributes valuable insights for policymakers, businesses, and stakeholders aiming to promote sustainable energy solutions and meet customer expectations in the solar energy sector. By addressing identified gaps and leveraging areas of strength, stakeholders can steer the industry towards greater customer-centricity, thereby facilitating a smoother transition towards sustainable energy practices.

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Tribal Cultures on Screen: An Analysis of *Jai Bhim* and *Apocalypto*

Abstract:

Cinema as a medium of communication has been able to effectively transform notions and stereotypical aspects that has for a longer period conquered human attitudes and emotions. The study focuses on two movies, namely, Jai Bhim directed by T. J. Gnanavel and Apocalypto directed by Mel Gibson. The study aims to communicate the idea that no human being can be judged by their appearance or caste or creed to which they belong. Each of those humans, Dalits in this case, have their own qualities as individuals and also as a community. The present study relates resistance theory to the film's political context, namely caste-based layering. People often attempt to denigrate or dismiss people from the so-called lower castes. Dalits are often the discriminated and marginalised community in the society. Their synchronisation with nature is something that is not taken into concern. The study focuses on the marginalised communities, but giving prominence to their qualities that often go unrecognised, including their use of natural resources for medicinal purposes and the role of healers in their communities. The study brings to light the ecological aspects of both the films and the excellence of the Dalit community in a variety of fields, including politics, literature, arts, and social activism.

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Introduction

Casteism is a social problem deeply embedded in Indian society. Individuals are classified into various hierarchical groups based on their place of birth. Brahmins (priests and scholars), Kshatriyas (warriors and kings), Vaishyas (merchants and farmers), and Shudras (labourers and servants) are the four main castes. The Dalit's are below these castes, who have traditionally been marginalised and discriminated against in society. Dalit's are subjected to various forms of caste discrimination, including social exclusion, denial of access to education and employment opportunities, and physical and verbal abuse. It depicts the Dalit oppression as a group and the obstacles they face in their quest for equality and justice.

Cinema is a medium that appeals to the masses and is a reflection of the social, economic, cultural, and the changing world. It is not only entertainment that leads to the desired result, but it also provides a pragmatic solution to all the injustice that the society is facing at this moment in time. Cinema is the only art form that has brought Indians of all classes and castes together on a single platform. Films have always attempted to blur the line between the oppressed and the oppressors. The oppressed group has been given a platform to express their pains by tribal and caste-based films. This study is based on two such films *Jai Bhim* and *Apocalypto* which depicts not only the struggles faced by the Dalit community but also how they prove to be an integral part of the society by having boons of their own.

The film *Jai Bhim* chronicles Dalit's' marginalisation, illustrating the extent of their societal marginalisation and oppression. The film explores Dalit's' various forms of marginalisation, including socioeconomic, and political marginalisation. It shows how Dalit's are often denied access to basic rights, opportunities, and resources, resulting in a cycle of poverty and disadvantage. *Jai Bhim* aims to shed light on the structural barriers that perpetuate this marginalisation and spark discussions about the need for social reform. Apart from the storyline in which a great deal of injustice is done to the tribal couple, there are several other ecological facts to be noted in the film where the tribe's synchronisation with nature is very apparent.

The story, set in the ancient Maya civilization, follows a young man who must escape human sacrifice and rescue his family after his village is raided, as part of the film *Apocalypto*, directed by Mel Gibson. Although *Apocalypto* is a work of fiction, it depicts the ancient Maya culture and societal traditions, including aspects related to traditional medicine and healing. The film depicts various aspects of Maya culture, including their use of natural resources for medicinal purposes and the role of healers

in their communities. Traditional Maya practices, such as the use of herbal remedies, spiritual practices, and healing ceremonies, are depicted as integral parts of life.

Tribal Culture in *Jai Bhim*

The film *Jai Bhim* introduces the aristocratic Irula community in Tamil Nadu's Villupuram district, their dwellings, internal dynamics, and life in the villages, all of which are connected to their livelihood. The next section begins when the police department and Madras high court attorneys are in disagreement. The demonstration is still going on, and additional activities are being conducted on the ground. The cops and prosecutors are the ones who command the most dangerous weapons. Attorney Chandru, a former madras high court Justice K. Chandru is leading the opposition. After becoming a communist, he was a college protester who later became a full-time communist party official.

In their book *Caste and Crime in Colonial India*, Mukul Kumar argues that the British Criminal Tribes Act (CTA), which was enacted in 1871, allowed the identification, tracking, and control of India's criminal groups and eunuchs. The system for alerting criminal groups was indiscriminate, and the accused would be barred from seeking legal assistance until the tribe was branded "criminal." The statement of such deviant tribes told reporters that the racial group was "accurate" to non-bailable offences at the time. This retort focuses on the prevailing values of a brahmanical state in Tamil Nadu by contrasting with the koravas. It persists in perpetuating the nascent nationalism's prejudices, which are ostensibly rejected by the imperial powers' "western" imprint.

Jai Bhim continues to shine a spotlight on India's native landholdings and rights. Tribals are referred to as "orphans" because of their oppressive status within the region. It explains how the Indian state has failed to meet the tribal community's needs by stripping them of their identities as Indian citizens and refusing them access to basic services such as housing, food rationing, and medical services. It is a reflection on a twenty-first-century civilization that allows a mass of people to live in the full swing of their primitivity while being denied essential resources for survival in the midst of a modern nation-state. Who is able to live in the full swing of their primitivity while being denied essential resources for survival in the middle of a modern nation-state?

Although advocate Chandra's efforts are lauded in the film's biographical context, balancing it with a barbaric portrayal of violence against the Irular group deprives them of any control over their actual situation. It is a salvation attempt aimed at freeing the "other" from caste discrimination. Finally, a critical question is whether films such as *Jai Bhim*, which graphically depict castes and are depicted as epitomes of "justice," are truly effective in holding Hindu society accountable for the realities of caste in India. *Jai Bhim* is a rallying cry for change in a world where Dalit's have traditionally been

marginalised and denied basic human rights. It demonstrates the resilience and determination of individuals who refuse to be silenced and are committed to fight for justice. In the face of injustice, the film emphasises the importance of cohesion and cooperation. The film promotes a holistic approach to social change by addressing many disparate topics. *Jai Bhim* acts as a catalyst for change in the end.

Environmental Narratives and Social Justice in *Jai Bhim*

Jai Bhim explores Sengeni's and Rajakannu's lives in a superb blend of mystery and drama. Apart from the storyline in which a great deal of injustice is done to the tribal couple, there are several other ecological facts to be noted in the film, e.g., the smog epidemic. In the film, there are scenes where the tribe's synchronisation with nature is very apparent. This aspect of the film will be thoroughly investigated in order to bring to light the fictional Eco critical spirit of their lives. Many of the Irula tribes' real life practices will be discussed alongside the film's fictional facts to support the position.

The tribal community is compelled to catch rats that were attacking the village president's field in the movie. Sengani, Rajakannu, and others cut holes in the field to blow smoke by using hot smoke pots to pull rats out of the holes. Sengani is armed with a sack at the other end of the hole to hold the rats that are running out of the holes. She catches many rats in her bag. She finds a baby rat in her bag out of them. She takes it out and puts it back into the field. When Rajakannu inquires about it, she says that it was so small to die that they should not have to die. To save such tiny lives. Rajakannu accepts what she said and frees the baby rat, respecting his life. We understand their admiration for every life on earth, regardless of its size or species, through this scene of the film. Nature allows them to live and they allow nature to live, which can also be seen as their interdependence with nature. In another scene, as mentioned earlier, Rajakannu's little daughter is feeding grains to the small birds in the field. This scene shows that even the youngest ones of them had a connection and empathy towards other lives than humans. It rains heavily on the same night as the scene. Despite being soaked in the pouring rain, a woman takes the goats to their shed to tie them and keep them out of the rain. She is so worried about the goats that she just put a bag on her head and took them to their shed.

Kathirvel's (Ramapuram president) wife Subbulakshmi sees a snake under the cabinet where she keeps her jewels and valuables the next day. Rajakannu is summoned to the president's house to catch the snake. Rajakannu asks Sengani for medicine. Sengani takes the medicine, prays to their goddess, and gives it to him, as Rajakannu demands. With that, Rajakannu rushes to the president's house with the man who came to call him. After reaching the president's house, he makes a brief prayer and puts the medicine in his mouth. He begins to notice the snake's scent. He smells all over and finds it among the huge rice loads in the house's store room. He catches the snake and chases it away.

Sengani wanted to educate people about the medicinal properties of various leaves and plants in the woods and not make money out of it. These are examples from the film that show that the Irula tribes had always had an affinity with nature. They took resources from nature and gave them proper respect back to nature. *Jai Bhim* is a typical depiction of the life of Irulas and their struggles. Though they face so many challenges, they have never mistreated nature in any way and have always lived one with nature.

Mayan Culture and Human Sacrifice in *Apocalypto*

Apocalypto, a 2006 historical epic film written, produced, and directed by Mel Gibson, is set in Yucatan in the year 1502, which depicts the hero's journey as a young man named Jaguar Paw, a late Mesoamerican hunter and his fellow tribesmen who are captured by an invasion force. Following the destruction of their village, they are taken on a dangerous journey to a Mayan city for human sacrifice at a time when the Mayan civilization is in decline. From the 21st November 2005 to July 2006, the main photography exhibition took place in Mexico. Maya people were all the indigenous people, as depicted in the film.

In Maya culture, human sacrifice was the traditional offering of nourishment to the gods and goddesses during the pre-Columbian period. The Maya gods revered blood as a vital source of nourishment, and the sacrifice of a living creature was a powerful blood offering. The sacrifice of human life was the ultimate sacrifice to the gods, and the most important Maya rituals culminated in human sacrifice. In general, only high-status prisoners of war were sacrificed, and lower-status prisoners were used for labour.

Human sacrifice among the Maya is evident from at least the classic period (c. AD 250–900) to the final stages of the Spanish conquest in the 17th century. Human sacrifice is depicted in classic Maya art, is mentioned in classic period glyph texts, and has been confirmed archaeologically by examination of skeletal remains from the classic and post classic (c. AD 900–1524) periods. Human sacrifice is depicted in late classical art and often involves torture; decapitation is the most common method. The sacrificial victim was dressed as a deer at times. The intended sacrifice may have been publicly displayed and paraded before the act of sacrifice itself.

The steps of Maya architecture were often depicted with images of human sacrifice, and such stairways may have been the site of periodic sacrifice. Throughout the classic period, ritual decapitation has been well documented by Maya hieroglyphic texts. Archaeologically, no evidence of mass sacrifice during the classic period has been found. Archaeological investigations at a variety of locations,

including Palenque, Calakmul, and Becan, have revealed skeletons with marks on the vertebrae and ribs consistent with heart extraction using a long-bladed flint knife at the time of death.

The sacrifice of companions to accompany high-ranking burials is likely to have been widespread during the classic period and was carried out using the heart extraction technique, leaving no trace of bones missing. According to analysis of those remains that have marks indicative of heart sacrifice, the Maya used a technique of cutting across the diaphragm directly below the ribcage and cutting the heart free during the classic period. Head racks, or Tzompantli, were a characteristic of ritualistic practices that developed into prominence during the late classic period (AD 600-900). The skulls used here were primarily from sacrificial acts and victims.

Mel Gibson draws the Mayan capital as a boschian depiction of a once-mighty civilization on the verge of destruction. Jaguar Paw, the protagonist of *Apocalypto*, is set in opposition to the empire's inhuman cruelty. The Christ overtones are subtle, gradually coming into focus as the film progresses. The difference lies in the willingness to suffer for love, as well as in the spiritual purity that comes from suffering. Jaguar Paw's journey through the jungle is his way of the cross, as he endures countless hardships in an attempt to save his family. He even gets a spear wound through his right side, not so subtly. The gospel themes of pain, redemption, and love are universal, not limited to the Judeo-Christian west.

The story is tight, kinetic, and it unfolds at the same speed as its athletic hero. A man on foot through a forest to save his pregnant wife and firstborn child from a near-certain death is nothing more mythic, more primal. It works in the most forearm-gripping way because Gibson has incorporated these characters with distinct personalities and compelling character arcs.

Conclusion

Jai Bhim aims to raise awareness and spark debates about the urgent need for social, economic, and political reform through its compelling storytelling. It encourages viewers to question and challenge the deeply embedded caste discrimination that continues to perpetuate marginalisation. The film acts as a call to action, encouraging society to strive toward a more equitable and inclusive future for all. *Jai Bhim* is a thought-provoking Tamil film that explores the social, economic, and political challenges faced by people from lower castes. It reveals how these groups are marginalised, aiming to raise awareness and spark change. The film encourages viewers to question the status quo and strive for a more just and inclusive society by way of its compelling story.

Although *Apocalypto* is a work of fiction, it depicts the ancient Maya culture and societal traditions, including aspects related to traditional medicine and healing. The film depicts various aspects

of Maya culture, including their use of natural resources for medicinal purposes and the role of healers in their communities. Traditional Maya practices, such as the use of herbal remedies, spiritual practices, and healing ceremonies, are depicted as integral parts of life. The film provides a glimpse at the ancient Maya civilization's traditional healing methods and medical knowledge from a medical standpoint. It provides an opportunity to see how ancient cultures used their knowledge of the natural world to address health and wellness needs. In addition, the film's portrayal of the Maya civilization's approach to spirituality and healing emphasises the importance of traditional medicinal practices for physical, mental, and spiritual well-being. This holistic approach to health coincides with current approaches to integrative and holistic medicine, which emphasise the importance of considering the whole person in healthcare delivery. Although *Apocalypto* is a fictional story and not a documentary about Maya traditional medicine, it sparks curiosity and provides an opportunity for further study of the historical and cultural aspects of ancient healing techniques. Understanding the medicinal qualities depicted in the film can be a starting point for exploring the rich heritage of indigenous healing techniques and their relevance to modern medicine.

Set in a different cultural context, *Apocalypto* deals with themes of persecution and survival that are unfortunately all too familiar to marginalised groups, including the Dalit's. The struggles depicted in the film depict the harsh realities faced by many communities throughout history, including the challenges and resilience of the Dalit community in the face of injustice and oppression. It's important to understand that deep social and cultural norms often overshadow the positive aspects and achievements of the Dalit community. Despite being confronted with complex challenges, many Dalit people have excelled in a variety of fields, including politics, literature, arts, and social activism.

The Dalit community's traditional knowledge of nature and medicinal properties reflects a deep-rooted appreciation of the environment, fauna, and the healing properties of various plants and herbs. This knowledge has been passed down through generations and embraces a holistic approach to wellness and well-being. This is not only to honour the Dalit cultural heritage, but also acknowledge the importance of preserving and learning from diverse ways of seeing and experiencing the natural world by acknowledging and valuing this knowledge. This knowledge has the ability to contribute to larger discussions on sustainable practices, alternative medicine, and the preservation of traditional ecological knowledge. The efforts to amplify and preserve the Dalit community's traditional knowledge will lead to a more comprehensive appreciation of nature, the atmosphere, and human relationships with the natural world. This recognition can also counter the marginalisation of traditional knowledge and wisdom by adopting a more inclusive approach to knowledge and wisdom.

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Trauma and Survival in *The Martian* and *438 Days*

Abstract:

*Readers have long been drawn to literary tales of humans conquering impossible obstacles because they provide a glimpse into the depths of human tenacity in the face of hardship. In order to examine the relationship between suffering and survival in literature, this project takes readers on a journey through the human psyche in the great loneliness of a wide ocean and the nothingness of space. In the exploration of trauma and survival through the texts *The Martian* and *438 Days*, a profound examination of human fragility and remarkable resilience unfolds. These stories' convergence raises questions about the boundaries of human endurance, the inner workings of the human mind, and the potential for meaning and regeneration to emerge from the darkest depths of pain. The theory of Trauma puts forward that, after experiencing a tormented event, individuals may react in various ways. This paper tries to bring to light the aftermath of the traumatic experiences in the lives of the characters depicted in the above mentioned texts.*

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Introduction

Readers have long been drawn to literary tales of humans conquering impossible obstacles because they provide a glimpse into the depths of human tenacity in the face of hardship. In order to examine the relationship between suffering and survival in literature, this project takes readers on a journey through the human psyche in the great loneliness of a wide ocean and the nothingness of space. These works explore the profound psychological impacts of trauma and highlight the amazing survival stories that emerge from extraordinarily trying circumstances. It is the central hypothesis of this investigation.

The characters in *The Martian* and *438 Days*, separated by huge stretches of ocean, and uncharted territory, respectively, encounter trauma in its most primal forms. A strong dust storm left astronaut Mark Watney's team dead, and the story revolves around his incredible trek on Mars. As he struggles with loneliness, solitude, and the looming danger of death, Watney's physical and psychological suffering occurs.

A terrifying adventure of Salvador Alvarenga facing the insurmountable problems of existence in the huge Pacific Ocean is told in Jonathan Franklin's nonfiction book *438 Days*. When a fishing boat is overturned by a violent storm, Alvarenga and his friend end up stranded hundreds of kilometers from civilization. Franklin offers a thorough analysis of Alvarenga's psychological experiences, emphasizing his emotions of powerlessness, solitude, mental toll and uncertainty during his 438 Days at sea.

In the exploration of trauma and survival through the above mentioned texts, a profound examination of human fragility and remarkable resilience unfolds. These stories' convergence raises questions about the boundaries of human endurance, the inner workings of the human mind, and the potential for meaning and regeneration to emerge from the darkest depths of pain. Ultimately, the exploration of trauma and survival in these tales serves as a poignant reminder of the indomitable human spirit navigating the vast expanse of the human experience.

Surviving Solitude: Mark Watney's Triumph over Mars

A person's impact from both physical and psychological trauma is examined in *The Martian*, along with examples of extraordinary forbearance and flexibility under pressure. It stands for the human spirit's tenacity and will to persevere in the face of extreme adversity. The work chronicles astronaut and botanist Mark Watney's heroic survival story as it follows him on the Ares 3 mission to Mars.

Following a collision with debris and losing communication with the rest of his team, Mark is believed to have died and the crew is forced to evacuate the Red Planet due to a powerful dust storm.

But Mark makes it through the storm and awakens on Mars, all by himself and trapped. Realizing that he has no way to communicate with Earth or the returning Ares 3 crew, he must find a way to survive with limited supplies and resources until help can arrive. He knows that the next Mars mission, Ares 4, is scheduled to arrive several years later. Spending days on a planet like Mars was a life-threatening challenge. He faced many storms. Mark uses his engineering and scientific skills to overcome each obstacle. He starts rationing food, cultivates a potato crop using his feces as fertilizer, and repairs the MAV (Mars Ascent Vehicle) from Ares 3, using his engineering skill, which was left behind, into a mobile living space. As he continues to document his experiences in video logs, eventually NASA discovers that Mark is alive. At first they refused to tell the other crewmates in Ares 3 mission, but then after all they began formulating a rescue plan. The scientists and other engineers at NASA, as well as Watney's crew members, work relentlessly to find a way to bring him back to Earth safely. The theory of Trauma and Survival is the fundamental theme explored in the novel *The Martian* by Andy Weir. The book delves deeply into Watney's physical and mental battles to live in the harsh Martian environment.

The theory of Trauma puts forward that, after experiencing a tormented event, individuals may react in various ways. In Watney's instance, against tremendous obstacles, he exhibits incredible inventiveness and tenacity. His knowledge of science and ability to solve problems turn out to be extremely helpful in his fight for survival. Watney's trauma is not only psychological but also physical, as he faces numerous life-threatening challenges on Mars. From food scarcity and habitat malfunctions to the need to traverse vast distances, each obstacle poses a risk to his life and further worsens his emotional strain.

In *The Martian*, survival refers to more than just remaining alive. It is also a tale about the persistence and refusal to give up hope of the human soul. Watney's drive to live becomes a powerful motivation that forces him to step outside of his comfort zone and seek out original solutions to the problems he encounters. As Watney must rely on his inventiveness and problem-solving abilities to survive, survival becomes the book's main topic.

Examining the psychological and emotional effects of the severe hardships encountered while trying to survive on Mars. Let's delve into how trauma is depicted in the novel:

Trauma of Isolation and Solitude

The Trauma of loneliness and solitude on Mars is one of the film *The Martian's* central themes, and it has a big impact on Mark Watney, the protagonist. Being abandoned and alone on a dangerous planet without a means of communication or calling for assistance sends Mark on an emotional rollercoaster. Mars' severe desolation serves as a constant reminder of how alone he is, which heightens his feelings of powerlessness, loneliness, and hopelessness. Weir expertly conveys Mark's emotional journey while emphasizing the psychological toll that extended solitude takes and the catastrophic impact that terrible events have on people's psyches. Watney faces profound psychological challenges. Initially, the vast and desolate landscape of Mars creates a sense of overwhelming isolation. Despite the challenges, Watney adapts to his solitary existence, finding solace in his work and the routines he establishes.

Survival Instinct and Adaptation

The book does a great job of capturing Mark Watney's survival instinct and adaptation in the face of extreme adversity on Mars. As soon as he realizes he is stuck, his innate need to live drives him to evaluate the circumstances and devise creative plans to extend his odds of surviving until assistance can reach. Mark's scientific knowledge, analytical capabilities, and engineering and botany practical talents all play a significant role in his ability to adapt to the Martian environment. By growing potatoes using Martian soil and his waste as fertilizer, repurposing equipment, and modifying the MAV (Mars Ascent Vehicle), Mark demonstrates how humans can draw upon their expertise and resourcefulness to survive in hostile and unfamiliar conditions.

Coping Mechanism

Mark Watney has shown via his coping strategies his unwavering resourcefulness and resilience in the face of unfathomable misfortune. On the inhospitable and arid planet Mars, Watney finds himself all alone and abandoned. He has to cope with his impending death, loneliness, and the lack of assurance about a rescue. Even when faced with overwhelming odds, he chooses to use his humor and clever comments as a shield rather than give up. He stays in touch with Earth through his blog posts and utilizes comedy to ease the psychological burden of his circumstances. Wit becomes his armor, allowing him to face each obstacle with a determined, problem-solving mindset. Watney adopts the maxim that *"every problem has a solution"* rather than obsessing about how impossible his situation is. His scientific training and resourcefulness enable him to make the most of the harsh Martian climate by devising innovative methods for producing food, creating water, and maintaining essential machinery.

Problem-Solving and Resilience

As he encounters one potentially fatal obstacle after another while left on the barren planet, Watney demonstrates extraordinary resilience throughout the whole book. His ability to overcome hurdles, adjust to unforeseen circumstances, and stay purposeful is intimately linked to his talent for problem-solving.

According to Watney, problem-solving skills and resilience go hand in hand. He persists in the face of seemingly insurmountable challenges and instead actively seeks out solutions. Whether it is repairing vital equipment, generating water, or growing food, Watney consistently demonstrates an innovative and analytical mindset. His understanding of science and engineering allows him to solve problems, which helps him survive the harsh conditions on Mars. Despite the harsh reality of his circumstances, Watney's tenacity motivates him to find innovative solutions and keeps him from giving up.

Psychological impact on constant threat

The terrible reality of being the lone person on the entire planet weighs heavily on Mark Watney's mind because he is cut off from any human contact. His daily tension and worry are made worse by his lack of company, lack of emotional support, and sense of helplessness. It displays the unfiltered emotions of someone who is considering the potential of never seeing another person again, which might inspire empathy and reflection on the part of the viewer.

Second, the persistent danger to Mark's life posed by the harsh Martian environment keeps the reader on edge the entire time. Anything he decides to do or says could be the difference between life and death. Stress levels are raised psychologically by scarcity of resources, the need to improvise and invent, and the ongoing fear of failing.

The Significance of Organization and Readiness

Planning and being ready become important themes throughout the suspenseful account of astronaut Mark Watney's survival in *The Martian*. The book does a fantastic job of illustrating how important careful planning and preparation are to overcome hardship and potentially fatal circumstances.

First and foremost, Watney's ability to survive on Mars mostly depends on his scientific background and the thorough preparation he makes for his needs. He weighs his options carefully and devises a strategy to stretch his scant food, drink, and oxygen supplies until a possible rescue attempt can reach him. Secondly, the novel emphasizes the importance of preparedness in dealing with

unexpected challenges. Watney comes across multiple potentially fatal scenarios during his experience, each requiring quick thinking and decisive action. Finally, *The Martian* effectively illustrates the value of forethought and readiness in the face of difficulty. In the face of unforeseen situations.

Mark Watney's unflappable attitude and inventiveness shone brightly against all obstacles amid the barren expanse of Mars. Through relentless challenges and life-threatening obstacles, he refused to surrender to the solitude of the Red Planet. Instead, he embraced his role as a true Martian, fighting not just for survival but for a chance to return home.

Beating the Odds: A Saga of Survival

The incredible factual story of Salvador Alvarenga's marine survival is explored in Jonathan Franklin's nonfiction book *438 Days*. The story begins in november 2012, when Alvarenga departs Mexico aboard a small fishing boat. A strong storm soon afterward abandons him and his friend, thousands of miles from civilization in the Pacific Ocean. The narrative offers a gripping look at human resourcefulness, perseverance, and the steadfast will to live in the face of extreme hardship.

Franklin deftly highlights the psychological facets of Alvarenga's trip while he fights the elements. He clearly shows the loneliness, his ongoing battle to provide for his basic needs, and the eerie uncertainty of his future. Using interviews, Alvarenga's first-hand recollections, and professional analysis, Franklin painstakingly reassembles the chronology of events to present a thorough and accurate picture of the trauma. His entire existence is affected by the stress of spending an unparalleled 438 days at sea alone, which tests both his physical and mental stamina.

With Alvarenga and Cordoba at the whim of the elements, the story takes place against the massive Pacific Ocean as it opens. The book offers readers insight into their physical and psychological struggles, inspiring them to reflect on the remarkable human spirit's ability to bounce back from extreme adversity. The book's central concept, trauma and survival, is quite clear to read. Salvador Alvarenga's terrifying sea adventure is a compelling story of perseverance and the tremendous psychological effects of trauma in harsh situations. The book's theme of trauma and survival is related in the following ways:

Traumatic Events

He experienced multiple infections, sunburns, dehydration, and the loss of his crewmate when a strong storm overturned his fishing boat. He remained isolated from the outside world for more than a year. In addition, he had to consume birds, raw fish, and turtle blood in an attempt to obtain fresh food, drink, and nourishment. Jose Salvador Alvarenga's challenging and protracted journey was marked by psychological effects from being abandoned in the middle of the Pacific Ocean. His already

intense emotions of loneliness and desperation were exacerbated by the ongoing uncertainty of either not finding land or receiving rescue. His severe sunburn, confusion, and persistent fear of drowning at sea worsened his physical and mental state. The story of Alvarenga demonstrates that people are capable of perseverance in the face of difficulty. This inspirational tale of a man's heroic struggle to survive highlights encouragement, inventiveness, and the desire to live in the face of unfathomable sadness.

Coping Mechanisms

Alvarenga employs a variety of coping strategies to deal with the pain and loneliness throughout the novel. These include chatting to himself, making up dialogues with close friends and family, and revisiting his old experiences and recollections. During his time adrift in the ocean, Alvarenga encountered sharks several times. The fact that he had to be careful not to attract these predators while attempting to capture fish or birds in order to survive made his fear and stress levels rise.

The remarkable *438 days* that Alvarenga managed to survive under such harsh conditions are proof of the resiliency of people and the power of the survival instinct.

Malnutrition and Starvation

Alvarenga had limited supplies and struggled to find enough food to sustain himself. While seabirds provided a potential source of food, they also posed challenges. Alvarenga and the birds engaged in fights and struggles as a result of his need to come up with inventive techniques to catch and capture birds.

He consequently experienced extreme famine and malnutrition, which resulted in weakened and declining physical condition. Without access to clean drinking water, the Alvarenga were forced to rely on ocean and rainfall. Seawater consumption can be dangerous since it can exacerbate dehydration and endanger one's physical well-being.

Without any way to measure time accurately, Alvarenga lost track of the days and dates. This disconnection from time added to his disorientation and sense of being adrift in an endless void.

Mental Toll of Survival

Alvarenga's continuous battle to survive and his anxiety about the future had a negative impact on his mental health. It was his responsibility to muster the will to live and the fortitude to endure in the face of insurmountable difficulties. Among the potentially fatal conditions that Alvarenga had to deal with while at sea were strong storms, extreme heat waves, and a persistent fear of coming into contact with sharks or other deadly aquatic animals. Alvarenga experienced psychological distress for several

days and weeks while she was isolated. His circumstances were made even more mentally taxing by the lack of stimulation and continual repetition of his survival routine, which caused feelings of boredom and monotony.

In addition to considering suicide as a way to escape his dire situation, Alvarenga also faced moments of resignation, where he believed death was inevitable and imminent. The sheer desperation and mental strain pushed him to the brink.

The Hope of Rescue

Alvarenga held on to the hope that he would be saved throughout his ordeal. He would alternate between holding onto hope and experiencing a deep sense of hopelessness. He constructed a makeshift water collector and a rudimentary sail in the hopes of signaling passing ships or being spotted by aircraft.

Surviving storms required a great deal of mental fortitude. He needed to maintain his composure, hopefully even in the face of extreme hardship. Alvarenga was exposed to storms, large waves, and inclement weather because she was adrift on an open ocean. These storms were extremely upsetting emotionally in addition to being a threat to his safety.

Lack of Communication

Being stranded in the middle of the ocean and unable to contact them made Alvarenga feel even more alone and cut off from the outside world. The media and general public were very interested in Alvarenga's story. He had increased stress in his life as a result of prying questions, conjecture, and media attention following the announcement of his astounding survival.

This tale shows that despite a variety of challenging conditions and barriers, humans are capable of enduring great adversity. Because he was able to withstand such tremendous adversity, he is a living testament of the human spirit's tenacity and the strength of hope.

Apart from providing a remarkable account of survival, *438 Days* evaluates the psychological consequences of trauma from the viewpoint of an individual who has been compelled to endure extended periods of isolation and suffering. Tales of the human spirit triumphing against great adversity may be found throughout the book.

Conclusion

We find ourselves at the nexus of human fragility and remarkable resilience as we wrap up our examination of trauma and survival via the prisms of Jonathan Franklin's *438 Days* and Andy Weir's *The Martian*. The stories of Salvador Alvarenga floating in the Pacific Ocean and Mark Watney on the red Martian plains have given us important insights into the complexities of the human soul when confronted with survival impulses.

In addition to launching readers into the exhilarating unknowns of space, *The Martian* allows them to see Mark Watney's unwavering resolve as he struggles with loneliness on Mars. The bleakness of the Martian terrain serves as a metaphor for Watney's loneliness and the pain he experiences, making his trip a tutorial in resilience. We have seen Watney's creative problem-solving, his capacity to discover the humorous side of hardship, and his steadfast will to persevere every day. In addition to physical endurance, his survival story examines the mental toughness required to navigate the maze of loneliness and uncertainty. Along with the physical challenges of living on Mars, Watney also faces the psychological fallout from prolonged seclusion.

As we shift our attention to the turbulent Pacific Ocean in *438 Days*, we come across Salvador Alvarenga, a man whose survival journey pushes the boundaries of human endurance. The narrative of Alvarenga is one of a visceral struggle against the elements, in which the unceasing sea plays the role of both ally and enemy.

The ups and downs of hope and despair during Alvarenga's trip provide a striking illustration of the psychological aspects of survival. The constant loneliness at sea, the lack of company, and the constant fear of the unknown provide important insights into the psychological effects of protracted trauma. His experience raises concerns about the ability of people to face adversity, find meaning in the midst of despair, and develop a strong will that withstands the physical difficulties of survival.

Watney and Alvarenga's study of the connection between trauma and survival forces us to think about the boundaries of our own capacity for overcoming hardship and finding renewal. Their stories serve as a reminder that, in the end, our ability to effectively navigate the depths of pain, find solace in the smallest victories, and emerge from it, with a renewed sense of purpose. This is what ultimately characterizes our common journey across the expanse of the human experience.

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A Reading of *2062: The World AI Made* & *Klara and the Sun in the Light of* Posthumanism

Abstract:

Technology is rapidly transforming our world and changing the way we live. Post humanism is a term that was first introduced in the late 20th century to describe a vision of a future where humans have evolved beyond their current history and have integrated technology into their bodies. Post-humanism refers to the belief that human beings will eventually evolve into a new form that is beyond our current state of existence. The future of AI and posthumanism both heavily rely on ethical issues. The ethical treatment of intelligent machines and the moral obligations of humans involved in their development and application become more pressing concerns as AI systems become more complex. The ideas of posthumanism push us to reevaluate established moral frameworks and think about the moral ramifications of interactions between humans and AI. There are many variables that influence the complex topic of whether intelligent machines will dominate humans or the other way around. Ethical issues, economic factors, security protocols, and society's capacity to adopt new technologies will all impact this relationship's course.

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Introduction

Technology is rapidly transforming our world and changing the way we live. Post humanism is a term that was first introduced in the late 20th century to describe a vision of a future where humans have evolved beyond their current history and have integrated technology into their bodies. This concept was popularized by a group of thinkers and scientists who sought to change the traditional view of humanity and explore new possibilities for human evolution. Post-humanism refers to the belief that human beings will eventually evolve into a new form that is beyond our current state of existence. This new form of existence is achieved through the integration of Technology into our minds and uplink us to surpass our physical and mental limitations. The post-human vision is characterized by the belief that our evolution is not predetermined but it is shaped by our choices and the impact of technology on our lives. So post-humanism is an intellectual and cultural movement that challenges traditional views of the human condition and envisions a future where the boundaries of what it means to be human are erased and the limitations of our physical and cognitive abilities are overcome through technological and scientific advancements. The origins of post-humanism can be traced back to the early twentieth century when advances and technology began to call into question our understanding of what it means to be human.

The philosophy of post-humanism is rooted in a rejection of traditional views of human nature and the belief that technology and other forms of advancement can shape our evolution and that technology has the potential to augment and enhance our abilities leading us to new stages of human development. They also believe that our relationship with technology is changing the very nature of our existence allowing us to extend our lives and overcome physical and mental limitations. The traditional lines that separate humans from machines are called into question by posthumanism.

In the future, people may profit from AI through increased cognitive abilities. The posthumanist school of thought advocates for accepting the prospect of cognitive augmentation through AI technologies. Through the use of neural implants, brain-computer connections, or other human-AI collaboration, this could have applications in the areas of memory enhancement, problem solving, and general cognitive function. While we navigate this perspective landscape, posthumanism forces us to reconsider the limits of human potential and the ethical implications of cognitive augmentation.

We should also carefully consider the socioeconomic effects of AI on human society in light of posthumanism. AI's incorporation into a range of industries could cause changes in the labor markets, possibly necessitating the creation of new job opportunities and new kinds of training and education.

In distributing the advantages of AI, posthumanist viewpoints urge us to consider issues of social justice and equity. This entails thinking through ways to reduce any potential inequality and guarantee that a broad range of people around the world can benefit from AI.

The future of AI and posthumanism both heavily rely on ethical issues. The ethical treatment of intelligent machines and the moral obligations of humans involved in their development and application become more pressing concerns as AI systems become more complex. The ideas of posthumanism push us to reevaluate established moral frameworks and think about the moral ramifications of interactions between humans and AI. This covers problems with transparency, accountability, bias in algorithms, and the possibility of unforeseen consequences when using AI to make decisions.

Exploring Posthumanism in *Klara and the Sun* : A Literary Analysis

The creation of machines with the ability to learn, reason, and make decisions—tasks that frequently need human intelligence—is the aim of the study of artificial intelligence (AI). Many areas of technology, including autonomous vehicles and prediction, use artificial intelligence. Due to its potential to completely transform a variety of industries, including technology, banking, healthcare, and transportation, interest in artificial intelligence (AI) has grown recently. However, worries about bias and privacy have raised certain difficulties in addition to the ethical and responsible use of AI. As AI develops, it will be critical to weigh its advantages and disadvantages.

In a world where technology and humanity coexist, love is essentially manufactured. The fantastic journey that Kazuo Ishiguro takes us on in *Klara and the Sun*. "I've always been interested in the idea of what defines us as individuals and as human beings", the author previously stated. This exploration of humanity lies at the heart of *Klara and the Sun*. The viewpoint offered by Klara, an artificial friend created to offer comfort and company to a lonely adolescent named Josie, makes Ishiguro's book distinctive. A deeper look into the nature of love is explored in this story. The essence of humanity and the profound connection between humans and machines. Ishiguro questions the depths of love and the moral implications of artificial intelligence. Do we lose our humanity when we delegate our emotions to machines or do we find it in new forms? The novel *Klara and the Sun* explores how humans and machines connect in a future modernity.

The work has received positive reviews from readers and reviewers alike, and it has become both a critical and commercial success. It has received recognition for its creative world-building, engaging protagonists, and provocative issues. As we debate the ethical aspects of intelligent machines and the use of modern technology in our everyday lives, certain readers have additionally commented

that the novel feels especially pertinent in today's society. *Klara and the Sun* is an all-around strong and emotional book that will have a lasting impact on readers.

In discussing '*Klara and the Sun*' a posthumanist perspective entails exploring specific considerations and themes related to posthumanism. They are discussed below:

Human-Technology Relationships

Posthumanism examines the complex relationships between humans and technology. In the novel, the interaction between Klara and sun. The novel explores the complexities of human relationships with AI beings. Klara's companionship with Josie and her interactions with other humans challenge the traditional notions of companionship and emotional bonds. The portrayal of these relationships highlights the potential for meaningful connections between humans and AI entities, leading to questions about the ethical treatment of AI and their rights. It might also explore the impact of technology on human relationships and the idea of technology as a companion or substitute for human connection.

In addition, *Klara and the Sun* investigates the theoretical and moral consequences of intelligent machines and poses significant queries regarding what it means to be human. Ishiguro's distinct approach to writing and focus on the growth of characters make the book stand out while having won praise from followers and observers. Another aspect of Klara's appeal is her distinct viewpoint on the entire globe. Because she is a fictional being, Klara can watch the surroundings with impartiality and objectivity which is not feasible for people. She can ask essential inquiries about the nature of actuality and awareness as well as see aspects that people may ignore because of this. Because of her poignant and interesting viewpoint, Klara stands out among the many notable protagonists in contemporary writing. Ishiguro's *Klara and the Sun* is more than a novel, it is a profound exploration of the human heart seen through the eyes of an entity designed to mimic it. As we journey with Klara we discover that sometimes the most human experiences come from the most unexpected sources as you contemplate the boundaries of love and the complexities of existence.

Examining Societal Shifts in *2062: The World that AI Made*

2062: The World that AI Made by Toby Walsh explores the potential impacts of artificial intelligence on civilization and is an interesting read. It examines a variety of topics, such as the future ethics of labor and the possible effects of artificial intelligence on our day-to-day existence. Walsh sheds light on the potential impact of AI on our future and poses pertinent concerns. AI has the power to significantly alter our planet. Automation is one area that will be greatly impacted, since AI-powered devices can improve productivity across a range of industries by streamlining procedures. AI has the

ability to completely transform the healthcare industry by facilitating more precise diagnosis, individualized care plans, and even medication discovery.

The year 2062 on the basis of the book *2062: The World that AI Made* by Toby Walsh is not a fictional book. This is written by an author who is a professor in AI and he has done a lot of studies and analysis before writing this book in order to bring out the impact that AI will bring into society. The question here is, would it hurt us or would it help us. How it will impact during wars and also would we even lose our jobs. Would we have any job remaining because machines will take up all the jobs. This book starts with history, that is the rise of the homosapiens. In order to understand what would happen in the future, we definitely need to understand the past and the present. Especially because of the development of writing scripts, we dominated the world. In the present context, due to technological advancements, a lot of new changes are happening.

According to Toby Walsh the invasion of the machine world can face many kinds of ends like the human end, the end of consciousness, the end of work, the end of war, the end of our values, the end of equality, the end of privacy, the end of politics and the end of everything. First one is how humans end, and how they can ruin human life. The invasion of artificial intelligence is highly advertised. In the future, Machines beat men in chess and similar games, but they surpassed us not only in games. The goal of developing AI is to write a program that can do everything just like a person or better than humans.

Second one is the end of consciousness. Humans have no tools to measure consciousness. As far as we know, not a single part of the brain is responsible for it. Animals have a limited level of consciousness. Toby Walsh offers three scenarios in which machines can gain consciousness that can be programmed, it will arise as a result of computer improvement and machines can learn by them. Third one is the end of work. In 2062, people will work much less. Robots will work and will do more pleasant and important things. Economists worry that by 2062, most professions will be taken over by automation. The first victim of the digital revolution will be drivers.

The next one is the end of war. One of the first to disappear is the profession of a soldier. Autonomous weapons systems will be the third military revolution, after gunpowder and atomic bombs. Envisioning a future marked by the cessation of warfare, on the path to peace, erasing the traditional role of the soldier is anticipated.

Next is the end of privacy. In 2013 one of the creators of Google vint cerf said, private life may be abnormal. It is only a product of the industrial revolution. This is true in the middle age, for example life was much less private. They know who you are, how you vote, what your sexual orientation is. The

point is not only in the data itself, but also in their connectivity. Even when we are offline they still follow us. By 2062 the whole city will be watching us. Surveillance will not end even at your home. AI can protect our privacy. By 2062 smartphones will have enough power to autonomously support all processes.

Privacy emerges as a central theme, with Walsh forecasting a future where life becomes considerably less private, and entire cities engage in pervasive monitoring. The book introduces the notion that AI could potentially protect privacy, acting as a counterbalance to intrusive surveillance. Walsh envisions a scenario where smartphones wield autonomous power, allowing individuals greater control over the information they share and enhancing privacy protection.

Conclusion

Perceptive examinations of the complex interaction between humans and technology may be found in the immensely successful novels *Klara and the Sun* by Kazuo Ishiguro and *2062: The World that AI Made* by Toby Walsh. Some of the many topics explored by these posthumanist works include the nature of consciousness, the changing ideas of equality, privacy, and social standards, changes in the workplace, the possibility of the end of war, and the intricate relationships between humans and artificial intelligence. As we follow the theme currents of these stories, we are compelled to think about significant themes like the nature of mankind and the consequences of technological advancement for the future.

Ishiguro's investigation of love challenges accepted ideas about what defines true feeling. The distinction between genuine and fake loves is blurred by Klara's unwavering love for Josie, which begs immediate attention to what constitutes real feeling. The themes of empathy and artificial intelligence are fundamental to the story. The possibility that artificial intelligence could evolve empathy is demonstrated by Klara's attempt to comprehend and feel human emotions. The work poses the important topic of what it means to be human in the end by inviting readers to reflect on the different kinds and levels of love. The backdrop for examining these challenges is a futuristic civilization where Klara and other artificial intelligence products are the norm.

The book *2062: The World that AI Made* propels us into a future in which artificial intelligence will profoundly impact many facets of civilization. Experienced AI specialist Walsh presents a thought-provoking analysis of potential consequences, taking into account the ways in which AI development may impact the military, jobs, healthcare, and social values.

Klara and the Sun and *2062: The World that AI Made* continue to reverberate in the complex between technology and humans, prompting us to reflect on the depths of our own humanity and the far-reaching effects of the technologies we create. The journey through these tales offers a chance to examine imagined worlds as well as to think about, reflect on, and ultimately shape the features of our shared future. The stories in *2062: The World that AI Made* and *Klara and the Sun* provide an opportunity to engage in an informed manner as a new technological era draws near.

Our decisions now will have the ability to influence the future. It's a call to action to protect the fundamental principles that make us human while embracing AI's promise. Klara's stories and the insights from 2062 will be our guides as we set out on this voyage into the unknown. In analyzing these books together, they could explore common themes such as the ethical dilemmas surrounding AI, the potential transformation of human relationships, and the societal implications of widespread AI adoption. Both books may offer perspectives on the evolving intersection between humanity and artificial intelligence, encouraging readers to consider the future impact of AI on our lives.

As a result, there are many variables that influence the complex topic of whether intelligent machines will dominate humans or the other way around. Ethical issues, economic factors, security protocols, and society's capacity to adopt new technologies will all impact this relationship's course. To guarantee that intelligent machines act in humanity's best interests, people, governments, and the larger community must continue to work toward striking a balance between utilizing the advantages of AI and reducing any hazards.

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Marginality and Resistance: An Analysis of *The Scar* and *Untouchable Spring*

Abstract:

Marginalization theory examines the systematic processes driving certain groups to societal peripheries, limiting their access to opportunities, resources, and power due to political, cultural, and economic factors. This entrenched exclusion often leads to cycles of poverty and political underrepresentation. The historical and ongoing marginalization of Dalits in India, rooted in the caste system and practices like untouchability, highlights these dynamics. Despite legal advances, Dalits continue to face discrimination, affecting their access to employment, healthcare, and education. Economic empowerment and inclusive education are crucial in breaking these cycles, fostering autonomy and societal change. Addressing Dalit marginalization requires a comprehensive approach, including political representation and societal perception shifts. Literature, like K.A. Gunasekaran's "The Scar" and G. Kalyan Rao's "Untouchable Spring," portrays the struggles and resistance of Dalits, highlighting their cultural values and continuous fight against caste-based oppression. These works reflect the historical and ongoing resilience of Dalit communities, emphasizing the need for systemic change to achieve genuine inclusivity and equity.

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Introduction

The systematic social processes that drive some groups to the periphery of society and restrict their access to opportunities, resources, and power are examined under marginalization theory. It examines how societal processes push certain groups to the fringes, limiting their access to opportunities and power. This theory takes into account a number of factors, such as political, cultural, and economic ones, all of which contribute to the marginalized groups' disadvantage and exclusion.

Fundamentally, marginalization has much deeper roots in societal structures and power relations than it does in personal traits. For example, discrimination against particular groups in the workplace, in pay, or in access to financial resources results in economic marginalization. Because of this economic disadvantage, poverty cycles are frequently maintained, making it difficult for marginalized people or communities to overcome structural limitations.

By keeping some groups from participating in decision-making processes, political marginalization reduces their power to influence laws that directly impact them. This underrepresentation can exacerbate the marginalization of marginalized communities by resulting in policies that fail to meet their unique needs and concerns. The idea of marginalization offers a paradigm for comprehending how social systems uphold the exclusion of particular groups, restricting their access to opportunities and resources. It is essential to identify and resolve these systematic disparities in order to promote a society that is more inclusive and equitable. Dalits' marginalization and resistance are intricately linked to the historical, social, and economic systems that have molded their community's experiences.

For Dalits in India, marginalization is deeply rooted in caste discrimination and economic disparities. Economic empowerment and education are crucial for addressing marginalization among Dalits. K. A. Gunasekaran's autobiography *The Scar* sheds light on Dalit cultural values and resistance against oppression. *Untouchable Spring* by G. Kalyan Rao portrays the generational struggle of Dalits against the caste system's cruelty and their quest for a better future.

Confronting Caste: The Struggles of Dalits in Gunasekaran's *The Scar*

The Scar, delves into the profound oppression faced by Dalits in Indian society. Gunasekaran's upbringing amidst the caste-ridden backdrop of Tamil Nadu shapes the narrative, exposing the insidious nature of the caste system and the resultant marginalization experienced by Dalits. Through poignant

anecdotes and reflections, Gunasekaran elucidates the anguish and suffering inflicted upon Dalits, shedding light on their quest for identity and dignity in the face of systemic discrimination.

Marginality, a central theme in the autobiography, epitomizes the Dalit experience of being relegated to the periphery of society due to entrenched social, economic, and political factors. Gunasekaran's narrative underscores the myriad forms of marginalization faced by Dalits, from economic deprivation to social exclusion and cultural subjugation. Through the lens of marginality, the autobiography illuminates the struggles and resilience of Dalit individuals and communities as they navigate a hostile societal terrain. The roots of the Indian caste system, intertwined with historical, social, and religious factors, continue to perpetuate the marginalization of Dalits. Gunasekaran's narrative traces the origins of caste-based discrimination, challenging prevalent notions of caste hierarchy and privilege. Moreover, the autobiography critically examines the intersectionality of caste with other forms of oppression, such as gender discrimination, highlighting the unique plight of Dalit women within the caste framework.

Gunasekaran's personal journey serves as a microcosm of the larger Dalit experience, marked by resilience, resistance, and cultural affirmation. His narrative underscores the transformative power of education and social mobility in challenging caste-based inequalities, offering hope for Dalit empowerment and emancipation. Through vivid storytelling and introspection, Gunasekaran dismantles stereotypes and misconceptions surrounding Dalit identity, advocating for social justice and equality. *The Scar* stands as a testament to the enduring struggle of Dalits against caste-based oppression and marginalization in Indian society. Gunasekaran's narrative transcends mere autobiography, offering a profound commentary on the complex dynamics of caste, identity, and power. As Dalit voices continue to resonate in the public sphere, *The Scar* serves as a poignant reminder of the urgent need for societal transformation and collective solidarity in the pursuit of justice and equality.

Double Alienation: Dalit Struggles in Rao's *Untouchable Spring*

Untouchable Spring delves into the lives of Dalits, their conversion to Christianity, and their subsequent struggles against caste-based discrimination and oppression. Rao's narrative unfolds across generations, chronicling the evolution of Dalit consciousness and their quest for dignity and equality in a caste-ridden society. The novel explores the intertwined dynamics of caste and Christianity, revealing

how missionary fervor and educational opportunities propelled Dalits towards conversion, albeit with the promise of social upliftment. However, despite their embrace of Christianity, Dalits continue to face marginalization and discrimination, both within and outside the church. Rao's portrayal sheds light on the double alienation experienced by Dalit Christians, who are subjected to the same oppressive practices as their Hindu counterparts, despite the egalitarian principles of Christianity.

Through the characters of Ellanna and Ruben, Rao highlights the generational continuity of Dalit resistance and resilience. Ellanna's transformation from a carrier of mythological stories to a chronicler of Dalit struggles underscores the evolution of Dalit consciousness over time. Similarly, Ruben's quest for identity and roots symbolizes the ongoing struggle for self-affirmation and empowerment among successive generations of Dalits. The novel also delves into the ideological discourses of pre-independence India, with particular emphasis on the rise of communism as a beacon of hope for Dalit emancipation. Rao intricately weaves together historical events and ideological movements, illustrating how Dalits mobilized for social justice and equality against the backdrop of colonial rule and caste oppression. The narrative culminates in symbolic acts of resistance, such as the Dalit procession to reclaim their dignity and the confrontation with entrenched caste hierarchies.

Untouchable Spring challenges conventional historical narratives by foregrounding the voices and experiences of marginalized communities that have been systematically erased from official records. Rao's narrative excavates the hidden histories of Dalit struggles, from uprisings and conflicts to acts of resistance and bravery, underscoring the resilience and agency of Dalit communities throughout history. *Untouchable Spring* emerges as a powerful testament to the resilience and resistance of Dalits in the face of centuries of oppression and marginalization. Kalyan Rao's narrative not only exposes the deep-rooted caste system and its pernicious effects but also celebrates the indomitable spirit of Dalit communities striving for dignity, justice, and equality. As a seminal work in subaltern literature, *Untouchable Spring* challenges readers to confront the uncomfortable truths of caste-based discrimination and to actively participate in the ongoing struggle for social justice and liberation. Questioning the literary historiography, *Untouchable Spring* puts the craft of novel writing in jeopardy due to its nontraditional narration. Rao's *Untouchable Spring*, a significant work in Dalit literary history, suggests that the uprisings, hardships, and sacrifices made by the untouchables won't end in the coming years and that their legacy will live on in future generations through the songs of their past being ingrained in their hearts.

Conclusion

Literature serves as a powerful medium for exploring the social, political, and economic marginalization experienced by various groups within society. Through the skilled use of literary devices and techniques, authors vividly depict the tribulations, resilience, and impact of societal systems on marginalized individuals. One of the key aspects of literature's portrayal of marginalization is the creation of nuanced characters that capture the complexity of their circumstances. By delving into the inner conflicts and external obstacles faced by these characters, literature offers a sophisticated understanding of the human experience. This includes grappling with issues related to identity, belonging, and the uneven distribution of opportunities and resources.

Authors employ various narrative strategies to elevate the voices of the disadvantaged and challenge prevailing narratives that support marginalization. This includes utilizing multiple perspectives, nonlinear timelines, and fragmented narratives to mirror the disjointed and bewildering experiences of marginalized individuals. Through satire, irony, and allegory, literature also exposes the absurdity of biased beliefs and encourages readers to critically engage with societal norms. Moreover, literature often emphasizes the agency and resilience of oppressed people, showcasing their ability to resist repressive structures and act as agents of change. Characters who confront marginalization frequently become catalysts for empowerment, prompting readers to reconsider the status quo and envision possibilities for societal transformation. In works such as K. A. Gunasekaran's autobiographical novel *The Scar* and Kalyana Rao's *Untouchable Spring*, the struggles and sufferings of marginalized communities, particularly Dalits, are vividly portrayed. These works challenge dominant narratives and highlight the importance of education, empowerment, and resistance in the face of discrimination and oppression.

Literature's depiction of marginalization transcends mere storytelling to offer a dynamic exploration of identity, power, and social institutions. By engaging with the stories of the disadvantaged, the readers are compelled to confront their own complicity in upholding or dismantling oppressive structures. In this way, literature acts as a catalyst for empathy, understanding, and social change, reflecting the reality of marginalization while also envisioning paths towards liberation and empowerment.

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War and Resistance in *The Seven Moons of Maali Almeida* and *The Boat People*

Abstract:

Resistance, a fundamental aspect of human life, is important for understanding the dynamics of survival and social change, especially in the context of war and conflict. This paper, titled "War and Resistance in The Seven Moons of Maali Almeida and The Boat People," examines the multifaceted concept of resistance as portrayed in these two literary works. The study investigates how individuals engage in both internal and external forms of resistance in the face of war and conflict. It provides an in depth analysis of the power dynamics, inequality, and social change reflected in the narratives. By exploring the influence of politics, societal norms, and cultural identity on the characters, the paper reveals the struggles and resilience inherent in acts of resistance. The characters' experiences of conflict and displacement are scrutinized to underscore the essential role of resistance in survival, offering a comprehensive understanding of human resilience amid the turmoil of war zones.

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“Resistance is not only about challenging external forces; it's an internal revolution against the acceptance of injustice” (Hooks, 45). The plot of *The Seven Moons of Maali Almeida* by Shehan Karunatilaka, a Sri Lankan writer, unfolds in Colombo during the 1980s, centering on Maali Almeida, a war photographer and closeted gay man. The story navigates personal and external conflicts, including Maali's struggles with identity and his role in reporting the truth amidst political turmoil. It delves into elements of resistance based on identity during the Sri Lankan Civil War, highlighting the challenges faced by LGBTQ+ individuals and the complex relationship between financial status and politics.

“May we never forget. May we live with honor at all times, regardless of our circumstances. And may we choose love, a weapon that will defeat hate every single time. Love is the resistance” (Nielsen). Sara Masarik references this quote while reviewing Jennifer A. Nielsen's *Resistance*, a novel based on true events from 2010. The storyline of *The Boat People* by Sharon Bala, Sri Lankan-Canadian writer, further explores themes of resistance, immigration, and identity. The novel portrays the challenges faced by refugees seeking safety abroad and the complexities within the Canadian immigration system. Tamil refugees fleeing the aftermath of the Sri Lankan civil war, intertwining past experiences with present-day legal proceedings in Canada.

It is not at all an easy task for a writer to open up and criticise the politicians and the political aspects but the “fearless writer” (Ali) in Karunatilaka did it propitiously. The book discloses the death of Maali when it reveals the brutalities then there. For being a Gay, he is actually murdered by Stanley who is Maali's boyfriend's father. Because he was not interested in letting his son be in a relationship as a homosexual. Maali's father also warns him in the beginning that he can't live his life as per his choice in public. This shows the awful view of the society or Sri Lanka has on homosexuals. But Dilan Dharmendran (DD), Maali's boyfriend, sets up an organization for the homosexuals there. Nothing but he has to pay a huge price for taking initiative in the resolution of the personal and the political conflict. This shows a sort of internal resistance and failure as an individual. Because even though he knows homosexuals are not acceptable there, he takes an initiative for them. That initiative is a resistance as a human being. But he fails in that. Moreover, both DD's cousin and Maali's friend Jaki, a lesbian radio announcer who plays as the girlfriend of Maali to protect Maali and DD. So as a human being Maali and DD are restricted to live their life as they want.

There may come a time when homosexuals can kiss on the street, get mortgages together and die in each other's arms. Not in your lifetime. In your lifetime, you meet a stranger in a dark place and never see them again. Or you have secret affairs that end with no time for heartache.

Or you do something radical, like have a girlfriend, live with her, and sleep in the spare room with the landlord's son (29).

Here these lines from the book reveal Sri Lankan society's approach to homosexuals. But through the characters like Maali, DD and Jaki show significant progress in accepting and supporting LGBTQ+ individuals and attitudes. Those are continually evolving towards more inclusivity and acceptance. While it's true that progress may not be uniform in all parts of the world, many places have become more open and supportive of diverse relationships. During that time, it was not at all acceptable in the case of Sri Lanka. That's what the father says. If someone is ever feeling overwhelmed or needs someone to talk to, they should think about getting in touch with friends, family or support organisations. In addition, there are LGBTQ+ organisations and hotlines that offer support and a sympathetic ear. In the case of Almeida, he wants a companion or a partner. But as a gay it is restricted, of course he can have a life like that but only as a heterosexual. He can't see his boyfriend or talk to him even if he wants to, he has to keep it private indeed every person has the right to love and be loved for who they are. No one can restrict them from those.

Examining the photographs captured by Mali reveals the extreme condition of the civil war and how much the people were able to resist. The photographs involve some political parties. During the Sri Lankan Civil War, the Sinhalese community played a significant part as the mature ethnic group in Sri Lanka. The conflict, which lasted from 1983 to 2009, was primarily between the Sri Lankan government, dominated by the Sinhalese, and the Liberation Barracuda of Tamil Eelam (LTTE), a separatist militant group representing the Tamil nonage. The Sinhalese community, comprising about 74 of the population, held the maturity of political and executive power in Sri Lanka. The conflict arose from long-standing pressures between the Sinhalese and Tamil communities, which had literal roots in issues of language, culture, land rights and political representation.

The LTTE, led by Velupillai Prabhakaran, sought to establish an independent state called "Tamil Eelam" (29) in the northern and eastern corridor of Sri Lanka, where the maturity of the Tamil population abided. As a result, the Sinhalese-dominated government faced a fortified insurrection that challenged the concinnity and territorial integrity of the country. Throughout the civil war, the Sinhalese community bore the mass of the conflict's impact in colourful ways. They faced attacks from the LTTE, particularly in areas skirting the Tamil-dominated regions. The LTTE carried out self-murder bombings, targeted assassinations, and engaged in guerrilla warfare, leading to the loss of numerous mercenary lives. The Sri Lankan government, primarily representing the Sinhalese community, responded with military force to master the LTTE. The conflict resulted in multitudinous military operations, relegation of people, and mortal rights abuses on both sides.

Maali works in a hazardous environment while the fighting is ongoing, aware that his life is in danger. Numerous journalists and activists have been detained and killed. “The government could set you up as a traitor; the LTTE, as a spy” (259). As a result, any journalist who tries to undermine the administration runs the possibility of being killed. Maali is motivated by a desire to change the world, although being aware of the hazards. Maali winds up in situations identical to those that befell reporters and activists who tried to cast doubt on the government. But after his death he understands the intensity of that and is afraid of anything happening to his friends and photographs and says “I need to warn my friends. Whoever killed me will steal my photos. I need to watch and see who does” (86). The government minister represents the oppressiveness of the state against its people in Maali's photograph. As people are slain and their homes are set ablaze, a government minister stands and observes. The minister is overjoyed because he thinks the people who are dying are against the government. Thus, in order to preserve lives, the minister should take the opposite course of action. Maali possesses images of the Minister of Justice and other suspect individuals.

You have portraits of disappeared journalists and vanished activists, bound and gagged and dead in custody. You have grainy yet identifiable snaps of an army major, a Tiger colonel, and a British arms dealer at the same table, sharing a jug of king coconut (19).

The statement reveals disturbing portraits of disappeared journalists and activists, suggesting tragic fates in custody. It also depicts an alarming gathering of powerful figures, including an army major, a Tiger colonel, and a British arms dealer, engaging in seemingly ordinary camaraderie, raising concerns of collusion and corruption. Maali supports himself by selling pictures to various entities, including the military and international news agencies.

In the afterlife, Maali navigates between the forces of darkness and light, mirroring the complex realities of the Sri Lankan conflict. The Sri Lankan military, Tamil Tigers seeking separatism, the revolutionary JVP, and government-backed Special Task Forces form a tumultuous backdrop. Through Maali's eyes, we witness a privileged Colombo, juxtaposed with the brutalities of war in regions like Vanni and Mullaitivu. His work as a photographer, capturing scenes for various factions, unveils layers of corruption and violence. Even in death, Maali's photographs remain sought after, revealing truths and pursuing justice for past atrocities. The struggle in the "In Between" reflects the ongoing battle for truth and accountability, with allies fighting to bring perpetrators to justice. Ultimately, Maali realizes that his life's meaning transcends his work; it lies in the profound connections with loved ones like Jaki and DD. The narrative weaves together personal journeys, political intrigue, and the quest for justice, offering a poignant reflection on life, conflict, and human resilience.

It clearly mentions the elements of Human Rights (HR) violations. Navin Sharma and an Associate English Professor Priyanka Tripathi released an article about the same book in connection with Human Rights Literature (HRL). Their study examines *The Seven Moons of Maali Almeida* serves as a powerful HRL that translates the ethics of rights to a citizen or a human. Moreover, the novel tactfully shifts the debate around nationality, ethnicity, and sexuality into the discussion of rights, highlighting the importance of acknowledging and protecting the fundamental rights of all human beings. ‘Who is a Sri Lankan’ debate gradually turns into ‘who is a human’ discussion. The novel’s message of recognizing everyone as human, regardless of their identity, is a powerful and important contribution to HR and literature” (Sharma and Tripathi, 2023)

According to Nayar's Human Rights, HRL exposes actions and processes that are hidden by the hiding places of massacres and tortures and the lack of historical documents. By presenting the subject of torture not only as a victim but also as a topic of discussion, such literature helps to establish itself as part of common knowledge, a common vocabulary, and a topic that can be discussed publicly. This allows information and ideas related to torture to be disseminated, ultimately contributing to a wider understanding and awareness of the HR issue. Karunatilaka presents Sri Lankan war history in the perspective of those who died in the war zone.

Taking writing style into consideration, one can observe that Karunatilaka used many Sinhalese words like *sena*, *thambili*, *boru*, *suliya*, *thathi*, *siri siri bag* and *pittu* and in *Sanskrit Rahu time*, *abhithiyas* and *nehi*. While Karunatilaka used native words, Ngũgĩ wa Thiong'o, a Kenyan writer stopped writing in English and started writing in his own language Gikuyu. He is considered one of the prominent African authors. He has done this to promote African cultural revival and resist colonial influences. His *Weep Not, Child* is an example for this. This shows work can be done through resistance.

In 2018, Sharon Bala penned this book *The Boat People*. The story focuses on the experiences of several Tamil immigrants who leave Sri Lanka in search of Canada. The book examines issues of immigration, identity, conflicts between cultures, and the difficulties faced by refugees trying to find shelter abroad. It clarifies the intricacies of the Canadian immigration system and the choices that individuals and policymakers must make while addressing asylum applicants. The novel weaves together the past and present as it progresses, illuminating the tragedy and experiences of the refugees as well as the moral and legal conundrums that those working on their cases must resolve.

The phrase “Exhaustion whenever he thought of the future; terror when he remembered the past.” (11) gives an introduction to the main character Mahindan. This line shows the darkness in his life. He understands their land is not safe for living and migrates from there seeking for a better life. Unfortunately, Canada also became a terrible one and his six years old son Sellian was taken away from

him then placed with a foster family. After that Mahindan has to spend the rest of his life in prison. He is deeply waiting for bureaucratic meetings and legalities to advance as “The roll call of the dead” (11) – his wife, parents, and assorted friends plays in his mind. As the story continues another character Priya, an advocate, is embroiled in proving Mahindan's innocence in front of the court. This brings fear to him. Because this legal movement was from the Canadian Government as they wanted to be aware of whether the asylum seekers are a part of the LTTE or any other terrorist background. The truth is Mahindan belongs to a Tiger controlled area so that causes him to be in doubt. He had to work forcefully with the Tamil Tigers. So he fears that his past political associations will come to light, destroying their chances for life in Canada. From that it can be understood it is not easy to resist. Because they are subjected to legal battles.

Mahindan's flashbacks to his home reveal the “heavy-lidded afternoons” (38) of big family lunches and the “perfect contentment” (38) possible in the years of the ceasefire, after the Tamil Tigers chased the Sinhalese government out of Kilinochchi. When a former classmate and “infamous bully” (78) surprises Mahindan and his cousin Rama outside their temple, armed and outfitted in camouflage and flanked by several other Tigers, Rama has no choice but to join them. Then Mahindan is tangled in the experience of violence and warfare. Mahindan reminds the Tigers that he's a mechanic, capable of converting engines and repairing tractors, and they let him be, later leveraging this mercy for favours at his auto repair shop. Coerced into repairing vehicles for the LTTE, he finds himself working on a bus that later explodes at an airport, taking 17 civilian lives. “Was he worse than the engineers who built these explosives? The man who invented gunpowder or the companies that profited from its sale?” (140). War is an enormous industry, from which few bystanders can afford to escape. When Grace accuses him of terrorist ties, Mahindan wonders,

Did she not know what it was like to have so little agency? To be faced with such cruel options it was as if there was no choice at all? These Canadians, with all their creature comforts, had such meagre imaginations (184)

The most striking aspect of the novel lies in its quietly confident understanding that everyone is complicit in systems of racial and ethnic violence. By varying degrees, and with varying consequences, each character has to find ways to grapple with different kinds of conflict – and the author's assertion that no one is completely innocent intensifies her emotionally vivid prose. Priya, a second-generation Sri-Lankan-Canadian. She sets her ambitions on corporate law and feels that her work representing refugees has left “The entire trajectory of her career blindsided by skin colour” (84). Until her connections with Mahindan and Sellian grow, and she asks her uncle about his own decades-old ties to

the Tigers, she sees immigration law solely as a burden, rather than as a system that selectively weighs the value of human lives against national interests.

Similarly, Grace's power as a government appointed adjudicator with the Refugee Board grows increasingly problematic as it's revealed that her old boss and mentor, Fred Blair, Hawkish minister who wants to keep terrorists out of Canada, is using her as a mouthpiece for his own ideology:

These people are not who they say they are, the LTTE are using civilians as cover to sneak in. Don't forget, these are the terrorists who invented suicide bombing. India tried to mediate a truce and how did the Tigers thank them? By blowing up Rajiv Gandhi. You can't put anything past them (91)

As a Japanese-Canadian whose parents suffered through the internment camps of the 1940s, Grace is caught between trying to understand struggles similar to those of her now aging, Alzheimer's-afflicted mother and acting on her first instinct: fear of the newly arrived "dangerous offenders" (92).

Priya is actually a Tamil origin law student, finds herself embroiled in proving Mahindan's innocence to the law and in the process unearths some dark secrets within her own family. Bala also weaves the internment of Canadian citizens of Japanese origin during the Second World War into her tapestry through Grace Nakamura, a government appointed adjudicator with the Refugee Board. Grace, previously with the Ministry of Transport and Infrastructure, is inexperienced in refugee law and has a bias against the refugees, partly due to the stand taken by her boss, a government minister. As she struggles with the burden of deciding the fate of Mahindan and others like him, her own mother who is battling early rounds of Alzheimer's, reminds her of the injustice meted out to Japanese-Canadian citizens during the war. Cruelly reminded that they were 'aliens', with slogans such as, 'No Japs from the Rockies to the Seas' openly chanted, the Japanese-Canadians were treated with suspicion and regarded as a threat to the harmony of the state until proven innocent. Kumi, Grace's mother, slowly witnesses her own mind unravelling, and yet holding on to the strings of the past, she reminds Grace not to inflict upon people a gross injustice that had once been inflicted on her own ancestors.

Citizenship is a legal but also a political and cultural concept; it is not identical with nationality; it entails rights and obligations and is, in the understanding put forward in this essay, not merely a status but entails practice as well as agency (Sarkowsky, 160)

Sharon Bala skilfully weaves together themes of resistance, war, and the human condition. The novel portrays the struggles of the Tamil Tigers during the civil war and the nuanced resistance of refugees facing harsh conditions on their journey. War's impact is vividly depicted, leaving characters haunted by memories that influence their decisions and relationships. The resistance against

assimilation in the host country reflects broader societal struggles with accepting those who have endured the trauma of conflict. Overall, *The Boat People* challenges biases, fosters empathy, and celebrates the resilience of the human spirit in the face of adversity. Thus “the refugees are superstes of Sri Lankan and Canadian politics that subjected them to outlawry. It deduces the biopolitical fact of administering life as per the design of state” (Sharma, 2020).

To sum up, *The Seven Moons of Maali Almeida* and *The Boat People* offer profound insights into the intricate relationship between war, resistance, and human rights. These narratives highlight the importance of resistance in the face of conflict, underscoring the resilience required for survival. Human rights are essential during war to protect the dignity of individuals, guided by humanitarian and human rights laws that dictate the conduct of armies, emphasizing the protection of civilians and prisoners. Violations of these laws, such as harming civilians or using torture, are serious crimes that extend the impact of war beyond the battlefield, particularly affecting refugees and displaced persons. The protection of fundamental rights, such as the right to life and freedom, is not only a legal obligation but also a moral responsibility. Efforts toward peace, conflict resolution, and justice are crucial in safeguarding human rights and preventing atrocities, illustrating the vital connection between global peace and the well-being of humanity. Thus, the exploration of resistance in these works reflects the broader imperative to uphold human rights in times of war, reinforcing the universal pursuit of peace and justice.

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Black Humour and Novel: An Analysis of *Bunny* by Mona Awad and *Eat Your Heart Out* by Kelly Devos

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Abstract:

*This comparative analysis delves into how black humour is utilized in Mona Awad's *Bunny* and Kelly Devos's *Eat Your Heart Out* to critique societal norms and explore complex themes. Awad employs sharp satire within an MFA program to expose academic elitism and the performative nature of female friendships, using humour to dissect identity struggles and societal pressures. Conversely, Devos employs dark humour to satirize the diet industry's impact on body image at a weight loss camp, highlighting societal contradictions and prompting readers to reflect on self-worth and beauty standards. Both novels use irony and wit to engage readers in critical examinations of cultural expectations and personal transformation, showcasing black humour as a potent tool for social commentary in contemporary literature.*

Keywords: *Black Humour, Satire, Tragicomedy, Irony*

Introduction

Black humour, often referred to as dark humour, represents a distinctive comedic style that delves into taboo subjects such as death, illness, or tragedy. It employs irony, sarcasm, or absurdity to find amusement in situations typically considered serious or distressing. This comedic approach not only challenges societal norms but also serves as a coping mechanism, enabling individuals to confront adversity with laughter. However, its provocative nature also carries the risk of being perceived as offensive or inappropriate.

The term 'black humour' originates from the French 'humour noir', popularized by the surrealist André Breton in the 1930s. It encapsulates the use of humour to explore sombre or taboo subjects, a practice that has existed in literature, theatre, and art for centuries. Over time, black humour has evolved into a powerful tool for artists and writers to navigate uncomfortable truths about the human condition, prompting reflection on existential complexities through comedic lenses.

Literary works like Joseph Heller's *Catch-22*, Kurt Vonnegut's *Slaughterhouse-Five*, and Douglas Adams' *The Hitchhiker's Guide to the Galaxy* exemplify how black humour can be employed to critique war, bureaucracy, and the absurdities of life itself. These novels demonstrate the genre's capacity to provoke thought and challenge societal conventions through its unique blend of wit and satire.

Contemporary authors continue to explore and expand upon the nuances of black humour in their works. Mona Awad and Kelly Devos emerge as significant voices in this exploration, each contributing distinct perspectives on identity, societal expectations, and the complexities of human experience.

Mona Awad, a Canadian novelist known for her incisive commentary and darkly comedic style, explores themes of female friendships, academic pressure, and the blurred lines between reality and fantasy in her novel *Bunny*. Awad's narrative prowess allows readers to delve deep into her characters' lives while confronting broader societal issues with sharp wit and keen observation.

Kelly Devos, on the other hand, brings a fresh perspective to contemporary literature by intertwining humour with social commentary in her novel *Eat Your Heart Out*. Devos' exploration of body image, identity, and societal norms challenges conventional beauty standards, offering readers narratives that are both entertaining and thought-provoking.

This research aims to delve into the dimension of black humour as employed in *Bunny* by Mona Awad and *Eat Your Heart Out* by Kelly Devos. By analyzing how these authors utilize black humour to address complex themes, this study seeks to contribute to the scholarly discourse on humour in contemporary literature and its role in challenging societal perceptions.

Analysis of Black Humour in *Bunny* by Mona Awad

Mona Awad's novel *Bunny* intricately weaves dark humour into its exploration of academia, female relationships, identity, and the blurred boundaries between reality and fantasy. Through a satirical lens, Awad employs black humour as a narrative device to dissect societal norms and delve into profound themes.

At its core, *Bunny* unfolds within the elitist confines of an MFA program, where protagonist Samantha Heather Mackey becomes entangled in a surreal world dominated by a clique known as the Bunnies.

Awad uses black humour to critique the pretentiousness and competitiveness inherent in academic circles. The novel's characters engage in witty and sarcastic dialogue that simultaneously entertains and exposes the absurdities of intellectual elitism, challenging the notion of artistic seriousness within the ivory tower.

Furthermore, Awad employs black humour to explore the complexities of female friendships, particularly through the distorted sisterhood represented by the Bunnies. These relationships are portrayed with a mix of humour and discomfort, revealing the performative nature of camaraderie and the masks individuals wear to conform to societal expectations. The juxtaposition of laughter and unease forces readers to confront the darker aspects of friendship dynamics and the pressures of fitting in.

Identity emerges as another central theme, examined through Awad's darkly comedic narrative. Samantha's journey of self-discovery is marked by surreal and absurd events that challenge traditional notions of identity formation. The Bunnies' ritualistic practices, for instance, serve as a satirical commentary on societal pressures and the consequences of resisting conformity. Awad employs humour as a coping mechanism for Samantha and readers alike, navigating the disorienting aspects of her transformation with both levity and insight.

Moreover, *Bunny* blurs the lines between reality and fantasy, creating a disconcerting atmosphere that intensifies its black humour. The novel's surreal elements challenge readers' perceptions of what is real, highlighting the satirical nature of the narrative and pushing the boundaries of conventional storytelling. Awad's playful engagement with literary conventions and metafictional elements adds layers to the dark humour, creating a self-aware and thought-provoking exploration of reality and illusion.

In short, *Bunny* by Mona Awad utilizes black humour as a potent tool to dissect the complexities of academia, female relationships, identity, and the transformative power of storytelling. Through its witty dialogue, surreal events, and satirical lens, Awad navigates uncomfortable subjects with finesse, inviting readers to both laugh and contemplate the profound themes underlying the novel. *Bunny*'s unique blend of humour and depth establishes it as a compelling work that challenges societal norms while inviting readers to reflect on the intricacies of the human experience.

Analysis of Black Humour in *Eat Your Heart Out* by Kelly Devos

Kelly Devos employs black humour as a powerful narrative device throughout *Eat Your Heart Out*, using satire to critique societal attitudes toward body image and the diet industry. This comedic style, characterized by its dark and often morbid tone, serves as a vehicle for Devos to explore serious issues while engaging readers in a thought-provoking examination of societal expectations.

From the outset, *Eat Your Heart Out* introduces Mary, the protagonist, entering Wallingfield Academy, a weight loss camp promising radical transformations through dubious procedures. The absurdity of the camp's rules and regulations is portrayed with satirical flair, highlighting the extremes people endure in pursuit of societal beauty standards. This sets the stage for Devos's satirical exploration of the diet industry's contradictions and the harmful consequences of adhering to unrealistic ideals.

One of the primary elements of black humour in the novel is the exaggerated portrayal of societal norms and expectations. Devos magnifies these elements to absurd levels, using humour to underscore the ludicrousness of certain beauty standards. By exaggerating these norms, the author encourages

readers to question the societal pressures that contribute to body dissatisfaction and the lengths individuals go to conform.

The characters in *Eat Your Heart Out* serve as conduits for black humour, each embodying different facets of societal attitudes toward body image. From the quirky camp staff to the diverse group of attendees, Devos creates a cast that contributes to the novel's humour while addressing serious themes. The juxtaposition of dark humour with the characters' struggles adds depth to the narrative, allowing readers to connect emotionally and intellectually with the story.

Irony plays a significant role in the novel's black humour, as Devos crafts situations where the disparity between expectations and reality generates laughter tinged with discomfort. This irony is particularly poignant within Wallingfield Academy, where promised transformations collide with the camp's manipulative practices, exposing the gap between appearance and truth.

Devos enhances the narrative with wordplay and clever dialogue, infusing scenes with wit that arises not only from the characters' predicaments but also from the sharp and incisive language used to describe them. This linguistic playfulness enriches the reader's engagement with the humour on multiple levels, reinforcing the novel's satirical intent.

As Mary's journey of self-discovery unfolds, the novel's dark humour evolves alongside her character development. The laughter becomes a coping mechanism for both characters and readers, navigating the challenging terrain of societal expectations while maintaining sensitivity to the serious issues explored.

The climax of *Eat Your Heart Out* marks a culmination of black humour, as secrets of the camp are unveiled and Mary confronts the true nature of Wallingfield Academy. This revelation serves as a pivotal moment, transforming humour into a tool for social commentary. Devos uses narrative twists to underscore deeper messages about the consequences of conformity and the importance of self-acceptance.

In its resolution, the novel's black humour takes on a reflective tone, leaving readers with a sense of contemplation. Devos successfully utilizes humour to deliver profound insights, challenging readers to reconsider their perspectives on body image and societal expectations.

In conclusion, *Eat Your Heart Out* adeptly employs black humour to critique societal attitudes toward body image and the diet industry. Through exaggeration, irony, character dynamics, and linguistic playfulness, Kelly Devos crafts a narrative that entertains while prompting readers to reflect on significant social issues. The novel stands as a testament to the potency of black humour as a tool for social commentary, navigating complex subject matter with both levity and depth.

Conclusion

Eat Your Heart Out by Kelly Devos has garnered attention for its bold exploration of societal expectations surrounding body image and the diet industry through the lens of black humour. While praised for its audacious approach, the novel has faced criticism on several fronts. One key area of contention lies in the portrayal of characters. While the diverse cast enriches the narrative, some characters may be perceived as leaning on stereotypes associated with body image issues, potentially

oversimplifying the nuanced experiences of individuals grappling with self-esteem and societal pressures.

The novel's use of black humour is both a strength and a point of division among readers. It effectively employs dark and morbid humour to highlight the absurdities of the diet industry and societal norms, prompting reflection on serious topics such as body image and self-worth. However, this approach can be unsettling for some readers, especially when dealing with sensitive subjects. The balance between humour and sensitivity is delicate, and while the humour serves a critical satirical purpose, its execution may not resonate universally.

Criticism has also been directed at the pacing and resolution of the narrative. At times, the story's momentum falters, with certain subplots feeling prolonged and diverting attention from the central themes. The resolution, while providing closure, has been viewed by some as too neatly wrapped up, potentially limiting a deeper exploration of the complexities surrounding body image and societal expectations.

Despite these critiques, the novel's satirical approach remains a compelling aspect. By exaggerating and satirising societal norms and the diet industry, Devos sheds light on the pressures individuals face to conform to unrealistic beauty standards. However, the reliance on satire may oversimplify the underlying issues, leaving room for a more nuanced exploration of character motivations and societal influences.

Overall, *Eat Your Heart Out* stands as a thought-provoking contribution to the discourse on body image and self-acceptance. While it may not satisfy all readers due to its approach and execution, its ability to engage with important conversations about societal expectations through humour is noteworthy. The novel challenges readers to reflect on the consequences of pursuing idealised beauty standards and encourages a critical examination of societal norms.

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An Analysis of Badriah Albeshr's *Hend and the Soldiers* and Elif Shafak's *Honour* in the Light of Islamic Feminism

Abstract:

*Islamic feminism recognizes the variety of experiences that Muslim women have and works to address issues arising from cultural practices, social norms, and legal injustices that lead to gender-based discrimination. It seeks to uphold Islamic principles while granting women the freedom to actively engage in religious, social, and political realms. In this context, *Hend and the Soldiers* by Badriah Albeshr provides an illuminating exploration of women's lives within an Islamic framework. Through the story of *Hend*, the book offers a sophisticated perspective on gender dynamics and female empowerment, grounded in Islamic beliefs and values. *Elif Shafak's Honour* further contributes to this discourse by examining the complexities of gender and honour in a Muslim context. Both works, through the lens of Islamic feminism, dispel common misconceptions and enrich the ongoing dialogue on feminism within the Islamic community. This analysis highlights their contributions to a deeper understanding of the intersection of gender and religion, fostering a more inclusive and equitable discussion on women's rights in the Islamic world.*

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Keywords: *Islamic Feminism, Gender Dynamics, Cultural Practices, Legal injustice*

‘Islamic feminism’ is a term used to describe a feminist discourse within an Islamic framework. In *Princess* by Jean Sasson, the story highlights the challenges faced by women in a patriarchal society rooted in Islamic traditions and customs. The book doesn't explicitly focus on Islamic feminism, but it does portray the struggles of the protagonist and other women against oppressive norms. It raises awareness about gender inequality, lack of women's rights, and the need for reforms within Islamic societies to empower women. However, interpretations of how Islamic feminism is portrayed or inferred from the book may vary based on individual perspectives and analysis.

The Quran serves as the foundational book and approach for Islamic feminism, which advocates for gender equality in both public and private spheres. Regarding the position, rights, and responsibilities of Islamic women, there have been many misconceptions. Women continue to be exploited as a result of these misconceptions, which have permeated our society's expectations. Men and women have been requesting clarity from the legal authorities since the 19th century regarding how Sharia (Islamic Laws) impacts matters that impact women, such as education, seclusion, polygyny, and concubinage.

Elif Shafak's novel *Honour* showcases her interest in feminism and women's rights, as she deals with mistreated women who may be perceived as manly in a society that still maintains a strong male-dominated culture. In this authentic fiction set between the 1940s and the 1970s, a working-class family of mixed Turkish and Kurdish descent arrives in London. They experience culture shock from the different views the metropolis has on life, love, and gender. For this dissertation's analysis of women's representation, Islamic feminism's theoretical underpinnings were selected. Islamic feminism focuses on the status of women in Islam, emphasizing that all Muslims, regardless of gender, are completely equal in both public and private life. In the framework of Islamic law, it also defends women's rights, gender equality, and civil liberties.

The 2013 book *Honour* tells the story of the struggle, tenacity, and liberation of Pembe and Jamila, two girls whose mother is in excruciating pain because she cannot have a boy. Having daughters is viewed as a sign of luck and prosperity in the Islamic faith. In *Honour* (2013), Shafak captures the sentiment of the public when he says It is quite disappointing to see that some parents are happy when the newborn is a boy and express their displeasure when it is a girl This is strictly forbidden in Islam, as the Qur'an demonstrates, denouncing the behavior of parents who reject their daughters and affirming that all people are equal in the eyes of God.

She advocates for the plight of women under male rule in the 20th century, highlighting women's marginalization in this book. Given the advancements in media, education, and globalized society, where women can no longer rely solely on their local customs and traditions and require an immediate new community (where they are not used as scapegoats), this novel provides a significant account of women's suffrage and their cry. The current study aims to highlight Islamic feminism as a means of resolving social conflicts. In the past, feminist issues were easily dismissed by authorities in Muslim nations by painting feminism as foreign, Western, corrupt, and anti-Islamic. However, the well-informed questions raised by Islamic feminists have made it difficult to ignore these issues in the future.

Younger girls may be able to understand the jargon that has emerged from the discussion of Islamic feminism, and through this conversation, more young women will be equipped to challenge deeply embedded societal and cultural norms by asserting that they are unrelated to Islam and focusing on living their own lives. Since the year 2000, Islamic feminism has become increasingly popular, having first emerged in the 1990s. It is important to define the boundaries of this new Islamic feminism at this early stage. It is a global phenomenon, not specific to any one location. The boldest practices of Islamic feminism have been carried out in Asia and Africa, even while some of its most ambitious ideological articulations have arisen in Western expatriate and convert communities. Though Islamic feminism is relatively new, Islam and feminism have a long history of cooperation dating back to the 1890s. What would eventually be referred to as a 'feminist movement' began in Egypt when feminism

first appeared in the Muslim world. The term "consciousness" was first used in relation to modernity. Muslim men and women separated Islam from the harsh laws imposed in the name of religion using Islamic reformist arguments, allowing for improvements in women's lives and sex-related interactions.

"Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective" by Amina Wadud is a seminal work in Islamic feminism. Wadud delves into a critical analysis of the Quran, reevaluating its interpretations from a woman's viewpoint. She advocates for a feminist reading of the Quran to challenge traditional interpretations that have often marginalized or silenced women. Wadud's book aims to reclaim and highlight the voices of women within the Quran and promote a more inclusive understanding of Islam that aligns with principles of gender equality and justice. Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective" by Amina Wadud.

The belief that religions arising from an Abrahamic tradition are intrinsically biased and patriarchal against women is said to be Secular Feminism whereas Islamic feminism is a feminist discourse and practice that is framed within an Islamic paradigm and ultimately illustrates how patriarchal ideology has subverted the equality of all people. It seeks rights and justice for women, and for men, in the totality in their life.

Despite the anatomical differences between the sexes. the researcher continues. islamic feminism refers to the reluctance to live one's life in accordance with male-centered aspects of society. She asserts that because Sharia does grant equality to both sexes, those who seek equality within the confines of Sharia and the Quran must make concessions and reinterpret both. However, The Surah al-Nisa (men are the protectors of women) of the Quran explicitly states that men are superior in many areas, including biological strength. By taking into account the complete ayah, we can see that even this one is misinterpreted.

Most Muslim women around the world today face the same problems that most women everywhere face: poverty, illiteracy, political oppression and patriarchy. At the same time, there are now and always have been elite Muslim women of wealth and influence who have exercised power and

autonomy in social and economic networks. No one can argue that these women have a common point of view. Because of this, stereotypes of Muslim women as uniquely oppressed women bear little resemblance to reality. However, the attempt to define the position of women in Islam continues. Some people see the issue of women and status as an idealization of Islam - referring mostly to the Koran and prophetic tradition, sometimes jurisprudence. As with Christian scriptures, analyzing individual passages from these sources is unlikely to provide an accurate picture of women and rights, and these sources may not reflect actual practice.

Diverse voices and viewpoints in literature have gained popularity recently, and many readers and publishers actively seek out works by authors from all backgrounds. Adopting one's true name can be a source of honor as well as a means of advancing diversity and representation in the literary community. However, the decision ultimately rests with the individual writer based on their personal preferences and circumstances.

In Islam, marriage is considered a significant and valuable institution, and it is generally encouraged for those who are able and willing to marry. However, the concept of multiple marriages, commonly referred to as polygamy, is permitted but not considered obligatory or important. It is optional and subject to certain conditions and restrictions. The Ammousha, the maid of Badriah Albeshr's house. She always told stories to the author. One day Ammousha narrated a story about her grandmother Selma, grandfather Abdul Muhsin and Selma's father Ibn Dhal'an. Abdul Muhsin visited Ibn Dhal'an 's house, he saw Selma and he asked Ibn Dhal'an to marry Selma. Abdul Muhsin already had many marriages. Ibn Dhal'an replies to Abdul Muhsin "Drink the coffee and when you are finished, we will go to the Sheikh to draw up a marriage contract"(Albeshr, 2) Ibn Dhal'an gave a reply fast without asking Selma. "I believe", (Albeshr, 2),

The Quran, which is the holy book of Islam, addresses the practice of polygamy in Surah An-Nisa (4:3), stating: "If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them),

then only one, that your right hands possess. That will be more suitable, to prevent you from doing injustice."(Quran. Surah An-Nisa, 4:3.)

From this verse, it can be understood that polygamy is allowed, but it comes with a condition: the husband must treat all his wives justly and fairly. Islamic scholars interpret this as a safeguard to ensure the welfare of all parties involved in a polygamous marriage. It is important to note that polygamy is not practiced by the majority of Muslims worldwide. It is more commonly found in some Muslim-majority countries and regions with varying frequencies.

In *Hend and the Soldiers*, Ibn Dhal'an makes decisions about his daughter's marriage without asking Selma. When a father decides on his daughter's marriage without consulting her or getting her opinion, it presents serious ethical questions and brings attention to issues of respect for personal choices, gender equality, and individual autonomy. The daughter has the same right to agency and control over her life decisions as any other person, including marriage. It may be argued that making decisions on her behalf without getting her permission violates her right to personal autonomy and her capacity to make decisions that impact her life. By suggesting that the father's preferences and opinions are more significant than the daughter's, such gestures might reinforce gender inequality. It upholds patriarchal standards that frequently repress or ignore the agency and voices of women. Making the decision to get married is very emotional and personal.

Contacting a woman's body might lead to numerous issues. Since rape includes talking about a very upsetting and dangerous event, it is important to handle this subject delicately. A serious violation of a person's rights, dignity, and bodily autonomy, rape is a violent crime. It is crucial to keep in mind that the perpetrator is always accountable for acts of rape, and the victim is never at fault for the wrongdoing perpetrated against them. The reasons behind rape are intricate and diverse, and they might differ from one instance to the next. More often than not, rape is committed to control and dominance over the victim, not out of sexual desire. Rapists may use the crime as a tool to control and degrade their victims. Social conventions that uphold gender.

Honour narrates the tale of a Turkish-Kurdish family that lives in Istanbul and London while examining themes of culture, customs, and family. The book explores the difficult questions of Honour, identity, and the conflict between modernity and tradition. Elif Shafak's book *Honour in the Light of Islamic Feminism* isn't named after a famous phrase or book in her bibliography. It is possible that Elif Shafak, a well-known Turkish-British novelist, hasn't written any books with this specific title. However, several of her novels and essays touch with women's rights and gender issues within the framework of Islam, therefore you might discover relevant themes.

There are moments when women in the Honour family feel less free to make their own decisions and live their own lives. They frequently have less options since they have to deal with the authority of the male family members. Women are frequently at the center of family disagreements as a result of internal conflicts and tensions. Even at the risk of their personal wellbeing, they must settle disputes and preserve family unity. Education is a vital pathway to self-reliance and development, and the book sheds light on the obstacles women encounter when they choose to pursue higher education, especially when doing so defies social norms. Many of the female characters in "*Honour*" are hampered in their hopes and ambitions by familial and societal restrictions. These unmet expectations lead to internal strife. The story's female characters face challenges related to the fallout from horrific events, which exacerbates their already complex lives and emotional health.

There's another story that runs parallel to this all too typical tragedy. Women have significant social authority, even in that village by the Euphrates where mothers weep at the birth of every new daughter. However, they prefer to use dreams, prophecies, and potions to convey their power. Additionally, they convey a kinder, more compassionate Islamic culture that promotes creative interaction with both the past and the present. Pembe has her wish to travel, which she longs for. Jamila, her twin sister, stays behind to become the legendary Virgin Midwife of the area. She travels bravely through areas under the authority of bandits and puts her faith in God. Shafak is an extremely popular novelist in Turkey, particularly loved by young, educated and newly independent women who

appreciate her fusion of feminism and Sufism, her disarmingly quirky characters and the artful twists and turns of her epic romances. Born in Strasbourg to a diplomat mother, educated in Europe, the United States and Turkey, she writes some books in her native Jamila finds it easy to track down the people who can send her to London without the necessary paperwork after a dream warns her that her twin is in danger. The two younger Toprak kids exhibit a comparable level of mental independence as they work to reconcile the conflicts that have destroyed their family.

Islamic feminism evaluates hadiths and engages in combat using its novel readings of the Qur'anic text's egalitarian message. The Hadiths are the sayings and actions of the Prophet Muhammad. Islamic feminists use Islamic investigative methods to access the Hadiths and reject any sexist components that may have been misinterpreted due to contextual variables or patriarchal manipulation.

Jamila (a feminist), Pembe's twin sister, wants her sister to move on in her life, leave her husband and say goodbye to the patriarchal concepts by giving her examples from other parts of life. Since she is a midwife and also a feminist, so, did not marry to any man and is spending her life on her own. She wants the women to be free from chauvinism and live their lives by themselves. She gives an example of a birth case telling her sister the difference in the thinking that "I've just come back from a difficult birth.

It is not God which gives power to one human over the other on the basis of gender rather it is all social construction. In religion, all human beings are equal and are considered powerless or powerful not on the basis of gender but on their piety. It is not that Allah has created the men and women differently for the sake of making them powerful and powerless but the reason can be different. Everyone has his own life and must live on their own "You have your life there; I have my life here. We have to accept it." (Shafak, 80).

Pembe makes a decision and takes separation from her husband. She lives alone with her children and brings them up alone. Neither she takes care of her husband's absence, nor takes any money

from him for her children. She asserts herself as a feminist that she can do what she wants. Pembe's children are forward as compared to their mother. Her younger son, Yunus, is seven years old but still he wants to think the old rituals wrong and wants to purify himself from these brutal clutches towards women. Yunus has a girlfriend, Tobiko, who too wants him to free himself from old myths that are the construction of society. When he responds to her positively, she inquires saying that "'Don't you ever change,'

'Don't let the greedy capitalist system get to you.' 'Okay.' 'Give me your word. No ... wait. Promise on something that matters to you.'" (Shafak, 58). Tobiko is so afraid of this male dominated society that she wants promises from him that he will not ever adopt this system. She compares the dominated system to a capitalist system where the poor are looted and exploited day by day. Since the women are powerless like the poor people, therefore, she wants promises from Yunus to not to adopt such tyranny towards her ever.

Shafak does not want to accept the patriarchal notions that everything is men's property and women have no right at all. Iskender tells his sister that according to their mother, there are two kinds of people "...the frog-allies and the snail-allies" (Shafak, 154) where the frog is the symbol of men and the snail represents women in society. Frog has the characteristics of the males in the society that just like male social members frogs too are "better, excited and disgusted by its bulging eyes and scabby skin" (Shafak, 154). Men have the same qualities in a patriarchal society and they behave with snails the same as the men do to women. Just like the women, snails too have become the prey of frogs when the snail is put in the same glass where the frog is "The frog immediately forgot about its distress, concentrating on its prey. In the meantime, the snail was inching its way along, hoping to break free of its prison, unaware of the danger. The frog leaped once, then twice, and caught the snail" (Shafak, 154). This all shows that the glass is the symbol of the house where men and women live together and just like the frog, the men too behave the same with women. The frog brings brutality towards snails as men to women in a patriarchal society. The men exert their power over women and exploit them one way or

the other as what the frog does "the frog ate the snail, a sticky, gluey slime oozing out of its mouth."
(Shafak, 154)

Shafak explores the intricacies of Turkish-Kurdish family dynamics in "Honour," touching on gender expectations and cultural conventions. "Hend and the Soldiers" by Badriah Albeshr may also examine the roles and difficulties faced by women in a cultural and societal setting. These pieces are related because they explore women's lives within particular religious and cultural contexts. Nonetheless, different writers may present different interpretations of Islamic feminism, which reflects the range of viewpoints present in the larger conversation about feminism in nations where Muslims predominate.

The study's findings suggest that a mix of social, legal, and cultural issues may cause women to be marginalized in several Arabic-Islamic nations, including limited work and education opportunities, mobility restrictions, and unequal treatment in family and legal situations. While experiences differ greatly between nations, some have made strides toward advancing women's rights, though challenges remain. Islamic feminism aims to harmonize gender equality ideals with Islamic teachings by reinterpreting religious scriptures to advance women's rights and refute patriarchal interpretations. Women in Islamic nations actively participate in this conversation, pushing for cultural, societal, and legal reforms while upholding Islamic principles. Through Islamic feminism, the study highlights injustices against women in Elif Shafak's 2013 novel *Honour*, asserting that men and women are equal in Islam and before God. The novel initially portrays patriarchy but later introduces characters who challenge men's authority and demonstrate that the patriarchal system is a social construct, not an Islamic one. The study emphasizes that Islam grants equal rights to men and women, and does not elevate males above females based on gender. In summary, Islamic feminism represents a dynamic movement striving to harmonize female equality with Islamic values, exemplified by characters in works by Shafak and Albeshr who embody resistance and resilience. The path to gender equality in

Islamic civilizations is complex, involving cultural, social, and legal elements, diverse viewpoints, and sustained initiatives for constructive change.

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Body in *Bacha Posh*: Quest for Identity in Select Works of Nadia Hashimi

Abstract:

*Afghanistan's tradition of Bacha Posh, where girls are forced to disguise as boys to access freedom typically reserved for males, is a challenge for the expression of human rights and is a threat for the freedom of choice. This research pours light on the life of Bacha Posh with reference to the works *The Pearl that Broke Its Shell* and *One Half from the East* by Nadia Hashimi, underscoring the theories of phallogentrism and hegemony. In *The Pearl that Broke Its Shell*, story follows Rahima, a young girl turned Bacha Posh to support her family. As Rahima tastes independence, her return to womanhood brings conflict and harsh constraints, culminating in a forced marriage. In *One Half from the East*, Nadia Hashimi talks about a ten-year-old Obayda is thrust into the role of Bacha Posh by her family, granting her a brief taste of education and independence in a society that restricts girls' lives. This study analyses how Hashimi's novels powerfully illustrate the paradox of this tradition: a glimpse of autonomy that ultimately underscores the deep-rooted gender inequalities in Afghan society.*

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Introduction

“Girl dressed like a boy” is referred to as *Bacha Posh*. A family chooses a girl to live as a guy so she can benefit from the freedoms accorded to a boy, such as access to sports, education, and the opportunity to be outside by herself unattended. This research analyses two novels named *The Pearl that Broke Its Shell* and *One Half from the East* by Nadia Hashimi.

Nadia Hashimi pulls inspiration from her Afghan heritage to create tales that are both popular with adults and children around the world. She describes the life of women in Afghanistan, struggles and sacrifices made by them. Afghanistan’s patriarchal traditions value sons over daughters, women never enjoyed the liberties that women in Kabul experienced and decades of war and fundamentalist regimes left Afghan women battered and scarred and their rights buried under piles of rubble.

Discovering Self under Bacha Posh in The Pearl that Broke Its Shell

In this novel, Hashimi the Afghan American writer, depicts how Afghan girls are forced to disguise themselves as boys and live a double life for several years in order to assert their right to education and freedom of movement. The family with no son will choose the younger daughter of the family to live as a *Bacha Posh* and the girls will have to cut their hair, tie up their breasts and also have to adopt a male name, they are given middle status- meaning they are not treated as daughters and not fully treated as sons. Like other girls, they are not into cooking or cleaning, they are free to work outside school and go about freely in public without being dependent on another man or relatives.

In *The Pearl that Broke Its Shell*, the protagonist is Rahima, a young girl in contemporary Afghanistan who is being made into *Bacha Posh*. Her story is interwoven with her great-great-grandmother, Shekiba. The story follows Rahima, a nine-year-old girl who is the third child in a family of girls. Like many women in Afghanistan, she begins life with a disorder that corresponds to her gender. Her mother begins to dress her up as a boy. So, she can work outside the home. Her freedom is short-lived and her father married off the thirteen-year-old Rahima to a wealthy man who is very old as her father who tempted them by a high bride price

The term *Bacha Posh* was first introduced by Jenny Nordberg's book *The Underground Girls of Kabul: The Hidden Lives of Afghan Girls Disguised as Boys*. In her book, she reveals that the tradition of *Bacha Posh* is embedded in the culture, not religion, of Afghanistan. This kind of practice was initiated when there was a need for boys or men during the period of War. Slowly it evolved to fill up the ‘void’. The practice of *Bacha Posh* is still practiced among Afghans in the modern era. (Goel). The girl takes up the practice of *Bacha Posh* for a short time and when they reach the age of puberty, they have to return to their true identity. It is very difficult for them as they have shown boyish personalities throughout their time in *Bacha Posh*. They enjoyed freedom like men. They can go out without anyone to guide them. As teenagers, they miss out on everything they used to enjoy. They doubt themselves about what their true identity is and they find it very difficult to reconcile with their true identity. Girls are tied to men who are the same age as their father. rite is held known as *Nashrah* in which the

delivery of male toddler and mother is celebrated through music, prayer and gifts. On the contrary, the delivery of a daughter welcomes mockery for mother and father.

Phallogocentric hegemony is shown by Hashimi, through the work. The Afghan men, in the novel, make their wives suffer in order to keep their heads high in society, do not allow their wives to speak in front of them. Rahima's father thinks that it's a shame that he doesn't have a son. Women are taught to obey their fathers, husbands and sons. Their job is to do only housework and bear sons to honour their husbands' name and status in society. In a phallogocentric, hegemonic society, women are seen as child - producing machines, regardless of whether they belong to the upper class or the economically disadvantaged class.

Bacha Posh practice has aided her in two ways: freedom from segregation and being strangulated because of her birth sex. It has opened the unused world for these young ladies where there is opportunity of development, to go to school, to run an everyday errand and capacity to back the family. The title of the novel, *The Pearl That Broke Its Shell* is highly related to the characters of both Rahima and Shekiba. In the midst of such adversity, people are trying hard to break out of their shells and find their own identities. Rahima and Shekiba do not retaliate against the rigid norms of patriarchy until they realize their vision of freedom is the radical solution to their dilemma.

Rahima has been a *Bacha Posh* for three years, which is longer than the other *Bacha Posh* has ever been. The age of thirteen has been viewed over puberty age, as the common *Bacha Posh* usually changes back to her girl's life at ten or eleven. Rahima enjoys her existence as a boy. As their father treats her like a real male, she is well aware of her sister's jealousy. Rahim gains her freedom and lives the boyhood life of her dreams. She even manages to make money by working at the nearby store and providing assistance. Rahima feels that her life is much happier and full of freedom when she was male. Although she remains a woman after that, her whole thinking was about life when she was in *Bacha Posh*. Finally, she realises that her true identity is not to be confined within four walls, but to be independent like other women in the world, and not to be enslaved by her husband for the whole life. By realising what is the life that she wants and what her true identity is, she decides to remain *Bacha Posh*. Thus, she breaks the shackles of patriarchal norms. They do not get the life that one deserves with the identity they are born with.

Predicament of Women in Afghanistan in accordance with *One Half from the East*

One Half from the East is also a novel written by Nadia Hashimi. It was her first novel for younger readers, a coming-of-age journey exploring what it's like to be a *Bacha Posh*, an adolescent girl who is dressed as a boy, in contemporary Afghanistan. The family of Obayda, the youngest of four sisters, is in need of luck, so her aunt has a plan to make things better: dresses Obayda as a guy, a *Bacha Posh*. Living in this transitional environment is confusing, but everything changes when Obayda meets another *Bacha Posh*. But unless the two closest friends can find a way to make it stick and make their newfound freedoms last, their transformation won't last forever. The story, which is set in a small Afghan village, the effort to give their family an income and lift fathers' spirits, forces the young girl to face the negative stereotypes of being a girl in her society and all that

entails for her future. In the opening pages of the book, ten-year-old Obayda and her family are trying to start over in a little village outside of Kabul. Obayda's father had lost his leg in a car bombing blast in the marketplace six months back. Obayda's family relocated to the smaller town as a result of this horrific incident in order to receive assistance from her father's brothers. In this novel, gender inequality is examined as it affects various Middle Eastern and Asian nations, including Afghanistan. Hashimi examines this issue from both an individual and societal perspective, focusing on how inequality impacts both. Obayda, who is ten, is already conscious of the gender disparity in her community.

At school, Obayda discovers herself in a strange space between both worlds. She comes across "Being a boy is challenging in every other way because it differs so greatly from being a girl. I'm having a lot of trouble finding the right words as I try to act more boyishly"(30). Obayda discovers that becoming a *Bacha Posh* has created a barrier between her and her sisters. Happily, for Obayd, as she is now known, another *Bacha Posh* steps in to save her. She calls herself Rahim and instructs Obayd to "forget everything else and be a boy"(46). Obayd inquires of Rahim, who has been a *Bacha Posh* for a while, whether she enjoys being a male, and Rahim replies to Obayd, "You understand what being a girl entails. Was it anything worthwhile to be?"(93). In the end, Obayda will have to decide the answer for herself. Rahim describes to Obayd what it means to be a girl in this small village. "It almost seems like all girls are born knowing what can happen, so we attempt to move around outside like ghosts — keeping our voices low, our footsteps light, and our eyes on the ground" (50).

After living as a boy for more than five months, Obayd realises she enjoys the independence and the resulting changes. She is more capable and self-assured. Rahim shares with Obayd a myth her mother once told her, according to which "walking beneath a rainbow converts boys into girls and girls into boys" (74). Rahim believes that by going through a rainbow, she will be able to transform into a boy forever and achieve the freedom she so desperately desires. Her parents set up her marriage to the tribal warlord who dominates their town when they witnessed her playing with older lads. The thirteen-year-old girl, Obayda is horrified by this and does not want to change back to her female identity since she is concerned that she will lose all the options she has as a boy. Obayda changes back to being a girl at a certain point. One of her classmates from her school asks her "Did you want to stay a *Bacha Posh*?" Obayda replies "Of course I did! Why would I want to be a girl?" (147)

Obayda's mother is aware that by forcing her daughter to become a *Bacha Posh*, she has implanted in her a sense of shame about being a female. When Obayda changes back to a girl, she finds it difficult to continue her life as a girl. Although she wants to continue her life as a *Bacha Posh* and tell her family that she wants to live that way, the family does not agree. Hashimi does clearly show how the practice of *Bacha Posh* might prevent females from reintegrating into their culture because they become unaware of their identity. Women and girls have been restricted from secondary and higher education, and curricula have been altered to emphasise religious studies. They regulate what women should wear, how they should travel, sex segregation in the workplace, and even the type of cell phones women should have. These rules are enforced through intimidation and inspections. Women were essentially segregated from society and kept within their homes. Residents of Kabul were instructed

to cover their first and ground floor windows so that women inside could not be seen from the street. She had no independence; if a woman left the house, it was with a male relative and she wore a full body veil (burqa).

The smoothness and fluidity of *Bacha Posh* living are its defining characteristics. In

Afghan society, a *Bacha Posh* serves as a bridge between the masculine and female gender. The *Bacha Posh* is the "hybrid" space between the extreme polarities of male and female with its tight roles enforced by the androcentric culture. As a *Bacha Posh*, the girls gain access to intimate lives of both sexes. Nadia Hashimi reiterates the struggles of girls for being born as girls and have to change their true identity for bringing good fortunes to their family as the family does not own a male child, and the society doesn't allow girls to express their life and identity.

Conclusion

The definition of the *Bacha Posh* cultural practice and its relationship to literature were introduced at the beginning of this study, along with an analysis of how Nadia Hashimi's novels *The Pearl that Broke Its Shell* and *One Half from the East* represent both the *Bacha Posh* culture and the manner in which Afghan society carried out this custom. We learn what it means to be a boy and a girl in Afghanistan through the dual identities of the main characters in both stories. Nadia Hashimi uses these novels to illustrate the degree of gender inequality in Afghan society as well as how Afghan women make use of their independence.

These *Bacha posh* girls are affected both cognitively and physically. The practice of *Bacha Posh* is only carried out for a short period of time because the changes of being born as a female occur when puberty begins. Therefore, in a short period of time they live as a male and a female and understand how the society perceives them and treats them when they live in two identities. Both characters in Nadia Hashimi's novel come under the situation of gender dysphoria, otherness, identity crisis and marginalization.

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Concessional Problems of Students in Transportation: A Study Conducted among College Students

Abstract:

This study investigates the various challenges faced by college students when traveling on private buses, focusing on issues such as overcrowding, inconsistent schedules, uncomfortable seating, and inadequate safety measures. Additional concerns include fare affordability and accessibility, which significantly impact students' daily commutes. The study highlights specific problems such as bus conductors' misbehavior, traffic-related difficulties when alighting from buses, and the discriminatory practices some students face. Many students hesitate to report these issues, believing that their complaints will not lead to actionable changes, thus perpetuating an uncomfortable and unsafe travel environment. The scope of this study encompasses a detailed examination of the student transportation system, aiming to identify and address the various issues faced by students. This includes evaluating the efficiency of existing bus services, proposing improvements for safety and comfort, and assessing the overall impact on students' academic performance and well-being. Through this research, the study aims to raise awareness about the transportation difficulties students encounter and suggest potential solutions or policy recommendations. The study is based on primary and secondary data, with primary data collected through questionnaires from a sample of 30 college students in Kizhattur Panchayat, Malappuram district, Kerala. Secondary data were sourced from publications, journal articles, and internet resources. The analysis utilized simple statistical techniques, including percentage methods, mean, and average, facilitated by Microsoft Excel.

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Introduction

Transportation is a crucial aspect of daily life for college students, significantly influencing their academic performance and overall well-being. Many students rely on private buses as their primary mode of transportation due to limited alternatives. However, this dependence often exposes them to a range of challenges, including overcrowding, inconsistent schedules, uncomfortable seating, and inadequate safety measures. These issues not only create physical discomfort but also add mental stress, potentially affecting their academic and personal lives. Fare affordability and accessibility further compound these problems, making daily commutes a significant concern for many students. The importance of safe and reliable transportation for students cannot be overstated. A smooth and secure commute is essential for maintaining students' focus and energy levels, which directly impact their academic success and participation in extracurricular activities. Despite the critical nature of this issue, many students traveling by private buses endure substandard conditions. Overcrowding, for instance, not only causes physical discomfort but also poses safety risks. Inconsistent bus schedules can lead to significant delays, causing students to miss classes or arrive late, which in turn disrupts their learning process and adds unnecessary stress to their daily routine.

Furthermore, the behavior of bus conductors plays a significant role in the daily travel experiences of students. Instances of misbehavior, such as scolding students for paying reduced fares or even ejecting them from the bus, create a hostile and intimidating environment. Such actions often go unreported due to students' fear of retaliation or the belief that their concerns will not be addressed. This study seeks to shed light on these pervasive issues and the underlying factors that contribute to them. By conducting a detailed analysis based on primary and secondary data, the research aims to provide a comprehensive understanding of the transportation challenges faced by students and advocate for necessary improvements in private bus services. This study aims to explore and understand the various difficulties faced by students while traveling in private buses. By focusing on specific problems such as bus conductors' misbehavior, traffic-related issues when alighting, and discriminatory practices, the research seeks to highlight the often-overlooked struggles of student commuters. Additionally, the study examines the reluctance of students to report these issues, driven by a belief that their complaints will not lead to actionable changes. Through comprehensive analysis and evaluation, this research intends to raise awareness and propose potential solutions to enhance the overall transportation experience for students.

Objectives

1. To identify and analyze the difficulties faced by students when traveling in private buses.
2. To examine the attitudes and behaviors of bus conductors towards students, particularly in situations involving reduced fare payments.

Methodology

The study is based on primary and secondary data, with primary data collected through questionnaires from a sample of 30 college students in Kizhattur Panchayat, Malappuram district, Kerala. Secondary data were sourced from publications, journal articles, and internet resources. The analysis utilized simple statistical techniques, including percentage methods, mean, and average, facilitated by Microsoft Excel. The study is limited by its reliance on primary data, which may suffer from biases and the constraints of the sample size. Additionally, the study's micro-level focus may not capture broader trends. Despite these limitations, the research provides valuable insights into the transportation challenges faced by students and underscores the need for systemic improvements in private bus services.

Review of Literature

Park and Kim (2010) present a comprehensive review of the School Bus Routing Problem (SBRP), a multifaceted challenge in transportation logistics. The SBRP involves crafting an optimal schedule for a fleet of school buses tasked with picking up students from multiple stops and safely transporting them to their respective schools. Central to this problem are numerous constraints that must be satisfied, including the maximum capacity of each bus, the permissible riding time for students, and the time windows associated with each school.

Minocha and Tripathi (2014) delve into the practical complexities of school bus routing, which entails transporting students from predefined locations to school efficiently using a fleet of buses with differing capacities. The study addresses a real-life problem encountered in school transportation management, focusing on the development of an optimal route plan for the school bus service.

Shrivastava and Saxena (2015) conducted a comprehensive study addressing the significant challenges faced by the public transportation industry across various cities in India, with a specific focus on the Gwalior Division. Their research aimed to assess the public transport demand in this region and identify the primary factors contributing to poor ridership. A key aspect of their study was to estimate the potential shift from personal vehicle usage to public transportation, which could be achieved through enhancements in the level of service provided.

Awadallah (2018) presents an innovative educational intervention aimed at enhancing students' learning by integrating brainstorming activities focused on sustainability concepts within the context of transportation engineering. This intervention was strategically incorporated into a transportation course, encouraging active student participation and engagement with the material.

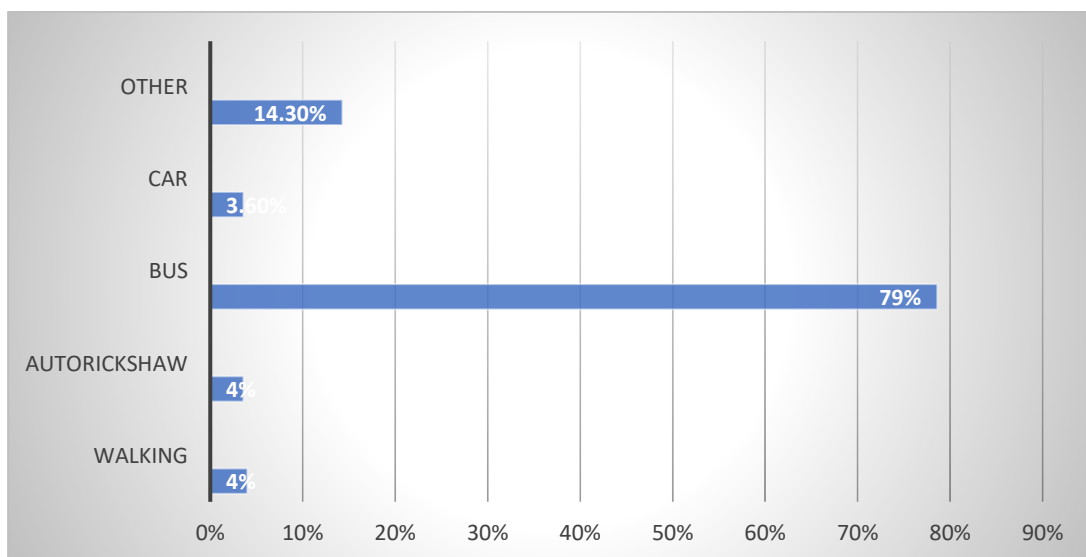
Calvete and Gale (2023) tackle the intricate School Bus Routing Problem (SBRP), which encompasses several interconnected decisions including the selection of bus stops, the allocation of students to these stops, and the design of routes for transporting students to school while adhering to bus capacity constraints. The primary objective of addressing the SBRP is to minimize the total cost of the routes.

Analysis

Distribution of Transportation Methods Used by Students

The bar graph illustrates the distribution of different transportation modes used by students to travel to college. The data is presented in percentage terms, highlighting the prevalence of each mode among the student population.

Figure 1: Distribution of Transportation Methods Used by Students

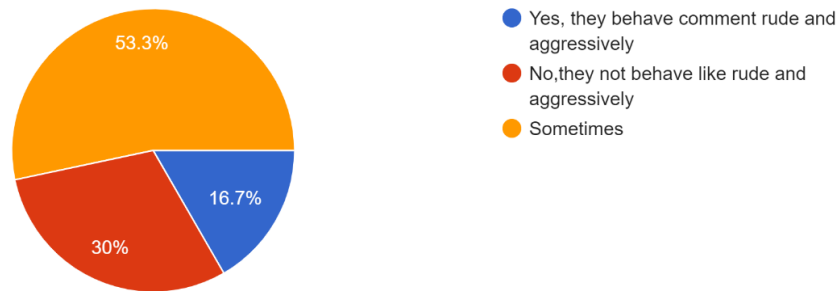


The figure shows the dominant mode of transportation for students is the bus, with a significant majority of 79%. This suggests that buses are the primary and most accessible means of transportation for students, likely due to their wide coverage, affordability, and capacity to accommodate large numbers of students.

Rudeness and Aggression in Comments of Bus Employees

The pie chart presents survey data on people's perceptions of rude and aggressive behavior in comments. The results are divided into three categories: "Yes, they behave and comment rudely and aggressively," "No, they don't behave rudely and aggressively," and "Sometimes."

Figure II: Perceived Rudeness and Aggression in Comments of Bus Employees



The pie diagram shows the majority (53.3%) of respondents feel that comments are sometimes rude and aggressive. This suggests that while rudeness and aggression in comments are not constant, they occur frequently enough to be noticeable and impactful. 30% of respondents believe that comments are not rude and aggressive. This indicates that a notable portion of the population experiences a more positive or neutral commenting environment.

Conclusion

Improving the private bus travel experience for students is essential for their safety, comfort, and overall satisfaction. The study highlights several critical issues, including punctuality, safety, overcrowding, and poor treatment by bus conductors. These problems contribute to a significant discomfort for students who rely on private bus services for their school and college journeys. Addressing these issues requires a multi-faceted approach. Implementing transparent policies, ensuring clear communication between students, bus operators, and educational institutions, and establishing regular feedback mechanisms can significantly enhance the reliability and quality of transportation services. Additionally, adult support and supervision can play a crucial role in managing and mitigating travel-related challenges for students.

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The Human Cost of Migration: Personal Stories of Struggle Portrayed in *The Last Girl* and *The Year of the Runaways*

Abstract:

*Migration is the movement of a person or group from one country, locality, place of residence, etc., to settle in another country. It happens for many reasons, maybe because of financial trouble, educational purposes, or political reasons. Early human migrations are the earliest or considerably first migrations and expansions of archaic and modern humans across continents. This paper is based on two books, *The Last Girl* by Nadia Murad and *The Year of the Runaways* by Sunjeev Sahota, which examines how the political, and cultural norms affect migration. The impact of the migration is very deep. Migration is an extensive process, in which people dissolve by the name of poverty, the existence of identity, and better life. The study also examines whether every migration has a happy ending. So this study is aimed to prove that not every migration has a happy ending and that could change by the impact of the reason for migration.*

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Introduction

Migration is an expression of the human aspiration for dignity, safety, and a better future. It is part of the social fabric, part of our very make-up as a human family. Migration is the movement of a person or group from one country, locality, place of residence, etc., to settle in another country. They are believed to have begun approximately 2 million years ago with the early expansions out of Africa by *Homo erectus* (World History Encyclopaedia). Other archaic humans followed this initial migration. Many people think migration is a recent phenomenon. But migration has been a feature of human existence for centuries. Humans have always migrated for many reasons in groups or as individuals to seek freedom from war and conflicts, to escape hunger and poverty, to find new economic sources and jobs, to flee from religious intolerance or political repression, or even to trade and travel to new places.

How Migration Breaks/Makes Life

Two books on migration are chosen for this study, one is *The Last Girl* by Nadia Murad and the other one is 'The Year of the Runaways' by Sunjeev Sahota. *The Last Girl* is an autobiography of a Yazidi girl. Nadia talks about her life as a migrant. At the end of the book, she wishes she weren't the same girl, because she suffered a lot, she was the 'Sabaya' which means the sex worker. The next book, *The Year of the Runaways* is the story of three Indian people who migrated to the UK. Each of them migrated for different reasons. One was forcefully migrated and the other one was migrated on economic grounds.

In the first book, *The Last Girl* the story begins by introducing Nadia's peaceful life in the village of Kocho, Iraq, where she lived with her family and practiced the Yazidi faith, an ancient religious minority. However, in August 2014, her life was changed forever when the ISIS militants attacked her village. Nadia and her six sisters were among the women taken as slaves by the militants, who already killed their men. The terrible events of that day, Nadia's family's separation, her forced conversion to Islam, and her subsequent enslavement are all described. Nadia was subjected to horrifying abuses by the ISIS fighters during her incarceration. She endured continuous terror and humiliation, as well as physical and sexual abuse and forced marriage. Despite the darkness, she finds little moments of strength and hope, which demonstrates her tenacity, willpower, and bravery to survive. "We can see that ISIS does not give any worth to women, they consider women like slaves, and most often their position was lower than animals" (Noora,117). People from Yezidism considerably possess a low position. ISIS considers Yazidi people to be underrated people, they don't even have the right to live in this world because of the name of religion. They brutally killed all the men from Yezidism and

forcefully migrated women from Kocho to other places, and ISIS terrorists used Yazidi females as sex workers.

There are two types of marginalities. From the Ottomans to Saddam's Baathists, the Yazidi people passed through many obstacles. Even now those obstacles exist in front of Yazidi people. Someone survived, even though the scars made by the migration still exist as a painful memory. Yazidism spread through the stories by themselves, because they don't have any holy books. This is the main reason behind the marginalization of this particular religion and forcible migration. The only reason is they have a holy book, but Yazidi people don't. In addition to that they are considerably worshipping the devil, so there is no evidence there is a religion that exists. Yazidi people are considered as born to be killed by others. Either they should accept the Islamic religion or die. The ISIS used these religious justifications to legitimize their violence against the Yazidis. They falsely labeled the Yazidis as "devil-worshippers," creating a narrative that painted them as outsiders deserving of persecution. The trauma endured by Yazidi survivors is profound and long-lasting, with many facing the challenge of rebuilding their lives and reclaiming their identities after escaping captivity. Nadia's resilience and determination to overcome her circumstances highlight the strength of the human spirit when faced with the most extreme forms of marginalization.

Migration is a consequence of conflict and violence regarding many things. Throughout the book, Nadia provides a vivid account of how the Yazidi women, including herself, endured unspeakable horrors under the ISIS rule. She exposes the objectification of women as a tool used by ISIS to inflict terror and control.

The ISIS invasion led to mass displacement and forced migration of Yazidi communities. They gravitated toward the most beautiful girls first, asking, "How old are you?" and examining their hair and mouths. "They are virgins, right?" they asked a guard, who nodded and said, "Of course!" like a shopkeeper taking pride in his product" (Murad,136). Here we can see that migration is also the consequence of the sexual enslavement of women.

The author Nadia Murad also decided to commit suicide. Instead of that she decided to migrate. And bring out every culprit in front of the court, and save her community. There is a big reason for using women as sexual tools. Because in the Yazidi community, non-virgin women are not acceptable. They are isolated from their community. Through this Yazidi religion was on the verge of extinction in their country. That is why ISIS used women as a tool for conquering their country. And also they killed every old person but chose young women and young men to enhance their community. The objectification of women and migration are intricately linked in Nadia's story. As she describes the horrors she endured, it becomes evident that sexual violence and exploitation are often prevalent during

migrations in conflict zones. Women, especially those displaced and seeking refuge, become vulnerable targets of abuse and trafficking.

Nadia Murad's memoir skilfully portrays the link between the objectification of women and migration, shedding light on the devastating impact of sexual violence in conflict zones and the forced migration of vulnerable communities. Her journey from victim to advocate exemplifies the strength and resilience of women affected by such atrocities. Nadia's courageous efforts to share her story and demand justice, serve as a poignant reminder of the urgent need for international accountability and support to address these interconnected issues and create a safer world for women everywhere. "I said, I want to be the last girl in the world with a story like this"(Murad, Nadia. p306). She wants to be the last girl in this world with this sort of brutal story. After she migrated to Kurdish she was not happy, even though she was with her brothers. In 2015 she migrated to Germany and she spoke up about her story. In 2018 she published her autobiography to make the audience know that there was a community, which is now diminished.

The Year of the Runaways is a novel by Sunjeev Sahota. It leads the life of some Indian immigrants to Sheffield, England. The characters lead some life-shaking challenges of immigration, exploitation, and the pursuit of a better life. The novel focuses on identity, survival, and the impact of socioeconomic factors on individuals, struggling for a new beginning. It provides a poignant and multi-layered portrayal of the immigrant experience in a foreign land. The characters faced economic problems in India. They chose migration as a way to escape from poverty, and marginalization and improve lives. In this novel each character has their aspirations, whether it's supporting their family back home, pursuing education, or escaping a difficult past. This novel employs flashbacks to provide insight into each character's background, revealing the circumstances that led them to make the difficult choice of migration. The novel prompts readers to reflect on the broader immigration system and its impact on individuals, raising questions about fairness, justice, and the human cost of migration. In this novel, we can see how the migration affected each character in different ways. And how they are trying to come out from the difficulties. Even Though they tried to come out, they can't stop thinking about their reasons for migration and their past trauma. Randeep, Narinder, Tochi, and Avtar are the four main characters. One of the main characters, Randeep, migrated from India. His life was not easy in India. He flunked college because he spent his time by looking after his ill father, and then he was expelled for raping a classmate. He faced a lot of financial problems. He migrated from England due to economic reasons. His major concern is an immigration raid, and what they will do if they are caught. He tries to stay under the radar, doing menial jobs, like sewer maintenance and food service, so no one is going to notice him.

Avatar, another character, also faced financial struggles in India. He worked as a train conductor and secretly dated Randeep's sister, Lahkpreet. When he lost his job after a car crash, he sold a kidney for a student visa to England. He thought that he could build a better life in England. To find a better life he sold his organ. In Yorkshire, he struggles to find work and juggle job hunting with studying for exams. When he goes to London to sit his exams and retain his visa, street creditors find him and beat him up for not paying his loans back. He migrated from India because of his desperate financial condition, driven by poverty and lack of opportunities. The next crucial character is Tochi. His whole family died in a massacre and he is traumatized by the experience. He lost his pregnant sister, his brother, and his parents. The reason behind it is his origin from the 'chamber', or part of the lowest caste group in India. He struggled to survive back home and can not face the thought of going back. He was brutally attacked by the higher caste people.

Conclusion

In, *The Year of the Runaways*, we can see the illegal migration of three Indian people and their struggle in the UK. Randeep and Avatar both migrated for a better life. But in the case of Tochi, he migrated to escape from his identity. For Tochi, his migration is forcefully happening. When we compare *The Last Girl* to *The Years of the Runaways* the common factor is migration to make a better life. There are two characters from each book who share the same reason for migration. In Nadia's book, the character is Nadia and in Sunjeeve's book, the character is Tochi. Nadia migrated because of her religion. At the same time, Tochi migrated because of his caste. Even Though both have attained good positions in their life, their past trauma is not going away from their life. Because their past made a deep wound in their life.

The common factors in both books are survival, resilience, and the human spirit in the face of adversity. *The Last Girl* is a memoir and *The Years of the Runaways* is about the migration of Indian people because of different reasons. The importance of migration is universal. Finding a solution for the struggles of migrated people is a crucial step. This step is not considerably easy. The government has to take the initiative for this problem. From where they migrate and to where they migrate is a crucial thing. Migrating people are considered refugees. This is why they lost many services and opportunities in their life. They are also human beings, so they have the same right to claim everything. The government has to give protection to the migrating people. And also to establish a group of people to enquire about the migration because even in the 21st century, migrants live like animals. It is evident that the migrants are suffering whether it is forceful or by choice.

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Fantasy Elements in *The Vampire Diaries: The Return: Shadow Souls* and *The Vampire Diaries: The Return: Midnight*

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Abstract:

*This article explores the fantasy elements in L.J. Smith's *The Vampire Diaries: The Return: Shadow Souls* and *The Vampire Diaries: The Return: Midnight*, highlighting how these elements enhance the narrative and thematic depth of the series. Key fantasy elements include supernatural creatures such as vampires, Kitsune, and demons; magic and witchcraft encompassing dark magic, psychic powers, and witchcraft; and alternate realities and dimensions, particularly the Dark Dimension and time-space manipulation. These elements are intricately woven into the story, supporting themes of redemption, sacrifice, love, and immortality. Through detailed analysis, this article demonstrates how the fantasy components enrich the storytelling and broaden the mythos of the *Vampire Diaries* series, contributing to its enduring appeal in the fantasy genre.*

Keywords: *Fantasy, Vampires, Supernatural Creatures, Dark Magic, Alternate Realities*

Introduction

Fantasy in literature refers to a genre that employs magical or supernatural elements as fundamental components of the narrative, often set in imaginary worlds distinct from our own reality. The term "fantasy" originates from the Greek word "phantasia," meaning imagination or the ability to form mental images. Introduced into English in the late Middle Ages, the concept of fantasy has evolved significantly over centuries. In literature, fantasy allows for the exploration of themes and ideas beyond the constraints of the real world, providing a creative canvas for authors to construct intricate universes with their own unique rules and logic. This genre typically includes elements such as magic, mythical creatures, and epic adventures, serving both to entertain and to explore profound human experiences and societal issues through allegory and metaphor. Fantasy literature, from early works like *Beowulf* and *The Odyssey* to modern classics like J.R.R. Tolkien's *The Lord of the Rings* and J.K. Rowling's *Harry Potter* series, captivates readers by challenging their perceptions of reality and inviting them into realms of limitless imagination.

The Vampire Diaries: The Return: Shadow Souls and *The Vampire Diaries: The Return: Midnight*, authored by L.J. Smith, are captivating installments in the *Vampire Diaries* series that delve deeply into the realm of fantasy. These novels continue the adventures of Elena Gilbert and her friends, blending romance, suspense, and supernatural intrigue. The use of fantasy elements is prominent throughout both books, featuring a variety of supernatural creatures like vampires, Kitsune, and demons, as well as powerful magic, psychic abilities, and alternate dimensions. These fantastical components enrich the narrative, providing a backdrop for exploring complex themes such as love, sacrifice, and redemption. By weaving these elements into a compelling storyline, Smith expands the *Vampire Diaries* universe, offering readers a richly imaginative and immersive experience. The books *The Vampire Diaries: The Return: Shadow Souls* and *The Vampire Diaries: The Return: Midnight* continue the saga with heightened fantastical aspects, delving deeper into the mystical world of vampires, witches, and other supernatural beings.

The Vampire Diaries: The Return: Shadow Souls and *The Vampire Diaries: The Return: Midnight*, authored by L.J. Smith, are pivotal installments in the *Vampire Diaries* series that delve deeply into the realm of fantasy. These novels continue the adventures of Elena Gilbert and her friends, blending

romance, suspense, and supernatural intrigue to create a rich tapestry of themes and narrative depth. Here, we explore the compelling arguments and thematic elements within both books:

Exploration of Supernatural Diversity

One of the strengths of "Shadow Souls" and "Midnight" lies in their exploration of a diverse array of supernatural creatures. Beyond vampires, these books introduce Kitsune, drawing from Japanese folklore, and delve into the intricacies of their magical abilities. This expansion enriches the series' mythological framework, offering readers a broader understanding of the supernatural world Elena navigates. The introduction of these new creatures not only enhances the complexity of the narrative but also serves to expand the scope of the series' world-building, providing a more nuanced portrayal of the supernatural realms Elena and her friends encounter.

Evolution of Character Dynamics

Throughout both novels, Smith intricately develops the relationships among the characters, particularly Elena and the Salvatore brothers, Stefan and Damon. The evolution of these dynamics adds emotional depth to the narrative, illustrating how love and loyalty intertwine with the challenges posed by supernatural conflicts. This aspect not only enhances the readers' engagement but also underscores the series' exploration of human emotions within a fantastical setting. By delving deeper into the complexities of these relationships, Smith not only enriches the character development but also creates a more immersive reading experience that resonates with the audience.

Themes of Power and Corruption

"Midnight" particularly explores the theme of power and its corrupting influence through the use of dark magic. Characters wrestle with ethical dilemmas as they harness supernatural abilities, revealing the consequences of wielding such power. This thematic exploration adds a layer of moral complexity to the storyline, prompting readers to contemplate the blurred lines between good and evil in a world where supernatural forces hold sway. By highlighting the dangers of power and its potential for corruption, Smith deepens the narrative tension and raises thought-provoking questions about the nature of authority and its impact on individuals and societies within the context of the supernatural world she has created.

World-Building and Atmosphere

The depiction of the Dark Dimension in "Shadow Souls" stands out as a testament to Smith's world-building prowess. This alternate realm, steeped in dark energy and populated by malevolent entities, serves as a stark contrast to the human world. The vivid description and atmospheric details immerse readers in a fantastical landscape, enhancing the overall reading experience and deepening their understanding of the series' intricate universe. By expanding upon the mystical elements and dark dimensions within the narrative, Smith not only captivates the audience but also solidifies the richness of the Vampire Diaries series by presenting a vivid portrayal of the supernatural realms and their influence on the characters' journey.

Symbolism and Allegory

Smith employs symbolism and allegory to enrich the narrative, particularly through the portrayal of psychic powers and mystical rituals. Elena's psychic abilities symbolize both her inner strength and vulnerability, reflecting the broader theme of personal growth amidst supernatural turmoil. Meanwhile, Bonnie's journey as a witch symbolizes empowerment and cultural heritage, offering a nuanced exploration of identity within the context of magical practices. By integrating symbolism and allegory into the storyline, Smith not only adds layers of depth to the characters and their experiences but also invites readers to consider broader themes of identity, power, and destiny within the framework of a supernatural world.

Themes of Love and Immortality

At its core, the series continues to explore the intersection of love and immortality, a theme central to vampire lore. The enduring relationships between human characters and immortal vampires highlight the complexities of eternal life and mortal emotions. This thematic exploration resonates with readers, inviting contemplation on the nature of love and sacrifice across different planes of existence. By delving deeper into the emotional and philosophical implications of love and immortality, Smith not only enriches the narrative but also offers readers a poignant exploration of universal themes that resonate beyond the supernatural elements of the story.

In short, "The Vampire Diaries: The Return: Shadow Souls" and "The Vampire Diaries: The Return: Midnight" deepen the series' thematic complexity through their exploration of supernatural diversity,

character dynamics, power dynamics, world-building, symbolism, and the enduring themes of love and immortality. L.J. Smith's adept storytelling weaves together these elements into a tapestry of fantasy and intrigue, offering readers an immersive journey into a world where the supernatural and human emotions intertwine. Through these arguments, it becomes evident that these novels not only entertain but also provoke thought and reflection, making them significant contributions to the genre of young adult supernatural fiction.

Conclusion

The Vampire Diaries: The Return: Shadow Souls and *The Vampire Diaries: The Return: Midnight*, authored by L.J. Smith, exemplify the depth and richness of young adult supernatural fiction through their exploration of diverse supernatural creatures, complex character dynamics, themes of power and corruption, meticulous world-building, symbolic elements, and poignant reflections on love and immortality. These pivotal installments in the series continue the saga of Elena Gilbert and her friends, weaving a tapestry of fantasy, romance, suspense, and philosophical inquiry that captivates readers and invites deeper contemplation.

Throughout both novels, Smith expands the series' mythological framework by introducing new supernatural entities such as Kitsune, drawing from Japanese folklore, and delving into their magical abilities. This expansion not only enriches the narrative tapestry but also offers readers a broader understanding of the supernatural forces at play in the world of Mystic Falls. The evolution of character dynamics, particularly among Elena, Stefan, and Damon, underscores the series' exploration of love, loyalty, and sacrifice amidst supernatural conflicts. Smith's adept character development adds emotional depth to the narrative, enhancing reader engagement and fostering a deeper connection with the protagonists' journeys.

Thematically, "Midnight" delves into the moral complexities of power through its exploration of dark magic and its corrupting influence on characters. This thematic depth challenges readers to consider the ethical dilemmas faced by the protagonists as they navigate the supernatural world and its inherent dangers. The vivid depiction of the Dark Dimension in "Shadow Souls" serves as a testament to Smith's world-building prowess, immersing readers in a fantastical landscape filled with dark energy and

malevolent entities. This richly detailed environment not only enhances the series' atmosphere but also deepens the understanding of the characters' challenges and motivations.

Symbolism and allegory play a significant role in both novels, particularly through the portrayal of psychic powers, mystical rituals, and the enduring themes of love and immortality. Elena's psychic abilities symbolize her inner strength and vulnerability, reflecting broader themes of personal growth and resilience in the face of supernatural adversity. Bonnie's journey as a witch symbolizes empowerment and cultural heritage, offering nuanced insights into identity and destiny within the context of magical practices.

At its core, "The Vampire Diaries" series continues to explore the profound intersection of love and immortality, inviting readers to contemplate the complexities of eternal life and mortal emotions. The enduring relationships between human characters and immortal vampires serve as poignant reflections on the nature of love, sacrifice, and identity across different planes of existence. Through these thematic explorations, Smith not only entertains but also provokes thought and introspection, making "Shadow Souls" and "Midnight" significant contributions to the genre of young adult supernatural fiction.

In conclusion, L.J. Smith's masterful storytelling in *The Vampire Diaries: The Return: Shadow Souls* and *The Vampire Diaries: The Return: Midnight* weaves together intricate plots, compelling characters, and thought-provoking themes to create an immersive reading experience. These novels stand as a testament to the enduring appeal of supernatural fiction, offering readers a journey into a world where the boundaries between reality and fantasy blur, and where the exploration of human emotions and supernatural forces intertwine seamlessly.

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A Study on Attitude Towards Part Time Job among Degree Students in Art and Science Colleges with Special Reference to Perinthalmanna Municipality

Abstract:

This study delves into the attitudes towards part-time employment among degree students in arts and science colleges within Perinthalmanna municipality. With 83% of respondents currently engaged in part-time work, the research unveils various facets of their engagement. While 63% emphasize the importance of part-time jobs for real-life experience, 57% acknowledge its positive impact on time management. Findings also indicate a balanced perspective on potential negative effects on academic performance, with 40% expressing neutrality. Moreover, 80% recognize the role of part-time jobs in personal growth, and 70% highlight its significance in understanding the value of money. This study offers valuable insights into the complex interplay between part-time employment, career aspirations, and personal development among degree students, thereby informing future educational policies and interventions.

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Keywords: *Part Time Job, Perinthalmanna Municipality, Attitudes of Students* Introduction

In the ever-evolving landscape of higher education, the attitude towards part-time employment among degree students in Arts and Science Colleges is a subject of increasing significance. This study focuses on unraveling the nuanced perspectives and attitudes of students pursuing degrees in such colleges within the academic realm of Perinthalmanna municipality. As students embark on their educational journeys, the integration of part-time work has become a prominent aspect of their overall experience, influencing not only their financial independence but also shaping their approach towards skill acquisition and career development.

Perinthalmanna Municipality, with its distinctive socio-economic fabric and educational infrastructure, provides a compelling context for examining the dynamics of students' attitudes towards part-time jobs. The study seeks to explore how students in arts and science colleges within this specific geographical area perceive and prioritize part-time employment in conjunction with their academic pursuits. Understanding this relationship is crucial not only for the students themselves but also for educators, policymakers, and employers seeking insights into the evolving landscape of student aspirations and career trajectories.

Through a focused lens on Arts and Science colleges in Perinthalmanna, this research aims to uncover the intersectionality of academics and work-life among degree students. By delving into the intricacies of how students in these disciplines navigate the challenges and opportunities presented by part-time employment, the study aspires to contribute valuable insights that can inform educational policies, enhance career guidance, and foster a more holistic understanding of the multifaceted student experience in Perinthalmanna municipality.

Objectives of the Study

The researchers have framed below objectives for this study.

- To find out the attitude towards part time job among students.
- To evaluate the impact of part-time job employment on academic performance.
- To investigate the role of career relevance and personal development in doing part time job.

Review of Literature

Weiguang Liu (2023) This article argues that job diversity is preferred in Hotelling's location model to explain individuals' displeasure with work. The mixed part-time jobs (MPJ) can be regarded as more diversified products firms can offer at a higher cost. Individuals pay the product (jobs) with their productivity.

Hoang Thi Nga (2020) The study indicates that, in recent years, part-time jobs have become a popular demand of students. The part-time job has brought many benefits for students regardless of gender and does not require professional qualifications. Students are quite sensitive subjects who are

both healthy and active, easy to absorb new and practical issues. For students, in the learning process, the amount of theoretical knowledge is quite large, in order to turn that knowledge into their own knowledge, it requires the learners to have a process of intensive training and study as well as to be flexible in practical application. The part-time job is a practical opportunity for students to apply what they have learned in practice. The ultimate goal of students is to have a good job according to their own will after graduation.

Masahiro Takamoto, Kentaro Komura (2018) This analysis revealed that being absent from classes due to working a part-time job and working during the term-end examination period were associated with a high risk of failure to obtain university credit. These results suggest that

(a) a higher mental workload may lead to failure to obtain university credit because of depression, and (b) short sleep duration associated with working at night and consequent accumulation of fatigue may lead to failure to obtain credit because of poor attendance at lectures.

Kanmodi K, Akinloye A and Aaladelusi T (2017) found out that medical students had a positive attitude towards combining work and study, because it enables work experience, independence, financial support and job satisfaction.

Mussie T Tessema, Kathryn J Ready, Marzie Astani (2014) The research found that when students worked fewer than 10 hours, work had a favorable impact on both satisfaction and GPA. Therefore, students' happiness may not always suffer by having a part-time work. Students' satisfaction and GPA were found to decrease, albeit very little, for each extra category of work when they worked more than 11 hours per week. Future directions for research are considered, along with the theoretical and practical consequences of these discoveries.

Alison L. Booth, Jan C. van Ours (2013) The study's main results indicate that partnered women in part-time work have high levels of job satisfaction, a low desire to change their working hours, and live in partnerships in which household production is highly gendered. Taken together, our results suggest that part-time jobs are what most Dutch women want.

Hongyu Wang, Miosi Kong, Wenjing Shan, Sou Kuan Vong (2010) They found that the most significant influences on students' academic success, according to our research, are employment incentives, followed by the possibility of skill development possibilities and academic field relevance. Contrary to the majority of earlier research, we discover that students who work part-time experience both an improvement in their academic life and an expansion of their social support system. It is evident that students who work part-time have strained ties with their parents.

Douglas C Maynard, Todd J Thorsteinson, Natalya M Parfyonova (2006) This study found out that four categories of PT employees were identified by cluster analysis of the reasons: students, carers, involuntary, and voluntary. On the majority of outcome indicators, these subgroups were different from FT workers and from one another. Compared to carers, voluntary PT workers, and FT workers, students and involuntary PT workers often reported worse job views and more intentions to leave.

Susan Curtis, Najah Shani (2002) Comparing the survey results from a year ago, the findings show that more students are employed. Students perceive that their coursework grades are poorer than they would have been if they had not been working, and missing lectures has a negative impact on their ability to study. However, students also point out that working has non-financial benefits, such as skill

development, a deeper grasp of the corporate world, and confidence building, all of which are beneficial to their academics now and in the future.

Data and Methodology

The research will employ a mixed-methods approach, combining surveys to quantify attitudes and perceptions and interviews to gain qualitative insights. Data analysis will include statistical methods and content analysis. Descriptive research is used as research design, Convenience sampling design is used to select samples for the population. The study was conducted with sample of 30 learners especially in the area of Perinthalmanna Municipality

Analysis and Discussion

The data collected were processed and analyzed within the scope of the research report. The data collected from 30 samples are carefully analyzed and interpreted and produced accordingly. Diagrams like pie charts are used for this purpose.

Importance of Having a Part-Time Job for Gaining Real Life Experience

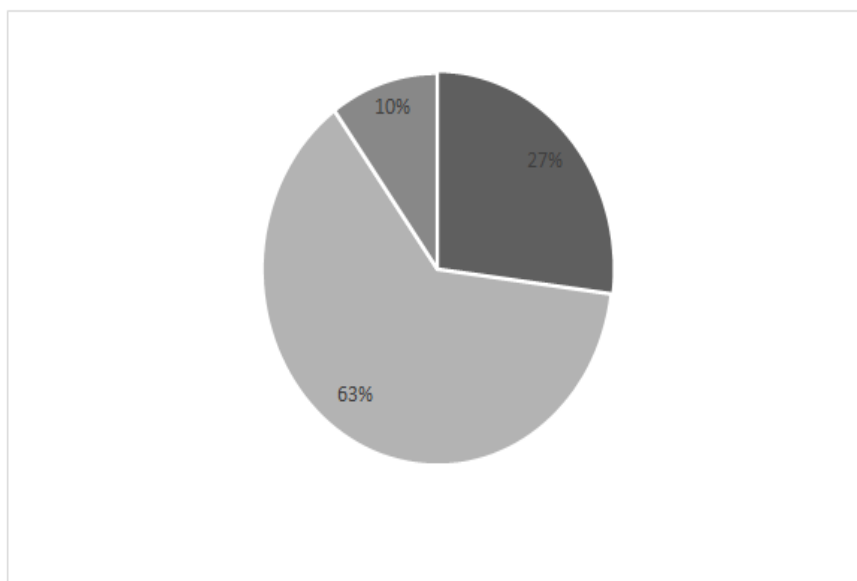
Options	No. of respondents	Percentage
Strongly agree	8	27%
Agree	19	63%
Neutral	3	10%
Disagree	0	0.00%
Strongly disagree	0	0.00%
Total	30	100%

Interpretation

The table from above conveys that the majority of the population (63%+27%) agrees that it is important to have a part time job for real life experience and the rest of the population (10%) has a neutral opinion about this.

Figure 4.2.1 Importance of Having a Part-Time Job for Gaining Real Life Experience

Study Variables



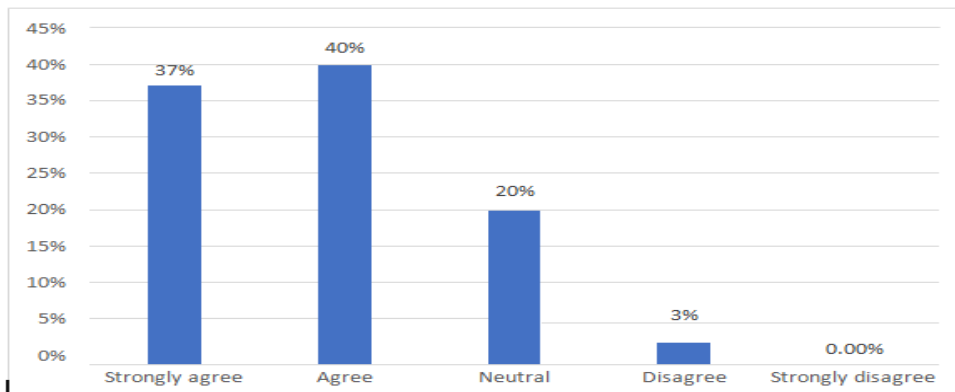
Became more Financially Independent Through Having a Part-Time Job

Options	No. of respondents	Percentage
Strongly agree	11	37%
Agree	12	40%
Neutral	6	20%
Disagree	1	3%
Strongly disagree	0	0.0%
Total	30	100%

Interpretation

The table shows 37% of the students strongly agree that a part time job helps to become more financially independent, 40% of the population agrees with the statement 20% has neutral opinion about this and 3% of the population disagrees with the statement and there is no population who strongly disagrees with the statement.

Became Financially Independent after Having a Part-Time Job



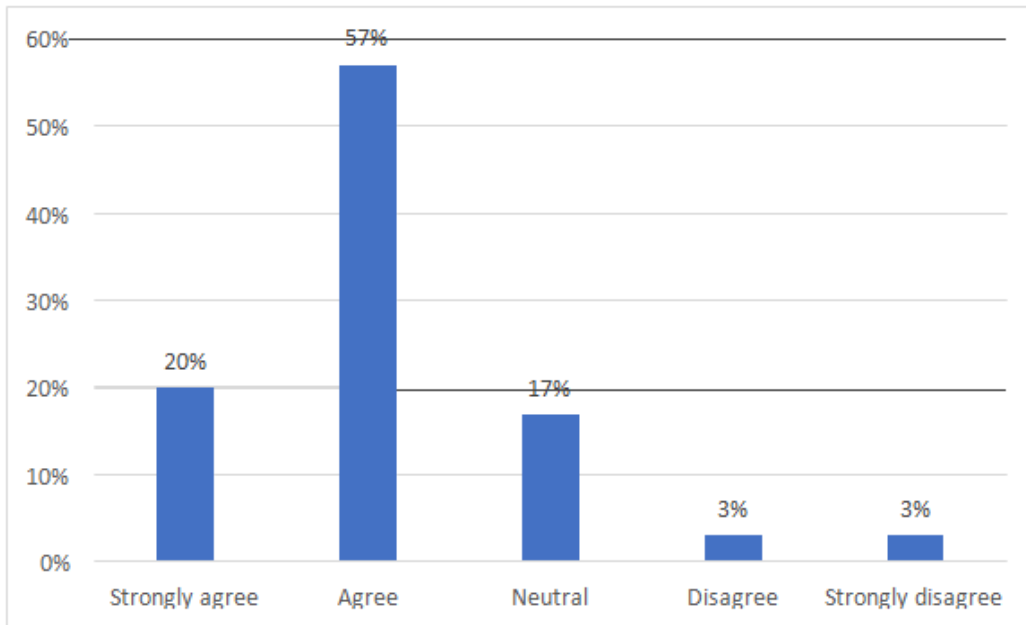
Part-time Job has Positively Affected Time Management Skill

Options	No. of respondents	Percentage
Strongly agree	6	20%
Agree	17	57%
Neutral	5	17%
Disagree	1	3%
Strongly disagree	1	3%
Total	30	100%

Interpretation

From the above table 20% of the population strongly agrees that part time job positively affect their time management skills, 57%of the population agrees part time job have been positively affected their time management skills, 17%of the population have neutral opinion about this and 3%of each of the population disagrees and strongly disagrees the statement.

Part-time job is positively affected in time management skill



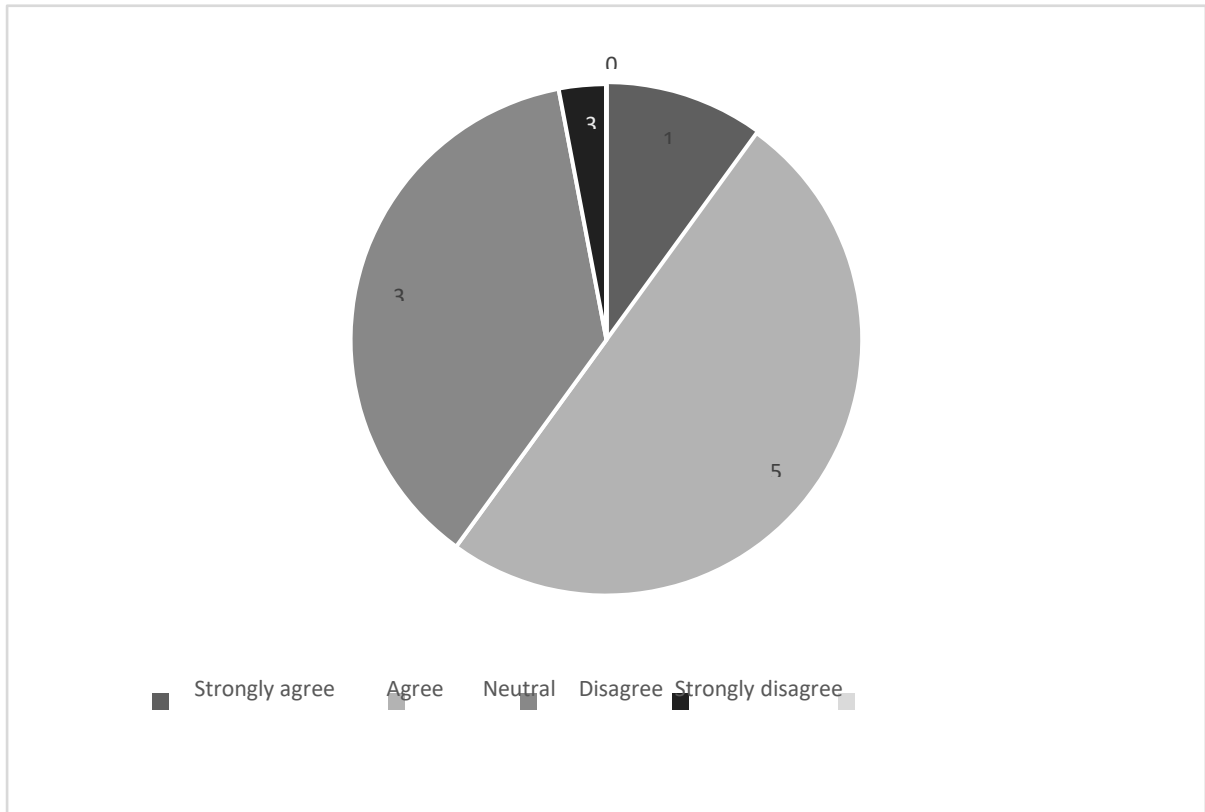
Satisfaction Level Regarding Flexibility of Part-time Job

Options	No. of respondents	Percentage
Strongly agree	3	10%
Agree	15	50%
Neutral	11	37%
Disagree	1	3%
Strongly disagree	0	0%
Total	30	100%

Interpretation

10% of the population strongly agrees that they are very satisfied with their flexibility of part-time job provides, 50% of the population agrees they have satisfied with their flexibility of part-time job, 37% of the population have neutral satisfaction level, 3% of the population dissatisfied with their flexibility of part-time job and there is no very dissatisfied person in the population.

Satisfaction Level Regarding Flexibility of Part-time Job



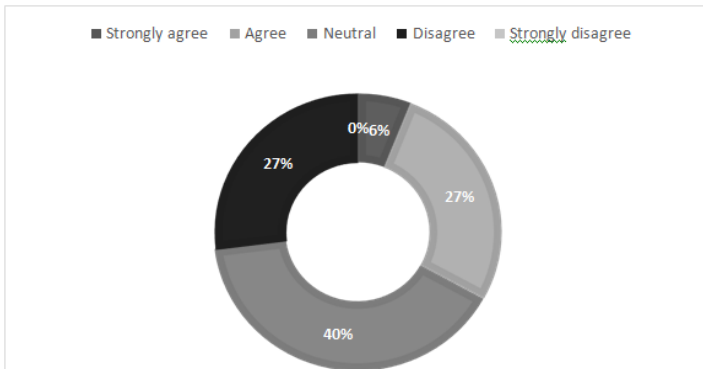
Part Time Job has a Negative Effect in Academic Performance

Options	No. of respondents	Percentage
Strongly agree	2	6%
Agree	8	27%
Neutral	12	40%
Disagree	8	27%
Strongly disagree	0	0%
Total	30	100%

Interpretation

The above table indicates that 6% of the population strongly agrees that part time job negatively affect their academic performance, 27% of the population agrees this 40% of the population have neutral opinion about this, 27%of the population disagrees that the part time job's negative affect in their academic performance and no one strongly disagrees with the statement.

Part time job has a negative effect in academic performance



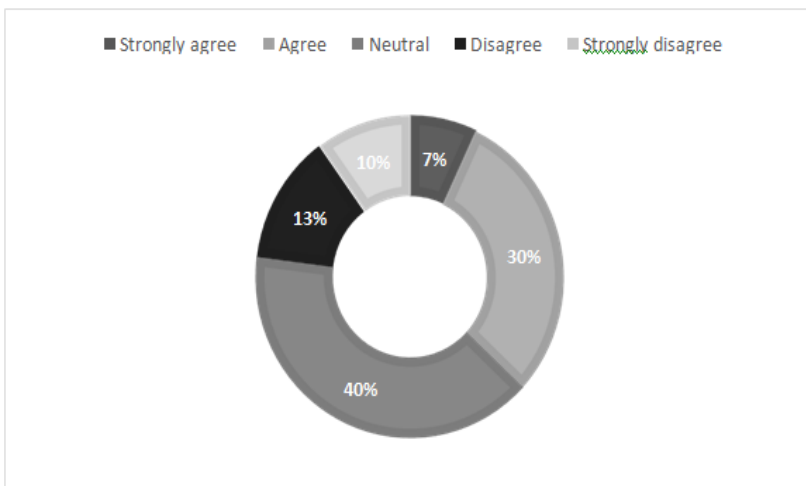
Alignment of Part-time Job with Long Term Career Goals

Options	No. of respondents	Percentage
Strongly agree	2	7%
Agree	9	30%
Neutral	12	40%
Disagree	4	13%
Strongly disagree	3	10%
Total	30	100%

Interpretation

From the above table 7% of the population strongly agrees with that their career aligns with their long-term career goals, 30% of the population agrees their part-time job aligns with their long-term career goals, 40% of the population have a neutral opinion about this statement, 13% of population disagree with it and 10% of the population strongly disagree that their part-time have aligns to their career goals.

Alignment of part-time job with long term career goals



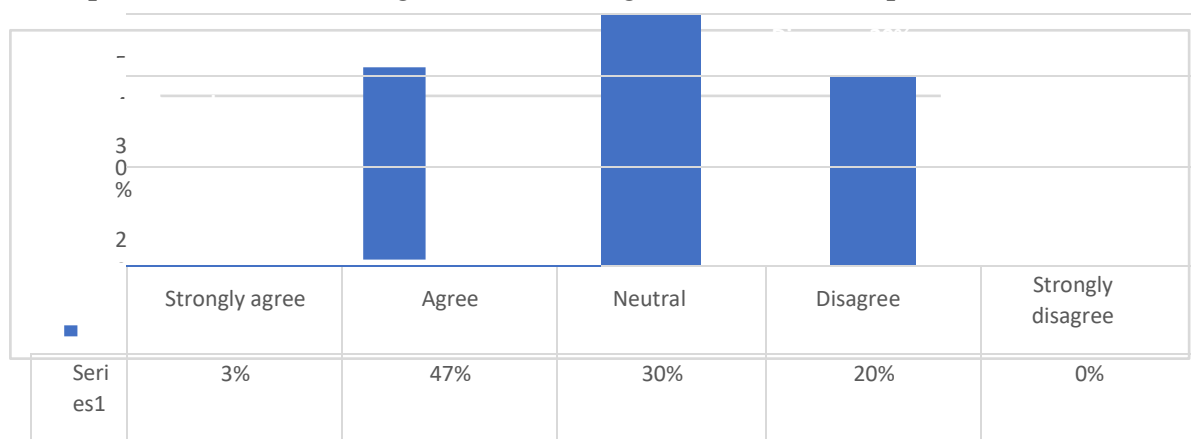
The Importance of Prioritizing Studies for Degree Students: Perspectives

Options	No. of respondents	Percentage
Strongly agree	1	3%
Agree	14	47%
Neutral	9	30%
Disagree	6	20%
Strongly disagree	0	0%
Total	30	100%

Interpretation

As per the above table 3% of the population strongly agrees that degree students should prioritize their studies over part time job, 47% of the population agrees that degree students should prioritize their studies over part time job, 30% students have neutral opinion about importance of prioritizing study over part time job, 20% of the population disagrees that degree students should prioritize their studies over part time job, there is no one in the population strongly disagree with the statement.

The Importance of Prioritizing Studies for Degree Students: Perspectives



Proudly Embracing the Experience and Impact of My Part-Time Job

Options	No. of respondents	Percentage
Strongly agree	1	3%
Agree	18	60%
Neutral	8	27%
Disagree	2	7%
Strongly disagree	1	3%
Total	30	100%

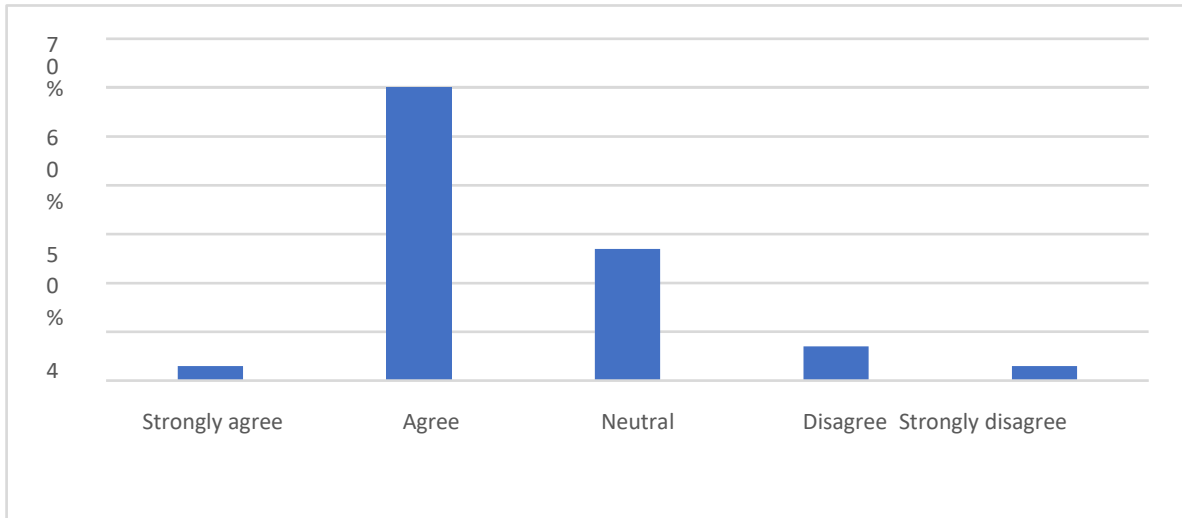
Interpretation

The above table indicates that 3% of the population strongly agrees that they are proud and highly satisfied with the experience their part-time job gives, 60% of the population agrees that they are proud of their part-time job and the experience it provides, 27% of the population have a neutral satisfaction level and

proud about their part-time job, 7% of the population disagrees about the statement (they are not proud of their part-time job), 3% of the population dissatisfied about the experience of their part-time job gives.

Proudly Embracing the Experience and Impact of My Part-Time Job

The Impact of Part-time Jobs in Building Work Ethics

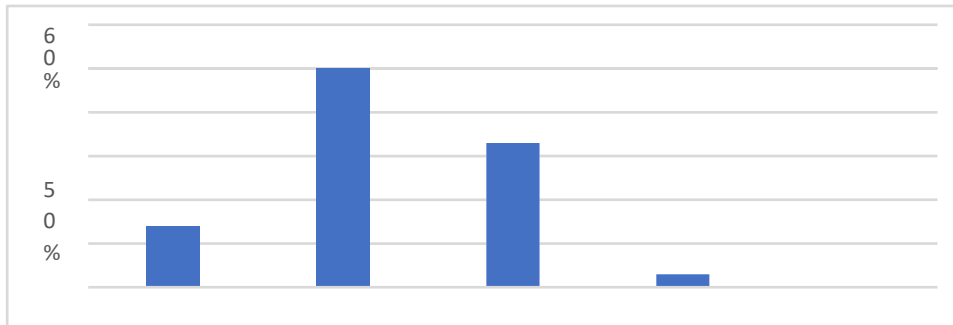


Options	No. of respondents	Percentage
Strongly agree	4	14%
Agree	15	50%
Neutral	10	33%
Disagree	1	3%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 14% of the population strongly agrees that students who works part time job develop strong work ethics,50% of the population agrees the statement,13% of the population have a neutral opinion about this,3% disagrees with the statement, there is no one in the population strongly disagrees with the statement that students who work part-time job develop strong work ethics.

The Impact of Part-time Jobs in Building Work Ethics



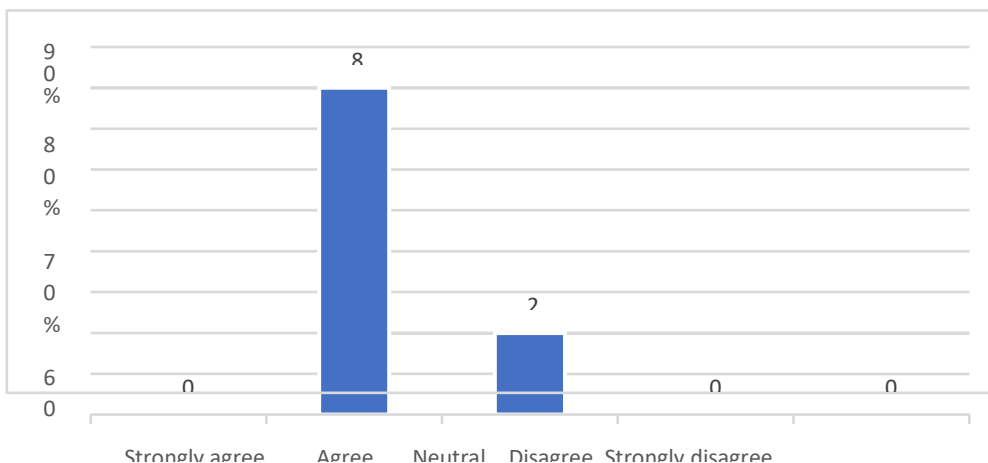
Personal growth and Development Opportunities through Part Time Jobs

Options	No. of respondents	Percentage
Strongly agree	0	0%
Agree	24	80%
Neutral	6	20%
Disagree	0	0%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 0% strongly agree that part time job enables personal growth and development,80% of the population agrees that part time job enables personal growth and development,20% of the population have neutral opinion about this,0 % of the population disagrees and 0 strongly disagrees with the statement.

Personal Growth and Development Opportunities through Part Time Jobs



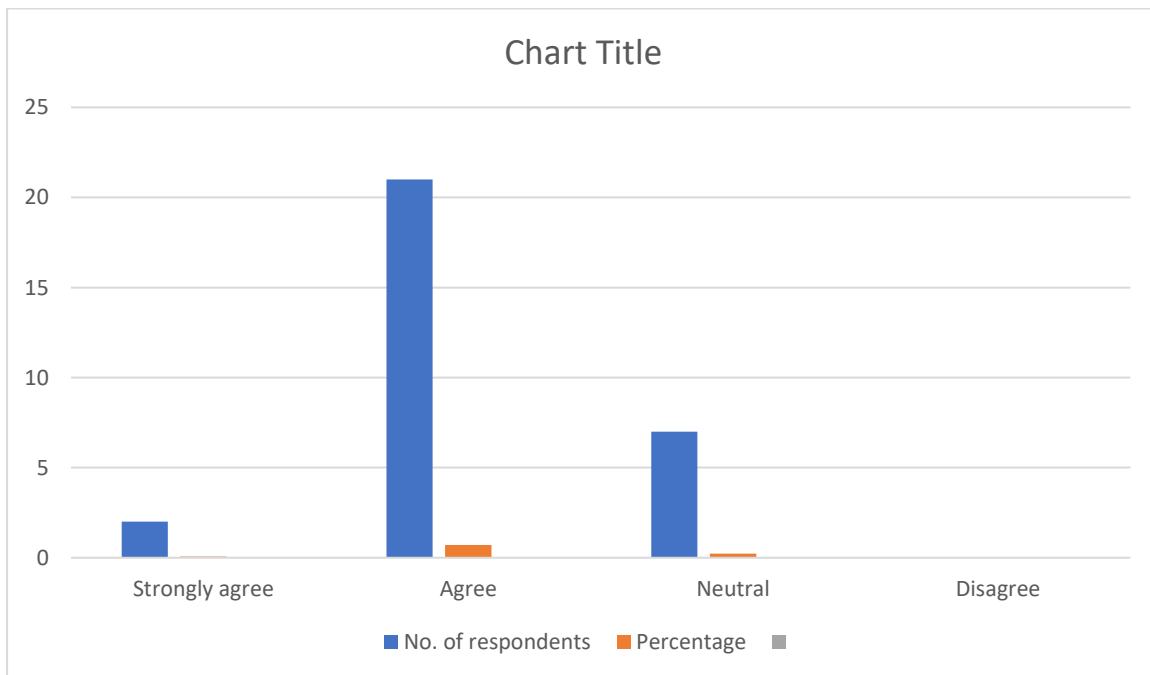
Role of Part-time Job in Understanding the Value of Money

Options	No. of respondents	Percentage
Strongly agree	2	7%
Agree	21	70%
Neutral	7	23%
Disagree	0	0%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 7% of the population strongly agrees part time jobs helps students for better understanding of value of money,70% of the population agrees about the statement,23% of the population have neutral opinion,0% of the population disagrees and strongly disagrees with the statement

Role of Part-time Job in Understanding the Value of Money



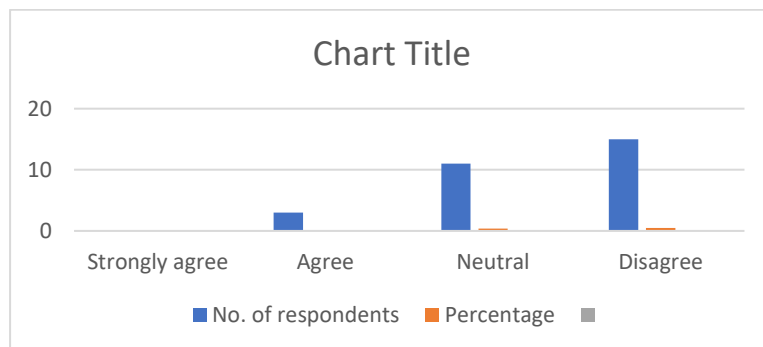
Part-time Job's Negative Effect in Social Life

Options	No. of respondents	Percentage
Strongly agree	0	0%
Agree	3	10%
Neutral	11	37%
Disagree	15	50%
Strongly disagree	1	3%
Total	30	100%

Interpretation

From the above table 0% of the population strongly agrees part time jobs negatively affect their social life,10% agrees this,36.7% of the population have a neutral opinion about this,50% of the population disagrees with the statement,3.33% of the population strongly disagrees.

Part Time Job's Negative Effect in Social Life



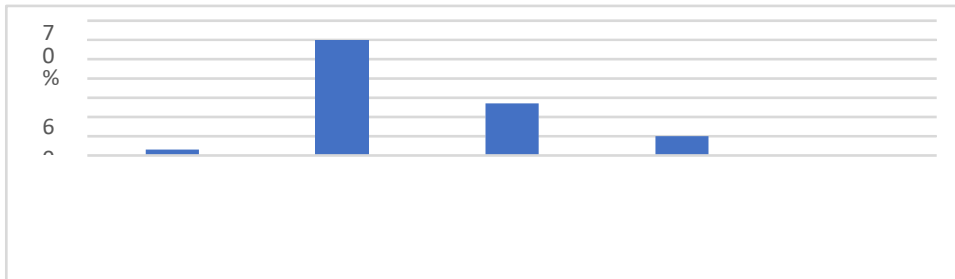
Importance of Part-time Job in Networking and Building Professional Connection

Options	No. of respondents	Percentage
Strongly agree	1	3%
Agree	18	60%
Neutral	8	27%
Disagree	3	10%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 3% of the population strongly agrees that part time job has a important role in networking and building professional connection,60% of the population agrees the statement,27% of the population have a neutral opinion about this,10% of the population disagrees with the statement and 0% of the population strongly disagrees the statement

Importance of Part-time Job in Networking and Building Professional Connection



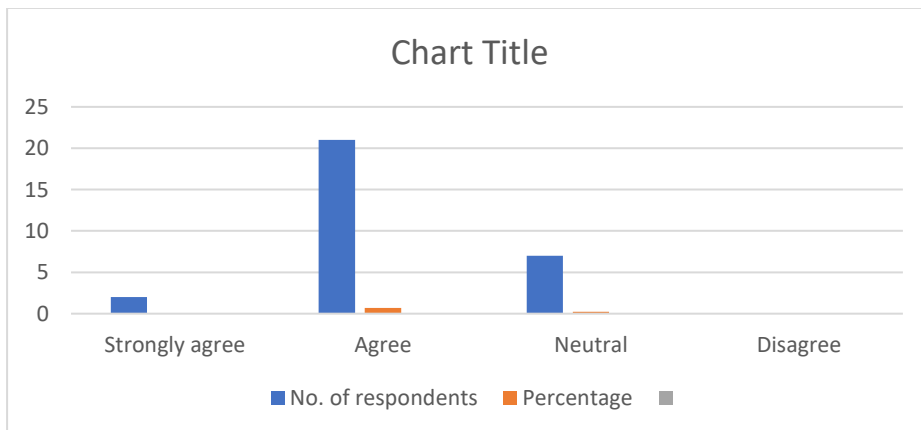
Role of Part-time Jobs in Developing Soft Skills

Options	No. of respondents	Percentage
Strongly agree	2	7%
Agree	21	70%
Neutral	7	23%
Disagree	0	0%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 7% of the population strongly agrees that part time job enables to develop soft skills like communication, 70% of the population agrees with the statement, 23% of the population have a neutral opinion about this, 0% of the population disagrees and 0% of the population strongly disagrees the statement.

Role of Part-time Jobs in Developing Soft Skills



Diverse Career Paths through Part Time Job

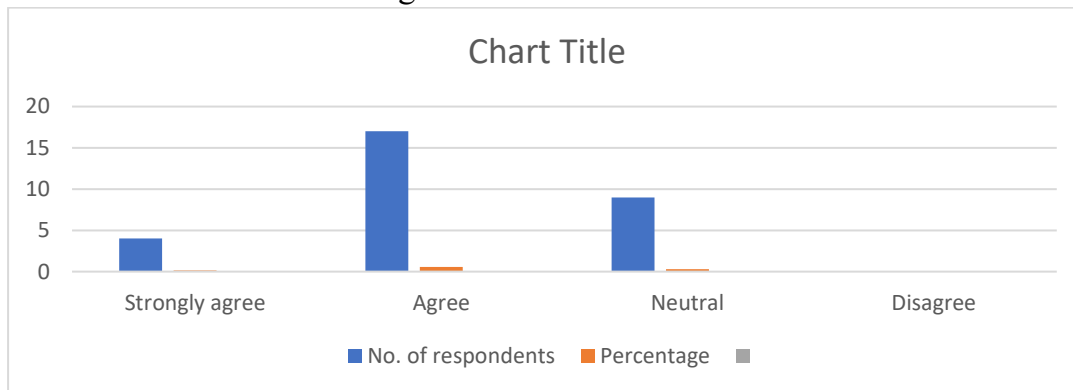
Options	No. of respondents	Percentage
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Strongly agree	4	13%
Agree	17	57%
Neutral	9	30%
Disagree	0	0%
Strongly disagree	0	0%
Total	30	100%

Interpretation

13% strongly agrees that a part time job enables one to gain insight into different career paths, 57% of the population agrees with the statement, 30% of the population have neutral opinion about this, 0% of the population agrees and 0% of the population strongly disagree with the statement.

Diverse Career Paths through Part Time Job



Role of Part-time Job in Covering Educational Expenses

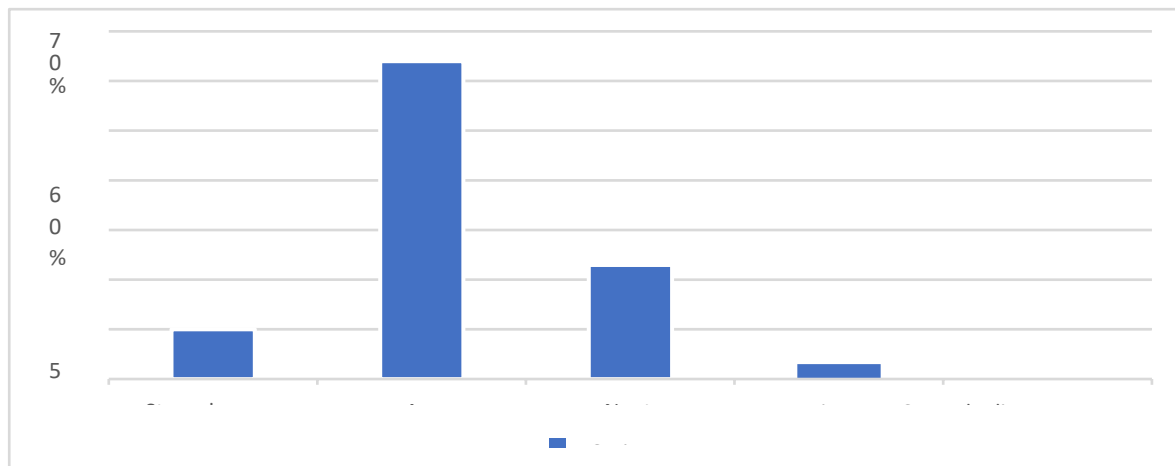
Options	No. of respondents	Percentage
Strongly agree	3	10%
Agree	19	64%
Neutral	7	23%
Disagree	1	3%
Strongly disagree	0	0%
Total	30	100%

Interpretation

From the above table 10% of the population strongly agrees that part time job has an important role in covering educational expenses, 64% of the population agrees with the statement, 23% of

the population have a neutral opinion,3% of the population disagrees the statement,0% of the population strongly disagrees.

Role of Part-time Job in Covering Educational Expenses



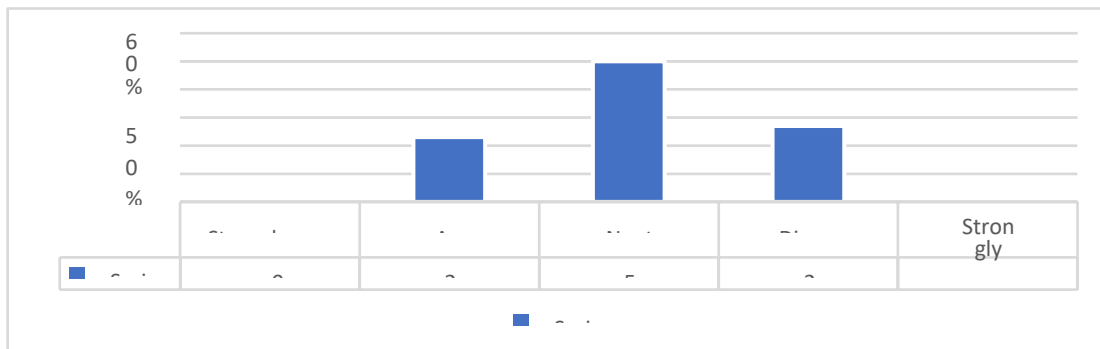
Difficulty of Balance between Academic Commitments with Part-time Job

Options	No. of respondents	Percentage
Strongly agree	0	0%
Agree	7	23%
Neutral	15	50%
Disagree	8	27%
Strongly disagree	0	0%
Total	30	100%

Interpretation

No population (0%) strongly disagree that it is difficult to balance their part time job with their academic commitments,23% of the population agrees with the statement,50% of the population have neutral opinion about this,27% of the population disagrees with the statement and there is no population (0%) strongly disagrees the statement.

Difficult of Balance between Academic Commitments with Part-time Job



Conclusion

The study on the attitude towards part-time jobs among degree students has yielded insightful findings that illuminate various aspects of students' engagement in part-time employment. The majority of respondents, 83%, are currently working part-time jobs, with 40% dedicating 10 to 20 hours per week for the same. Notably, 63% agree that having a part-time job is crucial for real-life experience, while 57% believe it positively impacts their time management skills. The study indicates a balanced perspective regarding the potential negative effects on academic performance, as 40% hold a neutral opinion. Furthermore, a significant portion, 80%, acknowledges that part-time jobs contribute to personal growth, and 70% agree that it aids in understanding the value of money. The findings underscore the multifaceted nature of students' attitudes towards part-time work, encompassing aspects of career relevance, personal development, and financial independence. These insights provide a nuanced understanding of the role part-time employment plays in the lives of degree students, informing future discussions and interventions in the academic and professional spheres.

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An Analysis of Ecocriticism in Sarah Joseph's *Aalahayude Penmakkal*

Abstract:

This paper explores the ecocritical and ecofeminist dimensions of Sarah Joseph's Aalahayude Penmakkal, a seminal work in Malayalam literature that intertwines narratives of environmental degradation, caste-based discrimination, and gender oppression. Narrated through the perspective of Annie, a young girl from the stigmatized locality of Kokkanchira, the novel critiques how marginalised communities are spatially and socially ostracised through cultural and ecological violence. Drawing from ecofeminist thinkers like Vandana Shiva, Carolyn Merchant, and Carol J. Adams, the analysis reveals how women and nature are co-opted into systems of exploitation under patriarchy and capitalism. The destruction of spaces like the amarappanthal, symbolic of care and ecological harmony, is juxtaposed with Annie's imaginative resistance, which envisions a more inclusive and compassionate world. Through a layered narrative that blends memory, mythology, and oral tradition, Joseph reclaims marginalised voices and underscores the importance of intersectional justice. The study concludes that Aalahayude Penmakkal is not merely a story of suffering, but a compelling call for ecological and social regeneration rooted in empathy, memory, and resistance.

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Keywords: *Ecocriticism, Ecofeminism, Sarah Joseph, Environmental Justice, Caste and Class Discrimination, Gender and Nature, Intersectionality, Malayalam Literature, Cultural Memory*

Introduction

In the fast industrialised and consumerist countries like India one of the only solutions to express the unspoken stories of the marginalised segment as well as to question the environmental price of uncontrolled growth lies in literature. An important contribution to Malayalam literature is the novel *Aalahayude Penmakkal* that Sarah Joseph brings to the forefront two convincing critiques: ecocriticism and ecofeminism. The theme line of the novel lies in the story of Annie an eight-year-old girl who lives in Kokkanchira, a community which is marginalized on caste and class basis. Sarah Joseph combines personal story of Annie with the larger questions of environmental exploitation, marginalisation due to caste and oppression of women to come up with a strong literary piece on social and eco-structural injustice.

The concept of ecocriticism that studies the connection between literature and the material sphere and a parallel between the abuse of the natural environment and oppression of women known as the ecofeminism are the key to revealing the multi-layered meanings in the narrative written by Sarah Joseph. Resorting to such scholars as Vandana Shiva, Carol J. Adams, and Timothy Morton, this paper finds out how *Aalahayude Penmakkal* fits these sensitive paradigms. The novel is not only an embodiment of environmental destruction of an underprivileged location, but also the display of how cultural, patriarchal, and institutional oppression become naturalised via systemic oppression. As a book, Annie looks at the world with naive and deeper eyes, and through the eyes of an innocent child, the book is a map or cartography of resistance, memory and even hope of change.

Caste, Waste and Ecology Degradation of Kokkanchira

The main spinal cord of the *Aalahayude Penmakkal* is Kokkanchira, which symbolically and literally is a polluted area, where scavengers, butchers, and latrine cleaners, a group at the bottom of the hierarchical caste system dwell. The degradation of the environment of Kokkanchira is not something that is bound to happen but it is a sociopolitical act that is part of a caste-based exclusion. The building of anything urban in Thrissur is made possible by the construction and use of a vat into which every available form of trash soils, carcasses, and hog wastes are dumped into Kokkanchira. It is with such concretely earthly transportation of waste to marginalised geographies that Rob Nixon describes as slow violence which is insidious and does not feature a spectacle but is tremendously destructive to the vulnerable (Nixon 2).

These surroundings influence the childhood that Annie grew in. The content of her regular experiences at school show how place-based discrimination is the norm. The students as well as the teachers mock her and other children of Kokkanchira. The characters of Martha Miss and Ammini Teacher represent institutionalised casteism due to the way they insult Annie and her friends as greedy witches and kokkathes that are heavy with the regional casteism and classism. The mocking and kicking around of the lunch plate that represents both cultural and familial association that Annie brings with her to school is an indication of dehumanisation. Teachers such as Martha Miss tend to support these actions, thus leading the systemic bias even further into the ground.

This environmental vandalism is hence undistinguishable with societal discrimination. The history of the latrine workers who have to find their ways along the underground channels and the butchers who know how to handle blood-stained courtyard are more than mere incident by they are the images of the ways dominant groups manage to stick the physical and symbolic refuse of society into the territory of the oppressed. According to Peter Barry in *Ecocriticism*, through such texts the institutionalized exploitation of nature gets exposed (Barry 255). Kokkanchira is a cemetery not only of human lives but also of hopes, due to all socially forgetting about it.

Women, territory and Eco Feminism opposition

The novel provides a sound ecofeminist interpretation as it identifies the lives of women with the polluted environment. The caste, class as well as gender oppression lay on top of one another over the women of *Aalahayude Penmakal*. An abuse Lazar inflicts on his wife Nonu who painfully embraces the violence without any opposition, can be considered a parallel to exploitation of the nature, subdued, eaten, and silenced. Theorists of ecofeminism, such as Vandana Shiva, have asserted that capitalist patriarchy undervalues women and nature since productivity in this society is measured by market usefulness of a product (Shiva 38). The social system considers the women in Kokkanchira, as well as the land they inhabit as unproductive and impure.

Mother and aunt of Annie are shut out in invisible misery and bondage of household slavery. The knowledge of landscape that they personally possess is of no recognition in the society. However, it is also these women who possess cultural memory and ecological knowledge that is manifested in rituals and cooking technique and chronicles. The grandmother, Amamma, of Annie turns out to be the spiritual and emotional centre of the novel and a transmitter of the prayer called the, *Aalahayude Prarthana*, that symbolizes not only a way of praying, but also defiance and cultural heritage.

The natural element Amarappanthal (amaranth vine) is an epitome of Annie in the shape of endurance and creativity. She takes care of the vine and it is growing in her sight. It is not just plant-like nurturing, but rather, very much political. As the plant finally gets run over by a road roller, the picture acts as a severe metaphor to developmental violence. Carolyn Merchant states that ecofeminism is a retelling of suppressed history that reversed the respect of women and nature (Merchant 93). Annie and her plant are a morbid reassertion of the divine bond between people and this bond is horribly killed by the modernisation machine.

The dream, when she wants to change the name of Kokkanchira and plant a road sign with a different label, becomes the turning point of the resistance. Much more than a question of a renaming, that dream is a re-writing of the history of a people: insisting on visibility, on dignity, on ecological justice. Such visionary opposition is what Susan Mann has named transformative ecofeminism, a project which does not just offer critique, but re-visioning of social and environmental relations (Mann 128).

Spirituality, language and intergenerational memory

The use of language and memory is very critical in *Aalahayude Penmakkal*, strengthening oppression and resistance alike. The linguistic tools of stigma which is extolled by caste abuse on Annie include: kokkathee, greedy witch. Language defines the manner in which people see themselves and other people. In her 1990 book, *The Sexual Politics of Meat*, Carol J. Adams states that power is frequently brought into a state of naturalised comfort in terms of language in which the female and the animal are defined with regard to consumption and degradation (Adams 42). The belittling names that are directed towards Annie strip her of her humanity just as the territory to which she belongs is considered dirty and unworthy.

Nevertheless, another means through which Sarah Joseph takes back language includes through the local dialect and oral narrative. The voice of Annie is childlike but quite philosophic. She manages to look beyond her age and makes some notable observation on how the world is. The accounts given by the elders especially by Amamma and Kuttipappan is a counter-history. They tell the story of Thrissur city which grew because of the toil and the sweat of people nobody knows about. These narratives fight against the official discourses of progress and development.

Place and practice are very connected to spirituality in the novel. There is more to *Aalahayude Prarthana* than being a religious chant, it is a prayer of hope and continuity linking generations together. Though the main religions have been inclined to promote hierarchical order, the prayer of Aalaha, which was delivered by the women, forms part of the mechanism of spiritual survival. This is a spirituality that needs no temples and no rituals, but memory, voice and belief.

Annie is quite a non-political yet a revolutionary fight. Her desire to transform her reality, to save a trampled flower, to recollect the memories of the past, to fantasize about a different identity is all ecofeminist rebellion. According to Timothy Morton, ecological awareness has nothing to do with dramatic gestures but the ability to envisage unseen links and pay respects to them (Morton 14). Being mute and touchy, Annie turns out to be the course of ecological conscience of a world so far acting blissfully unaware of the ravage it personally causes.

Conclusion

Aalahayude Penmakkal in Sarah Joseph is a radical discourse pertaining to both ecocriticism and ecofeminism in a bid to reveal the complex evils involving the oppressed communities, more so the women and the children. The book is a condemnation of systematic destruction of places and individuals to a casteist, patriarchal, and capitalistic ideology. As morally innocent and intellectually superior, the novel exposes the severity of discrimination and eco-trauma on areas such as on Kokkanchira through the voice of Annie.

But what is significant, Joseph provides a vision of opposition, silent, fictive and based on recollection and attention. She resonates the feminine with the ecological, and by doing so, she creates an effective statement against contemporary development and its dehumanising tendencies. The narrative makes readers understand why no environmental justice can exist without a social justice. The message Joseph gave is as important as ever, as the world struggles to reverse ecological destruction, the erosion of social equality, and the dreams and social groups that sustain it, and as long as we do not acknowledge the dignity of life-in-common (both human and non-human), we will repeat the same pattern, grinding down the hopes and lives and the globe and the people upon it under the treads of progress

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