International Journal of English Literature and Social Sciences (IJELS)

Editor in Chief

Dr. Manoj Kumar

FOREWORD

It is with great pleasure that we present this issue of the International Journal of English Literature and Social Sciences (IJELS). As an esteemed peer-reviewed journal, IJELS is dedicated to advancing scholarly research and fostering intellectual dialogue in English literature, Education and Social Sciences.

Our journal is a dynamic platform for academics, researchers, and practitioners to share their insights and findings. This issue encompasses a diverse range of topics, reflecting the multifaceted nature of our disciplines. From in-depth literary analyses to innovative social science research, our contributors provide valuable perspectives contributing to the broader understanding of cultural and social phenomena.

At IJELS, we are committed to upholding the highest academic rigour and integrity standards. Each submission undergoes a meticulous peer-review process, ensuring that only the most original and impactful research is published. Our editorial team, comprised of experts from around the globe, works diligently to maintain the quality and relevance of our journal.

We are particularly excited about the current issue, which includes groundbreaking studies and thought-provoking articles that challenge conventional wisdom and open new avenues for exploration. We believe these contributions will inspire further research and foster meaningful discussions within the academic community.

We extend our heartfelt gratitude to our authors for their dedication and contributions, our reviewers for their insightful feedback, and our readers for their continued support. As we strive to expand the horizons of knowledge, we invite you to engage with the content of this issue and participate in the ongoing dialogue that shapes our understanding of literature and social sciences.

Thank you for being so committed to scholarly excellence.

Sincerely,

Editor-in-Chief
International Journal of English Literature and Social Sciences (IJELS)
www.ijels.com

International Editorial/ Reviewer Board

Vol-10, Issue-1, January - February 2025
(10.22161/ijels.101)

Waste Landscapes and Poetic Renewal in Modernist Poetry

Tanika Rajeswari V

Independent Researcher, Former MA English Literature Student of EFL University, Hyderabad, India
authoring00@gmail.com

Abstract— This paper examines how Modernist poetry addresses 'waste landscape' or 'waste' as both a theme and aesthetic device, revealing a 'waste management' re-negotiation with the content and form of the poetry. I investigate how a complex renegotiation presented 'waste' under the new forms of meaning and knowledge. Through various kinds of bolder rearrangements made by the modernists, the waste landscapes are fixed into a new jigsaw, of an exteriorized other 'self.' I analyse the works of T.S. Eliot, Ezra Pound, Marianne Moore, H.D., Hart Crane, William Carlos Williams, and Wallce Stevens, to befittingly re-read into these waste landscapes.

Keywords— Modernist poetry, Waste landscape, Ecocriticism, Modernist poets, Linguistic economy, Linguistic experimentation.

INTRODUCTION

Waste, seemingly innocuous yet deeply repulsive, played a fascinating role in shaping the Modernist literature. In Modernist texts, waste landscapes—whether urban detritus or deserted settings—function both as literal backdrops and as symbolic spaces where societal decay is foregrounded. As *Waste Studies* scholars like Susan Signe Morrison articulate, 'waste sites' are more than ecological realities; they are existential commentaries on human neglect and disposability in an industrial age (Morrison 25). While investigating ecocritical discourses, which Kerridge and Sammells expand by proposing that waste serves as a landscape ripe for ethical critique, where the environmental and social injustices inherent in pollution and urban blight come to the fore (Kerridge & Sammells, pp. 3-15).

Modernist poets like T.S. Eliot, Ezra Pound, and William Carlos Williams redefined aesthetic principles by promoting a poetic restructuring as a counter to the 'wastefulness' of verbose language in the early 20th century. Eliot's minimalist landscapes in *The Waste Land* portray 'wastelands' both as physical spaces and products of cultural-linguistic decay. As Zygmunt Bauman suggests

in *Wasted Lives*, modernity inherently produces 'waste'—both in its physical form and as marginalized individuals cast aside by industrialization and progress (Bauman, 2004, pp. 34-50). These themes are reflected in Modernist poetry's pursuit of 'economy of language,' where brevity is a necessary discipline to articulate meaning amidst linguistic and material excess.

The paper proposes that the formal experimentation in Modernist poetry can be interpreted as a kind of artistic 'waste management' system, where poets consciously discard excessive language and outdated forms to create refined, clean narratives. By applying the principles of free verse, fragmentation, compression, intertextuality, they respond to this cultural and societal waste, involving economizing language and reimagining structure. This 'waste management' goes beyond compression; encompassing a kind of recycling of traditional forms, rearranging fragments to convey new, layered meanings that reflect the disarray of modern life.

On Renewal through Fragmentation

In T.S. Eliot's *The Waste Land* (1922), particularly in the opening section "The Burial of the Dead," waste is

valorised as a physical barren land, of cultural and spiritual degradation. As a reaction to the post-war Europe, he paints a bleak picture of a barren landscape, a "dead land" from which "April is the cruellest month" (Eliot, 1922, p.1) emerges, suggesting an environment of decay where life itself is painful. The landscape is irrevocably tainted, forcing life upon a world that may no longer be capable of sustaining it. The "dead tree," "dry stone," and "no sound of water" all evoke a land stripped of fertility (Eliot, 1922, p. 3).

While *The Waste Land* is steeped in such images of decay, he introduces the possibility of renewal through a radical stabilization of the poetry altogether. This potential for transformation echoes later in the section titled "What the Thunder Said," where he writes, "These fragments I have shored against my ruins" (Eliot, 1922, p. 430). Eliot suggests that even if society itself cannot be fully restored, fragments of meaning can be salvaged from the cultural debris, creating a type of poetic renewal from waste. He parallels this to the concept of reusing and recycling waste. By employing the structural techniques like polyvocality and free verse, he gives a new meaning to the 'wasted' cultural fragments. He borrows from Eastern spirituality, from the Upanishads, "*Datta, Dayadhvam, Damyata*" (Eliot, 1922, p. 432), which close the poem with positive hope. Christopher Ricks interprets this technique as Eliot's way of using "waste" fragments to construct a unified poetic voice that transcends cultural divisions (Ricks, 1988, p. 150). Critics such as Michael North argue that Eliot's reclamation of 'wasted' cultural elements is essential to his vision of poetic renewal. The references to classical works, religious texts, and historical events function as a kind of 'waste management', preserving cultural meaning even when society is in decline (North, 1994, p. 94). Meanwhile, Patricia Rae suggests that Eliot's form of "making new" draws on a distinctly modernist ethos of recycling to confront cultural decay (Rae, 2000, p. 58).

On Changing Urban Decay

A similar fragmented urban landscape is shown through Williams' fragmented stanzas, sudden pauses, and non-traditional punctuation—such as dashes and ellipses. As critic James E. Breslin observes in *William Carlos Williams: An American Artist*, Williams' "abrupt syntax and pared-down diction emphasize a language that is rooted in American speech" and "builds a collage of city life" that reflects both its fragmentation and its potential for coherence (Breslin, year, p. 203). On the other hand, Eliot's use of punctuation, abrupt pauses, condensed syntax was a way to represent "a wasteland of individual lines and phrases" that, when pieced together, create a deeper, "redeemed" structure (Eliot, 1922, p. 85).

On Duality of Waste

In Hart Crane's "Brooklyn Bridge" (1930), 'waste' can be seen through a different lens. While it focuses primarily on American urbanization, its themes resonate with the socio-political conditions of England in the early 20th century. Crane's emphasis on the 'waste' of beauty and connection can be viewed as a commentary on the universal experience of industrialization and the resulting alienation felt in both America and England. However, the poem's rhythm, flow, and imagery evoke a sense of reclamation.

O, to grace the stormy, windy height—With your vibrancy of steel! (Crane, 1930).

While this duality with waste and technology is crucial to modernists, the vibrancy in Crane's bridge longs to reclaim the beauty and connection of modernity. This thematic interplay reflects a broader modernist tendency to balance critique with an affirmation of human creativity (Perkins, 1987).

William Carlos Williams writes in "Paterson", "A man like a city and a woman like a flower / —who are in love. Two women. Three women. Innumerable women, each like a flower" (Williams, 1963, p. 45). This line showcases his characteristic compression and imagistic style, drawing together disparate ideas to showcase the cycle of urban destruction and potential rebirth. The metaphor of the Passaic River, central to the work, embodies both physical and symbolic waste, representing how industrial runoff has polluted the environment while simultaneously providing a constant presence that shapes the lives of those in the city. He writes, "Paterson lies in the valley under the Passaic Falls / its spent waters forming the outpost of our northern boundaries" (Williams, 1963, p.3), placing Paterson's geographic as symbolic. In the line, "the river comes pouring in above the city / and crashes from the edge of the gorge" (Williams, 1963, p.93), the urban decay is juxtaposed with moments of transcendence. The river symbolizes a force that cleanses and erodes simultaneously.

On Waste and Beauty

Marianne Moore's "An Octopus" (1967), a sprawling work about Mount Rainier, uses linguistic precision to comment on environmental degradation and the intrusion of human interference in natural landscapes. Lines like "a glassy octopus symmetrically pointed; its claw cut by the avalanche" emphasize nature's disruption due to industrial encroachment (Moore, 1967, p. 134).

Her attention to punctuation—particularly her use of hyphens and semi-colons— is a rhythmic interruption. Say "of glass-like glacier that opens its arms"—a line which, through enjambment, gives the impression of stilted

movement, capturing the glacier's struggle between growth and degradation (Moore, 1967, p. 136). Scholar Bonnie Costello notes that Moore's linguistic precision creates a collage effect, an "assemblage" of details that can "both confront and accommodate the encroaching world" (Costello, 2001, p. 94).

Moore also drives our attention to "incremental litter" (Moore, 1967, p. 135) left behind by tourists, presenting a human presence as disruptive, inconsequential in the face of the glacier's grandiosity. She writes, "its armoured-plate of ice will glitter / like splintered glass" (Moore, 1967, p. 135). This "splintered glass" (Moore, 1967, p. 135) image evokes waste while also suggesting that even fragments, like glass, can reflect beauty, creating a paradox that intertwines degradation with unexpected allure.

The fragmented structure and linguistic choices serve as linguistic debris—referencing from religion, myth, literature, and everyday life—that Eliot carefully arranges, suggesting that there may be redemption in reconstruction. Ezra Pound and Eliot saw free verse as a vehicle for 'profound intertextuality,' where texts interact with or reference other works, enhancing the complexity of modernist poetry. T.E. Hulme, an early advocate for modernist poetry, influenced the development of free verse in English poetry, introducing more organic structures inspired by French Symbolists. Hulme argued that free verse allowed for a more 'flexible, organic structure' that set the innovative spirit of modernism. This flexibility is apparent in *Preludes*, as Eliot employs a free verse form that emphasizes the poem's bleak, fragmented landscape (Gasiorek, 2015, p. 45).

In *Preludes*, Eliot uses free verse to incorporate allusions to a broader cultural landscape, weaving images that resonate with decay and suggest a need for renewal (Suarez, 2015, p. 123). According to Gasiorek, Eliot's free verse and fragmented style "reflect the disarray of modern life" while offering glimpses of clarity and order in moments of artistic unity (Gasiorek, 2015, p. 213). Both Pound and Eliot advocated for careful application of free verse, fearing that its "indiscriminate application" could dilute its artistic potential. They saw free verse as enabling poets to discard restrictive structures, while remaining purposeful and avoiding excessive or careless use. For Eliot, this structural freedom in *Preludes* supports his thematic focus on a world where traditional forms—both poetic and societal—are decaying (Pound, Eliot)

Eliot's use of "the Unreal City" in *The Waste Land* encapsulates a world marked by industrialization and soulless modern life, where once-sacred spaces are transformed into urban waste, mythological desolation. The phrase, often cited as emblematic of Eliot's critique of urban moral decay, illustrates the poet's perspective on humanity's disconnection from nature and tradition. His essay, "Ulysses, Order, and Myth," Eliot describes the mythical method as "a way of controlling, of ordering, of giving shape and significance to the immense panorama of futility and anarchy which is contemporary history" (Eliot, 1923, p. 177). Scholars have noted how Eliot's use of myth is part of a broader response within 'Waste Studies', which considers environmental degradation and the fragmentation of the modern landscape. Kerridge and Sammells discuss this in *Writing the Environment* (2009), describing the shift in ecocriticism from nature-focused to exploring environmental degradation and social inequities. His invocation of Ecclesiastes, "There is nothing new under the sun" (Eccles. 1:9), critiques modernity's repetitive and circular decay, suggesting that humanity is trapped in cycles of moral and cultural degradation. By integrating mythological references—like those from the *Satyricon* and the *Book of Ecclesiastes*—Eliot highlights a cycle of decay that is simultaneously personal, cultural, and spiritual. His reliance on these classical sources serves as a literary recycling mechanism, providing a means to recontextualize past wisdom within the modernity. (Eliot, 1922, p. 177). In "The Fire Sermon," Eliot weaves in allusions from St. Augustine to the Buddha's sermon against attachment, illustrating the moral and spiritual decay he perceives in the modern world (Eliot, 1922). By invoking these distant voices, he reclaims spiritual texts as calls to address moral "waste"—the emptiness Eliot sees in modern desires and values. Thus, Eliot's *Waste Land* function as a waste management system and "operates as a cultural compost heap, recycling fragments to create meaning amid the detritus" (Gasiorek, 2015).

On Compression and Recycling through Language

Ezra Pound too relies on compression and 'ideogrammic references' to activate this method of waste management. By refraining from linear narratives, and opting for a sparse language and juxtaposition, he utilizes the "economy of language" as described by Hugh Kenner in *The Pound Era*, noting that "Pound scrapes away the detritus of civilization to reveal what is essential" (Kenner, 1971, p. 54).

In *Cantos* (1948), Ezra Pound explores the concept of waste by critiquing it as a societal decay and a method for reclaiming lost meaning, using cultural and historical references. As Christine Froula notes in *To Write Paradise: Style and Error in Pound's Cantos* (2004), this approach allowed Pound to "shore against the ruins of a fractured culture," preserving remnants of civilization that might otherwise be lost (Froula, 2004, p. 9).

Throughout *Cantos*, he juxtaposes cultural degradation and a potential for renewal with myth, pauses, ellipses, and abrupt transitions. This structural fragmentation, as scholar Ronald Bush argues, allows him to "invoke both the permanence and decay of cultural memory," creating sense that the past, even in ruins, holds insights for the present (Bush, 2006, p. 112). Pound's choice to incorporate Chinese ideograms as visual images reflects this principle of reclaiming fragmented elements, where each symbol condenses meaning into a visual form, reducing linguistic 'waste'. His allusions to Confucian texts, where the ideogrammic structure points to an ideal of governance and ethics, also suggests a meaningful order that can emerge from what appears as chaos (Pound, 1934, p. 23). A key line, "Pull down thy vanity," from *Canto LXXXI*, highlights the destructive waste of ego and corruption within modern civilization. He continues, "I have wasted so much life," framing waste as a loss of purpose yet also implying the potential to correct these losses through self-reflection and cultural preservation (Pound, 1934, p. 521).

On Inter-textuality as Literary Recycling

Even H.D. (Hilda Doolittle) captures the essence of waste and renewal through mythological retellings. In "Helen in Egypt," (1961) H.D. combines myth and modernity to critique war's destruction, using sparse, evocative language to convey a landscape both decayed and sacred. The poem's fragmented structure and intertextual references 'recycle' ancient stories, creating what S. Friedman describes as "mythic reconstitution," (1981) a deliberate reuse of the old to make sense of the new, which reflects Modernism's recycling of cultural fragments into renewed meanings. Thus, intertextuality functioned as a form of literary recycling. It enabled modernists to repurpose pieces of past literature, myths, and historical references in a rapidly modernizing world.

In William Carlos Williams' *Spring and All* (1923), imagination is central to transforming waste into something meaningful, as it reclaims the neglected or decayed fragments of modern life. Williams sees imagination as a means to reshape reality, describing it as "a force comparable to electricity or steam" (Williams, 1923, p. 120). His view that imagination possesses the raw power to generate newness, giving language and experience fresh vitality, he describes imagination as "drunk with prohibitions" that "destroys everything afresh," emphasizing how imagination clears away stagnant artistic conventions, creating room for renewal (Williams, 1923, p. 93). His advocacy for new metaphors and analogies, as articulated by Hulme in his "Modern Lecture on Poetry," (1908) sees the power of new metaphor in modern poetry as instrumental in "the constant endeavour to see things as they are" without the

distortions of sentimentality or the vagueness of Romantic excess. Thus, it calls for imagination's role in developing innovative forms rather than recycling established ideas and clichés. Williams uses scientific metaphors to conceptualize imagination as a volatile energy, comparing it to "electricity or steam," capable of explosive renewal but inherently unpredictable and disorderly (Williams. 1923, p. 120). Here, Williams contrasts his approach to Ezra Pound's notion of structured forms, like the "magnet creating pattern in iron filings" (Pound, 1966, p.154). Williams' imagination resists confinement, enabling spontaneous and unstructured expressions waste and modernity.

In this way, he 'salvages' perception's raw material, promoting a form of recycling that turns waste into a renewed vision of reality. This idea is apparent in Williams' poetic landscapes, which Schuster describes as littered with "grim images that evoke urban and natural detritus," but these images are revitalized through imaginative reinterpretation, merging elements of decay with possibilities for renewal (Schuster, pp. 116–132). His fragmented lines and inclusion of incomplete thoughts and dashes mimic the chaotic, piecemeal reality of industrial life, yet through imaginative portrayal, they blend decay with life, suggesting poetry's role as a vessel for new understanding and order. Williams also acknowledges the modern need to blend "illusions" with "realities," given that modernity, lacking mythic figures to connect life with larger cosmic patterns, compels individuals to reconcile reality with imagination. This approach is evident in his lines "Somebody dies every four minutes in New York State" juxtaposed with "You will rot and be blown/through the next solar system/with the rest of the gases." (Williams, 1946). Here, Williams highlights the stark physicality of death within a cosmic, imagined vision, drawing attention to poetry's capacity to contain this vast range of human experience (Williams, 1946, p.127).

Additionally, Williams explores imagination's intrinsic violence, a "violence from within . . . pressing back against the pressure of reality," linking it with the abstraction seen in modern art (Williams, pp. 14, 116). Wallace Stevens, particularly in *The Man with the Blue Guitar* (1937) and *Notes Toward a Supreme Fiction* (1942), examines waste as literal detritus and a symbol of modern disillusionment. His idea that "Reality is a cliché / From which we escape by metaphor," positioning metaphor and imagination as essential tools to transcend the mundane and grapple with the waste of contemporary experience (Stevens, 1937, p. 920). Thus imagination in Williams's poetry serves as a mechanism for not only recycling but also transforming the waste of modern life into revitalized art.

On Poetics of Failure and Renewal

Eliot's lines from his later poetry, such as *Four Quartets* (1936), illustrate the modernist view of creation as an iterative, challenging process that inevitably involves failure, experimentation, and the "shabby equipment" of existing forms (Eliot, 1936, p. 189).

So here I am, in the middle way,

having had twenty years

Twenty years largely wasted, the years of *l'entre deux guerres*

Trying to learn to use words, and every attempt Is a wholly new start, and a different kind of failure

Because one has only learnt to get the better of words

For the thing one no longer has to say, or the way in which

One is no longer disposed to say it

And so each venture

Is a new beginning, a raid on the inarticulate

With shabby equipment always deteriorating (Eliot, 1922, p. 44).

His reflection on art as a continual "raid on the inarticulate" speaks to the poet's need to confront and reshape the past, using literary forms that may seem inadequate or "deteriorating" but are nonetheless critical tools for innovation (Eliot, 1922, p. 44). This process is akin to the poetic 'waste management' that Eliot and other modernists pursued—an ongoing battle to repurpose language and form to fit the modern age, even as these forms wear out and require renewal. He acknowledges that every attempt at poetry feels like "a wholly new start" and a "different kind of failure," emphasizing the instability of language and the continuous re-evaluation required for poetic innovation (Eliot, 1922, p. 44). There is a constant recalibration of craft- a need to "salvage" tradition rather than discard it entirely. As he alludes to the weariness of "twenty years largely wasted," particularly in the "*l'entre deux guerres*" (the interwar period) (Eliot, 1922, p. 35), he reflects on a life spent wrestling with language, attempting to create meaning out of cultural detritus. The notion that "permanent elimination of waste" is "an impossible feat" (Eliot, 1943, p. 45) becomes evident in the persistence of these "shabby" yet essential forms that help to articulate modern life, which has been ravaged by disillusionment and fragmentation.

CONCLUSION

Modernist poetry emerges as a critique of a deliberate reworking of fragmentation. The likeness of a radical

linguistic structure engages effectively with the 'cultural detritus', serving as a container for loss, transformation, and continuity. 'Waste', an inherent phenomenon of the modern life becomes a resilient and adaptable, finding a new meaning. As Susan Signe Morrison and other scholars in Waste Studies suggest, the aesthetic reuse of 'waste' in Modernist works provides a unique lens through which to view art's role as a repository of societal anxieties and a vessel for renewal. Modernist poetry embodies the enduring human impulse to find meaning, clarity, and even beauty within a world that appears increasingly changing.

REFERENCES

[1] Eliot, T. S. (1922). *The Waste Land*.
[2] Eliot, T. S. (1923). "Ulysses, order, and myth". *The Dial, 75*(5), 177–182.
[3] Crane, H. (1930). "The Bridge". Liveright.
[4] Williams, W. C. (1963). *Paterson*. New Directions.
[5] Williams, W. C. (1923). *Spring and All*. Contact Publishing Co.
[6] Pound, E. (1948). *The Cantos*. Faber and Faber.
[7] H.D. (1961). "Helen in Egypt". New Directions.
[8] Moore, M. (1967). "An octopus*". In Complete Poems* (pp. 200–215). Viking Press.
[9] Stevens, W. (1937). *The Man with the Blue Guitar*. Knopf.
[10] Stevens, W. (1942). *Notes Toward a Supreme Fiction.* Knopf.
[11] Hulme, T. E. (1908). "Modern lecture on poetry."
[12] Bauman, Z. (2004). *Wasted lives: Modernity and its outcasts*. Polity.
[13] Breslin, J. E. (1970). *William Carlos Williams: An American artist*. Oxford University Press.
[14] Costello, B. (2003). *Shifting ground: Reinventing landscape in modern American poetry*. Harvard University Press.
[15] Ricks, C. (1988). *T.S. Eliot and prejudice*. Faber and Faber.
[16] North, M. (1994). *The political aesthetic of Yeats, Eliot, and Pound*. Cambridge University Press.
[17] Bush, R. (1976). *The genesis of Ezra Pound's Cantos.* Princeton University Press.
[18] Froula, C. (2004). *To write paradise: Style and error in Pound's Cantos*. Yale University Press.
[19] Morrison, S. S. (2015). "The literature of waste: Material ecopoetics and ethical matter". Palgrave Macmillan.
[20] Froula, C. (1984). *To write paradise: Style and error in Pound's cantos.* Yale University Press.
[21] Bush, R. (1984). *The genesis of Ezra Pound's cantos.* Princeton University Press.
[22] Williams, W. C. (1923). *Spring and all.* Contact Publishing.
[23] Hulme, T. E. (1924). *Speculations: Essays on humanism and the philosophy of art.* Harcourt Brace.
[24] Schuster, M. A. (1998). *William Carlos Williams and the ethics of painting.* University of Iowa Press.
[25] Friedman, S. S. (1981). *Psyche reimagined: H.D. and Helen in Egypt.* Indiana University Press.
[26] Gasiorek, A. (2015). *Modernism and theory: A critical debate.* Palgrave Macmillan.

[27] Pound, E. (1970). *Literary essays of Ezra Pound.* New Directions.

[28] Stevens, W. (1990). *The collected poems of Wallace Stevens.* Knopf.

[29] Suarez, M. (2015). *Modernism and the city: Urban poetics.* Routledge.

[30] Eliot, T. S. (1936). Four quartets. Faber & Faber.

Hedges and Boosters in College Essays: A Study of Linguistic Modulation in Student Writing

Salome L. Escalona

Language and Letters Department, Bukidnon State University, Philippines
salome_escalona@yahoo.com

Abstract— This study explored the utilization of hedges and boosters in the essays written by AB-English and BS-Information Technology students. Specifically, it aimed to identify significant differences in the frequency of these linguistic features when analyzed against variables such as respondents' gender and major field of specialization. Through a detailed examination of the essays written by the respondents, the study revealed that female students tend to employ hedges more frequently than their male counterparts. It was also observed that both male and female students make use of boosters in their writing. The overall frequency of hedges and boosters was found to be relatively consistent across both groups, irrespective of gender. These findings underscore the importance for English educators to actively engage students in understanding the strategic use of hedges and boosters. By highlighting their role in crafting nuanced and effective academic essays, teachers can enhance students' awareness and ability to utilize these linguistic tools to strengthen their academic writing.

Keywords— Academic Writing, Boosters, Essay Writing, Hedges, Linguistic Modulation

I. INTRODUCTION

In tertiary education, essay writing is a fundamental component of English courses, providing students with a platform to articulate perspectives and arguments within a structured, formal framework. Mastery of academic writing requires proficiency in various skills, which include, as outlined by Hyland (2018), adherence to writing conventions, effective linguistic competence, and cognitive ability to present ideas creatively and maturely. These skills are enhanced by strategic linguistic tools, particularly *hedges* and *boosters*, which enable writers to balance assertiveness with caution, enhancing the depth and credibility of their arguments (Jiang & Hyland, 2016).

This study focuses on the role of hedges and boosters in college essays to better understand how students manage assertiveness in their writing. Hedges help writers present statements tentatively, leaving room for alternative interpretations, while boosters convey confidence and commitment to one's stance. These linguistic devices are essential for constructing a persuasive academic argument

and engaging readers effectively (Hyland, 2018). Understanding students' use of hedges and boosters not only sheds light on their development as writers but also reveals challenges they may encounter in achieving a balanced tone in academic discourse.

Furthermore, this study explores gender-based and disciplinary differences in the use of hedges and boosters. Research suggests that gender influences linguistic choices, with female writers typically using more hedges to soften their assertions and foster connection, while male writers may employ more boosters to assert authority (Xia, 2019). Similarly, students' fields of study affect their rhetorical strategies, with disciplines like the humanities often favoring assertive language and the sciences leaning toward cautious expression (Schneider & Connor, 2019). This study's insights are thus valuable for developing more tailored academic writing support, enabling educators to address the diverse linguistic needs of students.

The strategic use of hedges and boosters in academic writing is extensively recognized as enhancing a writer's

credibility and rhetorical effectiveness. Hyland (2018) highlights that these devices allow writers to navigate the delicate balance between asserting their viewpoint and acknowledging the possibility of alternative perspectives. This modulation in language is essential for fostering a mature, persuasive academic voice.

In examining hedging and boosting, Chilton (2019) emphasizes their importance for reader engagement, showing that high-scoring essays often feature a balanced use of both. This finding aligns with Hyland's (2016) study on students in Hong Kong, which found that familiarity with these linguistic tools correlates with academic writing success. By modulating their stance, students not only assert their understanding of the subject but also reinforce their authority within the academic discourse.

Gender has been shown to play a critical role in the use of hedges and boosters, with studies such as Pellby's (2013) suggesting that female writers often employ hedges to maintain politeness and relational harmony, while male writers use boosters to assert a more definitive stance. Tannen (2017) further argues that for many women, communication serves as a medium for building rapport, whereas men may use language more competitively to establish status. These gendered tendencies reflect broader social dynamics that shape linguistic choices in academic writing, highlighting the importance of considering gender when analyzing rhetorical strategies.

Disciplinary differences also significantly impact the frequency and form of hedges and boosters in writing. Vasquez and Giner (2009) found that disciplines such as sociology and psychology use boosters more frequently, aligning with the subjective nature of these fields. In contrast, Abdi (2017) observed that writers in the natural sciences prefer hedges to maintain objectivity and precision. These variations underscore the importance of tailoring writing instruction to meet the conventions of each academic field, helping students develop skills that resonate with their discipline's expectations.

Building on these insights, it becomes essential to investigate how students' use of hedges and boosters varies across gender and disciplinary lines. Examining these patterns within the academic writing of students not only reveals how they navigate credibility and engagement but also underscores the need for tailored support in writing instruction.

II.   RESEARCH PROBLEMS

This study was conducted to identify and analyze the use of hedges and boosters among AB-English and BS-Information Technology students of Bukidnon State University. It answered the following problems:

1. What are the hedges and boosters found in the essays of the AB-English and BS-Information Technology students?

2. Is there a significant difference between the frequency of the hedges and boosters in the essays and the students' major field of specialization?

3. What is the frequency of hedges and boosters found in the male and female students' essays?

4. Is there a significant difference between the frequency of the hedges and boosters in the essays and the respondents gender?

5. What is the implication of the result to language learning and teaching?

III.   CONCEPTUAL FRAMEWORK

According to Hyland (2018) and Myers (2020), boosters enhance the writer's credibility by intensifying the illocutionary force of statements, signaling a high level of commitment to the argument. In contrast, hedges allow writers to express tentativeness, providing a safeguard against overstated claims and promoting a balanced, credible tone in academic discourse. This balance is crucial for fostering a voice that is authoritative yet open to dialogue, a skill necessary for credible academic writing.

The taxonomy of hedge and booster proposed by Hyland (2005) was used in this study. These devices are listed in table 1.

Table 1. Taxonomy of hedges and boosters

_____

Hedges

About, apparent(ly), approximately, almost, appear, argue, assume, around, assume, around, broadly, can, cannot, certain amount, claim, could, doubt(ful), essentially, estimate, fairly, feel, felt, frequently, from my perspective, from my perspective, generally, guess, indicate, in my opinion, mostly, likely, mainly, maybe, may, might, largely, often, ought, perceive, perhaps, plausibly, possible postulate probable, prove, quite, rather, relatively, seem, should, somewhat, sometimes, suggest, suppose, will not, would, wont, tend to, typical(ly), uncertain, unclear, usually, unlikely, will, suspect.

_____

Boosters

Actually, always, believe, believed, believes, beyond doubt, certain, certainly, clear, clearly, conclusively, decidedly, definite, definitely, demonstrate, demonstrated, demonstrates, doubtless, establish, established, evident, evidently, find, finds, found, in fact, incontestable,

incontrovertible, incontrovertibly, indeed, indisputable, indisputably, know, known, must, (possibility), never, no doubt, obvious, obviously, of course, prove, proved, proves, realize, realized, realizes, really, show, showed, shown, shows, sure, surely, think, thinks, thought, truly, true, undeniable, undeniably, undisputedly, undoubtedly, without　　　　　　　　　　　　　　doubt.

_____

IV.　METHODOLOGY

Research Design

This research used the quantitative design as it attempted to collect quantifiable information to describe and measure the level of occurrences on the basis of numbers and calculations (Bryman & Bell, 2015). Data were collected through an essay. Frequency count on the occurrence of hedges and boosters was done. Analysis was made to describe "what exists" or the current status of a phenomena with respect some variables or conditions.

Research Locale

The study was conducted at Bukidnon State University (BukSU) in Malaybalay City, Bukidnon, Philippines. BukSU is a state-run institution in Mindanao offering a wide range of undergraduate and graduate programs across fields such as education, arts and sciences, business, information technology, and public administration. The university also has earned recognition as a Center of Development in English Language Studies by the Commission on Higher Education (CHED).

Research Instrument

This study utilized student essays to analyze the use of hedges and boosters. Respondents were instructed to compose an essay on the topic, *"Education is Important,"* within one hour and thirty minutes. The researcher facilitated the activity from start to finish, including distributing bond paper for writing and collecting the completed essays. To ensure clarity, detailed instructions were provided. Respondents were not informed of the specific research focus to capture a more natural language response, yielding a genuine representation of their linguistic choices.

Participants of the Study

There were 75 students who participated in this research study. Forty-seven (47) are enrolled in AB-English Language program while thirty- eight (38) are enrolled in the BS Information Technology course. All students are 3rd year college. Of the 75, 16 are male and 59 are female. The BS-IT students are students of the researcher in their *Scientific and Technical Writing* class

while the AB-English respondents are students of *Manpower and Development* subject.

The selection of the groups of students considered their year level and field of specialization. Year level was considered because certain aspects could contribute to the results when the year level of the two groups of respondents is not the same. The field of specialization was also a consideration. The reason for this variety is on the possibility that the researcher may find differences in the occurrence of boosters and hedges from different discipline.

Ethical considerations were carefully applied throughout the data-gathering process. Informed consent was obtained from all participants, ensuring they understood their rights, including the voluntary nature of participation and the confidentiality of their responses. The anonymity of each respondent was maintained, with no identifying information attached to individual essays, thereby safeguarding their privacy. Furthermore, participants were given the option to withdraw at any stage without penalty. These measures were implemented to respect and protect the integrity and rights of all respondents involved in the study.

Statistical Treatment of Data

To compute the data, the following statistical tools were used: for problems 1 and 3, frequency count; for problem 2, t-test was done to evaluate the means of the 2 groups; and for problem 3, t-test to evaluate the means between the 2 groups and Anova to test the difference between the 3 means.

V.　RESULTS AND DISCUSSIONS

Research Problem 1: *What are the hedges and boosters found in the essays of the AB-English and BS-Information Technology students?*

Table 1 *Frequency of the hedges in the essays of the students* (see Appendix 1) shows that of the 54 hedging words listed in Hyland's (2005) taxonomy of hedges, 40 were used by the students in their essays. This means that they show carefulness or cautiousness in presenting their stance of a particular topic. This also shows how confidently uncertain they are with their position of an issue. They would like to emphasize 'probability' in their words rather than direct words. As Hyland (1996) pointed out, the use of hedges indicates the writer's decision to withhold complete commitment to a proposition, allowing information to be presented as an opinion rather than accredited fact'. Moreover, the use of these indirect words or hedges could also show that students were humble rather than arrogant or all-knowing. They wanted their readers to know that there are other sides to the story.

Their sides of the issue are only examples of how the issue can be analyzed.

Of the 40 hedging words, students used *could* more often than the other hedging words. This modal auxiliary verb connotes possibility. *Could* as a hedge makes the students withhold giving bold generalization, signifying a probability. This means that the writer knows that there are other positions to what he/she finds logical or illogical. The use of this hedge in the essays of the students also means that the student- writers acknowledge the fact that their opinions of the issue are possible opinions and there are still other opinions, some similar to their opinions while others different from their opinion. Two sentences from two essays of the student-respondents that show this is presented below.

> a.) Education is one important thing we *could* ever have.
>
> b.) Lastly, through education we *could* fulfill our dreams and goals in life.

The two sentences above are used with the hedge *Could*. This shows probability of the utterance. The student-respondents knew that aside from what they have mentioned, there are still other reasons that can be pointed out. As Hyland (1998 b) cited, the use of hedges is to withhold the writer's commitment in order to protect him or her from too strong assertions, which may later prove to have been made in error.

This use of the hedges alone in an essay is not advisable. According to authorities, there should be a balance between uncertainty to certainty and possibility to definiteness. This can be done through the use of boosters. As mentioned by Holmes (1986), boosters refer to lexical items that the writer can use to show strong conviction for a statement, and strengthen the utterance's illocutionary force. In other words, instead of indicating tentativeness or uncertainty, boosters signal the writer's or speaker's confidence regarding the plausibility of his or her utterance.

Table 2 (see Appendix 2) shows the frequency of the student-respondents use of boosters as shown in their essays. As can be seen in the table, 24 kinds of boosters are used by the respondents from the 64 list of boosters given in Hyland's (2005) taxonomy of hedges and boosters. This means that respondents show confidence in their stance of some issues.

Meanwhile, the data in the table shows that the word *Really* is frequently use by the respondents to show their certainty of a particular point. By the use of really, the respondents intensified or highlighted the importance of one particular stance. Some sentences that use this word is shown below:

> a. If you *really* know how to value what you have accomplished as a student and all the sacrifices and hardwork that your parents have given you, you would *really* know how to appreciate the value of education.

In the sentence above, the respondent used the word "*really*" twice. The said word functions as a booster to emphasize the certainty of the utterance. It is clear that the student would like readers to understand the importance of the topic (education). With the use of the said booster, the respondent was able to stress the point she would like to emphasize about education.

> b. In today's society, education is *really* essential in order to be successful economically and socially.

In this sentence from the data, the use of the word "*really*" puts the adjective essential on a certain status. The respondent could just have said essential but she said *really essential*. Because of the adverb *really*, the meaning of the sentence changed. The use of the adverb "really" boosts the sentence and gave it another meaning.

Moreover, it can be deduced, as shown in both tables 1 and 2 that the students have not use many boosters, less than 50%, compared to their use of the hedges, thus, are more of a hedge user than a booster user. This means that students are not direct in their statements. Although they display confidence in their utterances, this is surpassed by the data that shows they use more hedges rather than the boosters. This also means that the respondents are cautious with their words. They know that they only have presented an opinion instead of a fact. According to Myers (1989), hedges may show doubt and indicate that information is presented as opinion rather than accredited fact, or it may be to convey deference, humility, and respect for colleagues' views.

Research Problem 2: *Is there a significant difference between the frequency of the hedges and boosters in the essays and the students' major field of specialization?*

To identify if there exist a significant difference between the two courses of the respondents considering the frequency of the hedges and boosters, a T-test was performed. A t-test assesses whether the means of two groups are statistically different from each other and is appropriate whenever you want to compare the means of two groups,

Table 3 *T-test between the frequency of the hedges and boosters in the essays and the students' major field of specialization*

	T-value	P-value
Course	0.545	0.463

The results above show the T-value and the P-value when the frequency of the boosters and hedges used by the respondents were analyzed based on their field of specialization. The T value is 0.545 which when converted gave a probability value of 0.463. Since the p-value 0.463 is lesser than the pre-determined null hypothesis 0.05, then the Ho is rejected. There is therefore no significant difference in the two courses' use of hedges and boosters.

This result means that both groups used more or less the same frequency of hedges and boosters. There was an expectation that the courses of the student-respondents could be a factor that there would be a difference in the frequency of the boosters and hedges used. However, the results show that it does not have. This could probably be accounted to the fact that the BS-Information Technology course has a high cut-off score. The students are academically high performing. Although they only have lesser English subjects compared to the AB-English students, the English subjects required of their course are enough to enhance their proficiency of the language. And since they are still in the University, they use the language all the time as this is the medium of instruction in the university.

It should also be worth noting that the t-test above is the general result. When viewed using the results in tables 1 and 2, it can be seen that the BS-Information Technology students used more hedging words (32 hedges) compared to the AB-English students with only 28 hedges. With the use of boosters, it is the AB-English students who used more rather than the BS-Information Technology students. This pattern could be attributed to the nature of disciplines of the students, where the BS Information Technology students may feel a greater need to convey caution and acknowledge uncertainty due to the technical and rapidly evolving nature of their field. In contrast, the AB-English Language students, immersed in a disciple that often encourages persuasive and assertive expression, might rely more on boosters to reinforce their arguments. This result augment the findings of Varttala (2001) who cited that different disciplines may not be altogether uniform according to the unique rhetorical demands of each field.

Research Problem 3*: What is the frequency of hedges and boosters found in the male and female students' essays?*

Table 4 *Frequency of the hedges found in the essays of the male and female respondents* (see Appendix 3) shows the frequency of hedges and booster found in the essays of the male and female respondents.

The table shows two information. One is on the frequency of hedges used. While the female respondents have used 32 hedges, the male respondents used only 26 hedges; and while both male and female respondents have the same top 3 hedges, they have different top 4 and top 5 most used hedge. The top 5 most used hedge among the female are: *could, will, would, should* and *about*, and mainly; while the top 5 most used hedge among the male are: *could, will, would, unlikely* and *cannot*.

It is worth mentioning that many female respondents have used the hedge *Mainly* (top 5 in female) but not one has used the hedge *Unlikely* (top 4 in male). Further, even when most of the males have used *Unlikely*, none of them used the hedge *Mainly*. This variation aligns with existing research on gendered language use, where female writers often employ hedges like "mainly" to soften statements and foster inclusivity, reflecting a tendency toward positive politeness. In contrast, male respondents' use of hedges like "unlikely" suggests a more assertive approach to expressing uncertainty, consistent with an epistemic function that communicates cautious speculation rather than relational harmony. These findings corroborate Brown and Levinson's (1987) observations, highlighting how gender-specific communication styles influence linguistic choices in academic writing.

In the case of boosters, table 5 Frequency of the boosters found in the essays of the male and female respondent (see Appendix 5) shows the results. As can be seen in table 5, both respondents used the booster *believed* more than they used the other boosters. It also shows that they have used more than 60% of the boosters in Hyland's (1998b) list. However, while the females used 22 boosters, the males used only 17. This finding suggests that both male and female respondents recognize the value of boosters, particularly "believed," to strengthen their assertions and convey conviction in their arguments. The frequent use of this booster highlights its role in academic discourse as a tool for establishing credibility and asserting confidence (Hyland, 1998b). However, the higher use of boosters by female respondents could indicate a greater need to reinforce their statements and ensure clarity in their stance, aligning with studies that suggest women may use additional linguistic resources to assert authority in traditionally male-dominated or competitive environments (Coates, 2016; Tannen, 1990). This gendered difference in booster frequency supports the idea that female students may strategically employ language to enhance their presence in academic discourse, underscoring the nuanced ways gender influences rhetorical choices.

Research Problem 4: *Is there a significant difference between the frequency of hedges and boosters in the essays and the respondents gender?*

The succeeding tables reveal the significant difference between the frequency of hedges and boosters used and the gender of the respondents. Table 6 shows the result on the frequency of hedge used and the gender of the respondents, table 7 shows the result on the frequency of the booster used and the gender of the students and table 8 shows the result when the combined frequencies of the hedges and boosters used and the gender was computed.

Table 6

T-test on the frequency of hedges used and the gender of the respondents

	t-value	P-value
Gender	-2.783	0.007

The statistical analysis reveals a significant difference in hedge usage between male and female students, with a p-value of 0.007, well below the 0.05 threshold. This result confirms that female students use hedges more frequently than their male counterparts. Lakoff's (1975) work on gendered communication styles offers insight into this pattern, suggesting that women's language often prioritizes relational harmony and deference, sometimes at the cost of perceived authority. According to Lakoff, this stems from socialization processes in which women are encouraged to communicate in ways that are less assertive, a tendency that can manifest in the frequent use of hedges.

Moreover, hedges allow speakers to present ideas with flexibility, accommodating differing perspectives and reducing the potential for conflict. This nuanced approach to language can lead to perceptions of female communication as tentative or lacking decisiveness. However, modern studies suggest that this hedging strategy may also reflect a sophisticated awareness of audience needs and a rhetorical sensitivity often undervalued in traditional assessments of authority (Coates, 2016; Holmes, 1995). This finding thus underscores both the communicative strengths and societal expectations that shape female students' use of hedges in academic writing.

Table 7 shows the result of the test made between the gender and the frequency of the use of boosters as seen in the essays of the respondents.

Table 7

Boosters only

	t-value	P-value
Gender	0.637	0.527

Table 7 presents a p-value of 0.527, which exceeds the 0.05 significance threshold, indicating no statistically significant difference in booster usage between male and female students. This result suggests that both genders employ boosters at relatively similar levels, reflecting a shared understanding of the importance of assertiveness in academic writing.

The consistent use of boosters, regardless of gender, may highlight a common academic strategy among students to reinforce their arguments and demonstrate confidence. This alignment could suggest that while hedging may be influenced by gendered communication patterns, the use of boosters is more universally valued in academic contexts for establishing credibility and clarity (Hyland, 1998b). Such findings imply that the academic environment encourages both male and female students to assert their arguments with similar levels of emphasis, reinforcing the idea that the perceived effectiveness of a statement often benefits from a balanced use of certainty markers.

Meanwhile, the combined results of hedges and boosters and the gender of the participants of the study were also computed. The result is presented in table 8.

Table 8

Hedges and Boosters (Combine) and the gender of the respondents

	F-value	P-value
Gender	0.408	0.525
Course	0.545	0.463
Gender*Course	0.623	0.433

Table 8 indicates that the p-values of the computed variables exceed the 0.05 significance level, demonstrating no statistically significant difference in the overall use of hedges and boosters between male and female students. This finding suggests that, despite subtle differences in individual hedge and booster types, both genders adopt a balanced approach to these linguistic tools within their academic writing.

This balance in the use of hedges and boosters may reflect shared academic conventions that encourage all students, regardless of gender, to effectively balance caution with assertiveness. It aligns with the understanding that academic writing requires both careful modulation of claims and confident assertion of ideas (Hyland, 2005). Consequently, this lack of a significant difference underscores how the academic setting may promote a uniform rhetorical approach, where both male and female

students aim to meet similar standards of credibility, persuasiveness, and audience engagement.

Research Problem 5: *What is the implication of the results to language teaching and learning?*

The results highlight the critical role of hedges and boosters in academic writing, underscoring the need for their inclusion in language learning curricula. Specifically, these findings suggest that instruction on these rhetorical tools could significantly enhance students' writing proficiency by helping them navigate tone, stance, and argumentation in various academic contexts.

a) Given the observed differences in hedge and booster use across genders and disciplines, teaching should incorporate explicit instruction on these devices to raise students' awareness of their strategic value. Students should be guided in understanding how hedges can convey humility or caution, while boosters assert confidence and authority, both of which are essential for crafting persuasive and balanced arguments. Teaching students the context-dependent use of these devices allows them to better adapt to the communicative norms expected in academic writing (Hyland, 1998b; Coates, 2016).

b) Educators should also recognize that disciplines vary in their preferred discourse styles, with some fields favoring assertive language and others prioritizing cautious or tentative expression. By integrating instruction that highlights these disciplinary differences, teachers can prepare students to write confidently within their fields. For instance, students in technical or natural sciences might focus more on hedging to reflect precision and objectivity, while those in social sciences and humanities might use boosters to support interpretive arguments (Varttala, 2001; Vasquez & Giner, 2009). Tailoring language instruction in this way enables students to meet the rhetorical demands of their specific disciplines.

c) Furthermore, this emphasis on hedges and boosters can foster critical thinking, as students learn to assess the strength of their claims and the necessity of varying degrees of assertiveness. This skill not only improves writing quality but also deepens students' engagement with their subjects, as they consider the impact of language on meaning and reader perception (Holmes, 1995; Tannen, 1990).

VI.   CONCLUSIONS

Based on the findings of this research, the following conclusions are drawn:

1. The observed gender differences in hedging indicate that female students are more inclined to use hedges than their male counterparts. This suggests a more detailed approach to assertiveness among female students,

possibly reflecting a communication style that prioritizes relational harmony and caution in presenting claims. Recognizing these tendencies allows educators to provide targeted guidance on balancing assertiveness and caution to meet academic standards for both genders.

2. The comparable use of hedges and boosters between AB-English and BS-Information Technology students implies that academic language proficiency, rather than field-specific differences, largely influences the use of these rhetorical devices. This finding suggests that effective use of hedges and boosters can enhance clarity and persuasiveness across disciplines.

3. The integration of rhetorical strategies into classroom instruction is crucial for developing students' versatile language skills that can be applied across diverse academic contexts

REFERENCES

[1] Abdi, R. (2002). Interpersonal metadiscourse: an indicator of interaction and identity. *Discourse Studies*, 4(2), 139-145.

[2] Ayodabo, J.O. (2007), "Hedging: the pragmatics of politeness in English", *Lagos Papers in English Studies*, Vol. 1, pp. 257-270.

[3] Behnam, B., Naeimi, A. and Darvishzade, A. (2012). A Comparative Genre Analysis of Hedging Expressions in Research Articles: Is Fuzziness Forever Wicked?. *English Language and Literature Studies. Vol. 2, No. 2.* www.ccsenet.org/ells

[4] Brown, P. and Levinson, S. (1987), *Politeness: Some Universals in Language Usage*. Cambridge University Press, Cambridge.

[5] Bryman, A. & Bell, E. (2015) "Business Research Methods" 4th edition. Oxford: Oxford University Press.

[6] Chavez, D. (2004), "*The language of uncertainty in a new illness: hedging and modality in the biomedical discourse of sever acute respiratory syndrome (SARS)*", doctoral dissertation, University of Mahidol, Bangkok.

[7] Chilton, P. (2004). *Analysing Political Discourse: Theory and Practice*. London: Routledge. https://doi.org/10.4324/9780203561218

[8] Coates, J. (2004). *Women, Men and Language*. 3rd ed. Harlow: Pearson Education Limited

[9] Donesch-Jezo, E. (2010), "Teaching academic discourse writing in ESP courses for medical students and professionals", *US-China Foreign Language*, Vol. 8 No. 1, pp. 32-39

[10] Fraser, B. (2007), "*Hedging in political discourse*", paper presented at the Bush 2007 Press Conferences, available at: www.bu.edu/sed/files/2010/10/2010-Hedging-in-Political-Disciourse-The-2007-Bush-Press-Conferences.pd

[11] Hyland, K. (1994). Hedging in academic writing and EAP textbooks. *English for Specific Purposes*, 13, 239-256. http://dx.doi.org/10.1016/0889-4906(94)90004-3

[12] Hyland, K. (1996). *Writing without Conviction: Hedging in Science Research Articles. Applied Linguistics,* 17, 433-454. http://dx.doi.org/10.1093/applin/17.4.433

[13] Hyland, K. (2018). Metadiscourse: What is it and where is it going? *Journal of Pragmatics, 113*, 16-29.

[14] Hyland, K. (1998). Hedging in scientific research articles. Amsterdam: John Benjamins. http://dx.doi.org/10.1075/pbns.54

[15] Hyland, K. (1998). Boosting, hedging and the negotiation of academic knowledge. Text, 18, 349–382. http://dx.doi.org/10.1515/text.1.1998.18.3.349

[16] Hyland, K. (2005). Stance and engagement: a model of interaction in academic discourse. *Discourse Studies*, 7, No.2 pp 173-192. https://doi.org/10.1177/1461445605050365

[17] Hu, G. and Cao, F. (2011), "Hedging and boosting in abstracts of applied linguistics articles: A comparative study of English and Chinese-medium journals", *Journal of Pragmatics*, Vol. 43, pp. 2795-2809

[18] Jalilifar, A. R. (2011). World of Attitudes in Research Article Discussion Sections: A Cross Linguistic Perspective. *Journal of Technology & Education,* 5(3), 177-186.

[19] Jalilifar, A., & Alavinia, P. (2012). A comparative study of boosters in research article abstracts by Iranian and native English-speaking authors. *Theory and Practice in Language Studies, 2*(1), 11-20.

[20] Kuteeva, M. (2011). Wikis and academic writing: Changing the writer-reader relationship. *English for Specific Purposes*, 30, 44-57.

[21] Lakoff, R. (1975). *Language and Women's Place*. New York: Harper & Row.

[22] Levinson, S. (1983). *Pragmatics*. Cambridge: Cambridge University Press.

[23] Lewin, B. (2005),"Hedging: an explanatory study of authors' and readers' identification of' Toningdown' in scientific texts", *Journal of English for Academic Purposes*, Vol. 4, Issue 2. https://doi.org/10.1016/j.jeap.2004.08.001.

[24] Myers, G. (1989). The pragmatics of politeness in scientific articles. *Applied Linguistics*, 10, 135. http://dx.doi.org/10.1093/applin/10.1.1

[25] Nivales, MLM. (2011). Hedging in College Papers: Implications for Language Instructions. *Asian EFL Journal.* Retrieved at http://www.asian-efl-journal.com/PTA/May-2011Nivales.pdf

[26] Rabab'ah, G. (2013). *Hedging in nursing and education academic articles*. http:// dx.doi/10.1108/EBS-03-2013-0006.

[27] Salagar-Meyer, F. (1994). Hedges and textual communicative function in medical English written discourse. *English for Specific Purposes*, 13,149-170. http://dx.doi.org/10.1016/0889-4906(94) 90013-2

[28] Schneider, M., & Connor, U. (2019). Variation in discourse features of argumentative writing: Comparing the language use of English L1, L2, and Generation 1.5 university students. *Journal of Second Language Writing, 43*, 1-11.

[29] Takimoto, (2015). A Corpus-Based Analysis of Hedges and Boosters in English Academic Articles. *Indonesian Journal of Applied Linguistics*, 5(1), 95–105. https://doi.org/10.17509/Fijal.v5i1.836

[30] Tannen, D. (1990), You Just Don't Understand, Women and Men in Conversation, New York: Ballantine Books.

[31] Thorne, B., C. Kramarae and N. Henley (1983), eds, Language, Gender and Society, Cambridge, MA: Newbury House. Vázquez I. and Giner, D. (2008): "Beyond Mood and Modality: Epistemic Modality markers as hedges in Research Articles. A cross-disciplinary study". Revista Alicantina de Estudios Ingleses 21: 171190.

[32] Varttala, T. A. (2001). Hedging in scientifically oriented discourse: Exploring variation according to discipline and intended audience. Unpublished PhD dissertation. University of Tarnpereen Yliopisto, Finland. [Online] Available: http://acta.uta.fi//pdf/95 1-44-5 195-3.

[33] Vazques,L. and Giner,D.(2008),"Beyond mood and modality: epistemic modality markers as hedges in research articles: a cross-disciplinary study", Revista de Studios es, Vol. 21, pp. 171-190

[34] Yang, Y. (2003). A contrastive study of hedges in English and Chinese academic discourse. Unpublished MA thesis. Jilin University, Changchun, China.

[35] Zuck, J.G. and Zuck, L.V. (1986), "Hedging in news writing", in Cornu, A.M., Van Parjis, J.,Delahaye, M. and Baten, L. (Eds), Beads or Bracelets? How Do We Approach LSP ,Selected Papers from the Fifth European Symposium on LSP, Oxford University Press, Oxford, pp. 172-180Xia, H. (2019). Gender differences in the use of hedges and boosters in English academic writing. *Journal of Language and Linguistic Studies, 15*(2), 66-83.

[36] Tarnpereen Yliopisto, Finland. [Online] Available: http://acta.uta.fi//pdf/95 1-44-5 195-3.

[37] Vazques,L. and Giner,D.(2008),"Beyond mood and modality: epistemic modality markers as hedges in research articles: a cross-disciplinary study", Revista de Studios es, Vol. 21, pp. 171-190

[38] Yang, Y. (2003). A contrastive study of hedges in English and Chinese academic discourse. Unpublished MA thesis. Jilin University, Changchun, China.

[39] Zuck, J.G. and Zuck, L.V. (1986), "Hedging in news writing", in Cornu, A.M., Van Parjis, J.,Delahaye, M. and Baten, L. (Eds), Beads or Bracelets? How Do We Approach LSP ,Selected Papers from the Fifth European Symposium on LSP, Oxford University Press, Oxford, pp. 172-180

[40] Xia, H. (2019). Gender differences in the use of hedges and boosters in English academic writing. *Journal of Language and Linguistic Studies, 15*(2), 66-83.

APPENDIX

Appendix 1.

Table 1

Frequency of the hedges in the essays of the students

Hedging Word	BS-IT	AB-Eng	Total	Hedging word	BS-IT	AB-Eng	Total
About*	22	16	38	Ought	0	5	5
Almost	6	4	10	Often	6	6	12
Appear	10	8	18	Perceive	4	5	9
Around	0	7	7	Perhaps	0	2	2
Cannot	11	19	30	Possible	0	4	4
Can	14	30	44	Probable	4	3	7
Could*	61	73	134	Prove	3	0	3
Doubt	3	0	3	Quite	0	2	2
Essentially	0	4	4	Rather	3	4	7
Estimate	2	0	2	Seem	0	3	3
Feel	3	0	3	Should*	10	22	32
Frequently	6	0	6	Sometimes	4	0	4
Generally	4	4	8	Somewhat	3	0	3
Guess	0	13	13	Suggest	2	0	2
Largely	4	8	12	Tend to	4	0	4
Likely	5	0	5	Unlikely	7	5	12
Mainly	16	10	26	Usually	5	0	5
May	8	15	23	Will*	73	59	132
Maybe	4	0	4	Will not	12	9	21
Might	9	6	13	Would*	38	36	74

Appendix 2

Table 2

Frequency of the boosters in the essays of the students

Booster	BS-IT	AB-Eng	Total	Booster	BS-IT	AB-Eng	Total
Actually	8	12	20	Must	4	4	8
Always	7	13	20	Obviously	8	10	18
Believe/d	18	12	30	Proves	2	0	2
Certainly	4	9	13	Realize/d	12	0	12
Clearly	5	5	10	Really	10	20	30
Definitely	6	7	13	Surely	9	10	19
Evidently	0	2	2	Thought	9	3	12
Find	0	2	2	Truly	7	7	14
In fact	0	2	2	Undeniably	2	6	8
Indeed	4	4	8	Undoubtedly	6	11	17

Know	10	0	10	Without doubt	4	4	8
Known	1	2	3	Undisputedly	0	5	5

Appendix 3

Table 4

Frequency of the hedges found in the essays of the male and female respondents

Hedging word	Male	Female	Total	Hedging word	Male	Female	Total
About*	8	30	38	Ought	2	3	5
Almost	0	10	10	Often	5	7	12
Appear	0	18	18	Perceive	5	4	9
Around	0	7	7	Perhaps	2	0	2
Cannot	10	20	30	Possible	0	4	4
Can	8	22	44	Probable	4	3	7
Could*	19	115	134	Prove	0	3	3
Doubt	3	0	3	Quite	0	2	2
Essentially	4	4	4	Rather	4	4	7
Estimate	0	2	2	Seem	3	0	3
Feel	3	0	3	Should*	2	30	32
Frequently	1	5	6	Sometimes	0	4	4
Generally	2	6	8	Somewhat	0	3	3
Guess	3	10	13	Suggest	2	0	2
Largely	5	7	12	Tend to	4	0	4
Likely	5	0	5	Unlikely	12	0	12
Mainly	0	26	26	Usually	0	5	5
May	7	16	23	Will*	17	115	132
Maybe	0	4	4	Will not	0	21	21
Might	0	13	13	Would*	13	61	74

Appendix 4

Table 5

Frequency of the boosters found in the essays of the male and female respondents

Booster	Male	Female	Total	Booter	Male	Female	Total
Actually	7	13	20	Must	3	5	8
Always	4	16	20	Obviously	6	16	22
Believe/d	10	20	30	Proves	0	2	2
Certainly	3	10	13	Realize/d	4	8	12
Clearly	4	6	10	Really	4	17	21
Definitely	0	13	13	Surely	4	15	19
Evidently	2	0	2	Thought	0	12	12
Find	0	2	2	Truly	3	11	14
In fact	2	0	2	Undeniably	5	3	8
Indeed	0	6	6	Undoubtedly	5	12	17
Know	0	10	10	Without doubt	4	4	8

Known	0	3	3	Undisputedly	3	2	5

Negotiating Silence: A Comparative Study of Female Agency in Shashi Deshpande's *That Long Silence* and Anita Desai's *Fasting, Feasting*

Dr. Qudsi Rizvi, PhD

Assistant Professor (Contractual), Department of English, Maulana Azad National Urdu University Hyderabad, Hyderabad, India
qudsicalling@gmail.com

Abstract— Silence often functions as a nuanced metaphor in literature, encapsulating themes of suppression, resilience, and resistance. In Shashi Deshpande's That Long Silence and Anita Desai's Fasting, Feasting, silence emerges as a central motif that shapes the protagonists' lives within patriarchal frameworks. This paper explores how silence is used to reflect and negotiate female agency in these two novels. Deshpande's Jaya and Desai's Uma, though different in their socio-cultural contexts, grapple with similar struggles of identity and autonomy. Jaya's imposed silence in marriage and Uma's enforced silence in a patriarchal household underscore how silence perpetuates gender inequality. However, both authors also depict silence as a space for introspection and a subtle form of defiance. Through a comparative analysis, this paper examines how the interplay between silence and voice is integral to the characters' journeys toward self-realization. Drawing from feminist literary theory and cultural criticism, it investigates the layered role of silence as both a tool of oppression and a strategy for survival. Ultimately, the study reveals how silence is repurposed by the protagonists to assert their agency and resist patriarchal constraints.

Keywords— Silence, Female Agency, Patriarchy, Identity, Feminist Literature

I. INTRODUCTION

In the intricate tapestry of literature, silence occupies a profound space, particularly in the narratives of women negotiating patriarchal constraints. Silence, as a motif, transcends its conventional interpretation as mere absence of sound to embody a range of experiences: suppression, endurance, resilience, and resistance. In the context of feminist literature, silence becomes a lens through which the multifaceted struggles of women are explored, often revealing deeper truths about societal norms and individual agency. Shashi Deshpande's *That Long Silence* (1989) and Anita Desai's *Fasting, Feasting* (1999) serve as poignant explorations of these dynamics, offering readers two distinct yet interconnected portrayals of silence as it relates to female identity and agency.

Both novels, though set in different socio-cultural contexts, resonate with shared themes of gender oppression and the stifling expectations placed on women within patriarchal structures. Deshpande's *That Long Silence* unfolds in the urban, middle-class milieu of post-colonial India, where Jaya, the protagonist, navigates her identity as a wife and mother. Her enforced silence becomes a reflection of the societal norms that dictate a woman's place within the domestic sphere, perpetuating a culture of compliance and invisibility. As Jaya reflects, "A husband is like a sheltering tree; under it, a woman can stand in safety" (Deshpande 32). This metaphor encapsulates the duality of protection and confinement that defines her marital silence.

Similarly, Desai's *Fasting, Feasting* delves into the life of Uma, an unmarried daughter in a conservative Indian family. Here, silence is imposed not only by societal expectations but also by the familial unit, where Uma's individuality is subsumed under the authoritarian rule of her parents, referred to collectively as "MamaPapa." Uma's

inability to articulate her desires or assert her identity becomes emblematic of the broader silencing of women in patriarchal families. As Desai writes, "Her thoughts were never her own, always drowned in the din of 'MamaPapa'" (Desai 67). This erasure of voice underscores the systemic nature of gender inequality, which confines women to predefined roles of obedience and servitude.

However, silence in both novels is not merely a tool of suppression; it also emerges as a space for resilience and resistance. Both Jaya and Uma repurpose silence as a means of introspection, finding within it a refuge from the external pressures of conformity. Jaya's journaling becomes an act of rebellion against the long silence imposed by her marriage, enabling her to reclaim her voice and assert her individuality. Similarly, Uma's retreat into her private world, though seemingly passive, carries an implicit defiance, as she refuses to fully assimilate into the roles dictated by her family.

The exploration of silence in these novels is deeply intertwined with the socio-cultural frameworks of patriarchy, which govern the lives of women in varying yet overlapping ways. By juxtaposing the experiences of Jaya and Uma, this paper seeks to uncover the universal and culturally specific dimensions of silence in women's lives. Drawing on feminist literary theory, including the works of Luce Irigaray and Elaine Showalter, as well as cultural criticism, this study investigates the layered role of silence as both a tool of oppression and a strategy for survival.

Ultimately, this comparative analysis underscores the transformative potential of silence. While it begins as a marker of suppression, it evolves into a medium through which women assert their agency and resist patriarchal constraints. Through the narratives of Jaya and Uma, Deshpande and Desai challenge conventional interpretations of silence, revealing its complexities and its power to shape female identity within a patriarchal world.

II.   SILENCE AS A TOOL OF SUPPRESSION

Silence, when imposed rather than chosen, often becomes a mechanism of control and oppression, particularly in patriarchal societies. Both Shashi Deshpande and Anita Desai portray silence as a tool wielded to suppress women's individuality and autonomy, shaping their protagonists' lives through familial and societal expectations. In *That Long Silence* and *Fasting, Feasting*, silence is not merely a state of being but a condition enforced by patriarchal norms that prioritize obedience, conformity, and the erasure of female voices.

2.1 Jaya's Marital Silence in *That Long Silence*

Jaya's silence is emblematic of the sacrifices women are expected to make to maintain the façade of marital harmony. Throughout her marriage to Mohan, Jaya internalizes the idea that a wife's duty is to ensure her husband's happiness, even at the expense of her own identity. Deshpande writes, "A husband is like a sheltering tree; under it, a woman can stand in safety" (*That Long Silence* 32). This metaphor encapsulates the dual nature of the marital bond as both protective and oppressive. The "sheltering tree" may offer security, but it also casts a shadow that obscures the individuality of the woman beneath it.

Feminist literary theorists such as Luce Irigaray argue that women in patriarchal societies are reduced to the roles of wives and mothers, their worth tied to their ability to serve others (Irigaray 88). Jaya's silence, therefore, is not a personal choice but a response to the societal expectation that women suppress their desires and ambitions to fulfill these roles. Her internal monologue reveals her struggle: "If I were a man, I could take control of my life… But as a woman, I must wait" (Deshpande 89). This enforced passivity highlights the systemic inequality that limits women's agency, reinforcing their subjugation through silence.

Moreover, Jaya's silence is compounded by the fear of disrupting societal norms. As Sandra M. Gilbert and Susan Gubar note in *The Madwoman in the Attic*, women are often depicted as "angels in the house," their primary role being to maintain domestic harmony and moral purity (Gilbert and Gubar 20). Jaya embodies this archetype, suppressing her grievances to avoid conflict and uphold the image of a dutiful wife. Her silence is thus both a reflection of internalized patriarchy and a survival strategy within a system that punishes dissent.

2.2 Uma's Familial Silence in *Fasting, Feasting*

In *Fasting, Feasting*, Uma's silence is imposed not by a husband but by her parents, whose authoritarian control denies her any semblance of autonomy. Her parents, collectively referred to as "MamaPapa," symbolize the homogenized authority of patriarchy that governs her life. Desai writes, "They never let her breathe, her thoughts were not her own" (*Fasting, Feasting* 67). This erasure of individuality reflects the broader cultural devaluation of daughters in patriarchal societies, where their worth is often tied to their obedience and service to the family.

Feminist critics have long highlighted the silencing of daughters within traditional family structures. Adrienne Rich, in *Of Woman Born*, emphasizes that daughters are frequently expected to prioritize familial obligations over personal aspirations, their voices stifled by the weight of

expectation (Rich 243). Uma's experiences resonate with this analysis, as her parents consistently undermine her attempts at self-expression. Her failed attempts to attend school, pursue a career, or even assert basic preferences are dismissed as trivial or rebellious, further entrenching her silence.

The narrative also underscores the intersectionality of silence and gender roles. Uma's silence is not merely a result of her position as a woman but also of her status as an unmarried daughter in a culture that values women primarily as wives and mothers. Her parents' obsession with arranging her marriage, despite repeated failures, reveals their belief that her worth lies solely in her ability to fulfill this role. Desai's portrayal of this relentless pressure highlights how silence becomes a tool for controlling women's futures, stripping them of agency to make their own choices.

2.3 The Societal and Cultural Reinforcement of Silence

Both novels illustrate how societal and cultural norms reinforce the silencing of women. In Jaya's case, silence is institutionalized through marriage, where the wife's role is to maintain peace and subdue her individuality. In Uma's case, silence is embedded in the family structure, where obedience is demanded, and dissent is punished. These experiences reflect what Elaine Showalter describes as the "double bind" of women's existence in patriarchal societies: they are expected to conform to societal ideals of femininity while simultaneously being denied the agency to define their own identities (Showalter 41).

Furthermore, the systemic nature of silence in these narratives reveals its role as a tool of power. Patriarchal institutions rely on the suppression of women's voices to maintain their dominance. As bell hooks argues in *Feminist Theory: From Margin to Center*, "The silence of women ensures that their oppression remains invisible, perpetuating the illusion of harmony" (hooks 87). This observation is particularly evident in Jaya's marriage, where her silence masks the cracks in her relationship with Mohan, allowing the illusion of a functional partnership to persist.

In both *That Long Silence* and *Fasting, Feasting*, silence functions as a powerful tool of suppression, shaping the protagonists' lives in profound ways. For Jaya, silence is imposed through marital expectations, while for Uma, it is enforced by the familial hierarchy. In both cases, silence erases individuality, forcing women to conform to predefined roles that prioritize the needs of others over their own. By illustrating the mechanisms through which silence is imposed, Deshpande and Desai expose the systemic nature of patriarchal control, inviting readers to question the societal structures that perpetuate such oppression.

III. SILENCE AS RESILIENCE

While silence is often imposed as a form of suppression, it can also emerge as a powerful tool of resilience. In both *That Long Silence* and *Fasting, Feasting*, the protagonists—Jaya and Uma—repurpose silence as a means of endurance and self-preservation. Their silence, though externally enforced, becomes an inner sanctuary where they can reflect, resist, and ultimately begin to assert their identities. This duality highlights the complex interplay between silence and agency, where silence, paradoxically, serves as a form of resistance and survival.

3.1 Jaya's Introspection and Resilience in *That Long Silence*

For Jaya, silence becomes a space for self-reflection, enabling her to confront her fears, frustrations, and suppressed desires. Initially, her silence is a coping mechanism, a way to maintain the fragile equilibrium of her marriage. She reflects, "The realization was dawning on me—silence could not save me; it had only imprisoned me" (Deshpande 210). However, as the narrative progresses, Jaya begins to reclaim her silence, transforming it into a tool for introspection and eventual empowerment.

Feminist theorists such as Luce Irigaray have argued that silence can function as a medium for self-discovery, especially for women in patriarchal societies who are denied the opportunity for overt self-expression (Irigaray 120). Jaya's journey aligns with this perspective. Her journaling, a silent yet active practice, becomes a way for her to articulate her suppressed thoughts and emotions. Writing provides her with a voice that is free from societal judgment, allowing her to redefine her identity on her own terms.

Jaya's resilience is further evident in her decision to confront the realities of her marriage. Through her silent introspection, she begins to recognize the compromises she has made and the fears that have shaped her choices. This recognition marks a turning point, as Jaya decides to break her long silence—not necessarily by speaking out but by embracing her truth and reclaiming her agency. As Sandra M. Gilbert and Susan Gubar note, "Women's silence is not always a sign of passivity; it can be a deliberate withdrawal, a refusal to participate in oppressive systems" (*The Madwoman in the Attic* 50). Jaya's resilience, therefore, lies in her ability to transform silence into a space of empowerment and self-realization.

3.2 Uma's Quiet Defiance in *Fasting, Feasting*

In *Fasting, Feasting*, Uma's silence operates differently but carries a similar undertone of resilience. Unlike Jaya, Uma's silence is not self-imposed but enforced by her parents, MamaPapa, who dictate every aspect of her life. Despite this, Uma uses silence as a refuge, retreating into her inner

world to find solace and strength. Desai writes, "Uma felt herself dissolving into nothingness, yet in that nothingness, there was freedom" (Desai 132). This paradoxical freedom underscores the resilience inherent in Uma's silence, as she carves out a mental space that is hers alone.

Adrienne Rich, in *Of Woman Born*, emphasizes the importance of women reclaiming spaces—physical, emotional, or intellectual—as acts of resistance against patriarchal control (Rich 245). Uma's silent withdrawal can be seen as such a reclamation. Though she lacks the external agency to challenge her parents' authority, her internal resistance manifests in her refusal to fully conform to their expectations. Her failures at domestic tasks, her awkwardness in social settings, and her quiet retreats into solitude are subtle acts of defiance, signaling her unwillingness to accept the roles imposed upon her.

Uma's resilience also lies in her capacity to endure. Living under the authoritarian control of MamaPapa, Uma's silence shields her from the emotional toll of constant criticism and rejection. By retreating into her own thoughts, she protects herself from the harsh realities of her circumstances. As Elaine Showalter observes, "Silence can be a strategy of endurance, a way for women to preserve their inner selves in the face of external oppression" (*A Literature of Their Own* 68). Uma exemplifies this endurance, using silence not as a sign of submission but as a shield against the demands of her environment.

3.3 The Role of Silence in Building Inner Strength

Both Jaya and Uma illustrate how silence, though initially a product of oppression, can be transformed into a source of inner strength. Their resilience is rooted in their ability to find meaning and agency within the confines of their silence. This transformation reflects what Bell Hooks describes as the "paradoxical power of silence," where it becomes a medium for women to process their experiences and cultivate strength (*Feminist Theory: From Margin to Center* 97).

Jaya's journaling and Uma's retreats into solitude are acts of resilience that challenge the traditional narrative of silence as passive. These acts demonstrate the agency inherent in their choices, even when those choices are constrained by patriarchal structures. By turning inward, both women create spaces where they can explore their identities and envision alternative possibilities for their lives.

3.4 Cultural and Universal Dimensions of Silence as Resilience

The cultural contexts of the two novels—urban middle-class India in *That Long Silence* and the rural, familial setting of *Fasting, Feasting*—shape the protagonists'

experiences of silence, but the resilience they exhibit transcends these contexts. In both cases, silence becomes a universal symbol of endurance, reflecting the shared struggles of women navigating patriarchal constraints. As Chandra Talpade Mohanty argues, "Women's resistance often begins in the most constrained spaces, where even silence can be a form of rebellion" (*Feminism Without Borders* 112). This perspective highlights the broader significance of Jaya and Uma's silent resilience, situating their experiences within a global framework of feminist resistance.

In conclusion, silence in *That Long Silence* and *Fasting, Feasting* is not merely a tool of suppression but also a source of resilience. Jaya and Uma repurpose their enforced silences, transforming them into spaces for introspection, endurance, and subtle resistance. Their journeys underscore the duality of silence, revealing its potential as a medium for self-preservation and empowerment. By depicting silence as both a limitation and a strength, Deshpande and Desai challenge traditional notions of passivity, offering a nuanced portrayal of women's agency within patriarchal societies.

IV.   SILENCE AS RESISTANCE

Silence, traditionally viewed as a marker of submission, can also function as a potent form of resistance. Both *That Long Silence* and *Fasting, Feasting* explore the transformative power of silence, revealing how it becomes a tool for the protagonists to push back against oppressive systems. Jaya and Uma, while initially constrained by their circumstances, use silence to assert their autonomy in subtle but significant ways. By refusing to conform completely to societal and familial expectations, they demonstrate how silence can challenge patriarchal authority and create space for agency.

4.1 Jaya's Reclamation of Voice in *That Long Silence*

Jaya's resistance is deeply rooted in her journey toward reclaiming her voice. At the beginning of the novel, her silence reflects her compliance with societal norms and her fear of disrupting the fragile stability of her marriage. However, as she reflects on her life, she begins to recognize the limitations of her silence. Jaya notes, "The realization was dawning on me—silence could not save me; it had only imprisoned me" (Deshpande 210). This realization marks a turning point, as Jaya starts to challenge the systems that have silenced her.

Feminist theorists such as Adrienne Rich argue that silence, when reclaimed, can become an act of rebellion against patriarchal structures. In *Of Woman Born*, Rich emphasizes that "speaking out" is not always the only form of resistance; sometimes, deliberate silence can signal a refusal

to comply with oppressive expectations (Rich 243). Jaya's journaling serves as an example of this. While she may not confront Mohan or society directly, her act of writing becomes a form of resistance, allowing her to articulate her truths on her own terms. This private reclaiming of her voice signifies her rejection of the roles that have confined her.

Moreover, Jaya's resistance lies in her decision to no longer suppress her inner thoughts. By choosing to acknowledge her dissatisfaction and question the societal norms she once accepted, she subtly undermines the systems that sought to silence her. As Sandra M. Gilbert and Susan Gubar observe in *The Madwoman in the Attic*, "Women's resistance often begins in the mind, where they first confront the myths that have defined their lives" (Gilbert and Gubar 51). Jaya's internal rebellion against these myths highlights how resistance can manifest in quiet, introspective ways.

4.2 Uma's Quiet Defiance in *Fasting, Feasting*

In *Fasting, Feasting*, Uma's resistance is more implicit, yet no less powerful. Living under the oppressive control of her parents, MamaPapa, Uma's options for overt rebellion are limited. However, she finds ways to assert her agency through small acts of defiance. Desai writes, "Uma's silence was not empty; it was filled with unspoken refusals" (*Fasting, Feasting* 136). These "unspoken refusals" highlight how Uma uses silence to resist the roles imposed upon her.

One of the most striking examples of Uma's resistance is her failure to conform to the ideal of the dutiful daughter. Despite her parents' relentless attempts to mold her into a perfect homemaker, Uma consistently falls short of their expectations. Her clumsiness, her inability to perform domestic tasks, and her awkwardness in social situations are not merely personal shortcomings but can also be interpreted as acts of quiet defiance. By refusing to fully inhabit the roles prescribed to her, Uma challenges the authority of her parents and, by extension, the patriarchal values they represent.

Feminist critic Bell Hooks provides a framework for understanding Uma's resistance. In *Feminist Theory: From Margin to Center*, hooks argues that "resistance does not always require loud proclamations; it can also be found in the refusal to comply" (Hooks 112). Uma's silence and her inability—or unwillingness—to meet her parents' demands exemplify this form of resistance. While she may not have the agency to speak out openly, her quiet defiance disrupts the narrative of female submission and obedience.

4.3 Silence as a Space for Alternative Realities

Both Jaya and Uma use silence to create mental spaces where they can envision lives beyond the confines of their

circumstances. For Jaya, this takes the form of introspection and writing. Her journaling becomes a way to articulate her desires and frustrations, providing her with a sense of control over her narrative. Deshpande writes, "Words had power, and now I was ready to use them" (*That Long Silence* 241). This statement reflects Jaya's shift from passive silence to active resistance, as she begins to use her voice to assert her agency.

Similarly, Uma's silence allows her to retreat into her inner world, where she can imagine an existence unshackled by MamaPapa's control. Desai writes, "In her solitude, Uma dreamed of a freedom she could never have but could always imagine" (*Fasting, Feasting* 179). This imaginative resistance is significant, as it provides Uma with a mental escape from the oppressive realities of her life. While her silence may appear passive, it is imbued with a quiet strength that enables her to preserve her sense of self.

4.4 Cultural Contexts and Universal Dimensions of Resistance

The cultural contexts of the two novels shape the ways in which Jaya and Uma resist, but their experiences also reveal universal themes of female resilience and defiance. Jaya's resistance reflects the challenges faced by urban, middle-class women in India, where societal norms demand that women prioritize their roles as wives and mothers above all else. Uma's resistance, on the other hand, highlights the plight of daughters in traditional families, where their worth is tied to their obedience and ability to conform.

Feminist scholar Chandra Talpade Mohanty argues that resistance often begins in the smallest acts, particularly for women in constrained environments. In *Feminism Without Borders*, she writes, "Even the quietest acts of defiance can destabilize oppressive systems, offering glimpses of alternative possibilities" (Mohanty 135). Both Jaya and Uma embody this idea, as their silent acts of resistance challenge the systems that seek to suppress them.

In *That Long Silence* and *Fasting, Feasting*, silence is transformed from a tool of suppression into a medium of resistance. Jaya's introspection and journaling allow her to reclaim her voice, while Uma's quiet defiance disrupts the expectations imposed upon her. Both characters demonstrate how silence, often dismissed as passive, can carry profound power and agency. Through their nuanced portrayals of silence, Deshpande and Desai challenge traditional narratives of female submission, revealing the transformative potential of quiet resistance.

V.   CONCLUSION

Silence, as a multifaceted motif, holds profound significance in Shashi Deshpande's *That Long Silence* and

Anita Desai's *Fasting, Feasting*. Both authors illuminate the complexities of silence, demonstrating how it operates as a mechanism of suppression, a space for resilience, and a tool of resistance. Through their protagonists, Jaya and Uma, Deshpande and Desai depict the nuanced ways in which silence shapes the experiences of women navigating patriarchal societies. The comparative analysis of these two texts underscores silence not as a singular, static condition but as a dynamic force that interacts with cultural norms, familial expectations, and individual agency.

Initially, both novels portray silence as a tool of suppression, revealing the pervasive control exerted by patriarchal structures. Jaya's silence is rooted in her role as a wife in a middle-class Indian household, where marital harmony often comes at the cost of female individuality. Her compliance, framed as a necessity for sustaining the "sheltering tree" of marriage, highlights the societal expectations that reduce women to supportive roles. Similarly, Uma's silence in *Fasting, Feasting* reflects the marginalization of daughters within traditional families, where their value is often tied to their obedience and servitude. In both cases, silence is imposed externally, functioning as a mechanism to stifle dissent and reinforce the subjugation of women.

However, Deshpande and Desai also explore silence as a space for resilience, demonstrating how their protagonists repurpose it to endure and survive their oppressive realities. Jaya's introspective journaling provides her with a private outlet to articulate her suppressed thoughts, while Uma's retreat into her inner world allows her to preserve her sense of self in the face of relentless familial control. This resilience underscores the adaptability of silence, which can serve as both a shield against external pressures and a medium for self-reflection. Feminist theorists such as Adrienne Rich and bell hooks argue that resilience is often cultivated in the constrained spaces of silence, where women find the strength to confront and endure patriarchal limitations.

Ultimately, both novels reveal the transformative potential of silence as a form of resistance. Jaya's reclamation of her voice through writing marks her defiance against the societal norms that sought to silence her. By articulating her truths, she subverts the expectations of passivity and compliance, asserting her individuality and agency. In contrast, Uma's resistance is quieter but equally significant. Her refusal to conform fully to her parents' demands, coupled with her withdrawal into her own thoughts, challenges the authority of the patriarchal structures that seek to define her identity. As feminist scholar Chandra Talpade Mohanty notes, even the smallest acts of defiance can destabilize oppressive systems, offering glimpses of alternative possibilities.

Through their nuanced portrayals of silence, Deshpande and Desai invite readers to reconsider its role in shaping women's lives. Silence in these narratives is not merely an absence of sound but a complex interplay of suppression, survival, and subversion. It reflects the constraints imposed by patriarchal societies while also serving as a medium through which women navigate, challenge, and ultimately transcend those constraints. Jaya and Uma's journeys demonstrate that silence, far from being a marker of passivity, can be an active and transformative force, allowing women to assert their agency in ways that are subtle yet powerful.

This exploration of silence as suppression, resilience, and resistance has broader implications for understanding the experiences of women in patriarchal contexts. By juxtaposing the narratives of *That Long Silence* and *Fasting, Feasting*, this study highlights the cultural and universal dimensions of silence, offering a framework for examining its role in other literary and social contexts. The novels remind us that silence is not a monolithic experience but a dynamic and evolving construct, shaped by the interplay of individual agency and societal norms. Deshpande and Desai challenge us to listen to the silences in their characters' lives, recognizing their complexity and their power.

In conclusion, *That Long Silence* and *Fasting, Feasting* underscore the duality of silence as both a burden and a resource. For Jaya and Uma, silence is initially a condition of their oppression, imposed by familial and societal structures. Yet, through resilience and introspection, they transform it into a medium for self-discovery and resistance. Their stories reflect the broader struggles of women navigating patriarchal systems, offering a nuanced perspective on the potential of silence to evolve from a tool of subjugation to a source of strength and empowerment. Through their artful depictions, Deshpande and Desai elevate silence from the margins of their narratives to the center, making it an essential element in the discourse on female agency and identity in literature.

REFERENCES

[1] Desai, Anita. *Fasting, Feasting*. Mariner Books, 1999.

[2] Deshpande, Shashi. *That Long Silence*. Penguin Books, 1989.

[3] Gilbert, Sandra M., and Susan Gubar. *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*. Yale University Press, 2000.

[4] Hooks, Bell. *Feminist Theory: From Margin to Center*. Routledge, 2000.

[5] Irigaray, Luce. *This Sex Which Is Not One*. Translated by Catherine Porter, Cornell University Press, 1985.

[6] Rich, Adrienne. *Of Woman Born: Motherhood as Experience and Institution*. Norton, 1986.

[7] Showalter, Elaine. *A Literature of Their Own: British Women Novelists from Brontë to Lessing*. Princeton University Press, 1977.

[8] Talpade Mohanty, Chandra. *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Duke University Press, 2003.

The Connection of Information Science and Psychology in the Case of the Wisdom Paradox - Part Two

Tvrtko-Matija Šercar

Institute of Information Sciences, Maribor, Slovenia
Contact address: tvrtko.sercar@ ext.izum.si

The article is the second part of an article consisting of three parts. The first part was published in 2021 in the Institute of Information Sciences journal in Maribor (IZUM) Knowledge Organization.

Abstract— From the beginning, I wrote the article using the nanotechnological process of connecting small parts into several larger assemblies of which it consists. The parts are understood independently of each other, and therefore can be read in any order, and in the article they are given in the following order: Critique of the Modular Theory; The Open-Minded Brain; Genesis of Neurons in Adults; Edelman's Theory of Neural Darwinism (ETND); Stonier's Interpretation and Extension of ETND; "The Psychology of Computers (and Robots)"; The One Hundred Year Study on Artificial Intelligence 2014-2114 – AI100; Information in the Biosphere; Viruses; Semantic Metabolism according to Tom Stonier (1997); Pattern Recognition vs. Logic; Global Information Infrastructure and Automatic Semantic Indexing; Connectome, Connectomics, Bioinformatics; The Human Brain Projects (EU, USA, Japan, China, R Korea, India); and Microbiome or Other Brain. The relationship between the human brain and information technology is complementary. The brain cannot imitate technology, but we try to design the latter in the image and functioning of the brain. As a rule, there are no information-rounded units for a very specific mental operation in the brain. There are networks in the brain that include visual information about a face, auditory information about a name to recognize a certain person, which "reside" in different parts of the cerebral cortex, but are connected into a single attractor. From the first frames and scenes of a film, we immediately know whether we have already watched it. Evolution uses the principle of "less is more". The more advanced and the later they arise in evolution, the less "software" certain regions of the brain are loaded with in advance. The functional organization of the most advanced heteromodal associative cortex, which coordinates the internal states of the organism with the external world, is not modular, but interactive and distributed. Aging-related brain atrophy is asymmetrical and affects the right hemisphere more than the left, as the right hemisphere ages faster than the left. Mental activities stimulate the formation of new neurons and connections between them. When remembering an object, such as a locomotive, it is not a stored image somewhere in the brain. The brain remembers the "locomotive" as temporary patterns of connections. However, new patterns do not create new connections, but rather strengthen existing pathways. The strength of the neural connections that create a pattern is a function of repetition and experience. The meaning of a sentence depends on where we place a comma. If there is no mechanism in our brain to recognize the pattern of the meaning of the comma, we cannot perceive the meaning of the sentence. Computers are machines based on binary logic, while the human brain is an "analog device" with complex circuits adapted to recognize patterns of connections (pattern recognition). There is no sufficiently good and comprehensive theory of how the brain works. Since the advent of computers, we have tried to explain the way the brain works with the help of a computer model. To explain biological phenomena, we use a mechanical model, and conversely, to explain computers, we use a model

of our brains. In the case of artificial intelligence, we use our nervous systems to sense, learn, reason, and act. In 2014, the Centennial Study on Artificial Intelligence, programs, and policies, and their impact on people, their communities, and society was launched. The »anthropology« of robots and artificial intelligence is developing. Electronic communication systems (Arpanet, Internet, Interspace, etc.) are essential for accelerating the development of our collective intelligence. One of the essential concepts of consciousness is semantic metabolism. Information exists independently of its meaning and must not be confused with the message. The message exists before the meaning and independently of whether the recipients exist or not, but it cannot become meaningful without the recipient, and acquires meaning after being included in the internal information environment of the recipient. Recursive processing of new semantic complexes of information under certain conditions results in the creation of new knowledge structures. The functioning of cellular metabolism as an information processing system is more sophisticated than the information processing performed by a computer, and confirms the giant steps taken by biological sciences in unraveling complex biological systems. Understanding the human brain is one of the greatest challenges of science in the 21st century. To understand how a network transmits information, the type of network, its elements, and its connections must be known. Neural tissue is fundamentally different from the tissues of other organs. The cellular structure of neural tissue and the brain is a genetically inherited product and at the same time a product of experience. In this way, the structure of our nervous systems is personalized! A "map" of synaptic connections between neurons, called a "connectome," is supposed to show the connectivity of synapses and the flow of information in the brain. The convergence between information communication technology and biology was of decisive importance for the launch of human brain projects (in the EU, USA, Japan, China, R. Korea, India). At the end of the second decade of the 21st century, a new science of psychobiotics emerged, revealing the close connection between the brain and psyche with the microbiome, that is, the four-kilogram population of microbes that live in the human intestine. The intestinal microbiome is unique, just like a fingerprint, but the important difference is that we can change our microbiome! Psychobiotics reveals the biological foundations of the connection between the microbiome and health, as well as mental and other disorders.

Critique of Modular Theory

In the 1980s and 1990s, the notion of "module" was popular in cognitive science and is still popular in some circles today. The term module includes a structurally compact, bounded and informationally rounded unit in the brain for a very specific mental operation, often very complex. Communication between different modules is limited by the fact that there is no overlap between functions or their circuits. Such modules were considered the basic building blocks of systems and the brain.

The modular theory was a kind of "renewal" of phrenology[1]

A public critique of the modular orthodoxy was undertaken by Goldberg. [1]   Today, modularity is rejected. The cognitive module is sarcastically called the "grandmother's cell", the neuron where the image of our grandmother is stored. The module is supposed to be "innate". The essence of attractors is that they "emerge". The module is apparently functionally rounded. Different attractors share the same neural components. The module is structurally rounded. The attractor is distributed through a gigantic territory of areas of the cerebral cortex. There must be a network in our head that includes e.g. a visual component containing face information and an auditory component containing name information to recognize a particular person. Despite the fact that these two types of information "reside" in very different areas of the cerebral cortex (parietal lobe for face information and temporal lobe for name information), they are connected to each other in a single attractor. Stimulating a small sub-network of components - neurons (attractor) activates the "story" as a whole. From the first frames and scenes of a film, we immediately know whether we have already seen it. In short, this is the mechanism of general memory!

An open minded brain

The development of modern cognitive science, or neuropsychology, was "paved" by the Russian neuropsychologist Aleksandr Romanovich Luria in collaboration with Lev Semionovich Vygotsky in the

---

[1] Gr. phren, mind, soul; a disproven doctrine from the 19th century, which deduces from the shape of the skull a person's psychic properties and abilities, was "sold" as a discovery.

1920s. An early interest of Luria was the relationship between culture and the individual spirit, and how the collective knowledge of society becomes the personal knowledge of the individual. Luria called his original approach to psychology "historical-cultural psychology". The main idea of the new discipline was that the cognitive operations of the individual develop to a large extent through the interiorization of various external cultural contents and, above all, how culture in general and language in particular shape the thinking of the individual. Luria found that even the strongest aspects of perception depend on culture. Uzbeks, for example they do not know optical illusions, visible deceptions, which are generally characteristic of members of modern Western societies.

The notion of a culturally shaped mind, introduced by Vygotsky and Luria [2], leads to a very important conclusion for Goldberg's understanding of the biology of the mind: the brain is pre-wired for certain pattern recognition mechanisms, but not for others. This means that the brain must have a huge capacity to store information about various facts and rules. Their nature is not known to us in advance. To this information or knowledge comes by learning through our own experiences or we acquire it from the culture of the collective to which we belong.

Evolution solves this problem by applying the principle of "less is more". Old subcortical structures are pre-loaded with hard-wired information that represents the "wisdom of lineage", and in this way, regions of the cerebral cortex are directly involved in the processing of visual, auditory and tactile senses. The motor cortex is also pre-wired. More complex regions of the cerebral cortex, ti. the associative cortex, contains relatively little previously formed knowledge. Instead, it has a large capacity to process any kind of information so that it can deal in an open-ended way with any conditions of the curve that we can throw the ball in front of the organism.

Paradoxically, it seems that the more advanced certain regions of the cerebral cortex are and the later they were created in evolution, the "less" they are loaded with "software" in advance. Instead, their processing power further realizes the ability to create their own "software" if the needs of survival in an increasingly complex and unpredictable external world demand it. This ability to produce "software" in the form of increasingly complex attractors in turn realizes the "equipment" of new brain regions with the capacity to work with open-ended unfolding of all kinds.

In contrast to the innate pre-wired processors, the hook-like neurons of the visual cortex, the ability of the most advanced regions of the cortex to recognize patterns is called an "emergent property", since they really arise from those brains that are very complex, but also work according to a model very " open-minded".

The evolution of the brain takes place mainly as a gradual transition from a hard-wired to an open-thinking brain with an open unfolding. As a result, the functional organization of the most advanced heteromodal associative cortex, which coordinates the internal states of the organism with the external world, is not like a quilt consisting of various small modules, each of which would be responsible for its own narrow function. The functional organization of this part of the brain is not modular, but highly interactive and distributed. The heteromodal associative cortex develops along a continuous distribution called gradients (Neurons draw energy through the membrane, which is hidden in physical and chemical gradients.), which arise spontaneously, as dictated by the geometry of the brain and the economy of neural networks, but not according to some predetermined genetic or otherwise specified order.

Correspondence between cognitive metrics and brain metrics is exactly what one would expect as an "outgoing property" in a self-organizing brain. Without this derived property, to achieve such a correspondence between cognitive metrics and brain metrics through genetic programming could result in a huge loss of genetic information unnecessarily.

Evolution rejected the non-economic approach and instead created a brain space devoid of innate "information" (tabula rasa), but endowed with a large neural capacity to process the most complex information of any kind and to independently fill it with any informational content.

Neuronal genesis in adults

Aging-related brain atrophy is asymmetric and affects the right hemisphere more than the left, as the right hemisphere ages faster than the left.

Typically, an IQ test has two main components: a verbal (VIQ) and a nonverbal test (PIQ).

The results of the Wechsler Adult Intelligence Scale (WAIS) [2] in neuropsychological tests do not provide the answer that the Performance Intelligence Quotient (PIQ) declines faster than the Verbal Intelligence Quotient (VIQ) with aging.

---

[2] The Wechsler Adult Intelligence Scale (WAIS) is an intelligence test first published in 1955 and designed to measure intelligence in adults and older adolescents. The test was designed by psychologist David Wechsler, who believed that intelligence was made up of a number of different mental abilities rather than a single general intelligence factor. [3] .

However, today we have direct evidence using neuroimaging methods that the right hemisphere declines faster than the left hemisphere with aging. Thirty years ago, we were sure that the human brain does not regenerate, i.e. that new neurons are not created. The principle was called No New Neurons (NNN)! Today we know beyond doubt that even perfectly healthy people lose neurons with aging both in the neocortex, where general pattern recognition memories are located, and in subcortical structures and around the ventricles, where cavities are found deep inside the brain. The only explanation for the fact that there is no loss of previously acquired knowledge in addition to the loss of neurons lies in the assumption that our memories, especially general memories, are stored in a highly redundant manner.

Today we also know that new neurons are also created in the brain and that the growth of brain structures (hippocampus, which are important for memory) is also influenced by mental activity throughout life. Use promotes the growth of neural structures! Different mental activities stimulate the formation of new neurons in different parts of the brain.

New neurons are not created where they perform their functions, but are produced around the walls of the lateral ventricles as an undifferentiated stem of cells. Then the stem cells differentiate into special types of neuronal cells and these migrate to their final destinations in various parts of the brain, including the neocortex, away from their "place of birth" in the brain. The management of neuronal migration appears to be influenced to some extent by cognitive activity, which determines not only the generation of neurons but also the destination they must go to.

It has been proven that bilingual people have significantly more gray matter in the left angular gyrus than people who know only one language.

Bilinguals also have higher white matter density in the left hemisphere. White matter consists of long myelin tracts in the role of connecting distant cortical regions. Additional cognitive activity also encourages the growth of distance-connecting pathways. This is no less important, since the complex functions of the brain arise from multiple interactions between a huge number of neurons, adjacent and distant from each other, and such interactions are mediated by pathways between neurons. Bilingual people also have a higher density of white matter than people who know only one language, even in the right hemisphere. This discovery suggests that the right hemisphere plays a role in second language learning. Brain development as a result of mental activity is not limited to youth and continues much later in life.

Heschl's gyrus, which is essential for processing sound, is twice as large in musicians as in non-musicians. Juggling experiments have shown that neuron production occurs even within a relatively short period of three months. An MRI of the brain before and after three months of training showed that white matter had grown in the temporal lobes of both hemispheres and in the parietal lobe of the left hemisphere.

There is ample evidence that old people can remain functionally and cognitively healthy, despite the neuropathological signs of Alzheimer's disease and other dementias. Neuronal protection from lifelong mental activity (extra neurons and connections between them) is sufficient to prevent the effects of dementia-induced brain damage and to maintain a healthy mind despite the presence of biological markers of the disease. Wisdom increases with age. Aging is the price of wisdom! [4]

Edelman Theory of Neural Darwinism (ETND)

According to Edelman's theory of neural Darwinism (1987 [5], a similar process of the formation of diverse connections and their selection based on external stimuli should take place in the population of nerve cells, as is the case for the population of antibodies. He rejected the image of the brain as a computer and focused on the dynamism and plasticity of the brain.

In 1981, he founded the Neurosciences Institute (NSI) in San Diego, USA, for research in this field.

Edelman's Theory of Neural Darwinism (ETND) [5] [6] [7] includes the following ideas and concepts:

1. During the development of the embryo, an extremely complex neural network (NN) is formed, which represents the primary anatomy of the brain.

2. Learning involves the "superimposition" of connection patterns on the NN. Connection patterns are created by strengthening existing paths, not new connections or increasing the number of connections!

3. Routes compete with each other! Association patterns are "fed" by stimuli and incentives. Stronger connections grow at the expense of weaker ones, which collapse and override. Connections disappear, not neurons!

Individuals in social networks are connected by either "strong" or "weak" ties. In the modern liberal and technological society, some "weak" links have become stronger than "strong" ones. [8] Love belongs to weak connections, the institution of marriage to strong connections. The connection of the social community of man and woman, based on love as a connection, is stronger than marriage as a strong connection.

Ecclesiastical and civil marriage, despite the fact that it is supposed to be a strong and indestructible connection forever, falls apart without love, but the love connection is very permanent. Connections in brain and computer NNs belong to the so-called weak connections, which today are the basis of a stronger connection between people.

Stonier's interpretation and extension of ETND

According to Stonier's extended ETND [7], cellular adhesion molecules (CAM) determine which cells will approach. In this way, localized areas in the brain - the main brain substructures - are formed. The substructures include all the centers that analyze and encode sensory stimuli (inputs) and motor reactions (outputs). An infinite number of connections are formed within and between brain structures, forming an incredibly complex neural network. It is the primary architecture of the brain at birth, which is formed during embryonic development (embryogenesis). The combinations of genetic and epigenetic[3] factors that determine connections (synapses) are very complex. Their microstructure is infinitely differentiated and unpredictable [4], while the macrostructure within the synapses in each individual of the same species is the same!

Stonier [7] explains that in the memory of an object, such as e.g. locomotive, it is not a visual image stored somewhere in the brain, similar to a snapshot (photo) or slide, nor an encoded version of the image, such as an image stored on an optical disc or a pattern of on/off switches. The brain remembers the "locomotive" as temporary patterns of associations and processed experiences that are connected to other related patterns along the brain. A strong enough sample can have a lifetime "shelf life"! But the strength of such a pattern must be renewed, otherwise learned patterns decay over time, unlike genetically inherited patterns.

Learning involves "loading" patterns onto the neural network. However, new patterns are not created by new synapses or more of these synapses (connections), but rather by the strengthening of existing pathways.

The idea that the learning process is based on changes in the transmission strength of synapses and that these changes form the basis of memory was already known at the beginning of the 20th century [9], but only Bliss and Lomo [10] proved this hypothesis in rabbits. [7] They found that rapid, repetitive activation of certain neural pathways in the hippocampus (part of the brain) of rabbits causes an increase in the transmission strength of

synapses, which can last for several days or even several weeks.

The growth of the transmission power of synapses, which lasts for a long time, is called "long-term potentiation" (LTP). LTP represents the most likely explanation of the cellular mechanism of memory and learning.[5]

The strength of neural connections that creates any pattern is a function of at least two processes: repetition and experiences that are so important to the organism that they are imprinted in the brain for life in response to a single event. These include experiences associated with great danger or great pleasure.

Events that lead to certain situations and actions are stored in memory. It is established that the increased involvement of the limbic system (hypothalamus) at the time of the event - allegedly caused by changes in hormonal states - affects better storage of the event.

The juxtaposition of objects and events, which leads to a dangerous confrontation that causes fear, is stored by the individual as patterns of connections. A form of wisdom to "sniff danger in advance" also consists of such connection patterns!

Stonier also explains the failure of patterns if they are not strengthened as much as they should be!

---

[3] Epigenesis, a biological theory that in personal development an increasingly complicated organism develops from a simple initial state.

[4] At birth, neither twin has the same brain architecture.

[5] Part of the mechanism involves the release of the amino acid glutamate as an excitatory transmitter along synapses. This activates certain chemical receptors. One of them, called the NMDA (N-methyl D-aspartate) receptor, causes an influx of calcium ions into certain parts of the nerve cell (dendritic spine or spine). An increase in the concentration of calcium ions is essential for the LTP process. High calcium concentrations most likely trigger the activation of certain proteins. [9]
The protein "MAP2" (microtubule-associated protein) is important for the formation of new neural pathways.
MAP2 is not normal in the degenerating neurons of Alzheimer's patients. MAP2 helps determine the shape of the neuron. It is concentrated in dendrites. There is good evidence that MAP2 is responsible for dendritic branches. Dendrites resemble a tree. Two dendrites from two different nerve cells fit like the fingers of a hand without touching each other. It's a synapse. How MAP2 will behave is governed by the protein's phospholylation and dephosphorylation (the addition and removal of phosphorus groups). This is probably why the influx of calcium ions is so important. Neuron activity controls this process via glutamate and NMDA receptors. MAP2 molecules are responsible for strengthening the connections of neurons along the active pathway.

As mentioned, Edelman introduced the concept of neural competition. Each nerve or cluster of nerves can participate in any one of thousands of patterns, just as a letter or word can participate in any one of thousands of sentences. Connections are made, not neurons themselves. According to Edelman's theory of neural Darwinism, the fittest network survives, i.e. network selected by brain activity.

But not only do we admire the simplicity of the brain – its adaptability and efficiency in learning to recognize complex patterns of connections – but we are also aware of its weaknesses, such as the superstition that a black cat brings bad luck.

(1) Ibis, redibis, nunquam peribis in bello.

It is, "You shall go, you shall return, you shall never fall in war." Another option is just the opposite:

(2) Ibis, redibis nunquam peribis in bello.

It is: "You will go, you will never return, you will fall in the war."

The meaning of these sentences depends on the place where we put the comma. A similar situation, although less critical, also occurs inside our brain. If there is no mechanism in our brain for recognizing the pattern of the meaning of the comma, we cannot perceive significant differences between the meanings of these sentences. [11]

Edelman's neural Darwinism also applies to machine intelligence.

Neural network (NN) computers represent a natural step in the evolution of machine intelligence. In NN, it is possible to change the strength of connections between units, which includes collective intelligence. The change in power is either positive or negative.

Most of human intelligence does not come from the brain's ability to reason using logic, but primarily from the ability to make inferences using the memory of connection patterns. Computers are machines based on binary logic, and the human brain is an analog "device" with incredibly complex circuits adapted to recognize patterns of connections.

"Th Psychology of Computers (and Robots)"

The further development of computers would not be possible without "computer psychology"!

Mental phenomena with thinking have an anatomical and physiological basis, and if computers are machines that "think", then their "thinking" should be the subject of "computer psychology" with its "anatomical" and "physiological" basis.

The main differences in the "anatomy and physiology" of classical computers and the human brain [7]

_____

Computers	Brain
1. Digital information processor based on circuits of binary witching	Analog information processor, which includes complex neural system with a multitude of chemical neurotransmitters and modifiers
2. Information is transported as electron pulses through conductors and semiconductors	Information is transported as pulses depolarizations through membranes and as neurotransmitters through synapses
3. Impulse transmission speed 10^{10} cm/sec	The impulse transmission speed is approx 10^3 cm/sec
4. Relatively simple circuits, the complexity of which increases	Extremely complex circuits: 10^{11} neurons with more than 10^{15} connections
5. Extremely stable crystal structures	Biological tissues sensitive to damage
6. Can work in different conditions.	They need a carefully arranged environment to work
7. The computer system can shut down endless times without any damage	The brain needs continuous energization with intention to the maintenance of a living system
8. They are not self-renewing. Some self-	Tissue is capable of significant self-

repairs and bypasses of damaged function areas to other circuits	reconstruction. High transfer capacity
9. Memory based on binary switches	Memory based on neural patterns connections

_____

There is definitely no sufficiently good and comprehensive theory of how the brain works. After the advent of computers, attempts are being made to explain the way the brain works with the help of a computer model.

In order to explain the biological phenomenon, we used a mechanical model.

If we apply the model of our brain to computers, we can think of ROM (read-only memory) as patterns of instinctual behavior that are innate, RAM (random-access memory) as patterns that are included in learning patterns. An intermediate behavioral pattern such as imprinted information in higher vertebrate animals can be thought of as PROM (programmable read-only memory). The evolution of the brain in higher mammals can be imagined as a growth in the number of ROMs and PROMs, and this growth is followed by an even faster growth of RAMs. [12] [7]

Centennial study on artificial intelligence 2014.-2114. (The One Hundred Year Study on Artificial Intelligence, AI100)

Artificial Intelligence (AI) is a science and a type of computer technology inspired by the ways humans use their nervous systems and bodies to sense, learn, reason, and act.

The classification scheme (Knowledge Map) of the field of AI includes:

• search and planning, which deal with goal-oriented behavior; search plays a key role, for example, in chess-playing programs like Deep Blue, and in deciding which move (behavior) will ultimately lead to victory (goal);

• knowledge representation and reasoning, which includes processing information (usually in large quantities) into a structured form for more reliable and efficient inquiries;

• machine learning as a paradigm that enables systems to automatically improve their performance by observing relevant data;

• robotics, which investigates the fundamental aspects of perception and action - and especially their integration - which enable the robot to behave effectively; because robots and other computer systems share the living world with human beings, a special thematic field of interactions between humans and robots (human robot interaction) has emerged in recent decades;

• machine perception, which has always played a central role in artificial intelligence, partly in the development of robotics, but also as a completely independent field of study; the most frequently studied methods of perception are computer vision and natural language processing;

• several other areas in AI that are consequences of the growth of the Internet; social network analysis examines the influence of neighborhood relations on the behavior of individuals and communities; "crowdsourcing" is an innovative problem-solving technique that relies on harnessing human intelligence (typically thousands of people) to solve difficult computing problems.

In the eighteenth century, Thomas Bayes [13] provided a framework for inferring the probability of events. In the nineteenth century, George Boole [14] showed that logical reasoning, dating back to Aristotle, could be done systematically in the same way as solving a system of equations.

At the turn of the twentieth century, advances in the experimental sciences led to the emergence of the field of statistics, which enables inferences based on data. The idea of engineering a machine to execute sequences of instructions, which captured the imagination of pioneers such as Charles Babbage, matured in the 1950s and enabled the development of the first electronic computers. [15] By then, even primitive robots were built that could feel and act independently. [16]

The most influential ideas on which computer science is based come from Alan Turing, who provided the formal model of computing. In the classic essay Computing Machines and Intelligence, [17] introduced the possibility of computers simulating intelligences and identified many of the components now associated with artificial intelligence, including how intelligence can be tested and how machines can learn automatically. Although these ideas inspired AI, Turing did not have access to the computing resources necessary to turn his ideas into action.

The field of artificial intelligence (AI) was officially born and christened at a workshop held in 1956 by John McCarthy at Dartmouth's Summer Research Project on Artificial Intelligence. The goal was to explore ways in which machines could be made to simulate aspects of intelligence, an idea central to the field. In the proposal he

wrote for the workshop with Marvin Minsky, Nathaniel Rochester and Claude Shannon, McCarthy is credited with the first use of the term "artificial intelligence". [18] Many of the people who soon became involved led important AI projects, including Arthur Samuel, Oliver Selfridge, Ray Solomonoff, Allen Newell, and Herbert Simon. [19]

Between the 1950s and 1970s, several core areas emerged in the AI effort. [20]   Newell and Simon worked to develop an efficient procedure for finding solutions in large, combinatorial spaces. In particular, they used this idea to construct proofs of mathematical theorems, first with the logic theorist program and then with the help of the General Problem Solver. [21]   In the field of computer vision, the early work of Selfridge and colleagues [22] in character recognition laid the foundation for more complex applications such as face recognition. [23] In the late sixties of the twentieth century, work also began in the field of natural language processing.[24]

With the "Shakey" robot on wheels, the first general-purpose mobile robot, year of creation 1966, built by SRI International (Stanford Research Institute), mobile robotics began. Samuel's program for playing checkers (1959) [25], improved by self-play, was one of the first working examples of a machine learning system. Rosenblatt's Perceptron computer model [26], based on biological neurons, became the basis for the field of artificial neural networks. Feigenbaum and Buchanan [27] advocated the development of expert systems - knowledge repositories tailored to specialized fields such as chemistry and medicine.

In the 1980s, despite the fact that the progress of various aspects of artificial intelligence was promising, the field could not boast of significant practical successes. The gap between theory and practice was partly the result of insufficient emphasis on the development of physical systems with direct access to environmental signals and data. There was also too much emphasis on Boolean logic (True/False) and overlooking the need to quantify uncertainty. These shortcomings were not recognized, and by the mid-1980s, interest in AI began to wane and funding disappeared. This period is referred to by Nilsson [28] as the "AI winter".

The revival in the 1990s was based on the realization that "good old AI" was inadequate as an end-to-end approach to developing intelligent systems. [29]   Instead, it is necessary to develop intelligent systems from the ground up ("bottom up manner"). The new AI is based on the physical grounding hypothesis. [30]

Technological advances have also made the task of building systems driven by real-world data more feasible.

Cheaper and more reliable sensing and actuation hardware has made robots easier to build. In addition, the capacity of the Internet to collect large amounts of data and the availability of computing power to store and process data has enabled statistical techniques to be extracted from data. All this has enabled the development of AI in the last two decades and the great impact of AI on everyday life.

In 2014, the Centennial Study on Artificial Intelligence [19] and its impacts on people, their communities and society was launched.

The centennial study builds on an earlier effort known informally as the "AAAI Asilomar Study." Between 2008 and 2009, Eric Horvitz, then president of the Association for the Advancement of Artificial Intelligence (AAAI), assembled a group of AI experts from multiple institutions and fields, along with scholars in cognitive science, philosophy, and law. Working in divided subgroups, participants addressed short-term AI developments, long-term options, and legal and ethical concerns before gathering for a three-day meeting in Asilomar to share and discuss their findings. A short written account of the intensive discussions at the meeting, supplemented by subsequent discussions of the participants with other colleagues, generated widespread interest and discussion in the field and beyond. The impact of the Asilomar meeting and the significant advances in artificial intelligence, which included AI algorithms and technologies that began to enter everyday life around the world, prompted the idea of a long-term iterative study of artificial intelligence and its impact on humans and society. [31]

The study includes the science, engineering and application of computer systems for AI. The Centennial Study is overseen by the Standing Committee, which appoints a Study Panel every five years to assess the current state of AI. The Study Panel reviews the progress of AI in the years since the previous report, predicts potential progress in the coming period, and describes the technical and societal challenges and opportunities that progress brings, including in areas such as ethics, economics, and the development of systems compatible with human cognition. The main purpose of the periodic peer review of research as part of the Centennial Study is to collect and link the results of research on AI and its impacts. Syntheses and evaluations are expected as the basis for directing research, development and design of systems, as well as programs and policies for their use for the general benefit of individuals and society.

In 2016, the first report was issued as part of the Centennial Study. The Study Panel consisted of seventeen experts in the field of AI from academia, corporate

laboratories and industry, as well as scientists from the fields of law, political science, politics and economics. Panel members were from a variety of specialties and geographic regions, genders, and career stages.

In 2021, the second report of the Study Panel on the progress of the AI100 project "Gathering Strength, Gathering Storms: The One Hundred Year Study on Artificial Intelligence (AI100)" was published. [32]

The anthropology of robots and AI is also developing. Man is a creature of tools, and man's main tool is man himself as a slave (Aristotle), as a serf and as a worker. A robot is also replacing man as a slave in modern society.

In the case of man as a tool, it is the objectification of people and the dehumanization of man.

Some of us today live in fear that humans will be replaced by artificial intelligence and robots. In order to reduce labor costs, the use of robots is increasing in developed modern society with the aim of increasing efficiency and profit. Modern capitalist society is organized on the basis of ownership, and property and profit are of primary importance. The functioning of society should be understood holistically, as it includes economic, political, legal and moral aspects in addition to technological aspects. The marketing and use of robots must be regulated by law with the aim of preventing dehumanization caused primarily by social robotics and the use of robots as persons, companions and sexual partners. [33]

Stephen Hawking has made no secret of his fears about the possibility of thinking machines one day taking over society. He went so far as to predict that the future development of AI will spell the end of the human species. However, Hawking's attitude towards artificial intelligence was much more complicated. He was deeply concerned by superhuman artificial intelligence (AI), which is capable not only of reproducing the processes of human intelligence, but of further expanding them without human will. Hawking warned of an extreme form of artificial intelligence, in which thinking machines independently change themselves and independently design and build increasingly capable systems, and humans, whose pace of biological evolution is very slow, would be able to drive off the planet Earth. [34] [35]

The realization that the ability to learn is crucial for the intelligence of a system was decisive for the development of artificial intelligence in a new direction!

Individual new computers are not only capable of answering knowledge-based questions as a result of learning, but also have the capacity to create knowledge. [36] Thanks to the genius of "knowledge engineers" who create rules by which computers reorganize information, computers create new knowledge structures while processing information. Solving a chess problem requires intelligence and knowledge, but solving a problem in a new and unique way requires creativity as a higher form of intelligence.

The initiators of the development of artificial intelligence 60 years ago planned to develop the ability to think as the essence of intelligence, "common sense".

Adaptive machine learning is based on the idea of teaching a computer system to behave intelligently based on a huge amount of data. [37] Even a decade ago, this development was not possible because there was not enough data to learn from, nor enough computing power. Computers detect patterns in data, then look for differences in the patterns and process them.

However, the development of the last few years is more appropriately described as progress in statistics, rather than artificial intelligence itself [38]

Although machine learning technologies enable the automation of many tasks, data analysis and the search for patterns, machines do not know that e.g. they are playing chess because they are unconscious. But just because no one knows how to get machines to think rationally doesn't mean it's not possible and it's only a matter of time. Computers are improving exponentially, smarter machines are designing even smarter machines to be able to shape electrical signals and biochemical changes like in the brain. Will another way be invented to create intelligence with no similarity to the biological brain, and the possibility of HAL type computer intelligence surpassing human is definitely greater than zero!

[39]

Decisions arise from processes in a continuum from automatic, i.e. "hardwired", congenital or instinctive, fast (overlearned, overlearn, to continue studies or practice after obtaining a professional education), but relatively inflexible intelligence, to controlled, less fast and less efficient, but more flexible intelligence. Adaptive intelligence is central to human cognition and plays a key role in our ability to change the world according to need. Reliance on controlled information processing is sometimes increased within a population due to its benefits. The automatic mode and the analytical mode of thinking alternate cyclically. The agents of the theoretical model of the evolutionary game differ according to the use of automatic and controlled processes. Within a wide range of parameters and model assumptions, cycles appear in which the prevalence of a particular type of treatment in the population fluctuates between two extremes. Controlled intelligence often creates conditions that lead to

its own demise and the growth of automaticity, thus undermining the progress made with the emergence of controlled processing. This realization is important for understanding similar cycles in human history and for insight into the circumstances and challenges facing our species. [40]

In the Internet age, information about the source of information and how to get it (ie referral and reference information) is important, while the need for memory recall is little or no. As long as we know where the information is and how to access it, we really don't need to recall the memory. The Internet acts as an external memory unit where information can be retrieved anytime and anywhere. Before the Internet, other technologies, including books, were available for these needs. [41]

It is not to be expected that through education we would learn to use an analytical way of thinking, as we generally rely more on emotions than reason when making decisions. [42]

Tainter is known for his theory of declining productivity of innovation and technological pessimism - the problems of natural resources can no longer be solved with the help of technological innovations of low productivity. The integrity of modern society, which is the most complex society in history, is in disarray, as a state of collapse has been reached, when there are no more marginal returns invested in technological innovations. [43]

Gullible technological optimists proceed from the assumption that the productivity of innovation in history is either constant or even increasing.

The threat that computers will replace human work and devalue it is already a stereotype. [44]

Ray Kurzweil predicted that by l. 2045 billion times increase the intelligence of human machine civilization

and the result will be a technological singularity that is difficult to imagine and predict, hence the term "singularity"! The technological singularity occurs when artificial intelligences surpass human beings as the smartest and most capable life forms on Earth and will erase the distinctions between humans and machines. [45]

If artificial intelligence is used narrowly, the instability caused by economic inequality in society will only intensify. If Silicon Valley is taken over by members of the poor 99 percent armed with pitchforks and axes, we will not experience superintelligence. [38]

Information in the biosphere

In the same way that images "flash" through our brains, they can also "flash" through the outside world from computer to computer. Computational collective intelligence, which is rapidly evolving, is similar to the billions of connected neurons in our brains.

Electronic communication systems (ARPANET, Internet, Interspace, ...) are key to accelerating the development of our collective intelligence, as the ultimate purpose of networking is to enable interconnected computers to interact in an intelligent manner.

Global computer networks are said to be a mixture of human and machine collective intelligence - the noosphere (thinking sphere) as the final result of the biosphere's efforts towards "cerebralization", as an extension of the biosphere. Teilhard de Chardin [46] was convinced that the correct interpretation of new achievements of science and thought does not lead to materialistic but to spiritual evolutionism. The world as we know it does not develop randomly, because it is structurally managed by a personal center of universal convergence towards the Omega point.
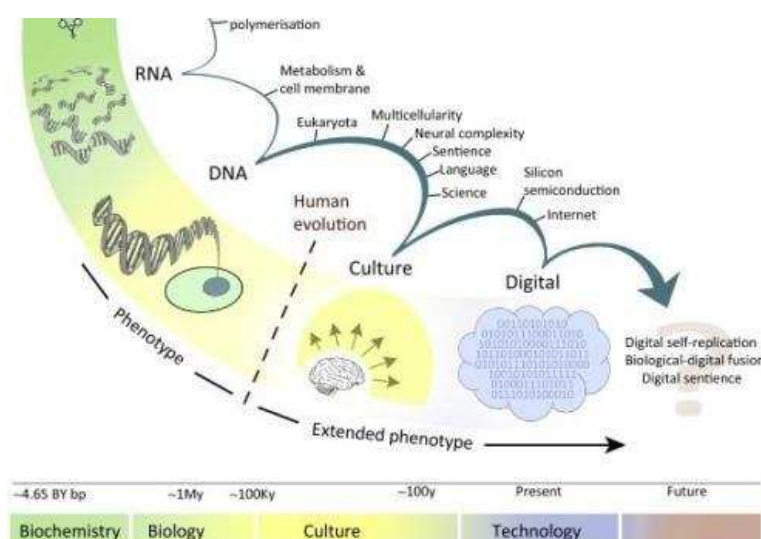
Fig.1: Information in the Biosphere [47]

Clarifications for understanding the present model

Polymerization is a chemical reaction where many smaller molecules called monomers form a polymer. Monomers are mostly organic unsaturated compounds. Monomers of the same type can react with each other, in which case we are talking about homopolymers, or the monomer molecules are different and so-called copolymers are formed.

Eukaryotes (scientific name Eukaryota) are organisms that are built by eukaryotic cells or eucites.

There are two major groups of organisms on Earth: prokaryotes and eukaryotes. The difference between these two types of life is very large, although both are based on the same molecular biological foundations, more precisely: in both cases, the basic unit of life is the cell, which is composed of the same group of organic macromolecules (proteins, sugars, lipids and nucleic acids), which is involved in the same basic biochemical processes. The most obvious difference between prokaryotes and eukaryotes is at the level of cellular organization and structure, the eukaryotic cell being much larger and more complex than the prokaryotic one. Furthermore, eukaryotic organisms can be multicellular, while prokaryotes are only unicellular. Eukaryotes are practically all plants and animals, while prokaryotes are bacteria and archaea.

Sentience

A digital organism is a computer program capable of self-reproduction, mutation and development. Digital organisms are used to test specific hypotheses and mathematical models of evolution. The study of digital organisms is closely related to the field of artificial life.

The distinction between genotype[6] and phenotype[7] was proposed in 1905 [48] in order to make a clear distinction between heredity and the actual expression of the inherited.

DNA and RNA are types of nucleic acid. DNA stands for deoxyribonucleic acid, RNA stands for ribonucleic acid. DNA is double-stranded, while RNA is single-stranded.

We have both DNA and RNA in our bodies. We need them both. DNA is a blueprint; it contains all the instructions for the cell to grow, function and replicate. The RNA executes these instructions; copies and transfers the genetic code from DNA to ensure that the appropriate

---

[6] Genotype -a m (î) biol. the set of all genes of an organism, heritable mass
[7] Phenotype -a m (î) biol. external and internal properties and characteristics of the organism

proteins are made. "DNA makes RNA, which makes proteins." [49]

Big Data requires a big vision of big changes. Data is based on what happened in the past, and on this basis we are able to predict a future that is similar to the past. Because expectations relate to the future, which is supposed to be better than the past, in order to predict the future, which is not in the data and which has not yet existed, in addition to big data, we also need modern digital tools for creating theoretical models. [50]

Scenarios, fusion, replacement

Evolution has transformed life through key innovations in the storage and reproduction of information, including RNA, DNA, multicellularity, culture, and language. The carbon-based biosphere created humans as cognitive systems capable of developing technology, the latter of which will lead to a comparable evolutionary transition. Digital information has reached a volume of information similar to that in the biosphere, which continues to increase exponentially. Like previous evolutionary transitions, the potential symbiosis, the fusion, between biological and digital information will reach a critical point when these ciphers are able to compete with natural selection. The model only includes this fusion scenario! However, the possibility that this fusion would create a superorganism that would use a low-conflict division of labor to perform information tasks is equally likely. [47]

The growth of non-biological computing information processing power is exponential and shows no sign of abating. According to Kurzweil's technological singularity scenario, cybernetic brain implants allow humans to merge their brains with artificial intelligence. He predicts that by the middle of the 21st century, the distinction between biological and non-biological machines will actually disappear, as the fusion scenario will come to fruition. At the Machine Intelligence Research Institute (MIRI), formerly the Singularity Institute for Artificial Intelligence (SIAI), they envision a combination of Moore's Law and intelligence based on recursive self-testing software. The explosion of intelligence will result in an era of non-biological superintelligence. [51] Biological humanity is already facing replacement by artificial intelligence, not fusion. [52] This more apocalyptic replacement scenario was sketched out by AI researcher Hugo de Garis. De Garis predicts a "giga" war between ultra-intelligent "artificial intellects" and archaic biological humans in the course of this century. Superintelligent devices will triumph and continue to colonize space without humans. [53] [52] [35]

We know that we are based on direct reflection on self-esteem [54]

Legal bans on empirical methods in consciousness research in relation to risks to human health are a major obstacle to scientific knowledge of this difficult issue. The obvious question is whether a posthuman superintelligence will reach the level of "self-awareness". For now, we can listen to Einstein's famous statement: "What does a fish know about the sea in which it swims?" Shouldn't self-confidence be a condition for the perfect functioning of machine superintelligence!? [55]
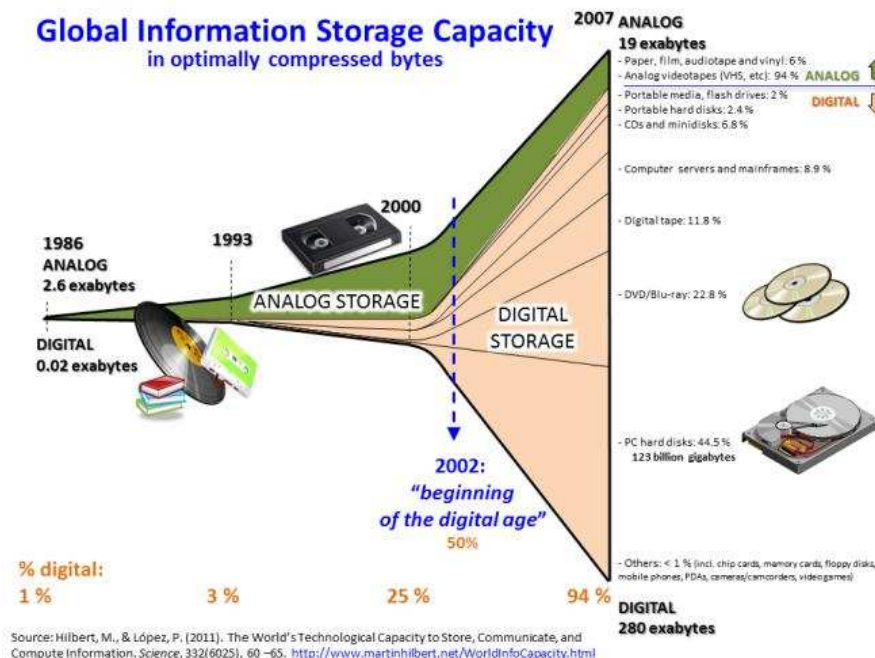
Fig.2: Year 2002 - the beginning of the digital age [56]

Before the digital revolution, information stored on analog video tapes such as VHS tapes, long-play records, and analog audio tapes dominated. Until the year 2000, digital storage did not make a significant contribution to technological memory, contributing 25% of the total in 2000. Hard drives accounted for the largest share of storage in 2007 (up to 52%), while optical DVDs contributed almost a quarter (23%) and digital tapes about 12%. Hilbert and Lopez (2011) [56] estimate that the year 2002 is the "beginning of the digital age" - the moment when the human species for the first time stored more information in digital than in analog devices. They estimated the technological capacity of general-purpose computers for information storage, communication and processing based on monitoring 60 types of analog and digital technologies in the period 1986 - 2007. General-purpose computer capacity grew at an annual rate of 58%. Capacity for two-way telecommunications increased by 28% annually, which closely followed the increase in globally stored information (23%). The capacity for one-way dissemination of information through broadcast channels had a relatively modest annual growth (6%). Digital technologies have dominated telecommunications since 1990, in 2007 99.9% of them were in digital format, half of technological memory is in digital form since the beginning of 2000, and in 2007 it was 94%.

Viruses

Just as biological viruses are integral parts of the biosphere, computer viruses, as one form of "pure information", are integral parts of the noosphere.

Computer viruses are the informational equivalents of biological viruses and as such are supposed to be true artificial intelligence!

Biological viruses are capable of learning as they reproduce and mutate. All biosystems that exhibit the capacity to change behavior as a result of experience, i.e. learning, should be classified as intelligent systems.

Computer viruses represent an entirely new type of intelligent entities that are admittedly man-made, but are capable of analysis and intelligent responses that include both the ability to survive and self-replicate within the informational content of the computer environment as their host.

Intelligent responses result in one of the following three states:

• the system is capable of its own survival;

• the system is capable of its own reproduction;

• the system is goal-oriented and capable of achieving the set goals.

However, computer viruses represent a form of meta-intelligence that cannot be classified as machine intelligence, even though they were created by humans within machine intelligence and are completely dependent on it.

Once man creates them, they are no longer dependent on him and are capable of self-reproduction. As "pure information", they are capable of growing within the pure information provided by machine intelligence, as well as mutating and adapting to this information environment.

Semantic metabolism according to Tom Stonier [57]

Friedrich Wöhler, a German chemist (1800-1882), is considered the originator of organic chemistry. In 1828, with the synthesis of urea, he proved that organic compounds can be formed from inorganic compounds also artificially in the laboratory, without the influence of the "life force" (élan vital) of living organisms, as had been the case until then, and thus established the scientific field of metabolism in the human body. This was the first of many blows against the beliefs and theories that life as a phenomenon involves either some supernatural force or God as creator.

Pieces of information entered into the brain are switched and recycled through various existing knowledge structures in a way called semantic metabolism.

The Western scientific tradition differs greatly from the Eastern tradition in its attitude to consciousness, but both agree that there are different states of consciousness.

The internal information environment in our brain changes a lot depending on states of consciousness. The brain in sleep and dreams is very different from a hypnotic trance state or drug-induced hallucinations.

With changes in the internal information environment, the meaning of information also changes.

Meaning and consciousness are completely different phenomena.

Expressing meaning does not require intelligence, whereas intelligence is a condition of consciousness. Meaning does not need consciousness, but consciousness necessarily includes the meaningfulness of information, which is then processed in the internal information environment of an advanced brain. A less developed brain does not allow the emergence of consciousness, but only primitive forms of consciousness.

The brain and consciousness have an evolutionary history. Consciousness does not develop as an all-or-nothing property of developing intelligence.

Consciousness, as well as intelligence and understanding (of meanings), represents a spectrum of phenomena, both from the point of view of phylogenesis and ontogenesis of an infant into a child and then into an adult. Around 18 months of age, there is a shift from the use of experiential representations to the use of hypothetical representations that refer to a possible reality. This developmental shift allows children to plan for the future and make inferences about the future based on the past, sometimes without perceptible evidence. Brain damage can return an adult to an infantile state of consciousness.

Consciousness cannot be considered as a single concept, but we can talk about different types of consciousness. But if we consider consciousness as a single concept, it is more appropriate to consider it as a cluster concept, similar to the concept of health. [58]

To explain meaning as a result of message processing, it is better to use the paradigm of the internal information environment of cells rather than the computer model.

The most important messages of meaning within cells are sent by DNA, which is the biochemistry of meaning at the cellular level. If two cells are exposed to the same chemical messenger, they will most likely respond differently, depending on the recipient's internal informational environment.

The phenomenon of biological symbolism and the model of hormonally mediated communication between cells was given by Gordon Tomkins. [59]

It was about the use of semiotics in biology - biosemiotics.

According to R. Corriden and P. A. Insel [60], cells release adenosine triphosphate (ATP), which activates P2X[8] and P2Y receptors localized on the plasma membrane, thereby modulating cell function in an autocrine or paracrine manner[9]. The release of ATP and subsequent activation of P2 receptors helps establish a basal level of activation (sometimes referred to as a "set point") for signal transduction pathways and regulates a wide range of responses that include tissue blood flow, ion transport, cell size regulation, neuronal signaling, and host interactions. and pathogens. Basal relaxation and autocrine or paracrine

---

[8] Power-to-X (also P2X and P2Y) is a multiple electricity conversion, energy storage and re-conversion pathway that uses excess electricity, typically during periods when fluctuating renewable energy production exceeds load..

[9] The main difference between autocrine and paracrine mode is that autocrine factors act on the cells that produce them, while paracrine factors act on cells that are in close proximity to the cells that produce them.

responses to ATP are multifunctional, evolutionarily conserved, and provide economical ways to modulate cell, tissue, and organismal biology.

Information exists independently of its meaning, and this is the sine qua non of information science. Meaning is the result of processing information and placing it in context. A bacterial cell interprets the message encoded in DNA, the brain interprets the message encoded in the received information.

The information must not be mixed with the message!

The message acquires meaning after being integrated into the recipient's internal information environment. Determining meaning is a two-step process that involves analyzing input information and selecting information with and without meaning. Meaning is a state achieved by integrating input information into information structures that already exist in the host. This semantic complex "message-context" can be informationally processed in advance. Advanced information systems such as our brain first deal with the original semantic complex, even if it is an internal message coming from our body. This enables a second "message-context" complex, which is a mixture of the original semantic complex and the secondary context. Through repetition, a hierarchy of contexts is created that creates understanding if sufficient processing is done. More and more information is stored in the brain and the brain reorganizes it into new patterns.

The recursive processing of new semantic complexes of information under certain conditions results in the creation of new knowledge structures.

Simple decoding of the message does not require intelligence. The radio decodes the received electro-magnetic radiation and converts it into sound waves that can be detected by the listener, since the simple electronic circuits of the radio cannot be attributed intelligence. Decoding is a mechanical process that is not yet an understanding of meaning. In order for the message to become meaningful, the contained information must be integrated into the recipient's internal information environment.

Meaning as intelligence is a spectrum of phenomena. At one end of the spectrum is the purely mechanical process of crystal growth by selecting a suitable atom or molecule from a mixture of substances. The next stage is represented by enzyme molecules that select a specific set of substrate molecules. Enzyme molecules are governed by control mechanisms that activate or inhibit their tasks. It is about information processing. Such externally triggered information processing, necessary for the coordination of cellular metabolism, results in structural changes in the

enzyme molecule. This means that the internal informational environment of the protein can change.

If the inhibitory message changes the resonance structure of the enzyme molecule to the extent that it inhibits the enzyme, it will no longer choose substrate molecules among others in its environment. The enzyme's internal informational environment can no longer provide context for the substrate molecules and they will lose any "meaning" to the enzyme.

At the other end of the complexity spectrum, we can imagine a thinker pondering the "meaning of meaning". This means that the attribution of meaning to a message includes a spectrum of such phenomena, starting with the process of attribution of meaning, which does not require intelligence. At the top of the spectrum, represented by the thinker's brain, the internal information environment is so rich that it enables comparisons of incoming information with many different aspects of pre-existing organized information (knowledge), thereby gaining meaning on many different levels. This multitude of "semantic" interactions leads to the creation of new structures of knowledge and insights.

Meaning is a state that determines the relationship between two categories of information: external information that the recipient's system has received from the outside, and information that the recipient's system has previously stored and that can interact with incoming information. If the external information interacts with the recipient, it is called a message, and the previously stored information is called the context, which Stonier [57] also calls the internal information environment. The interactions between these two forms of information determine the extent of meaning the message has for the recipient. More interactions create more connections between the new information and the various structural information that exist within the recipient's information environment. More such interactions mean that the new information will have more meaning for the recipient.

In the case of an enzyme-substrate interaction, a purely chemical interaction results in the formation of chemical bonds between two molecules.

In the case of the cleaner who found the puzzle piece, the visual information stimulus in the brain results in semantic connections between the mental representation of the puzzle piece and the information store in the brain. A puzzle piece not only creates a set of semantic connections, but the resulting semantic complex becomes an internally generated message that moves from one pattern (gestalt) to another.

The creation of enzyme-substrate associations and semantic associations is part of a general process called

"metabolism", whether such metabolism is cellular or semantic.

Message and codes exist before meaning. Our world is filled with messages (sunlight, radio waves, books on library shelves ...) that exist independently of whether the receivers exist or not. Sunlight existed before plants, radio waves propagate regardless of receivers, and only once, there are tons of unread books on library shelves! This is the case until the radio broadcast listener or library user absorbs this information and interactions between the input information and his internal information environment are triggered to make the message meaningful regardless of its form.

The sound (vibration of air molecules) of a fallen tree cannot become meaningful without a recipient!

But what are the tasks of the sender? There are two types of senders: senders who send a message specifically for a specific target group of recipients and senders who send messages without an idea of recipients in their head or senders are completely different from the recipients for whom the message is intended. In the latter case, it is about emitters or transmitters of information and not senders.

The purpose of the sender is as true for humans as it is for ants and hormone glands! In all these cases, the sender sends a message to the receiver with the intention of influencing his behavior. In each of these cases, the sender tries to shape the message so that it has meaning for the intended recipient.

The significance and purposefulness of a message cannot be measured without taking into account the internal information environment of the recipient to whom the message is intended.

The meaning of the message and its relevance to the recipient depends on the sender's ability to shape the message in accordance with the internal information environment, which is also called the context (language skills, general and professional knowledge, needs, motives...) of the recipient.

Stonier [57] gives an example of the inscription PECTOPAH in Cyrillic (RESTORAN in Latin). The sender intended it for a recipient who knows Cyrillic and has a need for food or some other motive to enter it. If the recipient does not know Cyrillic and does not understand the meaning of the word, the inscription is meaningless as a message. If he knows Cyrillic and understands the meaning of the word, but is not hungry or has some other motive to enter it, the inscription as a message has meaning, but is not important, i.e. relevant to the recipient.

This also applies to the meaning, purpose and relevance of this article and to its author as the sender, since the meaning and relevance depend on the ability and knowledge of the author to write the article and consolidate the information contained in it in accordance with the knowledge and needs of (Slovenian and Indian) professionals and the wider interested public according to the selected content of the book.

The operation of cellular metabolism as an information processing system appears to be more sophisticated than information processing by a computer and confirms the giant strides of the biological sciences in unraveling the complexities of biological systems.

The composition of living matter is different from anything we have studied in physical laboratories. [61] This does not mean that biological systems are not subject to the laws of physics that apply to physical systems from the infinitesimal to the cosmological, but rather that these laws involve principles that are not yet known to us.

Today, consciousness is a mysterious phenomenon, as life was two centuries ago.

Until the study of consciousness from an evolutionary perspective, such theories were extremely anthropocentric and androcentric, i.e. aimed at adults. Such are the theory of D. Layzer [62], according to which consciousness is a more unpredictable metaphysical object, and the theory of D.J. Chalmers [63] [64]), according to which special categories of psycho-physical laws apply to consciousness.

S. Greenfield [65] [66], observed correlations between the neurological structures that form the image ("gestalt") and the thoughts, ideas and perceptions that make up our inner self. Finding such correlations is only the first step. According to Sloman [67], we can talk about 75 different types of conscious.

According to Stonier [57], consciousness, like intelligence and understanding of meaning, includes the evolutionary spectrum of conscious phenomena, and it is not productive to start studying the conscious with human consciousness, as it represents the most complex phenomenon at the top of this developmental spectrum.

The presence of semantic metabolism is not a sufficient condition for consciousness, but it is certainly one of the necessary concepts of consciousness, in addition to collective intelligence, synergy, information transduction, virtual reality and information as a fundamental element of the universe - infon (in addition to matter, mass and energy). Information, like energy, can exist in a special form and is interconvertible with energy!

Pattern recognition vs. logic

We live in an age where logic rules. The ultimate extension of this explanation is the computer and its logical reasoning machine. The efficiency of the computer demonstrates the practicality and superiority of logic as a problem-solving method over all other approaches. But this plausible, persuasive logic-oriented view may prove to be a major obstacle to the further development of sophisticated AI thinking machines, since the human mind excels precisely at pattern detection. [7]

Pattern recognition is based on associating certain events or actions with certain objects or circumstances or with each other. "Common sense" is based on our ability to perceive patterns (pattern recognition), which is an important component of what we call "wisdom". Pattern association is, of course, a much more primitive form of intelligence than logic. It is only an extension of conditioned reflexes. A reflex is the simplest form of behavior in which there is a quick, stereotyped and involuntary response to a stimulus. If in the dog's environment - as in Pavlov's laboratory - a bell is always rung before the appearance of food, then the dog perceives a pattern: the ringing of the bell is likely to be followed by food[10]. Fish in an aquarium can be similarly trained to respond to external stimuli. Humans have much more sophisticated brains than fish. However, our ability to be much more sophisticated at detecting subtle patterns than fish does not prevent us from realizing that this difference reflects only a spectrum of phenomena - not a qualitative difference. Logic creates an unsolvable problem: logic, in case of wrong assumptions, inevitably leads to wrong conclusions! This is true for both mathematical and verbal logical arguments. However, science, using observation and experimentation as a method, transcends the cognitive process of "assumptions - drawing conclusions from generalizations to individual facts or to other generalizations" and thus always checks and compares the conclusion with the objective reality that it "projected". In nature, they must organisms act and make decisions quickly and with incomplete information.The same is true for managers and most people who have to make important decisions, which leads to wrong assumptions. the latter only to false conclusions, and pattern matching - gut reactions - is a much more reliable guide than logic, especially when it involves shared prejudices based on past experiences of the collective intelligence of a given culture!

Global Information Infrastructure and Automatic Semantic Indexing

In his article Interspace: A Navigational Concept for Distributed Communities, Bruce R. Schatz [68] illustrated the evolution of the global information infrastructure in waves (Figure 3):

• First wave 1965–1985

ARPANET; it began to be developed at the US Defense Department; it supported access and packet data transfer between computers, then e-mail and exchange;

• Second wave 1985–2000

INTERNET; moving from packages to objects; the internet has enabled the transfer of objects between knowledge repositories; the concept of document browsing began with the development of the telesophy system prototype in 1984–1989 to use interconnected objects for transparent navigation across the global information network; in 1984, the development of a prototype of the World Wide Web began at the European Organization for Nuclear Research (European Organization for Nuclear Research); in 1994, Schatz and colleagues developed the first graphical browser for the World Wide Web, Mosaic, based on the telesophy paradigm at NCSA (National Center for Supercomputing Applications) of the University of Illinois; at the same time, the World Wide Web was developed at CERN; Mosaic and the World Wide Web brought information spaces;

• Third wave 2000–

INTERSPACE; represents a transition to a radical new paradigm of online information retrieval; interspace connects all knowledge spaces on the global network; with the navigation of concepts, it enables switching over the most diverse repositories of individual communities in a certain specialized subject area; in the period 1997-2000, Schatz and colleagues developed an interspace prototype with the support of the DARPA Information Management program; the implementation of interspace presupposes the exponential growth of information on the global network and the rapid development of the capacity of personal computers to act as supercomputers (supercomputing); Schatz predicted that after the integration of interspace into the global information infrastructure, navigation by concepts will be a common service on the global network.

---

[10] Ivan Petrovich Pavlov (1849-1936), Russian physiologist, 1904 Nobel Prize laureate in Physiology or Medicine
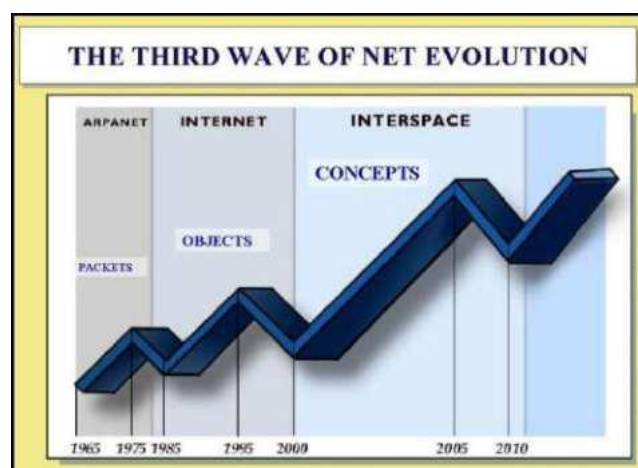
Fig.3: Net-evolution [68]

Interspace Levels:

• The level of unrelated repositories of individual communities in a certain specialized subject area (e.g. colorectal Neoplasms, Heredity Nonpolyposis (subject area - source) or Genes, Regulator (target subject area));

• Object level, i.e. documents in the form of full texts within the repository of an individual community;

• The level of conceptual spaces within a specialized subject area, e.g. a thesaurus for a given field.

The problem that needs to be solved when locating a relevant document in full-text form is how to bridge the border between different repositories of individual communities in a certain specialized subject area. Various browsers (eg Mosaic and WWW) have been developed to search for a document on the Internet. Searching through interspace, however, requires new technology. For online search across resources, the number of which is growing exponentially, Schatz and colleagues developed an interspace prototype in the CANIS (Community Architectures for Network Information Systems) laboratory at the University of Illinois in 1997-2000, and before that, as part of the Illinois Digital Library project (1994-1998) at NCSA (National Center for Supercomputing Applications) developed algorithms for automatic semantic indexing.

Interspace is radically changing the way we interact with knowledge.

A condition for the functioning of interspace is that each community in a certain specialized subject area identifies concepts within its repository, indexes these concepts on a generic level and in a way that is suitable for mapping generic concepts in the repositories of other communities. It is about the development of ontologies [69] [70]), which define important terms in a given field in an orderly

manner. Ontologies are based on different languages, the development of which now depends on the reliability of their developers, which is problematic, since we are not infallible. Handwork is also very expensive. These facts have accelerated the development of automatic indexing techniques whenever possible.

Kolenc, Oštir and Šercar [71] at the 7th World Multiconference on Systemics, Cybernetics and Informatics (also) SCI 2003 in Orlando, Florida, USA, proposed the name "ontobroker" for experts who are involved in the development and use of ontologies in a given specialized subject area. Ontobroker (onto-gr. on, ontos bit, being, broker, English broker broker, broker, stock exchange agent) is a new professional profile, intermediary specialist between unstructured network resources and the user.

For true conceptual navigation, semantic indexing must include five robust technologies that can be adapted to many applications and purposes:

- presentation of documents,
- language analysis,
- statistical indexing,
- peer-to-peer networking and
- replacing the concept.

Some of these technologies are already widely implemented, while others are relatively underdeveloped.

Interspace will become a reality when all these technologies are in commercial use and become part of the information infrastructure.

As mentioned, the starting point of interspace is the structure of concept spaces. The search interspace prototype consists of:

- indexing services with protocols that support automatic semantic indexing of document collections of individual communities in a certain specialized subject area;
- an analysis environment that uses semantic indexes of common sets of concepts to navigate within a single collection and across different collections at the level of these common sets of concepts.

Automatically generated semantic indexes are equivalent to standard indexes in physical libraries. Semantic indexes represent abstract spaces for generic concepts and categories, which are common to concrete collections of units and objects, but are independent of them, as they are generic concepts and categories.

A term space contains words that appear together within documents. Words are units and documents and images are objects. By navigating through a specific conceptual space,

we can find related terms, which are necessary for a more demanding search strategy for searching with another search word that appears together with the initial word in different contexts, with which we failed to find the desired document. In this interactive search, we also use manually developed semantic thesauri (e.g. MeSH or Inspec).

Category mapping (category map) includes objects that appear together within concepts, e.g. two documents that overlap in many of the same terms. By mapping categories, we can identify clusters of similar objects to browse and the location of some sub-collection to find the desired units.

For concept navigation supported by the interspace prototype, scalable semantics is used for indexing. Balance refers to the range of subject areas that can be semantically indexed, while semantics refers to the depth of meaning that can be achieved through semantic indexing. While traditional full-text search technology is broad and shallow, and in the case of expert systems deep and narrow, the semantic indexing used in the interspace prototype is balanced against the aforementioned extremes for shallow analysis of large collections and deep analysis of small collections.

The result of the analysis (parsing) is generic terms extracted from the objects, and the result of indexing is the correlation between these generic terms in a countless number of different sources after uniform statistical processing. For text documents, generic terms are noun phrases. With statistical indexes, we record the frequency of co-occurrence of words, that is, how often each phrase appears with every other phrase in the document within the collection.

Automatic analysis of all concepts and computer calculations of all relationships support so-called concept switching from cluster to cluster, and then from term to term. Cluster-to-cluster concept switches generate some class of equivalent related concepts in a given situation, and then map a given class of equivalent related concepts from one space to the most relevant classes of equivalent concepts in other spaces. Neural network technology will probably be used for complete conceptual switches in the future.

The interspace prototype enables navigation across different levels of space for documents, concepts and categories. Users can move from a folder of categories to the concept space, concepts, documents, and back again from concepts in a given document to higher levels of abstraction.

A supercomputer simulation of interspace was performed on the Illinois Digital Library Project's Engineering (1994–1998) and Medicine (1998) repositories. A Medspace semantic index of all records in the Medline database was created. [72]

Medicine is the largest scientific discipline. Using the NLM Medical Subject Heading classification, the collection was divided into approximately 10,000 individual community repositories in a given specialized subject area. Concept spaces were created for each community so that Medspace contained 400 million phrases within 40 million extracts.

The average user is expected to routinely perform semantic indexing on their own personal computer. Semantic indexing will evolve to the extent that it will expand beyond concepts and categories to perspectives concerning concepts within categories and to situations concerning categories within collections. The increasing capabilities of personal computers will allow calculations of many relationships. Information infrastructure should support navigation within the broadest context of universally accessible knowledge, and more abstract semantic levels should support a closer connection of meaning in our heads and objects in the real world.

In the foreseeable future, the current direction of development will turn towards the use of computer semantic processing of information based on statistical calculations of correlations between each word and all other words in full-text databases with the support of supercomputers and powerful personal computers.[11]. [68]

Connectome, connectomics, bioinformatics

In June 2005, the Ecole Polytechnique Fédérale de Lausanne (EPFL) and the computer corporation IBM (International Business Machines Corporation) signed an agreement to launch the Blue Brain Project (BBP). The agreement provided for the installation of the BlueGene supercomputer on the EPFL campus. IBM's Blue Gene supercomputer with a speed of 70.72 teraflops[12] was built for the needs of the US Department of Energy laboratory. In February 2006, the project was designed and the goals and methods defined. [73] Over the summer, a team of BBP scientists built the first model of a cortical column using a simplified neuron model.

One of the greatest challenges of neuroscience is to determine the "map" of synaptic connections between neurons. Named "connectome", this map is supposed to show the connection of synapses with a virtual

---

[11] I then exchanged two e-mails with colleague Schatz, but when I realized that he was not ready to discuss the merits in more depth, I stopped correspondence!

[12] A flop is a measure of the number of real number operations performed per second, and a teraflop is equal to a trillion such operations per second.

reconstruction of the microcircuit and the flow of information in the brain. [74]

The term "connectome" for a map of connections between neurons in the brain, for an intercortical "wiring (circuit?) diagram" was independently and simultaneously proposed in 2005 by Sporns and colleagues at Indiana University and Hagmann at Lausanne University Hospital. The term was coined after the sequencing of the human genetic code in the construction of the genome. The compilation and analysis of connectomic datasets has been called connectomics. [75] [76]

In order to understand the operation of an information transfer network, the type of network, its elements and connections must be known. The term connectome is essential to cognitive neuroscience and neuropsychology, as it shows how functional brain states arise from their structural bases and how disrupted structural substrates affect brain functions. Konektom supports a large number of dynamic state variables depending on current sensory inputs, sensory stimuli, global brain state, learning and development. [76]

The basis for systemic mapping of brain pathways is axon tracing. An axon (Gr. ἄξων - áxōn, lat. axis, axis) is an extension of a neuron, i.e. a fiber that transmits information in the form of electrical impulses between neurons, between them and muscles, glands and effectors in general.

The neuroinformatics database enables continuous updating of anatomical maps of connections, which are the key to understanding distributed and cooperative (distributed and cooperative) brain functions. An example of such a database is the online CoCoMac. [77] Kötter systematically collected data on the connectivity of primate brain areas from published reports of such experimental studies. Standardized interfaces open up additional possibilities for automated searching, for data visualization and for interoperability with other databases. Monitoring results point to the possibility of automatic integration with other neuroinformatics resources, which enable the selection and processing of connectivity data, for example, for computational modeling and interpretation of functional imaging studies.

Human Brain Projects

The Human Brain Project (HBP) EU 2012-2022

The Human Brain Project (HBP) was announced by Markram et al. in 2011. The HBP is a candidate project in the European Union's flagship FET (Future and Emerging Technologies) programme, funded by the Information and Communication Technologies (ICT) programme under the Seventh Framework Programme of the European Union

for Research and Technological Development and Demonstration Activities 2007-2013. The project will develop a new integrated strategy for understanding the human brain and a new research platform that will integrate all the data and knowledge that can be obtained about the structure and function of the brain and use it to build unified models that can be validated by simulations running on supercomputers. The project will stimulate the development of supercomputing for the life sciences, generate new neuroscience data as a benchmark for modelling, develop radically new tools for informatics, modelling and simulation, and build virtual laboratories for collaborative basic and clinical studies, drug simulation and virtual prototyping. neuroprosthetic, neuromorphic and robotic devices. [78]

Understanding the human brain is one of the greatest scientific challenges of the 21st century. The EU Human Brain Project aims to answer the question of what it means to be human, discover new treatments for brain diseases and build revolutionary new ICT. The convergence point between ICT and biology was crucial for the launch of the HBP. [79]

The HBP pursued four objectives related to data, theory, ICT platform and applications:

1. Data: to generate and interpret strategically selected data that are essential for the construction of brain atlases, the construction of brain models and the acceleration of contributions from other groups.

2. Theory: to define the mathematical principles underlying the relationships between different levels of brain organization and their role in the brain's ability to acquire, represent and store information. Without a solid theoretical foundation, it is impossible to overcome the fragmentation of data in the field of neuroscience and research. Under this programme, the HBP is to establish a European Institute for Theoretical Neuroscience[13], which will also encourage the participation of scientists outside the project and act as an incubator for new approaches.

3. ICT platforms: to provide an integrated system of ICT platforms for neuroscientists, clinical researchers and technology developers to accelerate the pace of their research. The development of an integrated system of ICT platforms dedicated to neuroinformatics, brain simulations, medical informatics, high-performance computing, neuromorphic computing and neurorobotics is the foundation of new brain research.

---

[13] The European Institute for Theoretical Neuroscience (EITN) was established in March 2014 as part of the theoretical neuroscience activity of the Human Brain Project (HBP) and is managed by the Paris-Saclay Neuroscience Institute (Neuro-PSI), a unit of the CNRS (Centre national de la recherche scientifique).

4. Applications: develop first draft models and technology prototypes on ways to immediately use the platform in neuroscience, medicine (diagnosing and treating brain diseases) and computing.

The HBP was organised in three phases, lasting a total of ten years, 2012-2022.

The first two and a half years (initial "ramp-up" phase) – development and deployment of initial versions of ICT platforms and their filling with strategically selected data; at the end of this phase, use of the prepared platforms within and outside the project.

The next four and a half years ("operational phase") – generation of strategic data and development of new platform capabilities, while also establishing platforms for basic neuroscience research, for applications in medicine and for future computing technology.

The last three years ("sustainable phase") – continuation of previous activities, while also aiming for financial self-sustainability – ensuring capacities and knowledge for the needs of European science and industry.

The total costs of the HBP are estimated at approximately EUR 1,190 million, of which EUR 80 million for the "ramp-up" phase, EUR 673 million for the operational phase and EUR 437 million for the sustainable phase. The EU Commission is planning to fund the HBP with €643 million.

The HBP is a major ten-year interdisciplinary project involving partners from more than twenty countries and a significant budget. The project management and governance are strong and flexible, ensuring that the ICT platforms are a real community resource. The activities critical to the project mission are carried out by a consortium of partners (the HBP consortium), the composition of which evolves during the project. Research using the ICT platforms is organised in the form of research projects, selected through a competitive procedure open to the entire scientific community.

Audiatur et altera pars, "Listen to the other side", or "let the other side be heard as well"!

The European Human Brain Project (HBP) began with a scandal and a crisis! [80]

The essence of the problem is best expressed in the title of their article "Where is the brain in the Human Brain Project?" The €1 billion European science and technology project on the human brain needs to clarify its objectives and establish transparent governance.

The crisis culminated in an open letter from neuroscientists to the European Commission on 7 July 2014, signed by more than 750 scientists at the time,

including former HBP participants, to refrain from participating in the planned call for "partnership projects". Frégnac and Laurent [80] were convinced that this would result in a decrease in the quality of the final project result and leave the planned databases empty.

The origin of the crisis is mainly in the order of priorities, with informatics and database construction in the foreground, and neuroscience and "the brain" in the background. The result will be wasted money and empty databases without scientific content, at least as far as scientific knowledge about the human brain is concerned.

Instead of generating knowledge about how the brain works, the HBP is turning into an expensive IT project to manage databases and hunt for new computer architectures. In recent months, the HBP executive board has revealed plans to drastically reduce its experimental and cognitive neuroscience arm, sparking outrage in the European neuroscience community.

The main source of the problems lies in the fact that the Blue Brain Project, a computer research program launched in 2005 by Markram, the charismatic leader of the entire project and a collaboration between the Swiss federal institute of technology in Lausanne (École Polytechnique Fédérale de Lausanne, EPFL) and IBM , is being favored over brain research. In addition, many scientists have also feared that the HBP will also benefit from European Commission funds for basic research, and that investment in a large "brain project" will proportionally reduce funding for other research areas.

To add to the irony of this episode, the impression of the European Union's extraordinary investment in brain research has encouraged the emergence of similar, well-funded neuroscience projects in the US (focusing on developing techniques) and China (focusing on brain disease). Last but not least, it is now unclear whether Europe has invested in brain science at all through the HBP. [80]

On 28 January 2013, the European Commission announced that the Human Brain Project (HBP) had been selected as one of two FET[14] 'Flagship' projects with a 10-year funding of €1 billion and the aim of simulating the human brain with supercomputers to better understand brain function and diagnose brain disorders.

On the other side of the Atlantic, US President Obama, in his 2013 State of the Union address, shocked the global neuroscience community by announcing a 10-year, $3

---

[14] FET Flagships are science-driven, large-scale, multidisciplinary research initiatives built around an ambitious unifying vision. They tackle grand S&T challenges requiring cooperation among a range of disciplines, communities and programmes, including both academia and industry.

billion project, the 'Map of Brain Activity', which aims to 'take a picture of every spike of every neuron'. This was followed on 2 April 2013 by the announcement of the BRAIN (Brain Research through Advancing Innovative Neurotechnologies) initiative from the White House, which promises multi-agency support for the development of new technologies for studying the brain.

The mega brain projects announced by the US President and the European Commission in 2013 offer new incentives for the development of innovative neurotechnology, but the prospect of effective therapies for brain diseases remains uncertain. [81]

The BRAIN Initiative in the USA2014-2025

In 2013, US President Barack Obama launched the BRAIN (Brain Research through Advancing Innovative Neurotechnologies) initiative, which is just one of his many progressive initiatives[15].

Morgan and Lichtman (2013) [82] wrote: "Neuroscience is at its peak: major initiatives are underway in Europe and the United States. Annual neuroscience meetings with tens of thousands of participants are like small cities. The number of scientific papers published in neuroscience has more than doubled in the past two decades, surpassing those in fields such as biochemistry, molecular biology, and cell biology. Despite the number of important advances we have heard about, surely we should not think that we are on the verge of understanding how healthy brains work and how to fix them when we are not?"

Opinions on whether mapping the brain's synaptic connectivity is a good idea are divided. Morgan and Lichtman show that such maps, despite their limitations, reveal essential features of neural circuits that would otherwise be inaccessible. The brain is a "tough nut to crack." No other organ is associated with such a long list of incurable diseases. For many common diseases of the nervous system, not only is there no cure, but there is no clear idea of what is wrong. Few psychiatric illnesses, learning disorders, or even severe pain syndromes like migraine have pathognomonic signs (characteristics of a particular disease): there are no blood tests, radiographic and electrophysiological findings, or brain biopsies to make a diagnosis. This dilemma is different from that of other organs, where disease is almost always associated

with pathological tissues and/or biochemical signs. A patient may come to us for help with abdominal pain, but the doctor discovers the cellular or molecular cause of the pain before treatment can be started. Why is this not true of the brain?

It is not surprising that those of us interested in a deeper understanding of the structure of the brain see a problem in the structure. The nervous system is a physical tissue unlike any other organ. The brain contains many more types of cells. The retina alone has more than 50 different types of cells, while the liver has about five. Because of their complex geometry, neurons are connected (via synapses) to many more cellular partners than cells in other organs. Neuronal connections form circuits that have no resemblance to other tissues. The fine structure of neuronal circuits is quite diverse, and differs from the pronounced structural redundancy in other organs, where the same multicellular motif (for example, the renal nephron, the basic functional and morphological unit of the kidney) is repeated many times. **Perhaps the most intriguing difference between neural tissue and other organs is that the cellular structure of neural tissue is both a genetically inherited product and a product of experience. The structure of each of our nervous systems is thus personalized.**

The unique structural features of the nervous system are probably why it is more difficult to understand than other organs. However, a more complete connectivity of the neural circuitry (i.e., the connectome) would make this problem even more difficult to solve. With such an understanding, diseases that manifest as abnormalities in behavior, thought, and learning, or as pain, may become as clearly linked to the underlying pathological structure as diseases of other organs. Knowing the faults is a good first step in finding a solution. For proponents of connectomics, the cost of providing such research is justified. But not everyone agrees. Connectomics may require an industrial effort similar to the initiatives that made genomics possible. Given the current tight budget constraints, connectomics may be ill-advised. Some argue that connectomics is a waste of money, even if it were free, and argue that anatomical maps do not essentially reveal how the brain works. They cite a number of arguments against connectomics in support of this view.

However, despite the many arguments against connectomics analysis, it should be pursued for three reasons. First, the contingent patterns of synaptic connectivity that emerge during development and experience are inaccessible to techniques that sample only a few cells at a time. Second, neuroscientists cannot claim to understand the brain as long as the network level of

---

[15] The 2005 Ethics Policy Reform Initiative, the 2009 Healthcare Reform Initiative, as there were 46-50 million people without health insurance in the US, the 2011 US Employment Initiative, the 2012 Food Security Initiative, the 2013 Gay Openness Initiative, the 2016 Gun Control Initiative, which the Republican leadership described as an initiative to "undermine freedom", the 2016 Criminal Justice Reform Initiative, the 2016 Cancer Fight Initiative, ...

brain organization is unsophisticated; without this detailed information, neural physiology is a black box with systems physiology. Third, such research is likely to uncover unexpected properties by shining light (or electrons) on this most mysterious tissue! [82]

The BRAIN initiative aims to accelerate the development and application of innovative new theories, methodologies, and neurotechnologies in brain research.

President Barack Obama, announcing the BRAIN initiative, said that this is an opportunity to improve the lives of not just millions, but billions of people on the planet through BRAIN research. This requires serious and sustained efforts, including from the state, to embrace the spirit of discovery that has made America America!

The President's call was quickly followed by a commitment to the initiative by dozens of leading technology companies, academic institutions, scientists, and other neuroscience collaborators. That same year, they developed a 12-year research strategy for the National Institutes of Health [83]) to achieve the goals of the initiative[16].

The BRAIN Initiative is to neuroscience what the Human Genome Project was to genomics!

The BRAIN Initiative offers the potential to create a treasure trove of information about the nearly 100 billion neurons in the human brain. A greater understanding of neuronal dynamics and function is helping researchers unlock the mysteries of brain disorders such as Alzheimer's and Parkinson's disease, depression, and traumatic brain injury (TBI). It is accelerating the development and use of new technologies that allow researchers to produce dynamic images of the brain, showing how brain cells and complex neural circuits influence the speed of thought. New technologies are opening the door to research on how the brain acquires, records, processes, uses, and stores vast amounts of information, and are revealing the complex connections between brain function and behavior.

The NIH has established a working group to design an Advisory Committee to the NIH Director (ACD) initiative.

---

[16] The initial BRAIN partnership included the federal agencies National Institutes of Health (NIH), National Science Foundation (NSF), Intelligence Advanced Research Projects Activity (IARPA), Defense Advanced Research Projects Activity (DARPA), Food and Drug Administration (FDA), foundations and private research entities Howard Hughes Medical Institute, Allen Institute for Brain Science, The Kavli Foundation, The Simons Foundation, University of Pittsburgh, University of California, Berkeley, Carl Zeiss Microscopy, The Carnegie Mellon University, and private companies General Electric, GlaxoSmithKline, Inscopix, and US Photonics Industry [83]

Their BRAIN 2025 report, published in June 2014, summarized the scientific goals of the BRAIN initiative and developed a multi-year scientific plan to achieve the goals, including timelines, milestones, and cost estimates. The scientific vision in BRAIN 2025 requires the ideas of the best scientists and engineers in various disciplines and sectors. Therefore, government agencies, including the NIH, the U.S. Defense Advanced Research Projects Agency (DARPA), the National Science Foundation (NSF), the U.S. Food and Drug Administration (FDA), and the U.S. Intelligence Advanced Research Projects Agency (IARPA), which primarily fund numerous research programs to improve the cognitive and physical capabilities of American soldiers and spies, are working with private partners who are also committed to investing in the successful BRAIN initiative. [84] [85]

The NIH Director's Advisory Committee Working Group answers all the questions in the Star of David: what, why, who, when and where, how and how much!

The fundamental problems in neuroscience are perception, emotion and motivation, cognition, learning and memory, and action.

The focus is on mapping brain circuitry by measuring the fluctuating patterns of electrical and chemical activity that flow through these circuits, and understanding how their interactions create our unique cognitive and behavioral abilities.

Available imaging technologies, microscopy and optics, genetics, and computing are expanding the scope of what is possible, but to harness the potential of a circuit, it must first be identified.

The priority research goals of the initiative are therefore:

1. Identify and provide experimental access to different brain cells and determine their role in health and disease.

2. Create circuit diagrams of synapses and the brain as a whole.

3. Build a dynamic picture of brain function by developing and applying improved methods for monitoring neural activity.

4. Use precision tools to establish causal relationships between brain activity and behavior.

5. Use new theoretical assumptions and data analysis tools to develop conceptual foundations for understanding the biological basis of mental processes.

6. Develop innovative technologies for understanding the human brain and treating disorders.

7. Integrate new technological and conceptual approaches generated in goals 1-6 to determine how dynamic patterns

of neural activity in health and disease are transformed

into cognition, emotion, perception, and action.
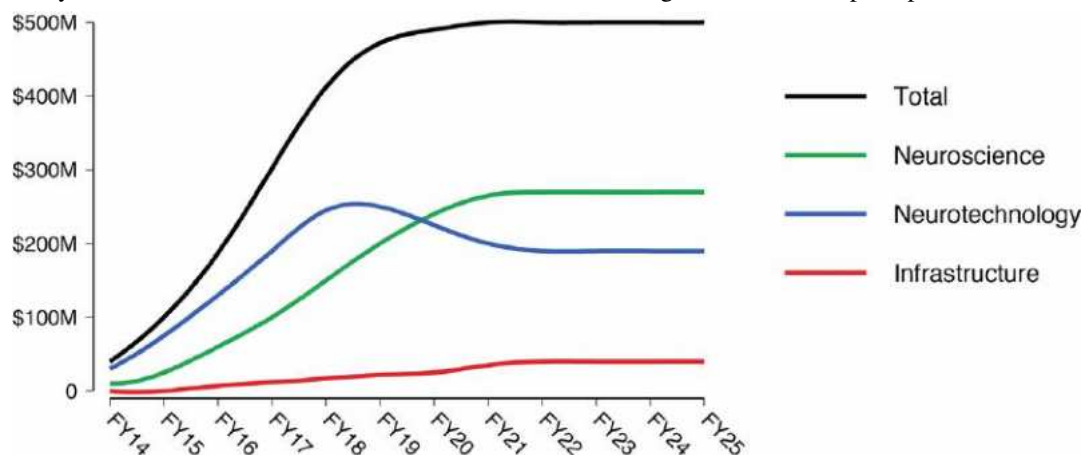
Budget for projects for fiscal years (FY) 2014-2025

The budget for 2014 was 40, for 2015 100 million US dollars ($).

In the five-year period 2016-2020, the emphasis is on technology development, in the next five years 2021-2025 on scientific discoveries.

Steep annual increase to $ 400 million by fiscal year 2018; plateau at $ 500 million from 2021 onwards. Total investment amounts to $ 4.5 billion.

Among the latest research using transconnectomics and connectID in the field of connectomics, the results of the experiment by Klingler et al., published on July 27, 2018 as a preprint in bioRXIV the preprint server for biology [86] [17], stand out for their theoretical, methodological, and technological innovation.

A revolutionary brain mapping method called Mapseq (Multiplex Analysis of Projections by Sequencing) was developed in 2015 by Anthony M. Zador of Cold Spring Harbor Laboratory (CSHL) and his colleagues involved in the BRAIN initiative. [87]

Brain/MINDS: Japan's National Brain Project 2014-2024

In 2013, following a remarkable convergence of scientific advocacy and political vision, two large-scale national research projects, the US BRAIN Initiative and the EU Human Brain Project (HBP), were launched to advance the scientific understanding of the brain. In Japan, this

movement mobilized the neuroscience community to consider how to contribute to global issues in neuroscience. Policy discussions identified brain research in non-human primates as a necessary step to bridge the fundamental progress from current animal models such as the mouse to a detailed understanding of the human brain. For disease studies in particular, scientific insights from primate brains were seen as an indispensable component of translational research towards evidence-based diagnosis and treatment of human psychiatric, neurological, and neurodegenerative disorders. The conclusion of this discussion called for Japan to adopt a fundamentally different approach compared to the larger and broader scope of the US and EU brain projects, by focusing on advancing the development of the common marmoset (Callithrix jacchus), a small primate, as a model for research and discovery of knowledge-based strategies for eradicating major brain disorders. [88] Based on these considerations, the Brain/MINDS (Brain Mapping by Integrated Neurotechnologies for Disease Studies) initiative was launched in June 2014 with the support of the Ministry of Education, Culture, Sports, Science and Technology of Japan (MEXT) and the newly established Japan Agency for Medical Research and Development (AMED). The 10-year roadmap for Brain/MINDS calls for the completion of a multi-scale marmoset brain atlas and integrated data platforms to support functional studies, the creation of genetically modified (GM) marmosets for experimental and preclinical studies, and the establishment of a clinical data center using translational biomarkers for the diagnosis and treatment of human brain diseases.

Brain/MINDS is a national brain project launched by Japan in 2014. With the goal of developing the common marmoset as a model animal for neuroscience, the project aims to build a multi-scale map of the marmoset brain, develop new technologies for experimentalists, create

---

[17] The team members divided the work and authorship as follows: project idea and experiment design E. K. and D. J.; experiment implementation E. K.; bioinformatics analysis E. K. and J. P.; provision of Sindbis virus and expert participation in MAPseq. J. M. K. and A. M. Z.; manuscript writing E. K. and D. J.; revision and editing of the manuscript A. M. Z. and A. D. This is a new, precise model method of transparent "sharing" of copyrights between the authors of a scientific article.

transgenic lines to model brain diseases, and integrate translational findings from the clinical biomarker landscape. Brain/MINDS will collaborate with global brain projects to share technologies and resources.

The GM marmosets are produced using viral vector and genome editing techniques. The SRBPS (Shri Rama Bharti Public School) project is developing rapid methods for breeding genetically modified and cloned marmosets. The Brain/MINDS project is developing multimodal imaging along with analytical and bioinformatics tools.

The key goal is to map the brain of a small monkey, the common marmoset, as a major step towards better understanding the human brain and developing knowledge-based strategies for the diagnosis and treatment of human psychiatric and neurological disorders.

Total funding for the Brain/MINDS project: 40 billion yen ($365,163,410, $1 = 109.54 yen). After inviting the public to submit specific proposals in 2013 and 2014, Brain/MINDS selected 65 laboratories in a total of 47 institutions for funding.

Brain/MINDS includes four main research groups (http://www.brainminds.jp/); (A) Structural and functional mapping of the marmoset brain, (B) Development of innovative neurotechnologies for brain mapping, (C) Human brain mapping and clinical research, and (D) Advanced technology and application development.

China Brain Project "Brain Science and Brain-Inspired Intelligence", 2016-2030

The past few years have witnessed a global awareness of the importance of brain research, as exemplified by the large brain projects launched in Europe, the US and Japan. Understanding the neural basis of human cognition, which is a universal goal of neuroscience, should form the central pillar of the China Brain Project. In addition, China should devote its resources and research capabilities to addressing immediate societal needs. The growing societal burden of major brain disorders requires the development of new preventive, diagnostic and therapeutic approaches. In the new era of big data, brain-inspired computational methods and systems are essential to achieve stronger artificial intelligence (AI) and to exploit the ever-increasing amount of information. These considerations led to the "one body, two wings" scheme of the China Brain Project[18], in which basic research on the mechanisms of neural circuits underlying cognition provides inputs and receives

feedback from the two applied wings of brain disease diagnosis/intervention and brain-inspired intelligence technology.

The China Brain Project "Brain Science and Brain-Inspired Intelligence" is designed as a 15-year plan (2016–2030), with the first five years coinciding with China's 13th Five-Year Plan for National Social and Economic Development. As a relatively new research discipline in China, neuroscience has a small community and needs greater government support to strengthen research capabilities in almost all areas. On the other hand, given the current limited capacity, the project also needs to focus on selected areas, especially those where Chinese scientists have some advantages and can make significant contributions. The key question at present is how the project will be managed in line with the new reform of the S&T management systems, which is among the main priorities of the current government. [81]

Brain Initiative in the Republic of Korea 2016-2026

Pann-Ghill Suh, D.V.M. (Doctor of Veterinary Medicine) and PhD, the third president of the Korea Brain Research Institute (KBRI), said: " The 21st century is considered the "Age of the Brain". [89]

KBRI is a government-funded research institute that has established an infrastructure for innovative brain studies and laid the foundation for research advancement since its establishment in 2011.

Brain research is emerging as a priority area in preparing for neurological disorders such as emotional, cognitive, and degenerative diseases resulting from rapidly evolving changes in the social environment. Meanwhile, we have entered an era in which we are striving for multidisciplinary research and collaboration among industries, academia, research institutes, and hospitals for innovative scientific discoveries.

In order to contribute to the well-being of humanity through brain research, we will build domestic and international networks with the goal of becoming "the world's leading brain research institute". In addition, we will make concerted efforts to develop advanced neuroscience technology by utilizing the efficient cycle in translational/reverse translational research as a strategy to secure a competitive advantage in the future.

The study of the mind and brain is the final frontier in science. By accelerating brain research, we hope to predict a comprehensive understanding of human behavior, pave the way for treatments that can prevent and cure brain diseases, and develop innovative approaches and strategies to cope with a rapidly aging society. Since 2013, many countries have launched large-scale long-term research

---

[18] "One body (understand the neural basis of cognitive functions; develop technological platforms for brain research), two wings (develop brain-machine intelligence technologies, develop effective approaches in early diagnosis/intervention of brain disorders. Core building and application development."

projects with the aim of revolutionizing our understanding of the human brain and uncovering the secrets of neurological disorders. In line with this global trend, the Korean government has developed a bold and ambitious plan to advance brain science and foster interaction between science and industry under its "creative economy" administrative agenda.

The Ministry of Science, ICT and Future Planning (MSIP) has formed an advisory board working group consisting of experts from academia, research institutes, and businesses to develop a 10-year plan for a revolution in brain science. With their dedication, in-depth research on science policies and trends in neuroscience has been conducted, and the Korean government announced the "Korea Brain Initiative" on May 30, 2016. The grand plan includes the development of neurotechnology and the strengthening of the neuroscience ecosystem with a vision to advance brain science by strengthening local, national, and global networks.

The Korea Brain Initiative embraces the role of brain science in driving the Fourth Industrial Revolution and aims to understand the principles of high-functioning brains, create a new dynamic picture of healthy and diseased brains, and develop personalized treatments for mental and neurological disorders through extrapolation, the concept of precision medicine, and fostering interaction between scientific institutes, academia, and industry.

In pursuing the goals of developing innovative neurotechnology and advancing the brain research ecosystem, a two-pronged strategy is employed, where the ecosystem works to bridge the gap between basic and applied research.

Strategic R&D includes:

- brain mapping at micro, meso and macro levels;
- multidisciplinary projects to develop technologies that integrate the physical, digital and biological worlds and play an important role in promoting the neuroindustry;
- R&D related to artificial intelligence; brain science is considered key to the development of next-generation computing technology; by promoting the connected R&D between natural intelligence (NI) and artificial intelligence (AI), advanced algorithms and AI modeling are expected to be developed, which will be a breakthrough for the fourth industrial revolution;
- personalized medicine for the prevention, diagnosis and treatment of brain disorders.

Strengthening the neuroscience ecosystem includes:

- promoting multidisciplinary research by training brain researchers in multiple disciplines;
- building a pipeline to facilitate the exchange of resources, accessible databases for sharing and storing data, and creating a central facility to provide research equipment;
- improving local, national and global networks to address challenging brain science questions;
- preparing for the future industrialization of cutting-edge neuroscience and establishing neuroindustrial clusters in the future.

Brain Research through Advanced Integrated Neuroanatomy (BRAIN) in India

In 2022, the Sudha Gopalakrishnan Brain Center, SGBC IIT Madras was established at the Indian Institute of Technology Madras (IIT Madras) to lead a global project to image the human brain at the cellular level and provide human brain datasets, scientific outputs and technological tools. [90]

SGBC IIT Madras is a multidisciplinary research and development center focused on brain research. The center brings together various disciplines from medicine, neuroscience, engineering, where brain research is conducted through advanced integrated neuroanatomy at the interface between neuroscience and engineering.

SGBC has developed a high-performance computational and experimental pipeline to study cellular architecture, connectivity and molecular architecture in the human brain using multi-resolution, multi-modal imaging, from cellular resolution histology to structural MRI. This effort is supported by the Office of the Chief Scientific Advisor, Government of India along with contributions from Mr. Kris Gopalakrishnan, Co-Founder, Infosys and distinguished alumni of IITM.

The Integrated Histology-Imaging Computational Pipeline at IITM generates petabytes of imaging data from post-mortem brains, neurotypicals and disease states. The centre leverages expertise across IITM, national and international collaborations for results that would have a significant impact on medicine, science and engineering.

Microbiome aka second brain

A revolutionary new science called psychobiotics is emerging, revealing the close connection between the brain and psyche and the microbiome, that is, the four-kilogram population of microbes that live in the human gut.

The microbiome is the collective name for the microorganisms that inhabit our skin, mucous membranes

and bodily fluids. The intestinal microbiome has received the most attention.

Microbes maintain health, take care of the immune system and enable survival.

Around 10^{14} (one hundred thousand billion) bacteria, viruses, fungi, protozoa and archaea (intestinal flora) live in our gut, which are key to normal gut function. According to recent research, they are involved in almost all human diseases, from cardiovascular to mental. More than 2000 species of bacteria have been identified in the human gastrointestinal tract, and around 500 live in the average gut, with the most common 30 species representing almost 99% of all intestinal bacteria.

The gut microbiome (microbes in the gut) is as unique as a fingerprint, but the important difference is that we can change our microbiome!

Mental characteristics are not only passed down from generation to generation through heredity, but also through the gut microbiome!

The connection through which the brain and the microbiome communicate is the vagus nerve.

In 2017, Sc. C. Anderson (science journalist), J. F. Cryan (biochemist, pharmacologist, and behavioral neurogeneticist), and T. Dinan (psychiatrist) published a book on the biological foundations of the connection between lifestyle, diet, and environment and the gut microbiome, and the latter with the brain and psyche, both with mental health and mental illness, entitled The Psychobiotic Revolution: Mood, Food, and the New Science of the Gut-Brain Connection. There have been no significant advances in this field in the last thirty years and it is high time that a psychobiotic revolution begins! [91].

The microbiome is in constant communication with the intestinal tissue, the immune system and the brain. Some speak of the microbiome as an "organ". The microbiome is something much bigger.

Cryan says: "The bacteria were there first, we came much later!" First there were bacteria, then there were humans, and it was not the microbes that settled in the human body, but rather humans who settled in their world. [92]

Microbes "communicate" directly with the mucous membrane of the inner wall of the intestine, then with the epithelial cells. If the intestinal wall is leaky, the bacteria cannot penetrate the tissue and activate the enteric nerves that surround the intestine like a sock, i.e. the second brain, which sends signals to the central nervous system. In this way, communication between microbes and the brain takes place. Mothers send signals for mental development through the microbiome. The immunological and mental stress response is more pronounced in those

who were born by caesarean section, which prevents the colonization of microbes from the mother's vagina, which are indispensable for normal brain development.

The mother also feeds bacteria in the baby's gut with milk, which break down some sugars that the baby does not have in the gut and cannot break down on its own, for example into sialic acid, which is very important for brain development, intelligence quotient and cognitive abilities.

Microbes regulate the formation of new neurons and the branching of nerve cells, in short, changes in the microbiome have a strong impact on the growth, development and aging of the brain, on the taste of food, on the food we like to eat.

Social behavior affects microbes and conversely, microbes change social behavior

Communication signals between the gut and the brain are transmitted via the vagus nerve.

The vagus travels throughout the body and connects the brain with the stomach and digestive tract, intestines, kidneys and liver, lungs and heart, and with other nerves for speech, vision and face, it informs the brain about what is happening in our body. It is part of the autonomic nervous system, which acts sympathetically, and when we are in a stressful situation, it reduces the function of all the main organs - the immune, endocrine, digestive and reproductive systems, and parasympathetically, it affects the normal functioning of the glands, digestive tract, heart, kidneys, liver, promotes positive interactions with the environment and with other people, strengthens the feeling of security, acceptance, comfort, well-being, self-confidence and self-esteem, and is thus also responsible for our growth and development.

Vagus tone is the ability of the organism to "switch" the sympathetic system to the parasympathetic system. High vagal tone influences the rapid transition to a state of homeostasis after a stressful event, while low vagal tone has the opposite effect and a longer duration of the organism's stress response. Activation of the parasympathetic nervous system is strengthened by all techniques that increase vagal tone, such as massage, yoga, singing, empathy, socializing with people with whom we feel good, and the like.

First, they studied stress and developed a model for stress in early childhood. Chronic inflammatory bowel disease is an example of a disorder between the gut and the brain. A disorder in early childhood changes the microbiome for life. Stress affects the microbiome, and the latter affects the stress response. Today, every major meeting of neuroscientists has a roundtable discussion on the microbiome!

Only 20 years ago was the technology developed to study everyday, non-pathological communication. Today, the science of psychobiotics (diet, environmental influences, psychopharmacological agents) has also developed, with which we intervene in the microbiome with the aim of improving mental health. Part of the research focuses on autism and other social behavior disorders, anxiety, some characteristics of schizophrenia, shyness, introversion-extroversion. All of these phenomena can be influenced by communication between the brain and microbes. In the last 60, 70 years, the lifestyle in the West has changed radically, in such a way that it has an adverse effect on the microbiome. The use of antibiotics, industrially prepared foods and processed foods, and stress have increased significantly. All of this has affected the lack of bacteria that still lived in the intestines of our ancestors. A connection has also been discovered between chronic inflammatory bowel diseases, multiple sclerosis, depression, and the loss of certain microbes.

Psychobiotics aims to uncover the biological foundations of the microbiome's connection to health as well as various mental and other disorders.

REFERENCES

[1] Goldberg, E., 1995. Rise and fall of modular ortodoksy. J Clin Exp Neuropsychol 17, 2, pp. 193-208.

[2] Vygotsky, L. and Luria, A., 1930. Tool and symbol in child development https://www.marxists.org/archive/vygotsky/works/1934/tool-symbol.htm

[3] Cherry, Kendra, 2022. The Wechsler Adult Intelligence Scale The Wechsler Adult Intelligence Scale (WAIS) (verywellmind.com)

[4] Šercar, T. M. 2021. Connection between information science and psychology based on the example of the paradox of wisdom, part 1 (Povezanost informacijske znanosti in psihologije na primeru paradoksa modrosti (1. del). Organizacija znanja, 26 (1–2), 2021, 2126002, https://doi.org/10.3359/oz2126002 Povezanost informacijske znanosti in psihologije na primeru paradoksa modrosti: (1. del)

[5] Edelman G. M., 1987. Neural Darwinism: The Theory of Neuronal Group Selection. New York, NY: Basic Books, Inc. Neural Darwinism : the theory of neuronal group selection : Edelman, Gerald M : Free Download, Borrow, and Streaming : Internet Archive

[6] Rosenfield, I., 1988. The Invention of Memory. New York: Basic Books.

[7] Stonier, T., 1992. Beyond Information: The natural History of Intelligence. London: Springer-Verlag . Beyond information : the natural history of intelligence : Stonier, Tom : Free Download, Borrow, and Streaming : Internet Archive

[8] Granovetter, M., 1983. The Strength of Weak Ties: A Network Theory Revisited. Sociological Theory, 1, pp. 201-233. http://www.jstor.org/stable/202051

[9] Nicoll, R.A., Malenka, R.C. and Kauer, J.A., 1989. The role of calcium in long-term potentiation. *V* Khachaturian, Z.S., Cotma, C.W. and Pettegrew, J.W. (Eds.). Calcium, Membranes, Aging and Alzheimer s Disease. Ann. New York Acad. Sci. 568, pp.166-170. The Role of Calcium in Long-Term Potentiation - NICOLL - 1989 - Annals of the New York Academy of Sciences - Wiley Online Library

[10] Bliss TV, Lomo T., 1973. Long-lasting potentiation of synaptic transmission in the dentate area of the anaesthetized rabbit following stimulation of the perforant path. J Physiol. 232 (2), pp.331-356. Long-lasting potentiation of synaptic transmission in the dentate area of the anaesthetized rabbit following stimulation of the perforant path

[11] Šercar, T.M., 2024a. Errata corrige. Popravite napake. Locutio 129. Locutio

[12] Stonier, T., 1984. Computer psychology. Educational and child psychology. 1 (2), pp. 16-27.

[13] Bayes, T., 1763. An Essay towards Solving a Problem in the Doctrine of Chances," *Philosophical Transactions of the Royal Society of London* 53, pp. 370-418 http://rstl.royalsocietypublishing.org/search?fulltext=an+essay+towards+solving&submit=yes&andorexactfulltext=and&x=0&y=0.

[14] Boole, G., 1854. *An Investigation of the Laws of Thought on Which are Founded the Mathematical Theories of Logic and Probabilities,* (Macmillan, 1854, reprinted with corrections, Dover Publications, New York, NY, 1958, and reissued by Cambridge University Press, 2009) http://ebooks.cambridge.org/ebook.jsf?bid=CBO9780511693090.

[15] Shurkin, J. N., 1996. *Engines of the Mind: The Evolution of the Computer from Mainframes to Microprocessors,* New York: W. W. Norton & Company. Engines of the mind : the evolution of the computer from mainframes to microprocessors : Shurkin, Joel N., 1938- : Free Download, Borrow, and Streaming : Internet Archive

[16] Walter, W. G., 1950. An Electromechanical Animal, *Dialectica* 4, pp. 42-49 AN ELECTRO-MECHANICAL »ANIMAL«1 - Walter - 1950 - Dialectica - Wiley Online Library

[17] Turing, A. M., 1950. Computing Machinery and Intelligence. *Mind* 59 (236), pp. 433-460. Microsoft Word - TuringTest.doc (umbc.edu)

[18] McCarthy, Minsky, M. L., Rochester, N. and Claude E. Shannon, C. E., 1955. A Proposal for the Dartmouth Summer Research Project on Artificial Intelligence. http://www-formal.stanford.edu/jmc/history/dartmouth/dartmouth.html.

[19] AI100 (One Hundred Year Study on Artificial Intelligence), 2016. Stanford University https://ai100.stanford.edu. https://ai100.stanford.edu/2016-report/executive-summary

[20] Minsky, M., 1960. Steps toward Artificial Intelligence. MIT Media Laboratory. http://web.media.mit.edu/~minsky/papers/steps.html

[21] Newell, A., Shaw, J. C., and Simon, H. A., 1959. Report on a general problem-solving program. *Proceedings of the International Conference on Information Processing,* Paris: UNESCO (Unesco/Oldenbourg/Butterworths, 1960), pp. 256-264.

[22] Selfridge, O. G., 1959. Pandemonium: A paradigm for learning. *Proceedings of the Symposium on Mechanization of Thought Processes.* London: H. M. Stationary Office, pp. 511-531.

[23] Bledsoe, W. W. and Chan, H., 1965. A Man-Machine Facial Recognition System: Some Preliminary Results. *Technical Report PRI* 19A, Palo Alto, California: Panoramic Research, Inc.

[24] Reddy, D. R., 1976. Speech Recognition by Machine: A Review. *Proceedings of the IEEE* 64 (4), pp. 501-531. sr.pdf (cmu.edu)

[25] Samuel, A., 1959. Some Studies in Machine Learning Using the Game of Checkers, *IBM Journal of Research and Development* 3 (3), pp. 210-229.

[26] Rosenblatt, F., 1957. The Perceptron—A Perceiving and Recognizing Automaton, Report 85-460-1, Buffalo, New York: Cornell Aeronautical Laboratory.

[27] Feigenbaum, E. A. and Buchanan, B. G., 1993. DENDRAL and Meta-DENDRAL: Roots of Knowledge Systems and Expert System Applications. *Artificial Intelligence* 59 (1-2), pp. 233-240.

[28] Nilsson, N. J., 2010. *The Quest for Artificial Intelligence:* A History of Ideas and Achievements https://ai.stanford.edu/~nilsson/QAI/qai.pdf

[29] Haugeland, J., 1985. *Artificial Intelligence: The Very Idea.* Cambridge, Massachusetts: MIT Press.

[30] Brooks, R. A., 1990. Elephants Don't Play Chess. *Robotics and Autonomous Systems* 6 (1-2), pp. 3-15. elephants.pdf (mit.edu)

[31] Horvitz, E., 2014. Reflections and Framing: One-Hundred Year Study on Artificial Intelligence: Reflections and Framing https://ai100.stanford.edu/reflections-and-framing

[32] Littman et al., 2021. Gathering Strength, Gathering Storms: The One Hundred Year Study on Artificial Intelligence (AI100) 2021 Study Panel Report | One Hundred Year Study on Artificial Intelligence (AI100) (stanford.edu)

[33] Richardson, K., 2015. An Anthropology of Robots and AI: Annihilation Anxiety and Machines (Routledge Studies in Anthropology) (Antropologija robotov in umetne inteligence: strah pred uničenjem in stroji)1st Edition. New York:Routledge. An Anthropology of Robots and AI | Annihilation Anxiety and Machines|(taylorfrancis.com) https://robotanthropology.files.wordpress.com/2016/03/introduction-an-anthropology-of-robots-and-ai-2.pdf

[34] Rutschman, A. S., 2018. Stephen Hawking warned about the perils of artificial intelligence – yet AI gave him a voice. https://theconversation.com/stephen-hawking-warned-about-the-perils-of-artificial-intelligence-yet-ai-gave-him-a-voice-93416

[35] Šercar, T.M., 2024b. Bežen pogled na apokaliptično literaturo o koncu sveta. Locutio 130. Locutio

[36] Michie, D. and Johnson, R., 1985. The Creative Computer. Harmondsworth: Pelican Books

[37] Levesque, H. J., 2017. Common Sense, the Turing Test, and the Quest for Real AI. MIT Press.

[38] Bergstein, B., 2017. The Great AI Paradox. MIT Technology Review. https://www.technologyreview.com/s/609318/the-great-ai-paradox/

[39] Tegmark, M., 2017. Life 3.0: Being Human in the Age of Artificial Intelligence. New York: Knopf. Life 3.0: Being Human in the Age of Artificial Intelligence

[40] Rand, D. G., Tomlin, D., Bear, A., Ludvig, E. A., & Cohen, J. D., 2017. Cyclical population dynamics of automatic versus controlled processing: An evolutionary pendulum. *Psychological Review, 124(5),* pp. 626-642. http://psycnet.apa.org/record/2017-30119-001

The accepted manuscript version of this article will be publicly available on 07/13/2018

[41] Beck, J., 2018. Why We Forget Most of the Books We Read ... and the movies and TV shows we watch https://www.theatlantic.com/science/archive/2018/01/what-was-this-article-about-again/551603/

[42] Tainter, J., 1988. New studies in archaeology: The Collapse Of Complex Societies. http://wtf.tw/ref/tainter.pdf

[43] Idea to value, 2018. Diminishing law of innovation returns and the problem with better, https://www.ideatovalue.com/inno/nickskillicorn/2017/11/diminishing-law-innovation-returns-problem-better/

[44] O'Reilly, T., 2017. WTF?: What's the Future and Why It's Up to Us. HarperBusiness

[45] Šercar, T. M., 2016. Antropologija informacij. Organizacija znanja http://home.izum.si/cobiss/oz/HTML/OZ_2016_1_final/50/

[46] Teilhard de Chardin, P., 1978. Pojav človeka. Mohorjeva družba.

[47] Gillings, M. R., Hilbert, M., & Kemp, D. J.,2016. Information in the Biosphere: Biological andDigitalWorlds. Trends in Ecology & Evolution, 31(3), pp. 180–189.

[48] Johannsen, W.L.,1905. Arvelighedslærens elementer (The Elements of Heredity). Copenhagen

[49] Komel, R., 2018. Osnove in razvoj tehnologije rekombinantne DNA - Zgodovinski pregled razvoja bioznanosti (biomedicina): varnostni, etični in pravni vidiki http://ibk.mf.uni-lj.si/teaching/objave/1RKIzbirni-1-osnove_rDNA.pdf]

[50] Hilbert, M., 2014. Big Data Requires Big Visions For Big Change. http://www.martinhilbert.net/big-data-requires-big-visions-for-big-change-tedxucl/

[51] Good, I. J. (Isadore Jacob Gudak), 1965. The mystery of Go. The New Scientist, January 1965, pp. 172–74.

[52] Pearce, D., December 4,2012. Humans and intelligent machines co-evolution, fusion or replacement? *Full-spectrum superintelligence entails a seamless mastery of the formal and subjective properties of mind: Turing plus Shulgin. Do biological minds have a future?*http://hplusmagazine.com/2012/12/04/humans-and-intelligent-machines-co-evolution-fusion-or-replacement/

[53] Garis, Hugo de, 2001. The Artilect War. Second Version. https://is.muni.cz/el/1421/podzim2007/VIKBB18/um/TheArtilectWar-col.pdf

[54] Šercar, T. M., 2005. Antropologija sanjarja. Locutio, 79. https://www.locutio.si/avtorji.php?ID=341&clanek=2344

[55] Šercar, T.M., 2024c. Umetna inteligenca (UI) kot recenzent. Locutio 132. Locutio

[56] Hilbert, M., & Lopez, P., 2011. The World s Technological Capacity to Store, Communicate, and Compute Information. Science 332 (6025), pp. 60-65. http://www.martinhilbert.net/WorldInfoCapacity.html

[57] Stonier, T., 1997. Information and Meaning: An evolutionary Perspective. London: Springer-Verlag. Information and Meaning: An Evolutionary Perspective | SpringerLink

[58] Linden, Rik van der, Schermer, M., 2022. Health and disease as practical concepts: exploring function in context-specific definitions. Medicine Health Care and Philosophy 25(4) DOI:10.1007/s11019-021-10058-9 (PDF) Health and disease as practical concepts: exploring function in context-specific definitions

[59] Tomkins, G. M., 1975. The metabolic code. Science 189 (4205) (5 September), 760-763. DOI: 10.1126/science.169570.

[60] Corriden, R. and Insel, P. A., 2010. Basal Release of ATP: An Autocrine-Paracrine Mechanism for Cell Regulation. *Science Signaling* **3.** https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3085344/

[61] Schrodinger, E., 1944. What is life? The Physical Aspect of the Living Cell. Based on lectures delivered under the auspices of the Dublin Institute for Advanced Studies at Trinity College, Dublin, in February 1943. http://www.whatislife.ie/downloads/What-is-Life.pdf

[62] Layzer, D., 1990. Cosmogenesis. Oxford: Oxford University Press.

[63] Chalmers, D. J., 1995a. The puzzle of consious expirience. Sci.AM. 273 (6), pp. 80-86.

[64] Chalmers, D. J. 1995b. Facing Up to the Problem of Consciousness. Journal of Consciousness Studies, 2(3), pp.200-19, Microsoft Word - facing.doc (consc.net)

[65] Greenfield, S.A., 1995. Journey to the Center of the Mind. New York: W. H. Freeman. Journey to the centers of the mind : toward a science of consciousness : Greenfield, Susan : Free Download, Borrow, and Streaming : Internet Archive

[66] Greenfield, S. A., 1999. Soul, Brain and Mind. V Grabbe, M.J. From Soul o Self. London and New York: Routledge, pp.108-125. https://static1.squarespace.com/static/58d6b5ff86e6c087a92f8f89/t/5913981b197aeab3e23f5623/1494456349631/From_Soul_to_Self.pdf

[67] Sloman, A.,1996. A systems approach to conseiousness. RSA Journal 144, 5470, 40-46 https://www.cs.bham.ac.uk/research/projects/cogaff/Aaron.Sloman.consciousness.lecture.pdf /home/staff/axs/slides/rsa/rsa.consciousness.dvi (bham.ac.uk)

[68] Schatz, B.R., 2002. Interspace: Concept Navigation Across Distributed Communities. Computer, pp. 54–62. (PDF) The Interspace: concept navigation across distributed communities (researchgate.net)

[69] Šercar, T. M., 2002. Ontologies: A silver bullet for knowledge management and electronic commerce (Dieter Fensel), Organizacija znanja 7 (3-4). http://home.izum.si/cobiss/oz/2002_3-4/html/clanek_11.html

[70] Fišer, D., 2009. Izdelava slovenskega semantičnega leksikona z uporabo eno- in večjezičnih jezikovnih virov. Doktorska disertacija, Univerza v Ljubljani, Ljubljana. Izdelava slovenskega semantičnega leksikona z uporabo eno- in večjezičnih jezikovnih virov (lugos.si)

[71] Kolenc, Lj., Oštir,B. in Šercar, T. (2003). The need for a new professional ontobroker specialization in the digital environment. V: Callaos, N. (Ed.) 7th World Multiconference on Systemics, Cybernetics and Informatics (also) SCI 2003, July 27-30, Orlando, Florida, USA. Proceedings, Orlando: International Institute of Informatics and Systemics, pp. 59-62.

[72] Chung, Yi-Ming, He, Qin, Powell, K. and Schatz, B., 1999. Semantic Indexing for a Complete Subject Discipline 313238.313253 (acm.org)

[73] Markram, H., 2006. The Blue Brain Project. Nature Reviews Neuroscience 7, pp. 153-160. http://www.nature.com/articles/nrn1848

[74] Science News , 2012. "Blue Brain" Project Accurately Predicts Connections Between Neurons. Science Daily sep. 17. http://www.sciencedaily.com/releases/2012/09/120917152043.htm

[75] Hagmann, P., 2005. From diffusion MRI to brain connectomics (Thesis), Lausanne: EPFL doi.10.5075/epfl-thesis-3230.

[76] Sporns, Olaf; Tononi, Giulio; Kötter, Rolf (2005). "The Human Connectome: A Structural Description of the Human Brain". PLoS Computational Biology 1 (4): e42.
[77] Kötter, R., 2004. Online retrieval, processing, and visualization of primate connectivity data from the CoCoMac Database. Neuroinformatics 2 (2), pp. 127-144.

[78] Henry Markram, Karlheinz Meier, Thomas Lippert, Sten Grillner, Richard Frackowiak, Stanislas Dehaene, Alois Knoll, Haim Sompolinsky, Kris Verstreken, Javier DeFelipe, Seth Grant, Jean-Pierre Changeux, Alois Saria, 2011/1/1 Introducing the human brain project . Procedia Computer Science 7, pp. 39-42. Elsevier Ogled članka

[79] Markram H, et al., 2012 Apr. The Human Brain Project – Preparatory Study; A Report to the European Commission. https://ec.europa.eu/research/participants/portal/doc/call/h2020/fetflag-1-2014/1595110-6pilots-hbp-publicreport_en.pdf
1595110-6pilots-hbp-publicreport_en.pdf (europa.eu)
1595110-6pilots-hbp-publicreport_en.pdf

[80] Frégnac, Y., Laurent, G., 2014. Neuroscience: Where is the brain in the Human Brain Project?. Nature 513, pp. 27–29 https://doi.org/10.1038/513027a Neuroscience: Where is the brain in the Human Brain Project? | Nature

[81] Poo MM, Du JL, Ip NY, Xiong ZQ, Xu B, Tan T., November 2016. China Brain Project: Basic Neuroscience, Brain Diseases, and Brain-Inspired Computing. Neuron. 92 (3), pp.591-596. doi: 10.1016/j.neuron.2016.10.050. PMID: 27809999. China Brain Project: Basic Neuroscience, Brain Diseases, and Brain-Inspired Computing - ScienceDirect

[82] Morgan, J. L. and Lichtman, J. W., 2013. Why not connectomics? Nat Methods, pp. 494–500. doi: 10.1038/nmeth.2480 https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4184185/ https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4184185/figure/F1/

[83] NIH, 2014. Brain Research through Advancing Innovative Neurotechnologies (BRAIN) Working Group Report to the Advisory Committee to the Director, NIH https://braininitiative.nih.gov/pdf/BRAIN2025_508C.pdf

[84] Bargmann, C., Newsome, W., 2014. BRAIN 2025. A scientific vision. Final report of the ACD BRAIN working group https://acd.od.nih.gov/documents/reports/06052014report-BRAIN.pdf BRAIN 2025: A ScientificVision

[85] Kavli Foundation. Oct 01. 2014. Brain Initiative Press Conference. BRAIN Initiative Press Conference | Kavli Foundation The Kavli Foundation & The BRAIN Initiative The BRAIN Initiative Alliance

[86] Klingler, E., Prados, J., Kebschull, J.M., Dayer, A., Zador, A. M., Jabaudon, D., 2018. Single-cell molecular connectomics of intracortically-projecting neurons. doi: https://doi.org/10.1101/378760 https://www.biorxiv.org/content/early/2018/07/27/378760

[87] Zador, A. M., Dubnau, J., Oyibo, H. K., Zhan, H. Gang Cao, and Ian D. Peikon, I. D., 2012. Sequencing the Connectome. PLoS Biol. 2012 Oct; 10(10): e1001411. Published online 2012 Oct 23. doi: 10.1371/journal.pbio.1001411 https://journals.plos.org/plosbiology/article?id=10.1371/journal.pbio.1001411

[88] Hideyuki Okano , Erika Sasaki, Tetsuo Yamamori, Atsushi Iriki, Tomomi Shimogori, Yoko Yamaguchi, Kiyoto Kasai, Atsushi Miyawaki, 2016. Neuron 92 (3), pp. 582-590 Brain/MINDS: A Japanese National Brain Project for Marmoset Neuroscience - ScienceDirect

[89] KBRI. President's Message | KBRI Brief summary of Korea Brain Initiative | KBRI Studies of the 21st century is considered as the 'era of the brain. the 21st century is considered as the 'era of the brain. - Search

[90] Sudha Gopalakrishnan Brain Centre Brain Research through Advanced Integrated Neuroanatomiy (BRAIN) SGBC-IITM

[91] Anderson, Sc. C., Cryan, J. F., Dinan, T., 2017. The Psychobiotic Revolution: Mood, Food, and the New Science of the Gut-Brain Connection, 320 pp. ISBN 9781426218460. Washington, DC, National Geographic.

[92] Grolle, J. 09.08. aus Der Spiegel 33/2019. Neurowissenschaftler in Interview. So hängen Darm und Psyche zusammen. Darmbakterien beeinflussen das Gehirn und psychische Erkrankungen, sagt der irische Forscher John Cryan. Dieses Wissen lässt sich gezielt nutzen. Der Spiegel 33/2019. John Cryan: So hängen Darm und Seelenheil zusammen - DER SPIEGEL

Depiction of Social Discrimination in Arvind Adiga's *The White Tiger*

Dr. Priyanka

Asst. Prof. (English), Govt. P. G. College, Fatehabad, Agra, UP, India

Abstract— Arvind Adiga has emerged as a strong writer who has emphatically given voice to the social evils of our contemporary postmodern and post-colonial world— both rural and urban . His debut novel The White Tiger is a prominent signature in the realm of Indian writing in English. In the novel he has meticulously depicted the social evils like corruption and poverty in India which are really dangerous and causing real nuisance in society. Aravind Adiga through his novel tries to throw light on the ugly side of social problems to show how such problems have created incorrigible circumstances to the under privileged Indians even in the twenty-first century.

Keywords— Caste, discrimination, society, corruption, poverty, rural, Zamindari, identity.

Arvind Adiga is one of the leading novelists of the contemporary India. He started his career as a financial journalist. His served the Financial Times as an intern and later offered his services to the Time news magazine as the South Asian correspondent. It was during this period that he wrote his seminal work The White Tiger. The book was published in the year 2008 and has also been adapted into an eponymous movie which is available on Netflix. The novel establishes the mastery of its author as it won the Man Booker Prize the same year. With this he has become the fourth Indian novelist to win such prestigious accolade, the others being Salman Rushdie, Arundhati Roy, and Kiran Desai. Although V. S. Naipaul too was a Booker laureate but he was born in Trinidad.

Contemporary Indian society consists of two contradictory worlds- one, the metropolitan and urban centres which represent the country's rapid economic, political, media, academic, commercial, and scientific advancements whereas at the other end of the horizon we have the rural inhabitations which have not yet changed much and are still bound in the chains of widespread ignorance, illiteracy, unemployment, poverty, and low living conditions. However, it cannot be denied that those, in either of these spheres, who have an upper hand at the social, political and economical areas remain at the centre of all whereas those who lack them remain at the periphery only. The situation is worse in the rural spheres because of the entrenched discriminatory social norms, poverty and ignorance.

Aravind Adiga on the microcosm of the macrocosmic Indian society represents this divide in his novel The White Tiger. He ironically shows that how the underprivileged people are still being oppressed and exploited by the privileged section of the society despite India's being counted as emerging global superpower. He discusses poverty, lack of access to healthcare facilities and education in thr rural section of India, widespread corruption among government officials, and the sense of moral superiority in India's elite community. Adiga shows in his work that how even today the dominant class continues to dominate the underprivileged for their political and economic gain. Sanjay Kumar and Surjit Singh write, "The novelist (Adiga) wants to convey the message that it is the poison of casteism, communalism, regionalism, discrimination on social, economic basis etc. which are the obstacles in the way of progress" (Kumar, Sanjay & Surjit Singh, 231)**.**

The White Tiger is a kind of epistolary novel which has picaresque elements in it. In the novel the chief protagonist Balram Halwai, alias Munna, recounts his adventurous

story in a series of letters to Mr. Wen Jiabao, the Prime Minister of China. Through his distinctive narrative technique Adiga lays bare various social issues such as oppression, hunger, illiteracy, poverty, sufferings, unemployment, dowry system, prostitution and feudalism. He also exhibits the socio- political system of India which leads a number of unwarranted religious practices, superstitions and the corruption of the political leaders and bureaucratic officials. Through the eyes of Balram we get a deeper sight of the rural India which is bifurcated into wealthy and poor, bourgeois and proletariat, elite and working and pure and impure. In the novel, at different places, we get reference to 'India of Light' and 'India of Darkness'; 'men with big stomachs' and 'men with small stomachs'; 'the rich and the poor'; 'the master and the slave' etc. It clearly shows how the same land is inhabited by two diverse groups of people. It is the land of light as well as darkness, where darkness comes in the share of the poor who are supposed to have 'small stomachs' whereas those who live in big buildings in either rural or urban areas have 'big stomachs' the rich and powerful people.

Balram is a young lad who is born and brought up in a village named Laxmanpur. Balram's family lives in the darkness in the village of Laxmanpur. It is a village, which like other villages, is an arena of power play where the downtrodden are subjected to exploitation, torture and torment by those who are at the rungs of power, the village landlords. Balram is the son of a rickshaw puller named Vikram Halwai. He is a rickshaw puller and an honest man. He himself utters "He is a man of honour and courage" (Adiga, 23)**.** But his honesty and hard work fails to win him respect in society. He says, "My whole life, I have been treated like a donkey." Balaram describes the life of rickshaw pullers. They became very weak and unhealthy by pulling and pedaling the rickshaw. Adiga writes, "They (the rickshaw puller) were not allowed to sit on the plastic chairs put out for the customers; they had to crouch near the back, in that hunched-over, squatting posture common to servants in every part of India" (24). He further says, " . . . thin, stick like men, leaning forward from the seat of bicycle, as they pedal along a carriage bearing a pyramid of middle-class flesh -- some fat man with his fat wife and all their shopping bags and groceries" (27). However, he did not want his son to be treated in the same vein but as a man.

Balram started receiving his primary education from his village. The teacher recognizes his potential and calls him Balram. Even the school inspector addresses him as 'White Tiger' as an appreciation of his smartness and brilliance. Through Balram's narration of his school days we come to know about the education system in the rural areas where the schools are in a very miserable condition which lack basic infrastructure and less committed teachers.

Balram's teacher hardly pays attention to his regular classes. He always tries to avoid the works which he has been allotted to do. Balram talks about the corruption in the mid-day meal too. expresses his grievances he says, "We never ever saw rotis, or yellow dall, or pickles, and everyone knew why; the school teacher had stolen our lunch money" (Adiga, 33). Even the school teacher does so helplessly because he has not been paid his salary for the last six months. The school teacher sells the school uniforms too in the black-markets which are supposed to be distributed among the students. Balram utters, "We never saw them, but a week later, they turned up for sale in the neighbouring village" (32). Such murky deeds at a place like school casts an indelible effect on the young mind of Balram.

Adiga also points out the malpractices existing in the medical field. He lays bare the the actual conditions of the government hospitals. The patients who are admitted in these hospitals are not treated well and taken care of. On the contrary they are left and abandoned before the complete treatment. Balram refers to a hospital named Lohia Universal Free Hospital and says that whoever is admitted in this hospital would hardly be completely cured. Not only this but talking about the medical officials he says that the post of the Medical Superintendent usually is on sale and whoever is ready to pay, gets it. The junior doctors do not visit the hospitals but their attendance is filled for the exchange of their one third salaries. In one of these hospitals, Balram's father also died of tuberculosis due to the lack of proper timely treatment in the hospital.

Aravind Adiga, through his mouthpiece, also discusses one of the most burning contemporary social issues in India; i.e., dowry. In India, dowry makes a marriage way too expensive which is often beyond the affordability of ordinary middle class families. The bride's family has to arrange a great deal of money for the arrangements of the wedding function and buy gifts that could satisfy the desires of the groom's family. It leads the brides family in a kind of predicament from which is's not easy to come out. It pushes them in the quagmire of debt from which escape is not possible. In the novel Balram's family also undergoes the similar problem when the marriage of his cousin sister, Reena, is fixed. He states, "We had to give the boy a new bicycle, and cash, and a silver bracelet, and arrange for a big wedding" (36).

In order to cover the cost of the wedding of Balram's cousin, his family is bound to take out an advance, a loan, on their rent from one of the village landlords, the Stork which they gave themselves over as a settlement to the landlord. It was settled that the family members will have to work day in day out so that they can pay back the

amount of the loan to the landlord. On account of the extremely poor condition of his family Balram's Halwai could not receive enough education to enable them to find good jobs to earn livelihood. They have to seek work at hotels or in coal mines. Balram too has to drop out of college and do a job at a tea stall.

Although Zamindari and Talookdari systems have been abolished long ago on paper by the constitutional amendments, however they are still prevalent in the rural areas of India in a somewhat different disguise. The novelist sincerely delineates how the village landlords torture and exploit the poor and innocent villagers with the help of other equally competent authorities such as politicians, government officials, police forces and priests. The poor villagers easily fall prey to the maneuvers and manipulations of these shrewd people even in this age of globalization. In the village of Laxmangarh, there are four kinds of oppressive landlords who collectively loot the poor people of that area. They aggravate the miseries of the poor villagers and turn the 'Indian Village Paradise' into hell. In the novel they are called 'Animals' and named after the same because of their inhuman brutality. They are the Wild Boar, the Stork, the Buffalo, and the Raven. The Stork is a fatso man who owns a river. The river flows outside the village on which he levies various charges on the fishermen who fish in the river and even the boatmen who cross the river to come to his village. The second one, the Wild Boar owns all the agricultural land around the village. Those who want to work there have to bow down before him and touch the sand under his sleepers for expressing their respect for him. He hardly pays any wages to them. The third one Raven is the owner of all the infertile land around the village and he charges all the shepherds who go there with their flocks to graze them. The last one, the Buffalo who is the greediest of them all, takes one-third of every day's earnings of all the rickshaw pullers of that area. Thriving on the money that they have looted from the poor, simpleton and helpless villagers they reside outside of Laxmangarh in high-walled mansions.

Balram becomes the voice of the largely oppressed, abused and exploited poor brethren in his village and of almost all the villages in India at large. His words portray the kind of tyranny which the lower class people receive by the people at higher strata. He narrates an incident where a landlord's son was kidnapped by the naxalite. The landlord is unable to find the kidnappers so he takes out frustration upon the caretaker ohs son who is tortured and later shot dead. His entire family is killed and his house set on fire. Krishna Singh points out, "Adiga has successfully highlighted the subaltern issue in the novel and brought home the idea that in the story of India's progress role of the underclass is important. He as a communist

manifesto, pleads strongly for the classless society" (Singh, 111)

The gap between the haves and have nots has increased manifold in the twenty-first century, which is supposed to be an era of property and development. Archana Bhattacharjee in her Introduction to Reflection of Social Ethos In the selected Novels of Arundhati Roy, Kiran Desai and Aravind Adiga writes, "Globalization has accelerated the economic growth of the country but it has also widened the rich-poor gap. It portrays a satirical picture of class struggle in India. It is a brilliant and unflinching vision of modern India" (Bhattacharjee, 53).

Portraying the real picture of a typical Indian village Balram writes, "Electricity poles – defunct. Water tap -- broken. Children -- too lean and short for their age, and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India" (19-20). Thus there are electricity poles but have no supply of electricity. Similarly the water taps are broken and without water and the children are starving without the basic necessity and suffer due to malnutrition. Priyanka Pasari writes, "The White Tiger is a novel born in that infinitesimal moment of darkness. And as a debut, it marks the arrival of a storyteller who strikes a fine balance between the sociology of the wretched place he has chosen as home and the twisted humanism of the outcast" (Pasari, 2).

Balram was born in a poverty stricken lower class. He has had suffered miseries both as a child as well as a grown up man. His frustration with the discriminatory standards can be felt when he says, "Am I not a human being too?" (148). He knows that there is a little or no chance for the poor to supersede the rich. But he wants to improve his status. He moves from his native place to the city of Dhanbad with his brother Kisan. He decides to become a taxi driver and to fulfil his ambition he starts raising money to take driving lessons from a taxi driver.

Later he goes to Delhi as the chauffeur of one of the landlord's son Ashok. With his shift we are able to see the vast gap between rich and poor and between two castes; the internal affairs of political parties; bribery; black-mailing and corruption etc. Ashok visited Delhi to sort out his tax problem related to coal mines. Not only this he bribed ministers to get the contracts of coal mines.

Balram realises that the discrimination between the rich and the poor is not only in the villages but also in the metropolitan cities like Delhi. Finally, one day Balram took advantage of Ashok's faith and trust in him. He killed him with an empty whisky bottle, stole his bag with 700,000 rs. in it. Balram escaped to Bangalore along with his cousin Dharam. There he changed his name Ashok Sharma, started a taxi company and became a wealthy entrepreneur in

India's most technologically advanced metropolitan city. He is not only an entrepreneur but also a roguish criminal, capable of self-justification. Murder of Ashok by Balram is a result of deep- rooted frustration of underclass experiencing the separation between the upper class and lower class. Wankhede writes, "The voice of Balram seems to be a new India . . . The protagonist even justifies his employer's murder as an act of class rivalry making 'The White Tiger' a discriminating piece of social commentary, accustomed to the inequalities that continue despite India's new prosperity" (135).

Thus, the story begins in Bihar and concludes in Bangalore and in this journey Balram, to quote Vandana Pathak, "traces his quest for identity, from a 'country Mouse' to a 'White Tiger'" (Pathak, 61). Adiga in the novel has unmasked the real face of society which is replete with several social, political, religious and cultural evils such as poverty, illiteracy, sufferings, corruption in government offices, unemployment, dowry system, prostitution, rotten political system, feudalism, wrong doings of the religious heads in the name of gods and goddesses etc. of the society. It, indeed, to quote Vinita Singh Chawdhry, "offers a kaleidoscopic portrait of modern India. ….(it) encapsulates the pain, humiliation and poverty of this community which has lived at the bottom of India's social pyramid for millennium" (Chawdhry, 234).

REFERENCES

[1] Kumar, Sanjay & Surjit Singh. (2014). Aravind Adiga as a Novlist of the New Generation. Language In India, 14(11), 220-232

[2] Singh, Krishna. (2009). Aravind Adiga's 'The White Tiger': The Voice of Underclass – A Postcolonial Dialectics. Journal of Literature, Culture and Media Studies. 1(2), 98-112.

[3] Aravind Adiga. The White Tiger. India: Harper Collins Publishers, 2008.

[4] Bhattacharjee, Archana. (2016). Introduction. Reflecion of Social Ethos In the selected Novels of Arundhati Roy, Kiran Desai and Aravind Adiga. India: Authors Press, 19-55.

[5] Pasari, Priyanka. (2015). 'The White Tiger' On Half Baked India and Social and Political Deterioration. IOSR Journal of Humanities and Social Sciences, 20(5), 01-06.

[6] Wankhede, M.S. (2004). Aravind Adiga's 'The White Tiger': A Historiography of Indian Culture and Society. Nimsarkar & Shubha Mishra (Eds.), Aravind Adiga an Anthology of Critical Essays. (124-142). New Delhi: Creative Books.

[7] Pathak, Vandana. (2004). The Marginalized Psyche in 'The White Tigher': A Sociological Perspective. Nimsarkar & Shubha Mishra, (Eds.), Aravind Adiga an Anthology of Critical Essays. (59-68). New Delhi: Creative Books.

[8] Chawdhary, Vinita Singh. (2014). Aravind Adiga's The White Tiger: Injustice and Poverty in the Present Scenario. The Criterion, 5(3), 229-235.

Unreliable Narrators: Agatha Christie's 'Murder of Roger Ackroyd' and Other Examples

Gopika Arora

aroragopika3@gmail.com

Abstract— This paper examines the literary concept of an unreliable narrator and how it is used to create suspense and tension in crime and thriller books. The report begins with an explanation of the term "unreliable narrator" and its origins before delving into the many varieties of unreliable narrators outlined by William Riggan in his book "Picaros, Mad Men, Nafs, and Clowns: The Unreliable First-person Narrator." The article then looks at Edgar Allan Poe's "The Tell-Tale Heart" and Agatha Christie's "The Murder of Roger Ackroyd" as examples of how an unreliable narrator is used in literature, particularly in detective fiction. The key arguments offered include the various forms of unreliable narrators, the use of an unreliable narrator to build suspense and plot twists, and the implications of an unreliable narrator on reader trust and participation. According to the paper, using an unreliable narrator is a powerful storytelling tactic that challenges readers' assumptions and perceptions of narrative and character and is a technique that has been increasing in use and popularity now.

Keywords— Agatha Christie, Detective Fiction, Storytelling, Suspense, Unreliable Narrators

I. UNRELIABLE NARRATORS

Wayne C. Booth coined the term "unreliable narrator" in his 1961 book "The Rhetoric of Fiction." In order for a narrator to be unreliable, the story must be told in the first person. And, because accounts of events and stories in first person are frequently faulty and biassed, one can say that all narrators in first-person are untrustworthy by definition. However, Booth rationalizes that in order for a narrator to depict unreliability, they must either misinterpret, misvalue, underreport, misreport, or under-evaluate. This could be intentionally or due to a misunderstanding, and we see it used in a variety of ways in crime and thriller novels.

William Riggan discusses the various techniques unreliable narrators work in fiction in Picaros, Mad Men, Clowns and Nafs: The Unreliable First-person Narrator: The Picaro (in which the narrator brags/exaggerates), The Madman (in which the narrator suffers from mental trauma and presents an unclear viewpoint), The Clown (in which the narrator does not take things sincerely and thus experiment with orthodox storytelling practices), The Naf

(in which the narrator has a childlike outlook), and the Liar are the different types of narrators.

Edgar Allan Poe's "The Tell-Tale Heart," written in 1843, is one of the earliest examples of an untrustworthy narrator (the Madman type) in detective fiction. The narrator confesses to a murder but offers a confused and unstable version of the events leading up to the crime. In this story, the untrustworthy narrator adds to the tension and confusion, making it impossible for the reader to determine the truth.

The Liar is the most intriguing form of unreliable narrator described by Riggan. A liar narrator intentionally lies about events or withholds essential information from the reader. Dr. James Sheppard, the narrator of Agatha Christie's The Murder of Roger Ackroyd, is a prominent example of this. Although Christie's novel was published in 1926, long before the term "unreliable narrator" was invented, there's no disagreeing that this detective fiction employs an unreliable narrator to heighten anticipation.

II.   MURDER OF ROGER ACKROYD BY AGATHA CHRISTIE - STUDY OF UNRELIABLE NARRATOR

The narrator of The Murder of Roger Ackroyd is Dr. James Sheppard. As an effect, zealous mystery booklovers, both now and in the 1900s, would be prone to believe him. There is a long tradition in detective novels, dating back to the Sherlock Holmes stories (recounted by the reliable Dr. Watson), where the narrator is the most reliable character—the detective's right-hand man. Agatha Christie, on the other hand, challenges readers' beliefs about narrative and mystery novel norms in The Murder of Roger Ackroyd, as it is revealed in the final pages of the book that Dr. Sheppard is the murderer. Sheppard is an unusual character: despite being the book's narrator, readers learn comparatively less about him (the "twist ending" is based on readers not knowing too much about him, after all). Sheppard is a doctor who looks to be dependable, trustworthy, and likeable—hence, we presume, Poirot's apparent friendship with him. In retrospect, Christie reveals that Dr. Sheppard is a pathetic, despairing man who, as an outcome of his disastrous investing and wish to save face, blackmails Mrs. Ferrars and is then compelled to murder his buddy Roger Ackroyd to keep himself hidden.

A well-written and memorable detective story frequently contains an unexpected plot twist that leaves the reader perplexed, unable to grasp the emerging events. It's no surprise that Agatha Christie perfected this skill by creating award-winning, one-of-a-kind, and perplexing crime fiction. Some critics, however, believed she was breaking the rules of narration and even misleading her audience. According to Merzah and Abbas (2020), readers in the early twentieth century were likely to accept the narrator because of a long history stretching back to the Sherlock Holmes stories, in which the speaker, Dr. Watson, is the most trustworthy figure. In Christie's The Murder of Roger Ackroyd, the trust between narrator and reader was thus destroyed when the speaker, Dr. Sheppard, was revealed as the murderer in the final chapter of the novel.

It is worth noting that the unreliable narrator does not necessarily lie; instead, he or she may purposefully withhold important information from the reader. Dr. Sheppard is initially portrayed in the text as a sincere, supportive, and sympathetic individual. It is not until the very last few pages that the reader realises he has been the culprit the entire time. The audience is astonished, but also betrayed, because they have been duped throughout the story. The entire narration has now grown hazy, and the reader is unsure what to believe, or

rather who to believe, as it has been recounted by the criminal himself. Merzah and Abbas (2020) believe that, as Poirot points out, Dr. Sheppard is not a criminal nor a sociopath; he is merely a desperate person suffering from a "strain of weakness" (1926).

Gutkowski (2011) contends that the narrator violates Grice's maxims of quantity, quality, manner, and relation by omissions, ambiguities, wrong amounts of material, and willful misunderstanding between "report" and "novel," leading the listener to an incorrect conclusion. In truth, Dr. Sheppard never lies in the account, preferring to avoid answering inquiries that would lead him to reveal his location during the 10 minutes following Mr. Ackroyd's murder. What helps him the most is his social standing; he is a respected, accommodating family friend who assists Detective Poirot and therefore separates himself from the charges.

Nonetheless, Poirot, like any unbeatable detective in crime fiction, comes to the correct conclusion and reveals the murderer's identity in front of the victim's friends and family. According to Sareri and Maria (2018), "the narrator Dr.Sheppard creates a conflict by constantly lying and deceiving, but this does not affect Poirot's judgement, as he reveals in the end that he knew who the culprit was, but lacked evidence." Furthermore, Häljestam (2016) claims that "the author's active choice to dominate the narrative allows the self-conscious narrator to deceive the reader." Sheppard is automatically removed from the reader's list of suspects since he employs the first personal pronoun "I" to recount the story. This is one of Christie's primary strategies for manipulating and disorienting her audience. According to Alexander (2006), "this brings him closer to the reader than any other character; his actions are fully described, and everything the reader sees or hears is only what Sheppard himself could see or hear." What the reader fails to appreciate is that the narration begins immediately after the murder, therefore the narrator's failure to disclose his own activities at the time is understandable.

Another factor omitted by the untrustworthy storyteller is his own shame and inner thoughts. According to Schaik (2015), a narrator's "true nature" is revealed by their most personal ideas. He goes on to add that in Dr. Sheppard's situation, he is just expressing his hatred for certain personalities. Sheppard simply paraphrases or quotes other characters' statements. Nonetheless, he never comments on any of Poirot's findings in order to solve the case, nor does he reveal anything about his emotions and feelings. His lack of involvement, even within the confines of his own private thoughts, should have signalled his guilt to the astute reader. The lack of

sentiments is due to his inability to convey his guilt and regret to the uneducated audience.

Christie adopts an unusual storytelling method that deviates from the typical and accepted norms of a detective story. She produces an unreliable narrator who is only discernible when juxtaposed with a trustworthy one, Hercule Poirot. Christie's brilliance resides in the continuity of her narration, which allows her to deceive her audience and give them a false sense of security.

III.   OTHER EXAMPLES OF UNRELIABLE NARRATOR TECHNIQUE

Since the introduction of the literary technique of an untrustworthy narrator, it has been used by a number of other thriller and detective fiction authors. Christie has employed the untrustworthy narrator approach in other works as well. These are some examples: "Endless Night" - Although not a classic detective story, this work does have an untrustworthy narrator in the shape of the protagonist, Michael Rogers. Rogers is not a detective, but he finds himself in a complex and perilous scenario, and his mental state eventually reveals itself to be less stable than first appears. "The Big Four" – Captain Arthur Hastings serves as the narrator in this novel, but his trustworthiness is thrown into doubt when it is discovered that he has been drugged and exploited by a criminal organisation known as the Big Four. As well as "Curtain" - The narrator of this novel is Hercule Poirot, Christie's most famous detective. However, it is later revealed that Poirot is dying of a terminal illness and has manipulated events to bring the case to a close.

This unreliable narrator literary device has grown in popularity in recent years, allowing authors to create complicated and multi-layered narratives that challenge readers' beliefs and views of reality. "Gone Girl" by Gillian Flynn is an example of how the unreliable narrator technique has been employed to generate fascinating and thought-provoking works of fiction in recent years. Amy Dunne, the narrator of this psychological thriller, goes missing on the day of her fifth wedding anniversary. As the story progresses, it becomes evident that Amy is not a trustworthy narrator and that she has been manipulating events in order to cast suspicion on her husband; "The Girl on the Train" by Paula Hawkins - Rachel, the narrator of this gripping story, becomes captivated with a couple she observes from the train on her everyday commute. Rachel's untrustworthy narration is caused by her alcoholism and memory loss, which create gaps in her understanding of the events she describes; "American Psycho" by Bret Easton Ellis - Patrick Bateman, a wealthy investment banker who is also a serial killer, is the narrator of this controversial novel. The narrator of "Fight

Club" by Chuck Palahniuk is never named, but he suffers from dissociative identity disorder and creates an alter ego named Tyler Durden. The narrator's unreliability is caused by his shattered sense of self and inability to distinguish between fact and fantasy. ; as well as J.D. Salinger's "The Catcher in the Rye" - Holden Caulfield is the narrator of this classic novel, a teenage lad who gets expelled from his prep school and spends several days roaming around New York City. Because Holden is emotionally unstable and has a distorted perception of the people and events around him, his narration is untrustworthy.

IV.   CONCLUSION

Overall, the use of unreliable narrators in detective fiction can be an effective tool for writers to build suspense, challenge readers, and add complexity to the mystery. However, writers must use the technique effectively and not rely on it as a gimmick, as it is easy to overuse or misuse the technique to the detriment of the story.

However, the increasing use of the unreliable narrator technique in detective fiction has not made it any less enjoyable, as it can still be an effective way to create suspense and engage readers. Nonetheless, some readers may find the overuse of this technique tiresome or predictable, especially if it is used in a gimmicky or contrived manner. Finally, the success of the untrustworthy narrator approach is determined by how it is used within the context of the story. When employed correctly, it can add depth and complexity to a story, resulting in a more rewarding reading experience. When employed incorrectly or extensively, though, it can detract from the tale and leave readers unhappy. In short, while the use of untrustworthy narrators is becoming more widespread in contemporary detective fiction, it is not necessarily a bad thing if done correctly and adds value to the plot.

REFERENCES

[1] Booth, W. C. (1961). The rhetoric of fiction. University of Chicago Press.

[2] Riggan, W. (1981). Picaros, madmen, naifs, and clowns: The unreliable first-person narrator. University of Oklahoma Press.

[3] Poe, E. A. (1843). The tell-tale heart. The Pioneer: A Literary and Critical Magazine, 2(1), 29-32.

[4] Christie, A. (1926). The murder of Roger Ackroyd. William Collins, Sons.

[5] Merzah, L. A., & Abbas, M. R. (2020). Narratology in Agatha Christie's The Murder of Roger Ackroyd. Journal of Literature and Art Studies, 10(9), 1288-1299.

[6] Gutkowski, M. R. (2011). Unreliable narration and Grice's maxims: The narrator of Agatha Christie's The Murder of Roger Ackroyd. Style, 45(3), 401-413.

Thematic, Formal, and Ideological Aspects of Literary Fiction: The Rise of Detective Fiction

Dr. Cristina Guarneri, MFA

Department of English, Seton Hall University, South Orange, U.S.A

Abstract— From ancient Greece on, fictional narratives have entailed deciphering mystery. At almost the same period as the detective branch of the Metropolitan Police was evolving, the genre of detective fiction was also emerging, mainly in the short-story form. In these stories, a mystery or a crime occurs, and an amateur or professional detective is called in to solve it. The first modern detective story is often thought to be Edgar Allan Poe's The Murders in the Rue Morgue, which first introduced the golden age of detective stories, and the world to private detectives, that would later Conan Doyle's Sherlock Holmes. Detective fiction is one of the most popular literary genres. From the rigid structures of classic whodunits to the genre-bending experiments of today, crime fiction has undergone a fascinating evolution that is found in an investigative journey, and the eternal human desire to see justice served.

Keywords— Detective Fiction; Sherlock Holmes; Sir Arthur Conan Doyle; Golden Age

Introduction

From ancient Greece on, fictional narratives have entailed deciphering mystery. Sophocles' Oedipus must solve the mystery of the plague decimating Thebes; the play is a dramatization of how he ultimately "detects" the culprit responsible for the plague, who turns out to be Oedipus himself. The readings of Shakespeare's plays had provided a 'history' that was produced in the sixteenth century that sometimes made little distinction between national and local concerns – the latter often taking the form of anecdotes about local crimes and murders, gossip, and bizarre events (Parvini). In the *Poetics*, Aristotle defines a successful plot as one that has a conflict, which can include, and often does include, a "mystery," that gives rise to a climax, followed by a resolution of the conflict, a plot line that describes the reasons for events happening, including those of every Sherlock Holmes story. This can be seen not only in the plot but also in illustrations (See Figure 1). The traditional elements of the detective story are: (1) the seemingly perfect crime; (2) the wrongly accused suspect at whom circumstantial evidence points; (3) the bungling of dim-witted police; (4) the greater powers of observation and superior mind of the detective; and (5) the startling and

unexpected denouement, in which the detective reveals how the identity of the culprit was found. Sherlock Holmes, along with his loyal, somewhat blunt companion Dr. Watson, made his first appearance in Arthur, later Sir Arthur, Conan Doyle's novel *A Study in Scarlet* (1887) and continued into the 20th century in such collections of stories as *The Memoirs of Sherlock Holmes* (1894) and the longer *Hound of the Baskervilles* (1902). So great was the appeal of Sherlock Holmes's detecting style that the death of Conan Doyle did little to end Holmes's career; several writers, often expanding upon circumstances mentioned in the original works, have attempted to carry on the traditions found in Sherlock Holmes stories.

The 1930s was the golden age of the detective story, with the detectives named above continuing in new novels. The decade was also marked by books that gained widespread attention to the stories of Sherlock Holmes and other characters and marked the beginning of the detective fiction genre.

At almost the same period as the detective branch of the Metropolitan Police was evolving, the genre of detective fiction was also emerging, mainly in the short-story form. In these stories, a mystery or a crime occurs, and

an amateur or professional detective is called in to solve it. The detective reveals the solution only at the end of the narrative when he or she explains how the solution was reached, often through the scientific method—conclusions drawn from material evidence. The settings of detective fiction are usually contemporary with the time written and frequently take place in urban areas (Miskimmin). Detective fiction is a particular genre of mystery writing that is defined by the mystery at the center of the story that is crucially, definitively solved by a particular person known as a detective, either private or police, who uses materials that are based on evidence and uncovers relevant facts, which are essential to a determination of who did the crime and how and why.

Fig.1: Sherlock Holmes (right) explaining to Dr. Watson what he has deduced from a pipe left behind by a visitor; illustration by Sidney Paget for Sir Arthur Conan Doyle's "The Adventure of the Yellow Face," The Strand Magazine*, 1893.*

The form of detective fiction throughout most of the 19th century was the short story published in various periodicals of the period. A few longer detective fiction were published as separate books in the 19th century, but book-length detective fiction, such as that by Agatha Christie, was a product of the 20th century. From the 1890s into the early 20th century, a great amount of new detective fiction appeared in Britain, France, and the United States. The interest and pleasure in reading detective fiction, for the most part, come from discovering the way the detective uncovers the criminal and the criminal's motive, which generally are a surprise to everybody, including the reader. The criminal is usually an individual, not part of a professional crime organization, which can be reassuring to the reader.

The word detective entered the English language in the mid-1800s, but it is ultimately derived from the Latin

word, meaning "to uncover." The label "detective" was not in common usage until there were actual official detectives, which did not happen until the mid-Victorian period. In these stories, a mystery or a crime occurs, and an amateur or professional detective is called in to solve it. The detective reveals the solution only at the end of the narrative when he or she explains how the solution was reached, often through the scientific method—conclusions drawn from material evidence. The settings of detective fiction are usually contemporary with the time written and frequently take place in urban areas.

Detective fiction is one of the most popular literary genres. It is a genre of fiction that can be traced back to the 1800s, around the time of the Industrial Revolution. Before this time, most people lived in smaller towns and worked and socialized in closer circles, so people knew everyone they came into contact with for the most part. However, with the rise of industrial jobs, more people began moving to cities, which led to interacting with more strangers daily, a heightened sense of suspicion and uncertainty, and yes, more crime. It was around this time too where police forces were first established. London's police force came to be in 1829, and New York City got its police force in 1845. With more people living in cities and crime rates on the rise, the setting was right for detective genres to grow.

Detective fiction and the journey of its development to one of the most eminent genres in the present time (Dubey). The first modern detective story is often thought to be Edgar Allan Poe's The Murders in the Rue Morgue, a short story published in 1841 that introduced the world to private detective Monsieur C. Auguste Dupin. Detective fiction was so new when Dupin entered the literary world that the word "detective" hadn't even been used in the English language. It was Christie and other authors from the Golden Age of Detective Fiction have created a legacy of detective novels based on gathering clues and solving crimes as if they were puzzles the reader can solve with the detective. In contemporary literature, this style has evolved into what we now call cozy mysteries.

By the 19th century detective fiction was in short-story form, the persistence of the short-story format in the 19th century was due in part to the influence of Poe's Dupin 1840s detective short stories, but also it was easier to sustain suspense in a short story than a book-length narrative, where the story was to break the narrative into two parts. Detective fiction, which came into the literary scene in the second half of the Victorian Age, found its first prominent cues in the novels of Wilkie Collins (Dubey). In the first part, the detective solves the crime but points to the wrong perpetrator; the second part takes place years later when the case is taken up again and the right criminal is finally

discovered. This became an effective method of expanding the story to book length could not be generally used, so later authors of novel-length detective stories introduced more characters and various red herrings, that is, plot lines that lead to incorrect conclusions.

Beginning Works of Detective Fiction

It was the persistence of the short-story format in the 19th century that was due in part to the influence of detective short stories in the 1840s that made it easier to sustain suspense in a short story than in a book-length narrative. The very popular *Trent's Last Case*, by E. C. Bentley (1913), has traditionally been seen as one of the first novel-length detective fiction. Bentley's method of stretching out the story was to break the narrative into two parts—in the first part the detective solves the crime but points to the wrong perpetrator; the second part takes place years later when the case is taken up again and the right criminal is finally discovered. This method of expanding the story to book length could not be generally used, so later authors of novel-length detective stories introduced more characters and various red herrings, that is, plot lines that lead to incorrect conclusions. There was an interest and pleasure in reading detective fiction, for the most part, comes from discovering the way the detective uncovers the criminal and the criminal's motive, which generally are a surprise to everybody, including the reader. The criminal is usually an individual, not part of a professional crime organization, which can be reassuring to the reader. The usually idiosyncratic personality of the detective as well as his or her inevitable success in solving the crime are other pleasures for the readers, which keep them coming back for more adventures of the specific detective, whether Sherlock Holmes or, later, Miss Marple or Lord Peter Wimsey (Mossman). However, another characteristic of most detective fiction is that the detective goes on to solve other crimes in other stories, making the series an important part of the creation of the character of the detective and the popularity of the genre.

British detective fiction writers in the latter half of the 19th century involve a brilliant and eccentric, usually private detective who consistently shows the incompetence of the official police force by his astonishing observational skills and his ability to collect material information others overlook; to note all possible solutions, discarding those that are not relevant; and to put together at the end a perfect, unchallengeable sequence of events that points to the criminal and how and why he or she committed the crime, whether it was killing a woman and stuffing her up the chimney or hiding an incriminating letter. It was between the publication of Bleak House (1853) and The Moonstone (1868) that another semi-fictional policeman published his

memoirs he began publishing the stories in Chambers's Edinburgh Journal and in some American magazines, but in 1856, they were collected into a volume in England, giving way to the stories of Sherlock Holmes.

Sherlock Holmes Stories: 1864–1887

During the several decades between the Dupin stories of the 1840s and the Sherlock Holmes stories of the late 1880s and 1890s, a growing number of detective stories were published. A few established novelists, like Dickens, Collins, Braddon, Sheridan Le Fanu, and Mrs. Henry Wood, wrote stories of mystery and detection, some of which featured a detective but usually an amateur one involved only in a single case. Several detective stories that fit the generic form were published in the United States and France as well. In the United States, in which characters were introduced using an identity that involved a secret life as a detective.

In the years following, Conan Doyle's Holmes had arguably the most interesting development in British detective fiction was the introduction of the woman detective, long before any women were, in fact, part of the detective branch of the Metropolitan Police. Many of these stories involved a mystery that featured a detective who was another occupation such as an insurance investigator who suspects a baron of murdering his wife, on whom he had taken out five insurance policies. Or an investigation where the investigator uncovers several murders, but the real interest in the novel finds itself to be how the murders were committed and then how to catch the baron, who appears to have committed a perfect crime. Literature in the period before the Sherlock Holmes stories appeared were novel-length stories.

Sherlock Holmes: 1887–1926

The history of detective fiction in 19th-century Britain finally arrives at 221B Baker Street, where Sherlock Holmes lives with his sidekick, Dr. John Watson, the narrator of the Holmes stories. Holmes is the creation of fifty-six stories and four short novels by an unsuccessful doctor, Arthur Conan Doyle, who only at the very end of his life (he died in 1930) grudgingly accepted that his character Holmes and his stories had any value. Famously, he tried to kill Holmes off after twenty-three stories but was forced by popular demand to resurrect him in thirty-three more stories and two novellas.

The story of how Arthur Conan Doyle developed the character of Holmes has been told many times. Conan Doyle trained as a doctor at Edinburgh University and received a medical degree in 1881, but he did not have a lot of success as a doctor, and he took to writing partly as a pastime but also in the hope of supplementing his income. The first Holmes story was a novella, A Study in Scarlet,

published in Beeton's Christmas Annual (1887), which was followed in 1890 by another novella, The Sign of the Four, first published in Lippincott's Monthly Magazine (Rzepka). From the beginning, the character of Sherlock Holmes is a contradictory mixture of a man with amazingly unemotional scientific rationality, who also is a dreamy romantic violinist and drug taker. In this, he differs from his predecessor Auguste Dupin, who is wholly the rational man, which is the image that Holmes also projects to the clients and the police. But to Watson and the reader, he shows his other side as a man susceptible to boredom and at times emotionally reactive to his clients. Holmes is presented as a misogynist, but, in a contradiction, he keeps the photograph of Irene Adler, who bested him in the very first Holmes short story "A Scandal in Bohemia" and, as Watson tells the reader, was always "the Woman" to Holmes. Holmes's insistence on rationality and denial of emotion makes him at times seem cold, but his enthusiasm, his love of disguises, his single-mindedness, and his amusing patches of ignorance do charm the reader.

Though other contributing sources for the character of Sherlock Holmes there is general agreement that Holmes is, in large part, based on one of Conan Doyle's teachers in Edinburgh, Dr. Joseph Bell. Bell was well known at the medical school for diagnosing patients in the waiting room of the infirmary without speaking to them, a practice that Holmes uses frequently with his clients, as in "The Norwood Builder," (Van Dine): "You mentioned your name as if I should recognize it, but I assure you that, beyond the obvious facts that you are a bachelor, a solicitor, a Freemason and an asthmatic, I know nothing whatever about you." It was in the first two novellas, that Conan Doyle had not quite mastered the form that would mark his most famous stories.

In the first of the Holmes tales, a third of the novella is taken up with a story about the Mormons in the United States in which Holmes does not appear. The second has a very convoluted plot involving the East India Company, the Indian 1857 uprising, stolen treasure, convicts, and corrupt prison guards. The structure of the Sherlock Holmes tales. There is a story that involves a mystery that intrigues Holmes's interest. That story inspires Holmes's detective work involving close observation and scientific thinking through which Holmes arrives at the solution. This solution is sometimes tested when Holmes sets up a trap for the perpetrator, and only at that point, at the very end of the piece, does Holmes tell the story of his observations and sometimes the scientific knowledge, that would lead him to uncover the true story of the crime, who did it, and how and why.

The first twelve short stories were published as a volume, The Adventures of Sherlock Holmes in 1892; the next eleven6 stories were brought together in 1894 in The Memoirs of Sherlock Holmes, with the concluding story "The Final Problem" ending the volume. Many critics believe these twenty-three stories are the best of the fifty-six Holmes stories. Holmes wrote a novella set before Holmes's supposed death, The Hound of the Baskervilles, in 1901–1902, but when the swell of demand forced him to resurrect Holmes from the dead in 1903, he did so with twenty-five new stories collected in two additional books, The Return of Sherlock Holmes (1905) and The Case-Book of Sherlock Holmes (1927). All the stories collected in these last two volumes originally appeared in the Strand Magazine between 1903 and 1927. Two more volumes of Holmes stories were published—the last of the four Holmes novels, The Valley of Fear (1914), and His Last Bow (1917), a collection of mainly previously published stories. However, not all of the cases brought to Holmes involve murder. There were some planned murders that Holmes did stop before they happened. This was done by uncovering the reasons for mysterious behaviors and inexplicable happenings. The crimes his clients bring to him, though, are often threats, mysterious events, and secrets in middle-class and sometimes aristocratic families. The motive is usually money, sometimes linked with some action or crime in the past, and sometimes in various locations of the empire. Occasionally the problem presented to Holmes by the client is not the real crime. Though Conan Doyle's first two novellas were only moderately successful, the Holmes stories were almost instantaneously popular. The responses, analyses, critiques, continuations, and adaptations of Sherlock Holmes and the stories of his career as a consulting detective number in the thousands.

Perhaps the most influential of the early adaptations and continuations was the play Sherlock Holmes, which grew out of a five-act play written by Conan Doyle and significantly rewritten by William Gillette. This play was first produced in New York in 1899 and then in London in 1901 (Ousby). Though the illustrator of the Holmes stories in the Strand, Sidney Paget, has Holmes smoking a straight-stemmed pipe, Gillette's play established the curved calabash pipe (See Figure 2) as part of the enduring image of Holmes. Many characters were found to always wear a deerstalker hat or carry a magnifying glass, which was central in Sherlock Holmes. Since this early expansion of the Holmes stories at the end of the 19th century, there have been many more plays, motion pictures, television series, and novels featuring Holmes.

Fig.2: Sidney Paget's illustration of Sherlock Holmes with a straight pipe from "The Man with the Twisted Lip" (1891). Wikimedia Commons.

Many explanations of the long-lasting popularity of the Sherlock Holmes figure and the detective stories that define him have been offered. One is that the stories recreate the entire 19th-century world before modern technology changed it, a world lost and suffused with nostalgia: the London fog, the gaslights, the hansom cabs, the interplay between the urban setting and the suburban and country estates where many of the crimes take place; the class differences and their markers so neatly observed by Holmes, who draws the exactly right conclusion about them.

Another theory that was expressed was to take detective fiction seriously, saying that classical detectives like Holmes reassure us that crime is an individual affair, and the detective will always discover the culprit. Further, the story "enable[s] us to entertain some very powerful latent feelings generated by the repressiveness of the family circle by treating in fantasy a domestic murder but in such a way as to negate any feelings of implication or guilt on the part of the reader" (Dover and Van). Some think that the popularity of detective fiction, in general, is because of the seemingly superhuman intelligence and skill of the classic detective and the inevitability that the crime will be solved by him or her, the criminal caught, and the social order restored, reassure us that our anxieties about social disorder, evil, violence, and crime will be mitigated (Porter). The

detective always solves the crime, though Holmes admits to Watson he has failed in some cases, but these failures are never written up by Watson.

These explanations apply to almost all detective fiction. For the continuing appeal of the Sherlock Holmes stories specifically, the character of Holmes himself, as created by Conan Doyle, must be part of the explanation for their endurance. His quirks, his eagerness, his tricks and devices, his energies, his philosophy, and his turn to the violin charm us all. We want to be in his presence over and over again, and since the actual stories are limited in number, we turn to sequels, prequels, movies, television, graphic novels, and adaptations of all sorts of Sherlock Holmes.

British Detective Fiction after Sherlock Holmes: 1893–1914

The supposed death of Sherlock Holmes in 1893 coincides with another expansion of British detective fiction. New fictional detectives appeared regularly in the magazines from 1893 to 1914; there was, understandably, less publication of the genre during World War I, though there was some. In the United States, a new type of detective fiction, known as the "hard-boiled school" of Dashiell Hammett and Raymond Chandler, moved away from the British model. The period between 1893 and 1914 is a kind of interregnum in the development of detective fiction in Britain. Thus this period is a convenient marker of the end of the development of 19th-century detective fiction in Britain.

It was when Conan Doyle decided to kill Sherlock Holmes and ended the series, the editors looked to find a substitute for the popular series. They found Arthur Morrison, who is known now mainly for novels about London poverty. His detective was Martin Hewitt, whose first case, "The Lenton Croft Robberies," a locked-room mystery, appeared in the Strand in March 1894, three months after Holmes's supposed demise in "The Final Problem" in December 1893. Morrison's detective Hewitt, in his ordinariness if not in his detecting abilities, is almost the exact opposite of Holmes. He started as an insurance investigator but turned to hiring himself as a private detective. He is placid, even plodding, though he uses the same techniques of close observation, logical reasoning, and forensic data as Holmes does. Unlike Holmes, however, Hewitt is genial accommodating, and on good terms with the police. Rather than the cozy bachelor quarters of Holmes and Watson, Hewitt's office is described in his first case as located in a dingy office building.

Martin Hewitt lives alone, but as in the Holmes stories, the narrator, a journalist friend named Brett, recounts the cases; unlike Watson, Brett is not always "on

the case," nor is his relationship with the detective as close as that of Holmes and Watson. Some of the cases Brett reports he constructs from Hewitt's detailing of the facts to him. Like those of Holmes, most of Hewitt's cases involve crimes against the middle and professional classes: theft, fraud, inheritance issues, wrongful charges, and so forth. In a few cases, as an independent operator, Hewitt does not report the solution of the crime to the authorities, preferring justice to the law and setting the tone for several themes to emerge in Detective Fiction.

Themes of Detective Fiction

Crime fiction has captivated readers for centuries. From the gritty streets of noir to the elegant drawing rooms of classic mysteries, these stories explore the darker side of human nature. However, some elements are not just checkboxes on a plot outline; they are the lifeblood of engaging storytelling. It is by weaving together means, motive, and opportunity, that detective fiction creates a narrative that is rich with suspense and complexity. The following list provides an overview of frequent features and addresses thematic, formal, and ideological aspects:

- Detectives and detection: an obvious starting point included in almost all definitions is the presence of a detective character, professional or amateur. This figure is centrally involved in a plot, which "describe[s] the effects of detection."
- Crime and investigation: thematically, detective action plots are characterized by an "interest in the nature of, motives for, and results of, a crime," which are then explored in an investigation.
- Documents and documentation: in terms of content, another reoccurring topic in detective action is a concern with written documents and their role in conveying and preserving knowledge. Especially early detective stories show a heightened interest in practices of recording and the documentation of knowledge.
- The power of reason: the detective most frequently relies on reason and rationality when solving problems. Such reliance often expresses itself in an affinity for or references to scientific procedures, which are conceptually tied to ideas of objectivity.
- Containing disorder: regardless of specific themes or plot points, detective stories tend to engage in empowering fantasies of controlling and containing disorder and disruption. Such control is frequently achieved through the power of reason, but can also arise from the detective's physical prowess. This tendency to contain disorder is also rejected in how the genre makes use of lists.

- Clue puzzles: a feature that is strongly indicative of detective action and typically found in the subgenre of Golden Age clue puzzles is the presence of textual clues that hint toward the central mystery throughout the novel. These clues can be spotted and pieced together by the reader to solve the puzzle on their own.
- Reader participation: a rarely discussed, but frequent feature of detective action is that it encourages "reader participation." There is a similar phenomenon that uses the competitive nature of detective action that often involves the level of the reader, for example, by encouraging readers to piece together the clues before the fictional detective does.

None of these features can be considered genre-defining on its own, but together, they form a pattern that can be recognized because it has been internalized by readers. Recent studies have employed such pattern recognition on an empirical level and used computer-based, statistical models to establish patterns of coherence within a group of texts considered to belong to the same genre. Ted Underwood, for example, identifies a pattern in detective fiction that is "textually coherent across a period of 160 years (1829–1989)." Underwood's pattern is consistent across subgenres from the clue puzzle to hardboiled action that at first glance seem to differ widely in theme and plot mechanics, while at the same time, it proves limited sensation action, which is generally considered to be closely related to detective action. The idea of pattern recognition also forges a strong conceptual link between the form of the list and the genre of detective action. Lists become a tool for both detectives and readers that enables them to recognize patterns and to (re-)order information. This book's underlying assumption that detective action uses lists as formal devices to represent ideas about order is rooted in the genre's history.

Starting in the 19-century, a good number of stories came from the development of British detective fiction, especially those in the early 20th century, provide an analysis of the detectives in two canonized novels that appeared around the time of the establishment of the detective branch of the Metropolitan Police, the well-known novels *Bleak House*, by Charles Dickens (1853), whose police detective is Inspector Bucket, and *The Moonstone*, by Wilkie Collins (1868), whose police detective is Sergeant Cuff. However, these classic novels are not centrally constructed around the detective's work, nor do they culminate in the detective's revelation of both the criminal who did the crime and how and why he or she did it. Nonetheless, many early critical studies of Victorian detective fiction discuss only Dickens's Bucket, which was partially based on a real detective, and Conan Doyle's Sherlock Holmes. Coupled with feminist-inspired efforts to

recover forgotten works by 19th-century women writers, the critical interest in detective fiction led to the discovery of many forgotten detective fiction writers between the 1840s and World War I. Finally, starting in the second half of the 20th century, critical attention tried to account for the popularity of the genre, using Freudian, Marxist, feminist, and postcolonial critiques.

British detective fiction from 1840 to 1914 traces an arc of development from a few precursors to detective stories and on through a variety of authors and detectives in the second half of the 19th century to the 1890s and Sherlock Holmes, arguably the best-known fictional detective in the world. Contemporaneous with the Sherlock Holmes stories and frequently influenced by them are an increasing variety of male and female detectives, including, for example, insurance investigators, educated women, doctors, and even a Catholic priest. After World War I, a new arc of development begins with Agatha Christie and the Golden Age of Detective. These stories helped to redefine both gender and the type of materials that would be used in Detective fiction, otherwise known as a Golden Age for authors.

The Golden Age

The Golden Age period allowed for the novel superseded the short story as a prevalent medium and publishing channel for detective action. Changing reading habits after WWI may also have been responsible for the increasing popularity of novels. Such shifts in popular taste, Julian Symons argues, also influenced the audience the detective action genre drew. Besides an increasing female readership, the genre also saw a rise in female writers during the Golden Age, so that, in this period, detective novels were written increasingly by and for women.

With such shifts in publication form and audience, the themes dealt with in these kinds of stories changed as well: in Agatha Christie's crime stories, for example, "hard work, activity, professionalism and the positivistic mysteries of contemporary forensic science […] are all thrown out together" and replaced by "peaceful reflection." This not only makes detection more accessible to the general public but also caters to the "illusion of effective self-help and self-sufficiency" propagated in the post-WWI period.

Crimes that were covered in these texts, there is a clear shift from the non-violent offenses, such as theft, and concealed identities that characterize the early Holmes stories to murder. Yet, Golden Age murderers are rarely to never professional criminals and usually come from the same social (middle to upper class) circle as the victim, and they have personal rather than professional motives for crimes (Knight). The crime typically takes place in an enclosed setting that allows for a limited number of suspects, and as a general rule, the setting disregards the real-world historical context of the Depression, trade unions, and other political developments. Both writers and readers of such clue puzzles took the notion of fair play, which states that important clues must be made accessible to the reader and thus provide them with a fair chance of detecting the guilty party, very seriously.

For Golden Age authors, where some American writers began to examine and reconsider the formula for detective fiction. Many people started to think of puzzle-solving crime fiction as too unrealistic and too clean. These authors and their readers were looking for crime novels that were more based on reality and the way real crimes happen. And so the hardboiled detective genre was born. These stories included detectives who were dealing with corrupt cops and organized crime. Hardboiled crime novels create a world where it's every man for himself, and the detective can trust no one. While detective fiction emerged as early as the 1920s, the detective genre took off in America in the 1930s-1950s. One of the most popular hardboiled detective novels from this period is Raymond Chandler's The Big Sleep, the novel that introduced readers to the detective Philip Marlowe. This character would go on to feature in many of Chandler's short stories and novels. And you'll find many film adaptations featuring this hardboiled detective as well. Today, fictional detectives are often found in contemporary crime fiction. Mystery and suspense fiction is more popular than ever before.

The Golden Age produced a plethora of such rule catalogs and investigations of the underlying principles and building blocks of the genre. Since those genre rules frequently appeared in or heavily relied on the form of the list as their mode of presentation, the remainder of this chapter will take a closer look at three such rule catalogs and elaborate on this curious connection to list-like structures that seems to be written into the detective action genre.

Detective Literature in Academia and Beyond

During the 19th century, some detective stories may have been mentioned or even discussed in the periodical press, especially to take account of the popularity of the genre. However, for the most part, serious critical attention to detective fiction in general and 19th-century detective stories in particular was a 20th-century phenomenon. Some authors of detective fiction and a few literary critics began to write about the genre as a genre in the early decades of the 20th century. The authors of these articles and books generally drew their examples from all of detective fiction—19th century, 20th century, British, American, and French.

Starting after World War II, where attention had been turned to the genre with several important studies. In the second half of the 20th century and under the pressures of feminism and the academic interest in the role of popular literature in culture, an expansion of writing about and publishing of 19th-century British detective fiction resulted. In particular, there was a "recovery" of some lesser-known or even unknown texts that featured 19th-century detectives, especially women detectives. It wasn't until the beginning of the 1960s did universities as part of the "theoretical turn," as it is called in literary studies, emerged many theoretically governed analyses of detective fiction such as Freudian, Marxist, and feminist readings. Some later analyses considered the role of Britain's late-century empire-building in detective fiction, which was coming to its full flowering in the 1890s at the same time as the empire became central to the nation. All these approaches to detective fiction proliferated in the 21st century, particularly the postcolonial lens.

The early critical studies of detective fiction were often written by authors of detective fiction. The very first, as already mentioned, was in 1913, The Technique of the Mystery Story, by Carolyn Wells. After the hiatus of the war and the flourishing of the golden age in the 1920s, another book-length study was Masters of Mystery: A Study of the Detective Story, by H. Douglas Thomson (1931). A more comprehensive survey was a collection of essays by different writers and critics edited by Howard Haycraft in 1941, Murder for Pleasure: The Life and Times of the Detective Story. In 1946, Haycraft brought out The Art of the Mystery Story: A Collection of Critical Essays with contributions by fifty-three critics and detective story writers. This collection contains most of the serious work on the genre before World War II.

In the 1970s and 1980s, the critical attention increased again, this time in universities, which became regarded by some as the best introductory material to study the genre. In 1980 a collection of critical essays edited by Robin Winks, Detective Fiction: A Collection of Critical Essays, brought together some of the more well-known commentaries on the genre (Berg). By the 19th century, texts discussed in these surveys were those of Conan Doyle, as well as Dickens and Collins. Most often 19th-century British detective fiction was only one part of the mid-20th-century detective studies, and the focus is almost always on Conan Doyle, such as the important 1976 study of the structures, themes, and consequences of popular culture, Adventure, Mystery, and Romance, by John G. Cawelti, has two of nine chapters on the classical detective story, but the only 19th-century texts used in the analyses are those of Conan Doyle. Another important work, Form and Ideology in Crime Fiction, by Stephen Knight (1980), also limited the

examples from the 19th century to Holmes. This began to change in the 1970s as the work of recovering so-called forgotten 19th-century detectives began with stories such as Sherlock Holmes.

Theory and Sherlock Holmes

One of the most influential theoretical books on detective fiction published in the 1980s was The Poetics of Murder: Detective Fiction and Literary Theory, edited by Glenn Most and William S. Stowe (1983), which contained studies by most of the important post–World War II literary theorists, some whom used the Sherlock Holmes stories as the exemplars of their theoretical approaches. Using the Holmes stories, many authors developed a concept of "abduction," that is, a method of coming to conclusions that is neither "deduction," which started with an accepted premise and looking for evidence to support it and a conclusion from observed information. Abduction, which they argue is the mental process Holmes uses, is a process of arriving at the most likely but not necessarily the absolute conclusion that can be drawn from an observation.

The role of science in 19th-century detective fiction is frequently referred to but was never really analyzed in an important area of study that is found in the rise and study of the role of the British Empire and the culture of the late decades of the 19th century into the 20th century. However, by the end of the 20th century, the place of detective fiction in the literary canon was well established, the role of women in its development was revealed, and its usefulness for theoretical investigation was secured. Many bibliographies, companions, reference works, and anthologies have continued to be published. The importance of detective fiction in general and 19th-century detective fiction in particular, is, as Sherlock Holmes may have said, "elementary." This gave way to the detective genre which has had a long and illustrious history in British literature. Authors from across the centuries created iconic characters and contributed to the evolution of the genre. From the earliest examples of detective novels to contemporary crime thrillers, British literature has consistently produced some of the most memorable and beloved detectives in literary history.

In the vast landscape of literature, few genres have captivated readers as consistently and intensely as crime fiction. However, what makes this genre so enduringly popular, and how has it evolved has much to do with the ability to dissect the anatomy of crime fiction and to compare the traditional structures that defined the classics with the innovative techniques that have shaped its modern narratives.

The Foundations of Crime Fiction

The roots of crime fiction stretch back to the 19th century, with Edgar Allan Poe's "The Murders in the Rue Morgue" (1841) often cited as the first detective story. However, it was Sir Arthur Conan Doyle's Sherlock Holmes series, beginning with "A Study in Scarlet" (1887), which popularized the genre. These early works established the core elements that would define classic crime novels for decades to come. These elements can be found in the following ways:

Central Detective Protagonist

- Uses keen intellect and observation skills to solve crimes from stories such as Sherlock Holmes;
- Often has a unique set of skills or expertise that aids in the investigation, such as forensic expertise, knowledge of psychology;
- May have a personal stake in the case, driving their determination to solve it; and
- Typically has a distinct personality, mannerisms, and habits that shape their approach to the investigation.

Mysterious Crime

- Often a murder, but can be any type of crime, such as theft, kidnapping, and arson;
- Catalyzes the story, setting the investigation in motion;
- Typically has an air of intrigue, with unusual or unexplained circumstances; and
- May involve a complex web of motives, alibis, and suspects.

Suspenseful Plot Structure

- Carefully reveals information to keep readers guessing until the final reveal;
- Uses red herrings and false leads to maintain tension and uncertainty;
- Could involve a series of clues and misdirection to keep the reader engaged; and
- Often builds towards a climactic moment where the truth is revealed.

Dramatic Reveal of the Culprit

- Often happens in a gathering of all suspects, such as in Agatha Christie's "Murder on the Orient Express;"
- Typically involves a dramatic and unexpected twist, revealing the true identity of the perpetrator;
- May involve a series of revelations, with each new piece of information shedding light on the crime; and
- Often has a profound impact on the characters and the story, changing the direction of the narrative.

Common Tropes and Archetypes

- Locked-room mystery: A seemingly impossible crime scene challenges readers;
- Femme fatale: A seductive woman who lures the protagonist into danger, such as Raymond Chandler's hardboiled detective novels;
- Hard-boiled detective: A tough, cynical, and world-weary detective who navigates the dark underbelly of the city;
- Amateur sleuth: A non-professional who becomes involved in the investigation, often through personal connection to the crime; and
- Police procedural: A detailed and realistic portrayal of police work, often focusing on the investigative process and forensic evidence.

The Evolving Structure of Crime Novels

As society changed, so did the crime fiction genre. Writers began challenging and reinventing traditional structures, introducing innovative storytelling techniques that reflected shifting cultural attitudes and literary trends. One significant departure is the use of nonlinear narratives. Instead of following a straight chronological path, modern crime novels often jump between timeframes, revealing information out of sequence. Gillian Flynn's "Gone Girl" (2012) masterfully employs this technique, alternating between past and present perspectives to gradually uncover its shocking twists. Another innovation is the unreliable narrator. In traditional crime fiction, the narrator—often the detective—is a trustworthy guide. However, contemporary authors play with this expectation. In Paula Hawkins's "The Girl on the Train" (2015), the protagonist's alcoholism and memory gaps cast doubt on her perceptions, leaving readers unsure of what to believe.

Modern crime fiction frequently blends genres, creating hybrid forms that defy easy categorization. Police procedurals of series that describe the day-to-day realities of law enforcement. Meanwhile, psychological thrillers such as "The Silence of the Lambs" went into the criminal mind, and focused more on the "why" than the "who." It is character development that has also evolved in Detective Fiction. This is where classic detectives were often defined by their intellect alone, contemporary protagonists are more complex. They grapple with personal demons, making mistakes and facing moral dilemmas. For instance, in Tana French's Dublin Murder Squad series, detectives' past traumas profoundly influence their current cases. Today's authors frequently subvert classic tropes and reader expectations. In Sophie Hannah's continuation of Agatha Christie's Poirot series, she maintains the familiar setting but introduces darker themes and psychological depth not found in the originals. Similarly, contemporary writers

often challenge the notion that every mystery has a tidy resolution, reflecting a more uncertain world.

Distinguishing Past and Present Crime Fiction

While core elements like a central crime and an investigation persist, several key differences distinguish past and present crime narratives. These changes reflect broader shifts in storytelling techniques, societal concerns, and technological advancements. One notable shift is in the narrative perspective. Classic crime novels typically use third-person omniscient or a detective's first-person view. In contrast, many modern works adopt multiple perspectives or unexpected viewpoints that use narration from the criminals' perspective, turning the traditional structure on its head.

Crime fiction has always mirrored societal concerns, but the specific issues have changed. Golden Age mysteries often dealt with class dynamics in British society.

Technological advancements have dramatically impacted how investigations unfold in crime novels. In classic stories, detectives relied heavily on physical evidence and witness testimonies. Now, authors must account for DNA analysis, digital surveillance, and cyber forensics. Moreover, contemporary crime fiction places a greater emphasis on complex themes and moral dilemmas. Classical works often presented a clear-cut battle between good, the detective, and evil, the criminal. Detective Fiction authors use protagonists who sometimes compromise their principles or find themselves sympathizing with those they pursue.

From the rigid structures of classic whodunits to the genre-bending experiments of today, crime fiction has undergone a fascinating evolution. Yet, throughout these changes, certain elements remain constant: a mysterious crime, an investigative journey, and the eternal human desire to see justice served. The genre can adapt its core components—reworking traditional tropes, embracing new narrative techniques, and reflecting contemporary concerns—which has ensured its continued relevance. Whether set in the past or present, crime novels offer more than mere entertainment. They provide a lens through which we can examine our society, our values, and the complexities of human nature that often masterfully contrasts modern detective stories with classical approaches, delving into moral relativism and ambiguity, which is a hallmark of contemporary crime fiction or Detective Fiction.

REFERENCES

[1] Agatha Christie. *Three Act Tragedy* (1934). London: Pan, 168.

[2] Brennan, Stephen. Murderers, Robbers & Highwaymen: True Tales of Crime and Punishment in Eighteenth-Century England. (2013). Skyhorse; 1st edition. Print.

[3] Detective Fiction- Charles J. Rzepka. (2005). Polity Press.

[4] Dover, J. K. Van (2010). "No Chinaman: Ethnicity and the Detective in the 1920s". Making the Detective Story American: Biggers, Van Dine, and Hammett and the Turning Point of the Genre, 1925–1930. (2017). McFarland. p. 66.

[5] Dubey, Aakankshaa. The Rise of Detective Fiction: A Historical Perspective with Special Reference to the Oeuvre of Wilkie Collins and Sir Arthur Conan Doyle. (June. 2020). Journal of Humanities and Social Science, Volume 25, Issue 6, Series 7, pp. 17-26.

[6] Edgar Allan Poe (1841), 'The Murders in the Rue Morgue,' in *The Fall of the House of Usher and Other Writings* (London: Penguin, 1986), 189.

[7] Knight, Stephen Thomas. Crime fiction, 1800-2000. (2004). Palgrave Macmillan. Pp. 87-88.

[8] Medawar, Tony (June 2019). "The Good, the Bad, and the Ugly: An A to Z of the Golden Age of Crime and Detective Fiction." Sidelights on Sayers. 66. Dorothy L. Sayers Society: pp. 10–11.

[9] Miskimmin E. The Act of Murder: Renaissance Tragedy and the Detective Novel. In: Brown S.A., Lublin R.I., McCulloch L. (eds) Reinventing the Renaissance. (2013). Palgrave Macmillan, London. https://doi.org/10.1057/9781137319401_18

[10] Mossman, Mark. ―Representations of the Abnormal Body in the Moonstone. Victorian Literature and Culture, (2009). vol. 37, no. 2, Cambridge University Press, pp. 483–500.

[11] O. Berg, Stanton. Sherlock Holmes: Father of Scientific Crime and Detection, (1970). 61 J. Crim. L. Criminology & Police Science, p. 61.

[12] Ousby, Ian. The Crime and Mystery Book: A Reader's Companion. (1997). Thames and Hudson.

[13] Parvini, Neema. Shakespeare's Historical and Political Thought in Context, Chapter 6. Shakespeare's History Plays. (2012). Edinburgh University Press, p. 88. Print.

[14] Porter, Dennis. The Pursuit of Crime: Art and Ideology in Detective Fiction. (1981), New Haven: Yale University Press, Print.

[15] Sherlock Homes: The Complete Novels and Stories. Vol. 1. (New York: Bantam Books, 1986), p. 270. Van Dine, S. S. "Twenty Rules for Writing Detective Stories." (1928). American Magazine. Vol. 106. The Crowell Publishing Company, pp. 129-131.

[16] Underwood, Ted. The Life Cycles of Genres. (2016). Forthcoming in Cultural Analytics, pp. 1-36. Print.

Discursive Construction of CNPC's Eco-friendly Image in Its *Corporate Social Responsibility Report:* A Legitimation Strategy Analysis

Li Ke

National University of Defense Technology, Changsha, China

Email: lk263943@163.com

Abstract— Corporate Social Responsibility (CSR) reports are important non-financial disclosures that provide insights into an enterprise's commitment to social and environmental responsibilities. With the escalation of global environmental challenges, the focus on the disclosure of environmental responsibility information within CSR reports has intensified. As CNPC (China National Petroleum Corporation) is an environmentally sensitive corporation, this study investigates the legitimation strategies utilized in the environmental discourse of the CNPC's English CSR Report of 2022, aiming to understand how CNPC constructs its legitimacy in sustainable development for international audience. The findings reveal that: (1) five principal legitimation strategies are employed—authorization, moralization, rationalization, mythopoesis, and altruism—with rationalization as the dominant strategy, representing 65.45% of all cases; (2) these strategies are grounded in diverse sources of legitimacy, such as collective authority and moral values, and are manifested through distinct lexical and syntactic choices; (3) these legitimation strategies constructs an authoritative and credible corporate eco-friendly image for CNPC. These findings contribute to the understanding of legitimation strategies in institutional environmental discourse and offer practical implications for enterprises aiming to enhance their international reputations in sustainable development and facilitate global expansion.

Keywords— CSR report, environmental discourse, legitimation strategy, corporate image, discursive construction.

I.   INTRODUCTION

The Corporate Social Responsibility (CSR) report is a disclosure document through which a company communicates to its stakeholders about the fulfillment of its social responsibilities, including resource conservation and environmental protection. As global environmental issues become increasingly pressing, companies, as primary agents of environmental protection, recognize sustainable development as integral to achieving economic growth. Consequently, there is a growing necessity for companies to disclose environment-related responsibilities in their CSR reports. Recently, critical discourse analysis of CSR reports has gained attention for examining how companies employ various strategies to construct a positive public image (Helvac, 2017; Fuoli, 2018; Hao, 2021). However, few studies focus on how environmentally sensitive companies legitimize their decisions, actions, and practices in CSR reports, particularly concerning environmental protection (Xia & Xu, 2020). To fill this gap, this study chooses a Chinese state-owned environmentally sensitive enterprise-China National Petroleum Corporation (CNPC, also PetroChina)-as a subject, uses van Leeuwen's (2007, 2008) and Reyes' (2011) frameworks on discourse legitimation strategies to investigates the legitimation strategies within the environmental discourse of *the CNPC's English CSR Report of 2022* and assesses their effectiveness in constructing a corporate image.

II.   LITERATURE REVIEW

2.1 Environmental Discourse

Environmental discourse is also called ecological discourse or green discourse (Zheng & Wang, 2018). As an oral or written texts that publicly define the relationship between human beings and the natural environment (Jung, 2001), environmental discourse is an important method to construct, explain, discuss, and analyze environmental issues, which indicates people's attitude and response to

environmental affairs (Dryzek, 2005). The emergence of environmental discourse stems from the confrontation and dialogue between environment and economy (Zheng & Wang, 2018), which suggests that there is a legitimacy struggle in environmental discourse. van Dijk (2001) and Fairclough (2004) explored the power and ideology behind the environmental discourse, which is an important source of legitimacy. Therefore, introducing legitimation strategy theory into environmental discourse can reveal the speaker's attitudes towards and values about environmental issues and environmental protection.

However, many studies tried to conduct environmental discourse analysis from the types of environmental discourse (Brulle & Agency, 2000; Hannigan, 2006), discourse structure (Heinz, Hsin-I & Inuzuka, 2007), typical vocabulary (Hughes, 2006; Mels, 2009), social function (Goldman & Schurman, 2000; Cox, 2006) and other aspects. Only few researches have initially utilized discourse legitimation theory in the study of environmental discourse (Guo, 2020; Sun & Zhang, 2021). Therefore, the legitimacy struggle in environmental discourse needs further exploration.

2.2 Environmental Discourse in the CSR Report

With the introduction and development of environmental discourse, the Corporate Social Responsibility (the CSR Report) has gradually attracted public attention. Elkington (1998) first put forward three responsibility bottom lines for commercial companies, which include environmental responsibility. Corporate information about fulfilling environmental responsibilities is often disclosed in enterprises' CSR reports and a responsible company in environmental protection aims at ecosystem sustainability, which includes indicators such as ecosystem protection, renewable resources, and zero waste generation (Visser, 2014), so environmental discourse is a core component of CSR reports. However, previous legitimation studies mainly focused on environmental discourse in news reports, especially news reports about

climate change themes such as global warming, carbon emission, and the greenhouse effect (Norgaard, 2011; Durr & Pascht, 2017). Studies on environmental discourse in CSR reports are mainly conducted from systemic-functional linguistics (Huang et al., 2017; Xia & Xu, 2020), critical discourse analysis (Hao, 2021) and critical metaphor analysis (Chen & Qiu, 2022), lacking of legitimation analysis. This study will help to fill this gap.

The CSR reports are also a hot subject of studies about discursive construction. There are not a few studies analyzed corporate images constructed in CSR reports (Helvac, 2017; Fuoli, 2018; Hao, 2021; Corciolani et al., 2020; Duan Ping, 2021; Chen & Qiu, 2022). However, there are relatively few studies focusing on how enterprises legitimize their decision-making and behaviors reflected in CSR reports (Faisal & Sherina, 2023), and even fewer studies pay attention to the legitimation discursive construction of corporate images in the environmental discourse in enterprises' CSR reports.

Given this, this study attempts to investigate the legitimation strategies adopted by environmental discourse in *the CNPC's English CSR Report of 2022*, to investigate the effectiveness of enterprises' communication with relevant international stakeholders and to explore the legitimation discursive construction of corporate image in environmental discourse. This study focuses on three specific questions:

Q1: What discourse legitimation strategies are used in the environmental discourse in *the CNPC's English CSR Report of 2022*?

Q2: How are these legitimation strategies realized in this report?

Q3: How's the efficacy of legitimation discursive construction of corporate image in this report?

III. THEORETICAL FRAMEWORK AND METHODOLOGY

The theoretical framework of this study is based on van Leeuwen's and Reyes' legitimation strategies. According to van Leeuwen (2007), legitimation addresses the questions: "Why should we do this?" and "Why should we do this in this way?" Legitimation occurs in public communication and everyday interaction, where discourse not only presents facts but also explains and justifies actions and decisions, with the goal of seeking the audience's support and approval (Reyes, 2011). To achieve this, various legitimation strategies facilitate effective communication with relevant audiences. Van Leeuwen's four legitimation strategies--authorization, moral evaluation, rationalization, and mythopoesis--have significantly influenced critical discourse analysis (Khosravi Nik, 2015; Martín de la Rosa & Lázaro, 2022; Lin & Miao, 2016; Xin, 2020). Reyes's framework examines how discourse interacts with ideology and power. His strategies are legitimation through emotions, legitimation through a hypothetical future, legitimation rationality, voices of expertise, and altruism. The "voices of expertise" strategy draws upon expert opinions and exact numbers.

While legitimation strategies are primarily used in political discourse (Wodak & van Leeuwen, 1999; Pang, 2013; KhosraviNik, 2015; Lin & Miao, 2016; Oddo, 2011; Gong & Zhang, 2018; Wu et al., 2022), they can also be effectively applied to environmental discourse (Guo, 2020; Sun & Zhang, 2021). This study modifies the two frameworks to better analyze environmental discourse. Given the formal nature of CSR reports, the "legitimation through emotions" strategy is omitted. Additionally, Reyes's "experts opinion" strategy is categorized under authorization, and "exact numbers" under rationalization. Therefore, a framework of five legitimation strategies is established. As shown in Table 3-1:

Table 3- 1 Theoretical Framework of Five Legitimation Strategies

Strategies	Types
Authorization	Personal authority
	Impersonal authority
Moralization	Evaluation
	Abstraction
	Comparison
Rationalization	Instrumental rationality
	Theoretical rationality
	Exact numbers
Mythopoesis	Prediction
	Commitment
Altruism	

This study will use these five strategies to analyze the legitimation strategies adopted by the environmental discourse in *the CNPC's English CSR report of 2022* and to assess the discursive construction efficacy. There are three main considerations in the subject selection. First, the CNPC is a major state-owned enterprise with environmentally sensitive characteristic. So its environmental discourse in CSR report contains great legitimation struggle. Second, as one of the 500 top enterprises in the world, CNPC has many important projects, so its CSR reports have a large group of readers at home and abroad and have an influential impact on other enterprises. Third, *the CNPC's English CSR Report of 2022* reveals the vary recent environmental information of this enterprise, which is of great practical significance and research value.

Corporate information about fulfilling environmental and social responsibilities is often disclosed in the CSR reports. *The CNPC's English CSR Report of 2022* contains five sections, with environmental protection information disclosed in the first three:1) corporate governance and management; 2) sustainable energy supply; 3) responsible operations. To fulfill environmental responsibility, PetroChina has made great efforts in three areas, namely energy transition, pollution reduction, and preventing and dealing with major environmental events. Therefore, this study collected data from the first three sections of this report, and separated the data by independent clause.

In order to answer Q1, this study encoded the obtained clauses according to five legitimation strategies by the tool Nvivo (11.3.0), and the frequency and proportion of each strategy among all the obtained clauses are calculated. Next, this study conducted a qualitative analysis to explore how these legitimation strategies are linguistically realized, to address Q2. The legitimation strategies may be realized by specific words or special sentence structures. For example, the mythopoesis strategy often realized through conditional sentences of the type: "(if) + past/ present practice...will + Infinitive without to" (Reyes, 2011). The final step is to discuss the effectiveness of these legitimation strategies in discursive construction of corporate image. Corciolani et al. (2020) have found that companies engaged in irresponsible practices are more likely to use narrative and deceptive language over analytical and transparent language. This suggests that the linguistic features of environmental discourse can reveal a company's stance on environmental responsibility, which further influence the construction of its corporate image.

IV. REALIZATION OF LEGITIMATION STRATEGIES IN THE CSR REPORT

Using the theoretical framework established to analyze the environmental discourse in *the CNPC's English CSR Report of 2022*, this study obtained 356 cases of legitimation strategies. The frequency of each of the five legitimation strategies in the CSR report is shown in Table 4-1:

Table 4- 1 Realization of Five Legitimation Strategies

Legitimation Strategy	Types	Frequency	Percentage
Authorization **(n=63, 17.70%)**	Impersonal authority	33	9.27%
	Personal authority	30	8.43%
Moralization **(n=33, 9.27%)**	Evaluation	2	0.56%
	Abstraction	29	8.15%
	Comparison	2	0.56%
Rationalization **(n=233, 65.45%)**	Instrumental rationality	92	25.84%
	Theoretical rationality	86	24.16%
	Numbers	55	15.45%
Mythopoesis **(n=15, 4.21%)**	Prediction	6	1.67%
	Commitment	9	2.53%
Altruism (n=12, 3.37%)		12	3.37%
total		356	100%

In legitimizing corporate decisions and behaviors, the rationalization strategy holds a dominant position over the other four legitimation strategies (Vaara & Tienari, 2002), a trend also evident in corporate environmental discourse. As shown in Table 4-1 above, 233 cases (65.45%) belong to the rationalization strategy. Among these, 92 cases used instrumental rationality, which is the most frequently applied subtype, accounting for 25.84% of all the total cases. The theoretical rationality strategy follows closely, with 86 cases (24.16%). Authorization is the second most common strategy, accounting for 63 cases (17.70%). The remaining legitimation strategies, namely moralization (9.27%), mythopoesis (4.21%), and altruism (3.37%), are less frequently used in this report investigated.

4.1 Rationalization

Rationalization is the primary strategy in CNPC's CSR repot, accounting for 64.54% of the total cases. It is a strategy by reference to rationality. Rationality is an indispensable element for scientific decision and practice. Corporate decisions and behaviors can be legitimized by demonstrating that they are scientifically justified and carefully considered. Common rationalization strategies are instrumental rationality and theoretical rationality, which were dominantly used in the CNPC's CSR report. Instrumental rationality (25.84%) legitimizes a practice by focusing on its purpose, outcomes, and methods, often conveyed through infinitive verbs or adverbial clauses of purpose and reason (see Example 4-1).

> *Example 4-1: We...carried out environmental control and monitoring projects, **to** protect local marine ecological environment and biodiversity.*

Theoretical rationality (24.16%), on the other hand, relies on definitions and explanations about practices or

projects, often grounded in established facts or collective experience. This strategy persuades people that the company's actions is natural, reasonable or sensible, because our experience or the plain facts say "it is right". In Example 4-2, natural gas is commonly recognized as the transitional energy from nonrenewable energy to clean and renewable energies, therefore, PetroChina's natural gas exploration project is theoretically legitimized. Additionally, technological innovation and improvement are powerful elements of theoretical rationality. Advances in science and technology are widely associated with environmental benefits, so it is an effective way to legitimize corporate environmental practices. This is often achieved by using technical terminologies collocated with verbs like "improve" and "promote" (see Example 4-3).

> *Example 4-2:* **Taking natural gas as a strategic, growing and value added project**, *CNPC keeps strengthening natural gas exploration and development...*

> *Example 4-3:* *We adopted* **cleaner production technology**, *performed* **stratified drilling** *to reduce the use of oil-based mud,* **promoted measures** *for cleaner production...*

> *Example 4-4: Newly added geothermal heating area of* **10.06 millio**n *square meters...replacing* **575,000 tons** *of standard coal annually.*

Except for these two common rationalization strategies, studies have pointed out that exact numbers (15.45%) can also serve as scientific indicators to legitimize practices and behaviors (van Dijk 1988; Vaara & Tienar, 2002; Reyes, 2011). This study found out that, PetroChina often uses scientific statistics, such as rate of growth, percentage, and amount of growth, to legitimize its practices and projects (see Example 4-4).

4.2 Authorization

Authorization (17.70%) involves legitimation by

reference to authority. It is the strategy most closely associated with power and ideology. The authority can be impersonal, as in laws, regulations, and agreements, or personal. In *the CNPC's English CSR Report of 2022*, authorization is the second most frequently used strategy. Impersonal authority (9.27%), such as environmental-related laws and policies (see Example 4-5) and international standards and agreements (see Example 4-6), often holds broad recognition or even state-enforced compliance. These documents set operational baselines and industrial standards for enterprises. Companies often use verbs like "comply with", "embrace", and "support" to indicate their positive stance and compliance, thereby legitimizing their actions.

> *Example 4-5: We complied* **with local environmental protection policies***, and animal and plant trading* **laws and regulations***, and protected local rare species.*

> *Example 4-6: We* **embrace and support the goal of the Paris Agreement** *and actively respond to climate change.*

Personal authority (8.43%) can be divided into individual authority and collective authority. Individual authority often derived from a person's status and roles, knowledge and expertise or popularity and public awareness. Institutions and organizations can serve as legal representatives that have personal authority. In the case of PetroChina, it has mentioned representative authority such as "the United Nations" (see Example 4-7) in its CSR report. Collective authority is reflected in cooperating with other enterprises or institutions, signifying that "we are not alone to do this", but "participate in" or "work with" other members. PetroChina also used collective authority in its report by mentioning worldwide practice, international organizations, and international conferences (see Examples 4-8), etc.

> *Example 4-7: ...low-carbon and affordable energy is not only a requirement for achieving the*

*Sustainable Development Goals (SDGs) of **the United Nations**, but also...*

*Example 4-8: ...and **works with other OGCI members** to contribute to China's drive to address climate change and build a green, low-carbon oil and gas industry.*

*Example 4-9: CNPC Dushanzi Petrochemical was honored "Pace Setter" in energy efficiency and water efficiency of ethylene **industry** in 2021...*

It is worth noting that, in addition to seeking support from external authorities, PetroChina also emphasizes self-authority in the oil and gas industry. It frequently mentioned "the industry" in its CSR report and viewed itself as a leader or model in environmental protection of the industry (see Example 4-9).

4.3 Moralization

Moralization (9.27%) is the legitimation by reference to moral values. Corporate practices and behaviors also need moral support. PetroChina explicitly stated in its CSR report that it pursues values of green, low-carbon, and clean sustainable development. Aligning with its values, it launched numerous projects in energy transition, waste and pollution reduction, and dealing with climate change. Moral values often appear implicitly in discourse, conveyed through evaluative adjectives, abstracted practices, and comparisons. In the case of PetroChina, evaluation (0.56%) and comparison (0.56%) are used on occasion. For example, PetroChina used positive words, like "honest" "trustworthy" and "excellent" to evaluate its performance in environmental protection and energy transition (see Example 4-10). Comparison is realized in sentence structures such as "...is equivalent to..." and "reduce...and increase..." By comparison (see Example 4-11), the company's efforts and effects in environmental protection are well presented, indicating that the company has all along bearing its value pursuit in mind.

*Example 4-10: Adhering to legal operation, we are **honest and trustworthy**, conserve resources and protect the environment...*

*Example 4-11: In 2022, we sold 217.81 billion cubic meters of natural gas, which **is equivalent to** reducing about 282 million tons of carbon dioxide (CO_2) emissions compared with coal.*

The abstraction (8.15%) is to abstract the moral values behind the practices. The mainstream values in terms of environmental protection are green, low-carbon, and sustainable development. In this report, it repeated words like "green", "energy conservation", "low-carbon" and "clean" again and again (see Example 4-12).

*Example 4-12: Third, we promote the **green** action plan, and implement **energy conservation, emission reduction** and **clean** energy replacement in production...*

As awareness of environmental issues grows, so does public demand for low-carbon development and clean energy. Thus, pursuing green and sustainable development is not only part of corporate environmental responsibility but also a requirement for long-term economic viability. As an environmentally sensitive enterprise, PetroChina's commitment to green, low-carbon values is crucial in gaining public recognition and support.

4.4 Mythopoesis

Mythopoesis (4.21%) is the legitimation by reference to predictions of future (1.67%) or commitment to future actions (2.53%). It usually realized through future tense. In CNPC's CSR report, this strategy appears infrequently but is typically employed when the company outlines its environmental protection goals, sustainable development strategies, or future plans. PetroChina tends to envision a populated future to legitimatize its great amount of energy consumption (see Example 4-13). People believe the predicted future is very likely to happen so they will agree

that the current great consumption is necessary and reasonable. Besides, PetroChina uses future tense like "...will do something" (see Example 4-14) to promise the company's future actions.

> Example 4-13: **In the long run**, economic development and population growth **will** drive sustained growth in global energy demand and consumption.

> Example 4-14: Renewable energy **will gradually become** the main energy source **after 2035**.

Mythopoesis strategy tries to use future consequences to legitimize present practices. By presenting a bright blueprint, the company encourages stakeholders to overlook any current shortcomings, trusting in the company's commitment to future progress.

4.5 Altruism

Altruism (3.37%) is the legitimation by reference to the benefits of others, particularly the public. While pursuing economic benefits, enterprises are expected to fulfill social responsibilities. Altruism requires enterprises to undertake such responsibilities voluntarily.

> Example 4-15: In 2022, CNPC launched a **public welfare campaign "Planting Trees for Carbon Neutrality"**, in which...

> Example 4-16: Green development and reliable energy supply **to fuel our customers' growth and power people's happy life**.

In environmental discourse, those practices that enterprises voluntarily take to protect the environment and boost green and low-carbon development can be seen as altruism, such as tree-planting activity mentioned in Example 4-15. Enterprises may also directly state that their practices or projects are for the benefit of the public or for a better society (see Example 4-16). Although the altruism strategy is not frequently used in CNPC's CSR Report, it remains as effective as other legitimation strategies.

V.   DISCURSIVE CONSTRUCTION OF CNPC'S INTERNATIONAL CORPORATE IMAGE

CSR reports are one of the important ways for companies to shape and improve their public images. Many previous studies have used corpus technology to analyze corporate images shaped by CSR reports (Helvac, 2017; Fuoli, 2018; Hao, 2021; Chen & Qiu, 2022). The legitimation strategies used in CSR reports are of great importance to corporate image construction. A positive corporate image, in turn, can enhance people's recognition and support for that company. Therefore, it is worthy noticing the relation between corporate image construction and legitimation strategies in CSR reports.

In the context of environmental protection, enterprises try to build an eco-friendly corporate image. Visser (2014) concluded in his study that the strategic goal of a responsible company in environmental protection is ecosystem sustainability, which includes indicators such as ecosystem protection, renewable resources, and zero waste generation. This aligns with PetroChina's efforts in environmental protection, specially in energy transition, pollution reduction, and preventing and dealing with major environmental events. And the legitimation strategies used in the environmental discourse in its CSR report help to maintain and support such an environmentally responsible image.

The authorization strategy enhances PetroChina's authoritative status in environmental protection. In its CSR Report, PetroChina explicitly expressed that its goal is to build "A World-class Integrated Energy Company Built to Last". To this end, PetroChina strategically employed legitimation strategies to shape its self-authority in environmental protection, as discussed in 4.1. Besides, PetroChina actively participates in global energy governance and in establishing and revising environmental-related standards (see Example 5-1). Viewing itself as a model and leader, PetroChina "mobilized" compliance

enterprises to participate in carbon trading for better reducing carbon emission (see Example 5-2). Its CSR report also uses many "the first" (see Example 5-3) to legitimize its leading position and initiative in promoting environmentally friendly technologies and projects. This suggests that PetroChina is always on the foremost of trying to improve energy utilization and transition, promoting environmental, and ecological protection.

Example 5-1: In addition, we...actively **participated in global energy governance**,*and* **conveyed China's voice** *in energy governance.*

Example 5-2: In 2022, we **mobilized all compliance enterprises** *to actively participate in carbon trading...*

Example 5-3: ...a 40 MW/80 MWh electrochemical energy storage system was installed...and put into operation, which is **the first of its kind** *at Yumen Oil Field.*

The moralization strategy provides moral and value support for PetroChina's eco-friendly image. Xia & Xu (2020) have pointed out that corporate responsible discourse reflects a company's ecological views, while the ecological views are always reflected in corporate images. Therefore, if a company is committed to well-accepted ecological ideas, its corporate image will be more accepted likewise.   In its environmental discourse, PetroChina indicates that it bears in mind the value of green, low-carbon and sustainable development (see Example 5-4). It has conducted many projects to this end and has made many achievements on the way of transition to sustainable development. As the values conveyed in the discourse are part of the social culture (Hu & Sheng, 2020), the corporate image supported by these values also takes on some cultural characteristics. Therefore, presenting a eco-friendly corporate image not only promotes the internalization of company itself but also enhances people's understanding of its corporate culture and values.

Example 5-4: Thanks to the development of renewable energy, Yumen Oil Field is now exploring **a new path of green and clean development**.

The rationalization strategy enhances the trustworthiness and transparency of its environmental-responsible image. Corciolani et al. (2020) found out that, if a company engages in irresponsible business practices, it is more likely to use narrative and deceptive language rather than analytical and truthful language. As rationalization is the dominant legitimation strategy used in the environmental discourse in the CNPC's CSR Report, its language is more analytical than narrative. PetroChina presents tangible results and scientific statistics, rather than deceptive narrations, to prove its trustworthiness in environmental protection (see Example 5-5).

Example 5-5: In 2022, CNPC produced **177.2 billion cubic meters** *of natural gas, including* **145.5 billion cubic meters** *domestically...*

The Mythopoesis strategy demonstrates PetroChina's lasting and staunch commitment to an eco-friendly corporate image. Enterprises will sometimes resort to future predictions and commitments to help shape their corporate images (Bondi, 2016). This assures readers that the company will stay committed to environmental protection without wavering (Example 5-6). Even though the goals set by the company may have not been achieved, it has already helped shaping the company's current image. However, this strategy shouldn't be used too frequently, otherwise, the whole discourse will be deceptive and deceitful.

Example 5-6: The proportion of non fossil fuels **is estimated to** *increase to 25%* **by 2030,** *exceed that of coal* **after 2035,** *and reach 80%* **by 2060**.

The altruism strategy makes PetroChina's image more approachable to the public (Hu & Sheng, 2020). Altruism

cares about the public and society's benefits and well-being, which is reflected in the company's social responsibility. PetroChina launches public welfare campaigns and tree-planting activities annually (see Example 5-7), by which its corporate image is no longer a cold machine that is only for economic benefits. Particularly in environmental discourse, languages that care about social and public welfare and environmental sustainability are of great importance in shaping a warming and amiable image in front of the public.

Example 5-7: 1.492 million person-times of **voluntary tree-planting** *in 2022.*

In summary, these five legitimation strategies support PetroChina's eco-friendly image-shaping from different aspects. While many previous studies focused on the question of "what kind of corporate image is presented in CSR reports", legitimation strategies give us an insight into the image-shaping process and its effectiveness. In this case, PetroChina aims to build itself into a "world-class" energy company in all aspects, so it pays particular attention to establishing its authoritative image in terms of environmental protection and sustainable development, which is realized by authorization strategy and rationalization strategy. At the same time, PetroChina tries to build public trust by maintaining close interaction with the public through moralization, Mythopoesis, and altruism strategies. In addition, PetroChina keeps these strategies in careful proportions, usually with rationalization and authorization strategies as primary strategies. This ensures that its international corporate image is truthful and trustworthy.

VI.   CONCLUSION

In order to do legitimation strategy analysis on environmental discourse, this study has taken the environmental discourse in *the CNPC's English CSR Report of 2022* as the research subject by using a theoretical framework based on van Leeuwen's and Reyes'

legitimation strategy theories. Although the study is based on a single CSR report, which may limit the generalizability of the findings, the findings are applaudable. This study finds that legitimation discourse strategies, traditionally used in political discourse analysis, are also applicable to corporate environmental discourse. In examining *the CNPC's English CSR Report of 2022*, rationalization emerged as the dominant strategy, followed by authorization, with moralization, mythopoesis, and altruism representing smaller proportions. These strategies are employed in various ways: authorization relies on institutional authority, moralization promotes green values, rationalization emphasizes practical outcomes, mythopoesis envisions a sustainable future, and altruism highlights societal benefits. Collectively, these strategies reinforce CNPC's self-authority in the pursuit of sustainable development. And the proper adoption of these five legitimation strategies strengthened the credibility of the discursive construction of its corporate image in sustainable development. Future research should expand the dataset, refine theoretical frameworks, and incorporate comparative analyses to strengthen the field's insights.

REFERENCES

[1] Benton, L. M. & J. R. Short. 1999. *Environmental Discourse and Practice* [M]. Oxford: Blackwell.

[2] Bondi, M. 2016. The future in reports: prediction，commitment and legitimization in CSR [J]. *Pragmatics and Society* 7(1): 57-81.

[3] Brulle, R. & J. Agency. 2000. *Democracy and Nature: The U.S. Environmental Movement from a Critical Theory Perspective* [M]. Cambridge, MA: MIT Press.

[4] Corciolani, M., Nieri, F. & A. Tuan. 2020. Does involvement in corporate social irresponsibility affect the linguistic features of corporate social responsibility reports? [J]. *CSR and Environmental Management* 27(2): 670–680.

[5] Cox, R. 2006. *Environmental Communication and Public Sphere* [M]. London: Sage.

[6] Dryzek, J. S. 2005. *The Politics of the Earth: Environmental Discourses* (2nd edition) [M]. New York: Oxford University Press.

[7] Dürr, E. & A. Pascht. 2017. *Environmental Transformations and Cultural Responses* [M]. New York: Palgrave and Macmillan.

[8] Elkington, J. 1998. *Cannibals with Forks: The Triple Bottom Line of 21st Century Business* [M]. Gabriola Island, Canada: New Society.

[9] Fairclough, N. 2004. Critical discourse in researching language in the new capitalism: overdetermination, transdisciplinarity and textual analysis [A]. In L. Young & C. Harrison (eds.). *Systemic Linguistics and Critical Discourse Analysis* [C]. London: Continuum: 103-122.

[10] Faisal, K. M & P. Sherina. 2023. Crafting consensus: Indonesia's discursive strategies in legitimising free trade policy[J]. *Contemporary Politics* 29(5): 598-620.

[11] Fuoli, M. 2018. Building a trustworthy corporate identity: a corpus-based analysis of stance in annual and corporate social responsibility reports [J]. *Applied Linguistics* 39(6): 845-885.

[12] Goldman, M. & R. A. Schurman. 2000. Closing the "great divide": new social theory on society and nature [J]. *Annual Review of Sociology* 26(1): 563-584.

[13] Hannigan, J. 2006. *Environmental Sociology* (2nd edition) [M]. New York: Routledge.

[14] Heinz, B., Hsin-I, G. & A. Inuzuka. 2007. Greenpeace greenspeak: a transcultural discourse analysis [J] *Language & Intercultural Communication* 7(1): 15-36.

[15] Helvac, Z. C. K. 2017. Discursive strategies in corporate image building of Monsanto [J]. *Australian Review of Applied Linguistics* 40(3): 247-279.

[16] Hughes, J. D. 2006. *What Is Environmental History?* [M]. London: Polity Press.

[17] Jung, M. 2001. Ecological criticism of language [A]. In A. Fill & P. Mühlhusler (eds.). *The Ecolinguistics Reader: Language, Ecology and Environment* [C]. London and New York: Continuum: 270-285.

[18] KhosraviNik, M. 2015. Macro and micro legitimation in discourse on Iran's nuclear programme: The case of Iranian national newspaper Kayhan [J]. *Discourse & Society* 26(1): 52-73.

[19] Martín de la Rosa,V. & L. M. Lázaro. 2022. Legitimating meritocracy as part of the American Dream through the ritual of commencement speeches[J]. *Linguistics and Education* 72(2): 101-117.

[20] Mels, T. 2009. Analysing environmental discourses and representations [A]. In N. Castree, D. Demeritt, D. Liverman & B. Rhoads (eds.). *A Companion to Environmental Geography* [C]. Chichester: Wiley-Blackwel: 384-399.

[21] Norgaard, K. M. 2011. *Living in Denial: Climate Change, Emotions, and Everyday Life* [M]. Cambridge, MA: MIT Press.

[22] Oddo, J. 2011. War legitimation discourse: representing"us"and"them"in four US presidential addresses [J]. *Discourse and Society* 22(3): 287-314.

[23] Reyes, A. 2011. Strategies of legitimization in political discourse: From words to actions [J]. *Discourse & Society* 22(6): 781-807.

[24] Vaara, E. & J. Tienari. 2002. Justification, legitimization and naturalization of mergers and acquisitions: A critical discourse analysis of media texts [J]. *Organization: The Critical Journal of Organization, Theory and Society* 9(2): 274-304.

[25] van Dijk, T. A. 1998. *Ideology: A Multidisciplinary Approach* [M]. London: Sage Publication.

[26] van Dijk, T. A. 2001. Multidisciplinary CDA: a plea for diversity [A]. In R. Wodak & M. Meyer (eds.). *Methods of Critical Discourse Analysis* [C]. London: Sage: 94-120.

[27] van Dijk, T. A. 2006. Ideology and discourse analysis [J]. *Journal of Political Ideologies* 11(2): 114-140.

[28] van Leeuwen, T. 2007. Legitimation in discourse and communication [J]. *Discourse and Communication* 1(1): 91-112.

[29] van Leeuwen, T. 2008. *Discourse and Practice: New Tools for Critical Discourse Analysis* [M]. Oxford: Oxford University Press.

[30] Visser, W. 2014. *CSR 2.0* [M]. New York: Springer.

[31] Wodak, R. & M. Meyer. 2009. *Methods of Critical Discourse*

Analysis [M]. London: Sage Publications.

[32] Wodak, R. & T. van Leeuwen. 1999. Legitimizing immigration control: A discourse-historical analysis [J]. *Discourse Studies* 1(1): 83-118.

[33] 陈慧娟、邱智晶，2022，批评隐喻分析视角下中外汽车企业的身份建构对比研究——以企业社会责任报告中的总裁致辞为例[J]，《海外英语》（23）：48-50+54。

[34] 段平，2021，基于语料库的中国上市公司企业社会责任报告汉英翻译研究[J]，《现代英语》（23）：41-44。

[35] 龚双萍、张韧，2018，基于语料库的南海问题美国（去）合法化话语策略研究[J]，《外语研究》（1）：13-18。

[36] 郭静怡，2020，环境话语的趋近化研究[J]，《海外英语》（15）：1-2+12。

[37] 郝嘉亮，2021，基于语料库的中美企业形象研究——以社会责任报告为例[J]，《渭南师范学院学报》（8）：51-59。

[38] 胡开宝、盛丹丹，2020，《可持续发展报告》英译本中的华为公司形象研究——一项基于语料库的研究[J]，《外国语》（6）：94-106。

[39] 黄大网、陈瑾琳、王红阳，2017，中外企业社会责任报告环保话语的词汇选择与及物性过程研究[J]，《宁波大学学报（文科学版）》（1）：88-93。

[40] 林予婷、苗兴伟，2016，战争合法化的话语策略——美国总统阿富汗战争演讲的批评话语分析[J]，《外语与外语教学》（5）：59-68。

[41] 庞超伟，2013，伊拉克战争合法性的话语重建——一项基于布什伊战演讲语料库的评价研究[J]，《外语研究》（4）：41-48。

[42] 孙成志、张嘉钰，2021，生态话语的（去）合法化策略研究——基于 Python 的文本分析[J]，《外语学刊》（4）：25-33。

[43] 武建国、谢思思、李晶，2022，政治话语"合法化"的批评隐喻分析——以美国政府发布的中美贸易谈判话语为例[J]，《当代外语研究》（4）：111-122。

[44] 夏蓉、徐珺，2020，基于系统功能语言学的企业社会责任生态话语分析[J]，《中国外语》（4）：33-42。

[45] 辛斌，2020，英文新闻标题中的合法化话语策略分析——以《华盛顿邮报》和《纽约时报》有关南海争端报道为例[J]，《外语学刊》（4）：24-32。

[46] 郑红莲、王馥芳，2018，环境话语研究进展与成果综述[J]，《北京科技大学学报（社会科学版）》（4）：9-16。

Gendered Spaces: A Critical Exploration of Transgender Identity and Gender Discrimination in Arundhati Roy's "The Ministry of Utmost Happiness"

Shimna Gopaladhas

Independent Researcher, Former MPhil English Student of Nesamony Memorial Christian College, Marthandam, Tamil Nadu
Email: shimnadhas65@gmail.com

Abstract— This paper explores the concept of gendered spaces in Arundhati Roy's "The Ministry of Utmost Happiness", focusing on the experiences of transgender individuals and the systemic gender discrimination prevalent in contemporary Indian society. Roy's depiction of spaces—both physical and metaphorical—reveals how gender constructs marginalise and alienate individuals, particularly those who exist outside traditional gender binaries. This article examines the intricate relationships between gender, space, and identity as reflected in Roy's narrative, offering critical insights into the struggles and resilience of marginalised communities.

Keywords— Gendered spaces, transgender identity, gender discrimination, marginalisation, Hijra community, Indian society.

I. INTRODUCTION

The concept of gendered spaces is fundamental to understanding societal structures and the ways they reinforce or challenge gender norms. Gendered spaces are physical or symbolic areas where particular genders are accepted while others are marginalized or excluded. In "The Ministry of Utmost Happiness", Arundhati Roy masterfully uses spaces—graves, cities, and even homes—to critique gender discrimination and highlight the lived experiences of transgender individuals in India.

Roy's protagonist, Anjum, a transgender woman born as Aftab, navigates these spaces, exposing the societal prejudices that ostracize individuals who deviate from traditional gender norms. Through Anjum's journey, Roy critiques the systemic exclusion embedded in urban and rural settings alike, examining how these spaces perpetuate gendered hierarchies.

II. TRANSGENDER IDENTITY AND THE QUEST FOR SPACE

Anjum's journey begins with her birth into a body that defies binary gender categorizations. As a Hijra, Anjum struggles with societal rejection and familial shame. Her mother's initial reaction—concealing her child's identity—reflects a pervasive cultural denial of transgender existence. Roy's description of Anjum's self-awareness— "Aftab had a body that blurred the lines between masculine and female" (Roy, 2017, p. 12)— illustrates the physical and psychological pain of existing in a society that demands conformity.

Anjum's move to the Khwabgah, a communal space for Hijras, symbolizes a temporary sanctuary where individuals like her can reclaim their identity. However, even within this space, there are limitations imposed by societal structures. Khwabgah's isolation from mainstream society underscores how marginalized communities often create their enclaves, both as a form of resistance and survival.

III. PUBLIC SPACES AS BATTLEGROUNDS

Roy's narrative emphasizes the tension between public and private spaces, particularly for transgender individuals. Anjum's experiences in public restrooms, marketplaces, and streets highlight the constant negotiation of identity and safety. Roy describes Anjum's interactions with others as fraught with ambiguity: "She who never knew which queue to stand in, which public toilet to enter..." (Roy, 2017, p. 122). This uncertainty reflects broader societal discomfort with those who defy gender norms.

Anjum's decision to inhabit a graveyard, turning it into a "Jannat Guest House," represents a radical reclamation of space. By transforming a site of death into a haven for marginalized individuals, Anjum subverts societal norms, creating a third space where traditional gender hierarchies hold no power. This transformation challenges the dichotomy of public versus private spaces, proposing instead a fluid, inclusive understanding of space.

IV. GENDER AND INTERSECTIONALITY

Roy's exploration of gender intersects with issues of caste, religion, and class, further complicating the experience of marginalized identities. Anjum's identity as a Muslim Hijra places her at the confluence of multiple discriminations, amplifying her struggles. The novel's depiction of caste-based discrimination—such as the treatment of Dalit women—parallels Anjum's experiences, drawing connections between different forms of systemic oppression.

By weaving these narratives together, Roy underscores the interconnectedness of social hierarchies. The exclusion of transgender individuals is part of a larger pattern of marginalization that affects all who deviate from societal norms. This intersectional approach deepens the reader's understanding of the structural forces at play.

V. CONCLUSION

In "The Ministry of Utmost Happiness", Arundhati Roy presents a poignant critique of gendered spaces and their role in perpetuating discrimination. Through Anjum's journey, Roy exposes the limitations imposed by societal norms while celebrating the resilience and creativity of marginalized communities in carving out spaces of their own. This analysis of gendered spaces invites readers to reconsider traditional constructs of gender and space, advocating for a more inclusive and equitable society.

REFERENCES

[1] Butler, J. (1990). "Gender Trouble: Feminism and the Subversion of Identity". Routledge.

[2] Ranade, S. (2007). Spatiality and Gender: The Social Production of Space. "Economic and Political Weekly", 35(16), 1519-1526.

[3] Roy, A. (2017). "The Ministry of Utmost Happiness". Penguin Random House.

[4] Spivak, G. C. (1994). Can the Subaltern Speak? In P. Williams & L. Chrisman (Eds.), "Colonial Discourse and Post-Colonial Theory: A Reader" (pp. 66-111). Columbia University Press.

Climate Narrative in Barbara Kingsolver's *Flight Behavior*

Dr. Surabhi Chandan

Assistant Professor
surabhichandan92@gmail.com

Abstract— The impacts of climate change are negative and appear in the form of extreme weather events, disrupted ecosystems, and socio-economic challenges, disproportionately affecting vulnerable populations. Literature such as Barbara Kingsolver's Flight Behavior provides an indispensable lens for viewing these profound environmental and societal impacts. This paper attempts to explicate the extreme polarisation of the environment and anthropogenic catastrophe positioned in climate change in 21st-century literature, as particularly illustrated in Barbara Kingsolver's Flight Behavior. Dellarobia Turnbow — provides a nuanced glimpse into the complex effects of climate change on our ecosystems and rural communities. The unusual migration of monarch butterflies to Tennessee is a powerful symbol of the broader disruptions to the environment wrought by global warming. Kingsolver's writings capture the feeling of ecological disarray and the need for change. This analysis will examine how the environmental tragedy is leveraged to elaborate on the socio-economic and cultural challenges that communities grapple with in confronting these environmental transformations and in following through with climate change mitigation. The scholarship will examine the conflation of scientific language with a vocabulary of personal transformation and the language of community through a critical lens, isolating how the novel not only furthers the genre of environmental literature but also calls for increased ecological consciousness. In addition, the article will explore the function of storytelling as a tool for creating public awareness and interest in climatic issues, Arguing that novel literature is an indispensable medium for confronting the complexities of global climate change. Through a close reading of Kingsolver's published work, I will argue that literature is both a mirror of our contemporary environmental crises and an illusion of a sustainable future.

Keywords— Climate Change, Monarch Butterflies, Ecosystem Disruption, Ecological Consciousness, Environmental Sustainability

The climate crisis — and the storms, changing ecosystems, and altered human lives that go with it — has emerged as one of the most pressing challenges of our time. Barbara Kingsolver's *Flight Behavior* is a sobering story of the ecological and social consequences of climate change, particularly for marginalized rural populations. Set in the Appalachian region of Tennessee, the narrative centres on Dellarobia Turnbow, a young woman whose life is transformed by the sudden appearance of millions of monarch butterflies on her family farm. The misguided butterflies, part of a species that strays outside its typical migration route as climate conditions shift, are a symptom of the widespread environmental disarray caused by global warming.

Kingsolver's writing doesn't abstract climate change into an expansive scientific threat, but personalises it: a force with immediate and tangible consequences in the lives of everyday people, especially in rural parts of the country, where inhabitants are often least equipped to deal with it. With Dellarobia's journey and her community's

collective experience, the story explicates how global environmental changes touch down into economic and cultural realities. Dellarobia's affair with Ovid Byron, a scientist studying butterflies, reflects the indispensable role of science in understanding and addressing the complexities of climate change. But as the story shows, this knowledge is often at odds with socio-economic realities that prioritize short-term survival over long-term ecological viability.

In *Flight Behavior*, Kingsolver takes on humanity's abandonment of nature, while preaching a radical understanding of how ecosystems are connected and the consequences of manmade climate change. The erratic migration of monarch butterflies becomes a vivid metaphor for ecological imbalance, and Donat's descents into her miners' homes show the ways that environmental and socio-economic vulnerability converge. Through Dellarobia's character development and the story of the butterflies in the novel, Kingsolver demonstrates the need for environmental conservation (Batinovich 14). Through the application of ecocritical theory and the work of scholars such as Cheryll Glotfelty, Timothy Clark, and Lawrence Buell, this analysis of the novel considers its representation of climate awareness, its representation of ongoing scientific discussion, and its exploration of the socio-economic barriers that stifle environmental activism.

In the novel, a major sign of climate change is the arrival of monarch butterflies in Dellarobia's Appalachian community. Normally these butterflies migrate to Mexico for the winter, but a global warming-induced ecological disruption prevents them from leaving Tennessee. This phenomenon is a microcosm of the climate disaster. Environmental changes throw the delicate balance of nature out of whack, forcing species like the monarch butterfly to adapt, often in ways that are surprising and dangerous. That's a sign of the sometimes haphazard impact of climate change on ecosystems around the world.

By using this unusual migration as a metaphor for ecological displacement, Barbara Kingsolver points to the actual impacts of climate change in a way that is relatable to the reader. Timothy Clark argues in his *Ecocriticism on the Edge* (2015) that one of the major problems of tackling climate change is its "hyperobject" quality—things that are too big and complicated for people to wholly understand. Kingsolver suggests this impossibility by localizing climate change in Feathertown, inviting readers to see how seismic upheaval means something to the landscapes that it wakes up in.

Kingsolver's painstaking depiction of butterflies also underscores the fragility of ecosystems. Monarch butterflies rely on specific migratory patterns to survive,

and their unusual appearance in Tennessee is a sign of the broader unpredictability brought about by climate change. In *The Future of Environmental Criticism* (2005), Lawrence Buell asserts that environmental writing often seeks to make visible what usually remains maddeningly unclear or unseeable. Focusing on one species affected by climate change, Kingsolver provides a concrete example of the more abstract notion of global warming, making its impacts more relatable to readers.

Ovid Byron, the scientist who arrives to inspect the butterflies, becomes a key character through whom the novel articulates its condemnation of human involvement in and exacerbation of climate change. The novel drew on real-world scientific debate about climate change for the research, in particular on how human activities affect the planet's ecosystems. This foible reflects Byron's frustration with the local community's lack of understanding about the situation at hand, which mirrors the broader struggle climate scientists face in communicating the common need for public action on climate. Earlier in *Hyperobjects* (2013), Timothy Morton explains that climate change is not only that which is unfolding over longer periods than is typically understood but also that which has been expanding to very large dimensions, making it more difficult for most people to perceive exactly what is happening and what immediate effect it is having.

One of the most interesting parts of *Flight Behavior* is the analysis of the tension that exists between economic survival and environmental protection. Where the butterflies land, Dellarobia's family sees a possible gold mine. The family's awful financial state leads them to explore the idea of chopping down the forest to sell for cash, despite the irrevocable harm this would cause to the ecosystem. In impoverished communities, environmental degradation is considered a grim but necessary price of economic existence. Then there's this debate, which really highlights the problems that these communities face if they're to survive economically.

Kingsolver's rendering of this dilemma is consistent with this notion of environmental justice, a framework explored by Rob Nixon in his book, *Slow Violence and the Environmentalism of the Poor* (2011). Nixon claims that environmental degradation disproportionately impacts marginalized communities. Small towns like Ocracoke are often torn between short-term economic gain and long-term environmental sustainability. The struggles of the Turnbows in *Flight Behavior* are particularly representative of this dynamic. This presents a dilemma for those involved: they want to keep the funds flowing, but they also need to protect the habitat for the butterfly colony. Dellarobia's psychological

struggle to protect her family's choice to log the forest serves as a microcosm of the systemic challenge society faces in harmonizing economic development with environmental stewardship.

Cheryll Glotfelty's seminal text in the field of ecocriticism, *The Ecocriticism Reader* (1996), highlights the importance of understanding how socio-economic factors inform ecological subjectivity in her assertion about the value of knowing how socio-economic factors inform socio-natural relationships. Kingsolver proves that an entire community's fortunes translate directly to specific perspectives on the preservation of the environment, and the author uses quite literally the direst of economic conditions of Feathertown to exemplify this effect. It scrutinizes the idea that environmental protection is an elitist luxury available to wealthy, educated people, while also emphasizing the awful long-term cost of the privilege of prioritizing short-term financial gain over ecological viability.

Flight Behavior is built around anthropocentrism, the attitude that human interests trump the interests of all other species. The novel subverts this way of thinking by showing the number of human-imposed wreckage in the world, with the monarch butterflies representing the wounds inflicted to humanity, the stemming of mobile freedom (and what is more a metaphor for life) by the act of anthropogenic climate change. Dellarobia's increasing sensitivity to interdependence in the web of human and natural systems disrupts her community's anthropocentrism as she discovers the fate of the butterflies is directly connected to the ecosystem's health.

Ursula Heise's idea of "eco-cosmopolitanism," elaborated in *Sense of Place and Sense of Planet* (2008), is especially relevant to the way that Kingsolver depicts the interdependence of ecosystems. As Heise argues, environmental literature tends to stress the global character of ecological catastrophes, demonstrating how specific environmental challenges are embedded in a larger, interdependent system. In *Flight Behavior*, Kingsolver shows this interconnection through the disrupted migration of the butterflies, which she makes clear is not just a local anomaly but part of a global phenomenon of ecological disruption driven by climate change. Dellarobia's recognition that the butterflies' fates hinge on the state of the planet resonates with this eco-cosmopolitan view, as she realizes that her community's behaviour is part of a vast network of interconnected life.

Kingsolver's activism is part and parcel of her depiction of climate change as a crisis that requires understanding and personal participation. Through Dellarobia's journey from disillusionment to

environmental activism, Kingsolver emphasizes the power of individual agency in facing the challenges of climate change. Dellarobia's evolution parallels that of many people who don't start out knowing a lot about the scientific and ecological ramifications of climate change, and who, from education and personal experience, become more and more dedicated to environmentally conscientious action. This transformation is one of the most powerful elements of the novel — it shows how those who may seem apathetic or doubtful about climate change can become champions for the planet when presented with clear proof and the emotional impact of losing an ecosystem.

Kingsolver's novel participates in what Greg Garrard, in *Ecocriticism* (2012), calls the function of environmental literature: to increase ecological awareness and incite action. Kingsolver uses Ovid Byron to make the case that scientists should be immersed into public space around climate change. But as Dellarobia's experience shows, scientific understanding alone is insufficient to drive action; there must also be some emotional and ethical bonds to the environment. Kingsolver plays up storytelling as an essential means of bridging this gap by presenting Dellarobia's personal story as a way of bringing readers into the wider framework of the ecological crisis.

The novel's focus on storytelling as a means of environmental advocacy echoes Kate Rigby's argument (2004) in *Topographies of the Sacred*, which proposes that literature is critical in the forces that shape public attitudes towards nature and environmental preservation. By employing a rural, working-class female protagonist in Dellarobia, Kingsolver can speak to the socio-economic fractures that it's all too easy to assume fuels apathy over environmental destruction, but also show how people from these socio-economic backgrounds can do, and already are, being agents of change. By placing Dellarobia's personal transformation at the story's center, Kingsolver implies that effective environmentalism starts with personal awareness and responsibility, but also needs to involve collective action.

Flight Behavior ranks as one of the most important contributions to environmental literature in that it exemplifies the power of story in affecting the way the public perceives climate problems. As a novel, *Flight Behavior* offers a relatively accessible on-ramp into some of the more academic discussions surrounding climate change, while also exploring the emotional and social context for the crisis. Kingsolver's story illustrates the potential for stories to enact the urgency of safeguarding life on Earth, as ecocritics such as Lawrence Buell and Ursula Heise note, when they observe that literature is

better able to engage readers' emotional and intellectual faculties regarding our place in the world and our role in it.

By following Dellarobia's journey, Kingsolver brings the personal aspect of climate science to the forefront of her readers' minds, demonstrating the ways in which human narratives can offer immediacy to abstract concepts. The monarch butterflies are both a literal and figurative metaphor for the ecological havoc wreaked by climate change, but it is Dellarobia's emotional reaction to their plight that underlines the urgency of the crisis. Her growing alarm over the butterflies reflects a broader awareness she hopes to wake in her readers: that the environment's well-being is directly tied to human health.

In framing *Flight Behavior* as a story that straddles scientific discourse and personal narrative, Kingsolver participates in a phenomenon that Buell calls the "environmental imagination" (*The Environmental Imagination*, 1995), the degree to which a literary work comes to offer a means by which people experience and understand nature. Through the prism of Dellarobia's change, readers are also encouraged to think about their relationship to the environment and how they are affecting it, individually and collectively.

If *Flight Behavior* constitutes a building block for understanding the alchemy of ecological imbalance and the human story, other literary texts provide prisms that round out our viewing angles, implicating these diverse narratives in what questions about the environment ask of us. Margaret Atwood's *Oryx and Crake* presents a future shaped by ecological disaster due to runaway technology and corporate greed. In contrast with Kingsolver's rural, community-minded narrative (and read the two together, as it turns out, there are Presidents in common too), Atwood's novel makes a more global picture, one where environmental destruction has already passed the point of no return. The genetic engineering of species in Atwood's novel echoes the interrupted migration patterns of the monarch butterflies in *Flight Behavior*, and both act as symbols of humanity's flagrant meddling with the natural world. Atwood's vision of a post-apocalyptic world, articulated by her protagonist, reveals the irreparable damage human beings cause when money takes precedence over sustainability: "We're not afraid of the consequences, we're afraid of missing the profits" (Atwood 234).

Richard Powers' *The Overstory* explores the connection between humans and the natural world through trees and the act of deforestation. Powers' focus is on interconnected narratives, similar to the way Kingsolver emphasizes community and collective action, showing how individual lives are inextricably tied to larger

ecological systems. Powers' characters, including Patricia Westerford, reinforce the importance of scientific and ecological knowledge, mirroring Ovid Byron's function in Flight Behavior. The novels register a common alignment in their representation of ecological consciousness as an agent of transformation. As Westerford puts it, "The most wondrous products of four billion years of life need help — and who better to give it than those creatures who have benefited so much from them?" (Powers 198). Both fictions argue that ecological activism demands both personal passion and collective obligation.

Another vivid example is found in Amitav Ghosh's *Gun Island*, which weaves myths together with modern environmental crises to emphasize the global character of ecological disasters. Ghosh's narrative pits old beliefs against the sciences of climate change, in a way reminiscent of Kingsolver's dance between rural habits and new science. In *Gun Island*, the migration of communities displaced by rising sea levels echoes the migration of monarch butterflies in Flight Behavior, both offering painful metaphors for a world facing the consequences of climate change. Ghosh's exploration of environmental refugee crises builds on Kingsolver's portrait of localized ecological disruption and gives it a bigger geopolitical frame.

Louise Erdrich's Future Home of the Living God, meanwhile, offers a dystopian vision in which evolutionary processes increasingly reverse, owing to climate instability. Erdrich's depiction of a society on the edge of collapse balances Kingsolver's vision of rural communities dealing with the upheaval of environmental change. Neither author shies away from criticising the anthropocentric worldview that places human progress above ecologically healthy coexistence, forcing readers to reevaluate our relationship with nature.

The thematic echoes running between these works illuminate the common imperative of tackling ecological questions. Kingsolver takes a big step down to the ground, focusing on local and concrete effects of climate change, but other authors like Atwood, Powers, Ghosh and Erdrich can round out the picture of environmental literature much more broadly. These three stories, taken together, remind us that the climate crisis will be felt in complex and essential ways and that storytelling will be crucial to teaching us how to understand the changes to come.

The emotional and moral dimensions of climate change, as felt by Dellarobia and her community, are central to galvanizing action. This interplay between analytical reasoning and emotional engagement is evident, as well, in Annie Proulx's *Barkskins,* a sprawling narrative

of the history of deforestation and its devastating effects on indigenous peoples and ecosystems. Proulx's scrupulous historical detail balances out Kingsolver's contemporary lens, giving a sweep through time on our species' abuse of natural resources. Both authors call for a deeper awareness of ecological interconnectedness, arguing that scientific knowledge must be paired with a historical and cultural understanding for root change to occur.

On a different level, there's also the question of science in Helen Macdonald's *H is for Hawk*, where personal grief has an ecological underpinning. In Macdonald's intensely personal narrative about falconry and environmental consciousness, you see how individual experience is connected to the vast world of ecological place. This emphasis on personal transformation resonates with the idea represented in Kingsolver's portrayal of Dellarobia's journey, which is a way for readers to see how an emotional connection with the natural world can trigger ecological awareness and action. Thus, both Kingsolver and Macdonald stress that scientific information must be conveyed in ways that resonate with different types of people. Ovid Byron's attempts to educate Dellarobia's community mirror Macdonald's ruminations on how to make ecological issues more relevant to the general public. As we continue to grapple with various scientific and environmental challenges, these parallels resonate — highlighting the importance of storytelling to convey complex, scientific issues to the everyday audience, and bridging the gap between an intellectual understanding and an emotional investment.

The socio-economic challenges that Dellarobia's community confronts in *Flight Behavior* highlight this intersection of environmental and social justice. Environmental justice ideas, especially Rob Nixon's *Slow Violence and the Environmentalism of the Poor*, help us understand how environmental degradation does not affect us equally. In Dellarobia's Appalachian community, economic insecurity compounds agricultural neglect, setting in motion a spiral of exploitation and ruin. Nixon's claim that "the poor are the principal casualties of slow violence" reverberates with Kingsolver's depiction of how impoverished communities have to choose immediate survival at the expense of lasting environmental integrity.

The work of Octavia Butler meets in economic inequality and environmental justice too; in *Parable of the Sower*, climate change and socio-economic collapse have wrought a dystopian near-future defined by resource scarcity and social fragmentation. Butler's preoccupation with systemic inequality and environmental devastation fits well with Kingsolver's focus on the localized impacts

of global catastrophes. Questioning the assumptions underlying climate denialism and technocratic solutions, both authors argue that community-based resilience and ecological stewardship are necessary for an equitable future.

In those narratives, Kingsolver and her contemporaries identify the relationships between ecological systems and social systems. By focusing on the disproportionate loads borne by communities on the margins, these works rally for a coordinated approach to redressing the inequities of place and marketplace. The intersectional link also denotes the systemic form of change concerning sustainability and is the equity in society, analyzed by environmental literature, that reinforces the transformative power of storytelling in policy formation and public discourse.

One of Flight Behavior's finest qualities is its use of storytelling as a middle ground between scientific abstraction and personal experience. The narrative strategy of Kingsolver's book underscores how stories can serve to humanize the complex issues surrounding our environment, and how data and science can be rendered into powerful narratives that compel action. That approach also is present in Kim Stanley Robinson's The Ministry for the Future, which employs a mixture of imaginary and documentary-style storytelling to wrestle with potential ways forward for the climate crisis. Like Kingsolver's, Robinson's novel recalls the power of narrative to inspire collective action and envision other possibilities. As Robinson writes, "What we choose to save is what defines us," revealing the moral force of environmental stewardship that resonates with the profound journey undergone by Dellarobia.

Flight Behavior, through its representation of displaced monarch butterflies, economic hardship, and the individual evolution of its journeying protagonist, reflects the real environmental challenges of our time while laying out a map for how we can imagine a sustainable future. Fuck their pyres, we burn now more than ever, & this is the point, the novel's genesis, right, we're one step above 2050, only — it's not a dystopia — we're still alive, & dreaming, & telling stories, we're just released — release action is a narrative device of ecological advocacy, this is a canonical embrace, trees as memories of the earth — so down: we're here. As we come to terms with the realities of climate change, climate science fiction will help guide the narratives we create — both in literature and beyond — and those narratives will help shape our collective response to this planetary crisis. Kingsolver is part of the work of Robinson, Kolbert, Powers, Klein and Proulx that demonstrates how meaningful storytelling can catalyze

action, and also a means by which to envision what other futures may look like.

The novel makes a permanent addition to contemporary environmental literature: A novel that uses climate change as a lens to excavate both the natural world and the world of humans. Interspersed with Dellarobia Turnbow's journey, in which Kingsolver decries anthropocentrism, argues the interdependence of ecosystems worldwide and prods for a keener ecological awareness." The novel uses the interruption of the monarch butterflies' migration as a poignant metaphor for the larger ecological catastrophes wrought by climate change; its depiction of life in an economically depressed rural area underlines the social and economic conditions that render environmental activism all the more challenging.

Although the scientific community has claimed that climate change is a 'long-term' process and, by and large, only a matter of rising global temperature averages, this paper, through engagement with ecocritical theory, particularly that of Cheryll Glotfelty, Timothy Clark and Lawrence Buell, has shown how Flight Behavior imbricates climate change within a dialectic of scientific, personal and communal frameworks. And Kingsolver's narrative does this, because in it she interrogates the place literature could have in the public's reckoning with environmental issues, and uses her characters' stories to demonstrate both the urgency of the climate crisis and holding space to account for what can be sought to save ourselves, together and separately.

It's not just concrete evidence of the predicament we've created for ourselves in the physical world, but also a visionary framework for envisioning more sustainable futures. Providing readers with both the scientific realities of climate change — but also the human, emotional footprint of a small slice of people who are subject to its whims — Kingsolver's novel is daring all of us to recommit to investing in the preservation of ecology and the recognition of our share of complicity in the global climate crisis.

REFERENCES

[1] Atwood, Margaret. *Oryx and Crake*. Anchor Books, 2004.

[2] Bacigalupi, Paolo. *The Water Knife*. Vintage Books, 2015.

[3] Batinovich, [Author First Name]. *[Title of Work, if given]*. [Publisher], [Year], p. 14.

[4] Buell, Lawrence. *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*. Belknap Press, 1995.

[5] ---. *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination*. Blackwell Publishing, 2005.

[6] Butler, Octavia E. *Parable of the Sower*. Warner Books, 1993.

[7] Clark, Timothy. *Ecocriticism on the Edge: The Anthropocene as a Threshold Concept*. Bloomsbury Academic, 2015.

[8] Erdrich, Louise. *Future Home of the Living God*. Harper, 2017.

[9] Garrard, Greg. *Ecocriticism*. Routledge, 2012.

[10] Ghosh, Amitav. *Gun Island*. Farrar, Straus and Giroux, 2019.

[11] ---. *The Great Derangement: Climate Change and the Unthinkable*. University of Chicago Press, 2016.

[12] Glotfelty, Cheryll, and Harold Fromm, editors. *The Ecocriticism Reader: Landmarks in Literary Ecology*. University of Georgia Press, 1996.

[13] Heise, Ursula K. *Sense of Place and Sense of Planet: The Environmental Imagination of the Global*. Oxford UP, 2008.

[14] Kingsolver, Barbara. *Flight Behavior*. Harper Perennial, 2012.

[15] Klein, Naomi. *This Changes Everything: Capitalism vs. the Climate*. Simon & Schuster, 2014.

[16] Kolbert, Elizabeth. *The Sixth Extinction: An Unnatural History*. Henry Holt, 2014.

[17] Macdonald, Helen. *H Is for Hawk*. Grove Press, 2015.

[18] Morton, Timothy. *Hyperobjects: Philosophy and Ecology after the End of the World*. University of Minnesota Press, 2013.

[19] Nixon, Rob. *Slow Violence and the Environmentalism of the Poor*. Harvard UP, 2011.

[20] Powers, Richard. *The Overstory*. W. W. Norton & Company, 2018.

[21] Proulx, Annie. *Barkskins*. Scribner, 2016.

[22] Rigby, Kate. *Topographies of the Sacred: The Poetics of Place in European Romanticism*. University of Virginia Press, 2004.

[23] Robinson, Kim Stanley. *New York 2140*. Orbit, 2017.

[24] ---. *The Ministry for the Future*. Orbit, 2020.

[25] Viramontes, Helena Maria. *Under the Feet of Jesus*. Plume, 1996.

[26] Ward, Jesmyn. *Salvage the Bones*. Bloomsbury, 2011.

[27] Yamashita, Karen Tei. *Through the Arc of the Rain Forest*. Coffee House Press, 1990.

A Stylistic Analysis of Selected Speeches of The Indigenous People of Biafra (IPOB)

Ijem, Blessing Ugo, (PhD)[1], Ike Samuel[2]

[1]Department of English and Literary Studies, Federal University, Wukari(Lead Author) blessingginikanwa@ymail.com
[2]Department of English and Literary Studies, Federal University, Wukari

Abstract— This work examined a stylistic analysis of some selected speeches of the Indigenous People of Biafra (IPOB). The Indigenous People of Biafra (IPOB) is a new Biafra (Igbo) movement of the people of Eastern Nigeria. It is led by Mazi Nnamdi Kanu agitating for the declaration of Biafra republic. It was initiated in 1967 by former Military administrator of Eastern Nigeria from 1966 who is now Late Ikemba of Innewi, Chief Odimegwu Ojukwu. The aim of this study is to carry out a stylistic analysis of selected speeches of the Indigenous People of Biafra with the intention to ascertain the particular stylistic choices that characterize the speeches. This study combines stylistics principles with Michael Halliday's Systemic Functional Grammar as the theoretical framework to examine the pattern of the language used in the speeches. The study reveals that the speeches are characterized by lexico-semantic features such as Collocation, Figurative and Lexical relations which are creatively used to convey the speakers' intentions of grieving, protesting, self-defending, calling for international aid and so on. It also reveals that the state of agitation, brutality informed their choice of negative words. In view of this, this study concluded that the language pattern of the IPOB speakers are aggressive using propaganda and rhetorical techniques which might be responsible for their being misconstrued as a terrorist group by the Federal government of Nigeria.

Keywords— Stylist Analysis, Biafra(IPOB),Speeches, Lexico-Semantics, Brutality, Propaganda

I. INTRODUCTION

The Indigenous People of Biafra (IPOB) led by Mazi Nnamdi Kanu is the most recent of the numerous movements agitating for the secession of the Igbo people – the eastern region of Nigeria – from Nigeria for the past fifty years. According to Ibeanu, Orji and Iwuamadi (2016, p. 2), IPOB represents "the most highprofile and radical movement for a separate State of Biafra". To realise their goal, these youths engage in civil disobedience including the declaration of public holidays and closure of markets in the South-Eastern part of Nigeria and Igbo-dominated markets across the nation. They established Biafran Embassies abroad, an online radio and satellite television, and produced a Biafran passport, flag and other symbols of sovereignty. On 19th December, 2013, IPOB proclaimed the expiration of Nigeria's amalgamation as the country became 100 years; and, therefore, the group called for a

referendum in respect of the self-determination of the Biafran People. Like all agitations, the IPOB struggle is the set of actions that attempt to arouse public feeling in support of or against an idea, in this case, the recognition of the State of Biafra. The group therefore employs slogans and attempts to awaken people from apathy by giving them feasible actions to perform. Since the language of agitation usually exploits the grievances of a group in order to induce sympathy from the public and to expose its opponents to condemnation, IPOB relies substantially on the use of strategic language, such as those related to propaganda.

Propaganda simply means the clever exploitation of language for the promotion of an idea. It is "the deliberate and systematic attempt to shape perceptions, manipulate cognitions, and direct behaviour to achieve a response that furthers the desired intent" of a person or an organisation (Jowett & O'Donnell, 1986, p. 16). It is usually a vague,

deceptive, exaggerated statement (that is, a half-truth) or a complete fabrication and is used either to promote or attack a cause. Propagandists present no argument and they usually associate unrelated objects or ideas (as a mask) with their ideology. In other words, they coerce the audience to believe and support their cause. It is employed in politics not only to project the strengths of a particular candidate, but also to expose the perceived weaknesses of the opponents. Full blown propaganda has, in fact, been employed in war time and warlike ethno-religious crises in many countries, including Nigeria.

To drive home this agitation, protest speeches such as IPOB's have been delivered at different meetings, conventions, rallies and press conferences. Unlike every other political speech, protest speech is always delivered at an atmosphere of agitation and tension. It is usually geared towards motivating, mobilising, educating and informing the target audience. Such event mostly allows the speaker the privilege to instigate, agitate and provoke his/her audience to action as well as request for their support in achieving the mission.

IPOB's agitation activities became very radical and intolerable to the Federal Government immediately after the assumption of power by President Muhammadu Buhari in 2015, and Kanu was arrested on 14th October, 2015, detained and charged with treason. As Kanu's detention and prosecution did not stop the agitation by his supporters, containment measures (codenamed 'Python Dance') were taken by the government against the demonstrators. Kanu was denied bail despite several court orders in favour of his release upon meeting the bail conditions until April 2017 when he was released. After several confrontations between the security agencies and IPOB, the group was labeled a terrorist organisation and later proscribed on 20th September, 2017.

Furthermore, in any political aspiration like that of the IPOB's, language is used as a tool to shape the perception of reality. How we use words – the exact language we select and the emphasis we give it – has the power of shaping somebody else's judgement of a subject (Goshgarian 1986:p.36). Language is therefore usually employed by the politicians and agitators to keep their political subject informed and influenced. Usually, language use in political agitations has certain characteristic features which make it different from other varieties of language use. These features unlike everyday use of language remain very unique and peculiar to the language of politics – 'propaganda' and 'rhetorics' as defined by Okoro (Okoro 2010:p.223).

It is on this proposition that this study is a stylistic analysis of the language used by the IPOB for the Biafra agitation based on four (4) randomly selected speeches delivered as press releases between 2015 and 2017.

Nevertheless, in the study of stylistics, scholars such as; Omozua and Ezejiadeaku (2008), Akinwotu (2018), Ofoegbu (2017), Abuya (2012), Anderson (2014), have investigated language style in a variety of political speeches paying attention to significant literary features, fundamental techniques, lexical-semantic process of inaugural speeches, campaign speeches, war novels and so on. However, it appears inadequate attention has been given to the stylistic study of the agitation speeches of the new Biafran movement – The Indigenous People of Biafra.

Even though many researchers have carried out a lot of stylistic research in different fields, it seems much work has not been done on the stylistic analysis of the selected speeches of the Indigenous People of Biafra (IPOB).

The aim of the study is to carry out a stylistic analysis of selected speeches of the Indigenous People of Biafra (IPOB). However, the objectives are to;

  i identify what stylistic devices are contained in the speeches;

  ii identify the reason for the use of these stylistic devices in their speeches;

  iii examine the frequencies of occurrence of the stylistic device employed in their speeches

The following research questions would be addressed in the course of this study:

  iWhat are the stylistic devices contained in the speeches?

  What are the reasons for the use of the stylistic devices found in the speeches?

  ii What are the frequencies of occurrence of each stylistic devices identified in their speeches?

This study, therefore, will be of benefit to students of English and Literary Studies. And also various departments in different faculty and researchers as well. It is hoped that the investigation will show how the choice of language style is employed in IPOB speeches to attain desired communicative objective and effective communication.

This research is limited to the stylistic analysis of the selected speeches of the Indigenous People of Biafra (IPOB)

Four randomly selected IPOB speeches delivered as press releases were selected and analyzed keeping in mind the research objectives. The analysis is restricted to stylistic devices found in the speeches.

II. LITERATURE REVIEW

2.1 Style and Stylistics

Style and stylistics are two inextricably interrelated and interwoven concepts. Style according to Crystal and Davy (1980) is identified as a concept which "may refer to some or all of the language habits of one person e.g. Shakespeare's style" or "occasional linguistic idiosyncrasies which characterise an individual's uniqueness". Osoba (2001) highlighting style states that style is man himself. Moreover, stylistics is a word that is derived from style. It simply means the study or analysis of style in a text or literary work. Osoba (2001) quoting Turner defines stylistics as "that part of linguistics which concentrates on variation in the use of language often but not exclusively with special attention to the most conscious and complex uses of language". What stylistics does is to make meaning of a text more explicit by critically studying the language used. It is to expatiate how one's comprehension of textual content is achieved by examining the point of interest, the linguistic organisation of the text and how a reader/listener should interact with such text in order to make meaning of it.

Furthermore, stylistics can readily be divided into two: Literary stylistics and Linguistic stylistics. There are stylistic features or tools used to achieved styles. These features of effectively used to enrich, strengthen and give life to the meaning of a text. Some of the features are Figures of speech – noun, verb, adjective, adverb, preposition etc, Figurative usage – simile, metaphor, hyperbole, euphemism, personification etc, Sentence structures – simple sentence, compound sentence, complex sentence and compound-complex sentence, Parenthetical expression – inserted at the middle or end of a sentence, Lexical relation – synonyms, antonyms, homonym, collocation, Diction – repetition, archaic words, foreign words, acronyms, slangs, jargons, coinage etc, Graphology – lettering character, such as italics, bold words, capitalization, logo etc.

2.2 Linguistic features of Stylistics

Linguistic features are elements or the characteristics of a language that is used by authors to write a text which stylistics studies. These elements are used to achieve different communicative purposes. A professor of modern English language, Katie Wales, in her book titled *A Dictionary of Stylistics* identified various Stylistic features which include slag, sentence patters, figures of speech, diction, etc.

Diction: This refers to the choice of words of an author or speaker. According to Wales (2011), diction "refers to the Lexis, or vocabulary mainly used in the discussion of a style to mean all lexical items in a text or used by an author". For instance, the diction of Shakespeare's sonnets, Milton's diction, etc. The characteristics or dialectal patterns in the Lexis of a text are known as diction.

Sentence pattern: This refers to the way a sentence is organized, ordered or patterned. These include:

Periodic sentence: This is a sentence which is constructed to deliver its main point at the end of the sentence. In literary criticism, periodic sentence is described as a complex sentence which delays its main clause until the end. It can be contrasted with a loose sentence in which the main clause comes at the end. Periods are especially useful, therefore, for emphasis, or for climax.

Loose sentence: This sentence gives out its main clause at the beginning. Whether the expression is grammatically sensible, it is accompanied with one or more explanatory phrases or clauses.

Simple sentence: This is the sentence that consists of a subject and a predicate. It is said to be the simplest sentence structure just as it name suggests.

The compound sentence: This is a sentence that consists of two conjoined or coordinated main clauses.

The complex sentence: It is a sentence that has at least two parts: a main clause and one or more subordinate clauses.

The compound complex sentence: The compound complex sentence is made up of two or more main clauses and one or more subordinate clauses (Wales, 2011).

Other linguistic features of style include:

Graphology: This refers to the writing mode of a language, as made obvious in handwriting and topography; and to the other related features such as capitalization, punctuation, italics, etc.

Slang: This is a term used to refer to an informal language consisting of vocabulary that is used to differentiate social groups.

Code switching: This is the process of switching from one language to another in a written text or speech. This phenomenon shows the competence or incompetence of the writer or speaker in language.

Code mixing: This is the system of mixing two or more linguistic codes in an utterance or writing.

Transliteration: This is the transfer of syntactic structures and expressions from one language to another

Archaism: This is the use of words from the old or middle English period that are not in use in our contemporary day.

Figures of speech: This is a word or phrase that creatively deviates from the conventional use of language in order to produce a rhetorical effect. Figures of speech were occasionally used to distinguish between figures of thought in traditional rhetoric. According to Wales (2011: p.176), figures of speech have pragmatic roles at sentences or text level in the present action of argument. They include:

Rhetorical question: This is refers to the question that does not require an answer. This is because this figure of speech avers something which is known to the addresser, and cannot be denied.

Irony: This is found in statement that means something different from what a speaker or writer says. This means that irony is the opposite of what is said and presumably intended by the speaker or writer.

Metaphor: Samuel John's *Dictionary* defines metaphor as simile compressed in words. In other words, metaphor is a figure of speech that directly compares one thing to another for a rhetorical effect.

Parallelism: This figure of speech according to Wales (2011) depends on the principle of equivalence or the repetition of the same structural pattern: commonly between phrases or clauses. Therefore, parallelism is the repetition of pattern in a literary text for a rhetorical or stylistic effect.

Pun: Pun is an ambiguity especially, a foregrounded lexical ambiguity. It involves the use of polysemous words to suggest two or more meanings. "The whole point of a pun, however, is the user's intent to produce humorous or witty effect from the juxtaposition of meaning" (Wales 2011: p.385).

III.   BIAFRA AND THE INDIGENOUS PEOPLE OF BIAFRA (IPOB)

The Republic of Biafra was a secessionist state in Nigeria made up of the people from the Eastern region of the country – Igbo. The Igbo aspiration for independence commenced with the Nigerian civil war between 30th May 1967 and January 1970. Lieutenant Colonel Odimegwi Ojukwu with other Igbo leaders aspired the independence of the Igbo people because of the claims that "Nigeria's oppressive military government would not allow them to develop or even survive". Therefore, Ojukwu declared the independence of the Biafra people. However, on the 11th of January 1970, the war was over when Nigerian federal forces captured the provincial capital of Owerri.

Consequently, Ojukwu went on exile to Ivory Coast and Biafra surrendered.

Though Biafra seems captured and silenced yet like a time bomb that waits for the right time to explode. The agitation for the Republic of Biafra has birthed some movements even after Ojukwu's death with the people still clamouring for the independence of the Igbo people from Nigeria. The most recent among these movements is the Indigenous People of Biafra (IPOB) created and led by Nnamdi Kanu in 2014.

IV.   EMPIRICAL REVIEW

Bitrus (2015) in his work titled "Literary Stylistic Analysis of Labor Yari's A *Day Without Cockcrow*", looked at the literary techniques, stylistic devices and approaches used by Lari Yari. Bitrus goes on to explain the language use of the author in portraying meaning in the novel.

Fidelis (2011) in a work titled, "Stylistic Analysis of Ngugi Wa Thiong'o's *Wizard of the Crow*"; Fidelis looked at the sentences and words that Ngugi used in his novel and the effects of the devices. He also went on to extract those sentences as well as prominent stylistic devices Ngugi used in his text.

Zioness unpublished works titled, "Stylistic Analysis of Chinua Achebe's *Things Fall Apart*", also examined the sentences used in the text, the use of literary devices and loan words (Cited in Ohanedozi, 2013).

Eman Adil Jaafar (2014) in a work titled, "A Stylistic Analysis of Two Selected Poems"; analyse two poems of well-known poets of the English literature, namely; E.E. Cummings and the Irish noble laureate Seamus Heaney. The study attempt to approach Cummings's poem "maggie and milly and molly and may" and Heaney's "A Kite for Aibhín" from the stylistics' point of view. The study also analyzes the poems using the tools of linguistics with a view to make their meaning explicit. The findings of the revealed that, it is worth noting that stylistics as a scientific discipline is really beneficial to those who are teaching and studying English language and literature. No matter whether English is the native, second or foreign language. Not only foreign students but also the speakers of the English language can benefit from stylistics. They can get linguistic besides literary competence. Nowadays, stylistics with its tools and methods of linguistics can help to a logical and scientific understanding of the literary texts based on linguistic evidence.

Jide Omowumi (2011) in a work titled, "a stylistic analysis of Chimamanda Ngozi Adichie's the *Thing Around Your Neck*" This work was done to examine the basic linguistic features that have been used by Chimamanda Ngozi Adichie

in The *Thing Around Your Neck* to pass some messages across to the readers and the society. A functional approach was adopted, an approach where particular note is taken of the stylistic function, effect and thematic significance of linguistic features in a literary text. The stylistics tools employed were morphology, graphology, phonology, syntax, lexico-semantics and point of view. After applying these tools the novel, it was discovered that language is an integral part of any work of art and that the success of a work depends on how the writer has been able to manipulate language. Adichie had effected changes through a systemic use of language which helped a better understanding of her work.

V.   THEORETICAL FRAMEWORK

The theoretical framework for this work is Systemic Functional Grammar. In Systemic Functional Grammar, language is seen as a form of behaviour, something that one does. In other words, Systemic Functional Grammar analyses language from a sociological perspective. Language is seen as a form of functional behaviour (declarative/statement, imperative/command, exclamatory/injection and question/interrogative) which relates to the social setting (situation) in which it is used. To Systemic Grammar, language is what one does with the purpose (which is the function: declarative/statement, imperative/command, exclamatory/injection and question/ interrogative). Language is usually used in a particular situation or setting which can be immediate: circumstance applicable to the language used (micro-situation) or wider setting which is the basis of the language used (macro-situation) as identified by Berry M. (1977:2) Systemic Grammar goes further in its concern with relating the internal organisation of language. Berry M (1977:1) writes to buttress this that, "it is interested in showing which bit of which pattern is determined by which functions of language. The origin of this theory can be traced to MAK Halliday with his work known as scale and Category grammar in 1961. Systemic Functional Grammar is simply a combination of structuralism and functionalism in the evaluation or analysis of language.

VI.   CORPUS

Four speeches were selected for the study. The speeches are; two of Mazi Uchenna Asiegbu as texts 1 and 3, one of Mazi Chika Edoziem as text 4 and of Mazi Nnamdi Kanu as text 2. The choice of these speeches is informed by the fact that they are speeches of IPOB leader Mazi Nnamdi Kanu and the heads of directorates of IPOB.

The content analysis method was adopted for data collection (the online speeches of the spokespersons for the Indigenous People of Biafra (IPOB) who are Mazi Nnamdi Kanu as the leader with Mazi Uchenna Asiegbu and Mazi Chika Edoziem as heads of directorates of state of IPOB). After reading each of the selected speeches stylistic features in them were identified for analysis and discussion.

The procedure for data analysis in the study involves a close reading of the selected speeches, identification and categorisation of stylistic features in the speeches. Possible reason for the use of the stylistic devices as well as their frequency of occurrence. Furthermore, findings of the research are discussed bearing in the research questions.

VII.   DATA PRESENTATION ANALYSIS AND DISCUSSION OF FINDINGS

7.1 Data Presentation

The data are presented as found in the speeches labelled as text I –text IV. The presentation covers identification of stylistic features in the speeches, possible reasons for the use of the stylistic features, and their frequencies of occurrence as we find below:

Text I

1. The <u>massacre</u>, the maiming and forceful displacement of unarmed peaceful people of Biafran on a day we remember the atrocious genocide of the same government id utterly unthinkable, <u>absurd.</u>
2. Without any shred of doubt whatsoever, Buhari's <u>order</u> ("the-order-from-the-above") was carried out to the later, and that was to <u>kill</u> unarmed Biafran.
3. They harassed and gruesomely <u>murdered innocent</u> citizens without sparing even the most vulnerable like the pregnant women.
4. No amount of <u>intimidation</u> will make us give up on this issue.

Text II

5. The world is hereby put on notice that Biafrans will henceforth exercise their fundamental human right to <u>self-defence</u>
6. Biafrans shall <u>defend</u> themselves in order to put a stop to further genocide and this should NEVER be construed as an act of terrorism but rather an act of self-defence.

Text III

7. The DOS wants to inform the world and Biafrans in particular that those <u>appointed</u> and <u>approved</u> by the office of the Deputy

Leader and that of Directorate of State as IPOB spokespersons are: Barrister Emma Nmezu and Dr Clifford Iroanya.

8. Any other person <u>parading</u> himself or herself as the spokesperson of IPOB is a <u>liar</u> from the pit of hell.

Text IV

9. The international community is <u>put on notice</u> that former President Obasanjo is calling for the assassination of the leader of the Indigenous People of Biafra Mazi Nnamdi Kanu.

10. It has come to the <u>attention</u> of the Directorate of State of the Indigenous People of Biafra (IPOB) that a new report which appeared on the daily news online of 4th July 2017 written by one Chijioke Jannah call for the leader of the Indigenous people of Biafra (IPOB) Nnamdi Kanu to be <u>assassinated</u>.

Highlighted words

<u>massacre</u>
<u>absurd.</u>
<u>order</u>
<u>murdered</u> <u>innocent</u>
 <u>intimidation</u>
<u>self-defence</u>
 <u>defend</u>
 <u>appointed</u>
<u>approved</u>
<u>parading</u>

COLLOCATION

1. Forceful displacement
2. Criminal… assault
3. Unarmed peaceful people
4. Real terrorist
5. Peaceful protest
6. Damnable contraption
7. Gruesomely murdered
8. Unlawfully killed

PRONOUNS

Furthermore, grammatical items such as pronoun are used to attain rhetorical effects in the speeches. The personal pronouns 'we', 'our', 'us' are expansively employed in the speeches. IPOB leaders used the first

person plural pronouns 'we', 'us' and 'our' to show rhetorical alignment, collective destiny of the Biafra, responsibility and unity of purpose for the attainment of the Biafran mission.

Text I

1. ... that the acts so melted on <u>our</u> kith and kin… and killing of <u>our</u> people
2. <u>We</u> are deeply pained by… killing… <u>our</u> members
3. However, <u>our</u> resolve remains resolute.
4. No amount of intimidation will make <u>us</u> give up

Text II

5. … <u>we</u> shall not… accept… campaign of labelling IPOB as a terrorist.
6. <u>We</u> shall resist any attempt to tag <u>us</u> as terrorist just because <u>we</u> are merely defending <u>ourselves</u> and stopping the Nigerian government from exterminating <u>us</u> through their act of terrorism.

FIGURATIVE USAGE
Text I

1. General Buhari has indeed proven to be undemocratic hiding under the <u>cloak</u> of democracy to perpetuate ponderous evil deed on ordinary people.
2. Of course, we trusted the words of the <u>Lion.</u> – (Metaphor) (The Police commissioner of Anambra State)…
3. As a result, remembrance of <u>fallen</u> <u>heroes</u> is an acceptable rite in any civil and responsible society or country. - (Euphemism) (Biafran who died in the struggle)

Lexical relation

Lexical relation looks at the way words are linked together systematically and interdependently. This is achieved through lexical relations such as repetition. Lexical relation as to do with "the internal organisation of the linguistic system" (Ayodele and Adeniyi 1999:p.78). It is used to form cohesion which enhances the meaning. IPOB speakers also employ repetition as a stylistic device not only to achieve internal link of their speeches but for emphasis and to arouse intended emotion in their audience.

<u>Repetition</u>

		TEXT 1	TEXT 2	TEXT 3	TEXT 4	TOTAL
28.	Indigenous People of Biafra (IPOB)	13	8	9	7	37
29.	Nigerian (government)	2	5	0	2	9

30.	General Buhari	8	0	0	0	8
31.	Office of The Directorate of State	3	2	2	3	10
32.	Kanu	1	1	1	4	7
33.	Genocide	4	0	0	0	4
34.	Killing	5	1	0	0	6
	TOTAL	36	17	12	16	81

Lexical collocation

Collocation simply refers to two or more words that are usually and closely used together. Words, mostly adjectives and adverbs are carefully selected as collocates of other words in the speeches as presented below:

Adjective-Noun Collocation

Text I

4. Forceful displacement
5. Criminal… assault
6. Unarmed peaceful people

Text II

7. Real terrorist

Text III

8. Peaceful protest

Text IV

9. Damnable contraption

Adverb-Verb Collocation

Text I

10. Gruesomely murdered

11. Unlawfully killed

The speaker use lexical collocation to portray Biafrans positively and represent Nigerian government negatively. In examples 11 and 12, the IPOB's spokesmen adopt adjectives which collocate with nouns to negatively present Nigerians and their actions towards the Biafrans as forceful and criminal. This according to Wilson and Wilson (2001: p.353) is identified as 'demonising the enemy', a technique of propaganda. On the other hand, in example 13 adjectives are carefully collocated with noun by the Biafran spokesmen to positively represent them as unarmed and peaceful people. A propaganda technique is what Wilson and Wilson (2001) call 'glittering generality', a situation whereby a product or person is praised for such person or product to be accepted and approved without examining the evidence'. So the Biafrans are represented positively with those words to get the approval of the international community.

Moreover, in examples 14 and 16, the Biafrans spokesmen employ adjective-noun collocates to call

Nigeria names such as 'real terrorist' and 'damnable'. This contradicts the Nigerian government's labelling of Biafrans as terrorists. They claim that Nigeria is the 'real terrorist' while Biafran's actions are a peaceful protest. In examples 17 and 18 adverbs collocate with verbs to express the manner in which Biafrans are 'murdered' and 'killed by the Nigerian government.

7.2 Data analysis

The stylistic choices in the speeches reveal the action and the mood of the speakers such as protesting, grieving, conveying, provoking, alleging, commiserating, commending, encouraging, exonerating, determining, informing, promising, and assuring and so on.

In examples 1, 2, 3, 4 the words, such as 'massacre', 'maiming', 'genocide', 'kill', 'murdered' and 'intimidation' are adopted by the Biafrans to show the brutality and atrociousness of Nigerian government towards the Biafran people. The Biafran people also with words such as 'self-defence', 'defend' in 5 and 6 justify that they are protesting to debunk the notion that 'they are terrorist as well as stop genocide against them'. In examples 7 and 8 lexical items such as 'put on notice' and 'attention' are adopted by the IPOB spokesmen to call the attention of the international authority. Those words are also adopted to notify the international community about the allegation that former president Obasanjo is planning the assassination of their leader Mazi Nnamdi Kanu, therefore calling for Kanu's protection.

In examples 19, 20 and 21 personal pronouns 'our', 'we' and 'us' are adopted by the Biafran spokesmen to achieve alignment and collective destiny. The pronouns are used by the speaker to align with every Biafran that the killing of one is the pain of all. This is also used to attain collective destiny portraying both the speaker (leaders) and the victims as one - Biafrans.

In examples 21 and 22 personal pronouns 'our' and 'us' are employed to achieve unity of purpose and collective commitment. The unity of purpose of the Biafrans is to stop the genocide killing of their people as well as disprove the allegation of being called terrorists and all Biafran – leaders and community members are committed and determined to achieve this purpose.

In examples 23 and 24 the personal pronouns 'we' and 'us' are rhetorically adopted in the speeches as resistance against been labelled terrorists collective responsibility of both the leaders and community members to defend Biafran community and to resist being labelled terrorist, stop the genocidal killing of the Biafrans by Nigerian government.

Figures of speech are used when politicians are comfortable with abstract concepts which are difficult to explain… (Essien and Oko, 2003:97). IPOB spokesmen skilfully use this to create a rhetorical and propaganda effect in their speeches such as the name-calling in example 26. In examples 25, 26 and 27 metaphor was adopted to convey different concept and opinion. The word 'cloak' is metaphorically used to convey pretence and deception. This is used to convey General Buhari as evil and undemocratic person pretending to be good and democratic in his deeds. The word 'Lion' was adopted to refer to the Police commissioner of Anambra state with whom the speaker was disappointed for betraying the trust of the Biafrans by joining the conspiring to kill and assault the Biafrans as claimed by the spokesmen. In example 41, the word 'fallen' and 'heroes' are employed as euphemism to mildly present the Biafrans that died in the struggle not as dead but heroes that fell. This is used to avoid the usage of the word dead and the emotion of 'fear' which can spur up from this and to instil courage and boldness in the Biafrans to continue the struggle and agitation.

In the above examples Indigenous People of Biafra (IPOB), Nigerian (government) and General Buhari, are repeatedly used to intentionally link the speeches together and to achieve emphasis of the major participants in the speeches. In examples 33 and 34, the words are also repeatedly used across the speeches to persuasively impact emotion in their fellow Biafrans with the intention to get them to defend and strive to attain the unity of purpose by all means. Such words were also repeatedly used to attract sympathy and assistance from international communities.

The lexical choices of the IPOB have revealed how lexical choice is made to serve the purpose of establishing textual ties, maintaining cohesion, social roles and looking to influence the attitude and behaviours of their target audience – Biafrans, the Nigerian government and the international community.

7.3 Discussion of findings

The study discovered that the IPOB's spokesmen carefully adopted stylistic devices such as Lexical Choices, Repetition, Figurative Language, Rhetorical Questions, Appeals to Emotions, Confrontation Language, First-Person Pronouns, Catchphrases and Slogans, these stylistic devices are strategically employed in the IPOB speeches to captivate the audience, convey the speakers' intentions effectively, and mobilize support for the cause of Biafra independence.

The study found out that the reasons for the use of the stylistic devices found in the speeches is to;

Emotional Impact: The use of stylistic devices such as repetition, emotive language, and vivid imagery aims to evoke strong emotions in the audience, such as anger, grief, or determination. This emotional impact can help mobilize and motivate the listeners to support the cause of Biafra independence.

Rhetorical Effectiveness: Stylistic devices like rhetorical questions, parallelism, and alliteration are employed to enhance the persuasiveness and rhetorical power of the speeches. These devices help in making the messages more memorable and engaging for the audience, thereby increasing the effectiveness of the communication.

Creating Unity: By using certain lexical choices and repetition of key words, the IPOB speeches aim to create a sense of unity and solidarity among the Biafran people. This linguistic strategy helps in fostering a shared identity and purpose among the listeners, encouraging them to work together towards a common goal.

Drawing International Attention: The stylistic devices used in the speeches, such as specific lexical choices and emotional language, are also intended to attract attention and sympathy from the international community. By framing their cause in a compelling and emotive manner, the IPOB seeks to garner support and assistance from external actors.

Defensive Strategy: The aggressive language and propaganda techniques employed in the speeches may serve as a defensive strategy against being labelled as a terrorist group by the Nigerian government. By presenting their arguments forcefully and strategically, the IPOB aims to counter negative perceptions and misconceptions about their movement.

Overall, the stylistic devices used in the IPOB speeches are carefully selected and employed to achieve specific communicative goals, such as emotional engagement, rhetorical effectiveness, unity-building, international appeal, and defensive positioning (Wilson and Wilson 2001: p.353).

It is also discovered that the frequencies of occurrence of each stylistic devices identified in their speeches such as; adjective-noun collocation and adverb-verb collocation are skilfully selected to contrast the acts and personality of Biafran and Nigerian government as positive and negative respectively.   It is also discovered that the lexical relation such as repetition, synonyms and antonyms are also

deployed by the spokesmen to indicate cohesion and inter-textual ties (Ayodele and Adeniyi 1999). Figures of speech and grammatical items such as pronoun are carefully selected as stylistic foregrounding to create propaganda and rhetorical effects such as name-calling and demonising enemy in the speeches.

Findings also revealed that the reasons for the use of the stylistic devices found in the speeches such as pronouns like 'we', 'our' and 'us' are also skilfully and extensively used by the IPOB's leaders to create rhetorical effect such as rhetorical alignment, collective destiny, responsibility and unity of purpose. It is also revealed that collocations are also used to create propaganda effect such as demonising the enemy and glittering generality.

VIII. SUMMARY

This study on "A Stylistic Analysis of the Selected Speeches of the Indigenous People of Biafra (IPOB)" presents a detailed exploration of the stylistic elements employed in the speeches of IPOB. The study delves into the origin, scope, and significance of stylistics, highlighting its importance in understanding texts. Through a thorough analysis of lexical collocation and linguistic features, the study identifies and categorizes stylistic devices used in IPOB speeches.

The study underscores the importance of stylistic analysis in comprehending texts and communication strategies. By examining the syntactic structures, word choices, and sentence types in IPOB speeches, the study sheds light on the rhetorical and propagandistic aspects of their discourse. The study emphasized the educational value of the findings and their contribution to understanding the stylistic nuances of IPOB's communication.

Overall, the study provides a comprehensive overview of the stylistic analysis of IPOB speeches, offering insights into the language of politics, propaganda, and rhetoric within the context of Biafra and the Indigenous People of Biafra.

IX. CONCLUSION

Having carried out the linguistic analysis of four (4) selected speeches of the IPOB's spokesmen, it is concluded that the spokesmen skilfully deployed propaganda and rhetorical techniques to achieve clear, simple and expository language style. The spokesmen deliberately choose aggressive lexical item spiced with propaganda and rhetorical techniques to communicate their agitation against genocide and 'terrorist' labelling against them by Nigerian government. In conveying their message to their audience, lexical items are also carefully selected to establish textual ties and maintain cohesion in the speeches.

The lexical-semantic analysis revealed the lexical selection are stylistically foregrounding to achieve propaganda and rhetorical effect in the speeches such as name-calling, demonising enemies and glittering generalisation, alignment and collective destiny for effective communication. It can be inferred from the preceding that this study will contribute to informing scholars, politicians, Biafran, agitators generally on the significance of language and lexical-semantic choices in political speeches. It will also inform politicians and agitators on the syntactic and lexical device required for effective communication to getting attention of one's audience.

REFERENCES

[1] Adedoyin, A.A. (1999) *Understanding English Language.* Lagos: Jehovah Shammah

[2] Adejare, A. and Adejare, O (1996) *Tertiary English Grammar* Lagos: Difamo.

[3] Alterberg, E. and Vago, R.M. (2010) *English Grammar: Understanding the basics.* New York: Cambridge Unversity Press.

[4] Ayodele, A. and Adeniyi, H. (1999) *Language and Communication: An Introductory Text Vol 1.* Lagos: Harade and Associates

[5] Aremo, *B. (2014) An Introduction to English* Sentence Ibadan: SCRIBO.

[6] Atolagbe, A.A. (2001) *Grammatical Theories pp 134-148; In Fakoya, A.A. and Osoba, G.O. The English Compendium 1&2.* Lagos: Lagos State University.

[7] Bloor, B and Bloor, M. (1995) *The Functional Analysis of English: a Halliyan* Approach New York: St Martins.

[8] Condon, S, Tileage, G and Billing, M. (2013) *Political Rhetoric in Huddy, L, Sears, D.O and Levy, J.S. (eds) Oxford Handbook of Political Psychology.* Oxford University Press Chapter 9 ppg 262 – 300.

[9] Crystal, D. and Davy, D. (1969) *Investigative English Language and Literature.* London: Longman

[10] Ezihu, A. (2011) *Fundamentals of English Language and Interactive for Tertiary Institutions.* Nigeria: Jamoe Enterprises

[11] Forsyth, F (2015) *The Biafra Story: The Making of an African Legend (Third Edition)*, London: Pen and Sword Military

[12] Gordon H.T. (1998) *The Lexicogrammar of Adjectives: A Systemic Functional Approach to Lexis*, Cardiff. Continuum.

[13] Goshgarian, G. (ed.) (1986) *Exploring Language 4th Edition,* Boston: Little Brown & Company.

[14] Greenbaum, S. and Nelson, G. (2002) *An Introduction to English Grammar.* London: Pearson Publication Limited

[15] Halliday, M.A.K. (1961) *Categories of The Theory of Grammar,* Word, 17:2, 242-292, DOI:10.1080/00437956.1961.11659756

[16] Halliday, M.A.K. (2000) *Functional Grammar.* London: Arnold.

[17] Halliday, M.A.K. (2004) *Continuing Discourse on Language: A Functional Perspective (Vol 2) Hasan, R. Matthiessen, C and Webster J.J (eds).* London: Oakville

[18] Halliday M.A.K (2013) *An Introduction to Functional Grammar Third Edition*. Routledge: New York

[19] Johannesen, L. (2002). *Ethics in Human Communication (5th ed.).* Long Grove, IL: Waveland Press.

[20] Longe, V.U. and Ofuani, O.A. (1996) *English Language and Communication.* Benin City: Educational Research Association.

[21] Nelson, R.A. (1996) *A Chronology and Glossary of Propaganda in The United States.* Westport, CT: Greenwood Press.

[22] Niven (1957) *A Short History of Nigeria.* Longman: London

[23] Ojetunde, F. (2004) *A New Approach to Understanding English Grammar*. FEMBOL: Ijebu Ode

[24] Okon, E. and Okon, M. (2003) *Topical Issues in Sociolinguistics: The Nigerian Perspective.* Aba: National Institute of Nigerian Languages.

[25] Okoro, O. (2001) *The Language of Politics and Public* Affairs pp 219 – 250*, In Fakoya, A.A. & Osoba, G.O. The English Compendium 1&2* Lagos: Lagos State University.

[26] Osinsanwo, W. (1999) *An Introduction Analytical Grammar of English.* Lagos: FEMOLUS.

[27] Osoba, G.A. (2001) *Style and Stylistics: Definitions and Approaches pp 185-191; In Fakoya, A.A. and Osoba, G.O. The Inglish Compendium 1&2.* Lagos: Lagos State University

[28] Osoba, G.A. (2002) *English for Effective Communication.* Olu Akin: Lagos

[29] Parsons, P. (2004). *Ethics in Public Relations*. Vancouver: Kogan Page.

[30] Quirk and Greenbaum, (2000) *A University Grammar of English.* New Delhi: Pearson

[31] Richard, C. Platt, J. and Platt, H. (1992) *The Longman Dictionary of Language Teaching and Applied Linguistics. New Edition.* London: Longman

[32] Szanto, G.H. (1978) *Theatre and Propaganda.* Austin: University of Texas Press

[33] Thomas O.S. and Chaim, P (1999) *Rhetoric.* https://www.britannica.com/topic/rhetoric: Encyclopædia Britannica, inc.

[34] Umar, F. (Oct 2016) *Propaganda Definition, Meaning, Types, Techniques and Examples.* http://www.studylecturenotes.com/international-relations/propaganda-definition-meaning-types-techniques-examples

[35] Wilson, J.R. and Wilson, S.R. (2001) *Mass Media/Mass Culture: An `Introduction.* New York: McGraw Hill.

Gender, Caste, and Love Laws in *The God of Small Things*: Contradictions and Trauma in a Post-Colonial Panorama

Srija Nandy

Independent Researcher, Formerly MA student, Department of English, Aligarh Muslim University, India
Email: srijanandyenglish@gmail.com

Abstract— We identify the fundamental elements of reality and their simultaneous co-existence in Aymenem, a village in the Kottayam district of God's Own Country, Kerala, where the post-colonial novel The God of Small Things is set. Arundhati Roy's seminal work portrays those tumultuous times when India was plagued with socio-political malpractices such as poignant post-colonial legacies, pollical chaos, social discrimination, casteism, racism, class conflict, gender issues, patriarchy, and economic inequality – only to name a few. In this study, we seek to analyze individualistic perspectives, but also the collective effect of these fundamental elements of the societal irrationalities through the lens of post-colonialism, nature's roleplay, casteism, gender, and contradiction. Not only do we briefly review the noteworthy reports and scholarly publications along these lines, but also report our contribution in the form of a holistic analysis of the individual-collective behavior, interpersonal and human-nature relationships presented in the novel. Finally, we also discuss our perspectives on the innate conflict, inner chaos, and contradictions at a time when we almost near three decades of the publication of the masterpiece family drama novel, The God of Small Things.

Keywords— Caste, Contradictions, Gender, Love Laws, Post-Colonial, The God of Small Things.

I. INTRODUCTION

Almost three decades after its first public appearance (in 1997), and despite an Indian classic in its own right, Arundhati Roy's family drama novel, *The God of Small Things*, is extremely relevant and undoubtedly appeals at a much larger and global scale, thereby pertaining to an universal audience through her vivid portrayal of nature, its lifeforms, the inter-personal relationships between people and also with nature, alongside a multitude of ever-relevant themes such as casteism, gender inequality, class, race, and trauma [1].

Roy has been one of the most influential, highly prominent, prolific, and representative writers of the Post-Colonial Literature. Her daring portrayal of socio-cultural realities, gender issues, casteism, political chaos, and often-restrained sensitive topics that existed around 1960s in the vibrant state of God's own country, Kerala, in her debut novel and magnum opus, not only bought her glory

and an overnight fame, but also accredited her with the Booker Prize for Literature in 1997.

In her novel, Roy develops a dramatic fabric that talks about the subaltern other, and the oppression faced by them due to the colonial repercussions, casteism, and racism. She blatantly and quite bravely exposes the ingrained scars of the colonized land, Aymenem, through her evocative storytelling and candid portrayal of the characters' psyche. Typically, Roy uses a fragmented nonlinear narrative and temporal hybridity to weave a rich tapestry of the contemporary societal potholes such as casteism, chauvinism, misogyny, untouchability, and class inequality, that result in trauma and identity crisis.

Roy's vivid and meticulous rendering of minute details about the natural lifeforms, the sluggishness of time, her discontinuous narrative that often shifts between the 1960s and the 1990s, and her imaginative prose keeps the readers immersed in the turbid air of Aymenem.

Further, we realize that the aftermath of colonialism results in diaspora, orientalism, cultural hybridity, and inherent contradictions, where the voice of the subaltern other lays hidden and confined behind the cacophony and chaos of the colonizer. The novel outlines the pain and agony of its marginalized characters, urging the readers for empathy.

Today, when we mark and celebrate the 28th year anniversary of the publication of *The God of Small Things*, the objective of the present study is not only to analyze the gender dynamics, class, casteism, and love laws in the novel, but also to highlight the fundamental contradictions, potential conflicts, and cursed chaos in Roy's depiction of people and their lives in Aymenem around those times.

II.   LITERATURE REVIEW

The connections between post-colonial literature, e.g., *Things Fall Apart* (1958) by Chinua Achebe [2], *Midnight's Children* (1981) by Salman Rushdie [3], and *Can the Subaltern Speak* (2009) by Gayatri Chakraborty Spivak [4], and contradiction studies is both pertinent and profound [5]. They reveal how these new contemporary literature grapple with the legacies of colonialism [6].

From a foundational perspective, these novels intricately explore social hierarchies and the experiences of the indigenous tribes, marginalized communities, and the subaltern other [7]. Often, they use magic realism and personal storytelling techniques (and linguistics) for representing the quintessential and central themes of social belonging, cultural identity, hybridity, memory, displacement, memory, and resistance to expose the power dynamics embedded in colonial discourse [8].

Roy's *The God of Small Things* offers a rich exploration of gender, caste, cultural dissonance, and colonial legacies to uncover the unresolved contradictions yielded due to hybridity and epistemic disobedience [9]. It is a compelling narration and poignant exploration of love, labor, lost, and repercussions of colonialism in a deeply stratified and oppressed society. Weaving together a traditional storytelling with intricate interplay of memory and time, Roy uses profound imagery, irony, symbols, and language as effective tools to exemplify the contradictions and historical and casteism-induced trauma of the characters throughout the novel [10].

Although known for its 'Unity in Diversity', India has always been plagued and even cursed, by its social tensions and irrational caste system. The society has always found means to segregate its (own) people on the basis of race, color, caste, creed, religion, and what not. Therefore, one section has inevitably been oppressed, excluded, ignored and exploited, while the other has been

prioritized and provided with innumerable benefits for no reason. This social difference, injustice, inequality, and insensibility has caused immense suffering to masses over time and again. This hypocrisy, double standards, and falsification of one's image is evident even in *The God of Small Things* [11].

Roy's novel is sensitive to social injustice and involves feminist politics [12]. It is rather a fantasy and a case of post-colonial ambivalence to herald the lower class subaltern other simultaneously as unreachable, yet desirable with superior morale and physical perfection, but also considering them mean and disgusting. This social discrimination and societal convention have marginalized weaker sections into even bleaker subaltern 'other', who are then filled with nothingness, trauma, and devoid of an individual identity [13].

In the context of national, cultural, and political issues within a Keralite society, we perceive a saga of grief and sadness, where the fate of love ultimately connects either with loss, despair, silence, or death [14]. Roy carefully mirrors both the microcosm of individual characters as well as the macrocosm of the collective society that is grappling with colonial repercussions [15].

The ongoing relevance of post-colonialism in Aymenem serves as a pitiful reminder of its nuanced echoes. This urges the readers to delve in conversations about the complex interactions between societal transformation, identity, memory, and history that ultimately defines the era shaped by cultural shifts and historical ruptures. We understand that the lasting legacy of the British Raj casts a cursed shadow on the lives of the Indian milieu, but also goes on to influence their interpersonal relationships, status, and socio-economics.

Roy's poignant portrayal of how the 'smallest' things, such as the daily mundane routine and lives of the common people, are affected by (and connected to) the 'bigger' things such as colonialism, caste, class, gender, religion, and history, is hidden in her linguistic strategies and selective capitalization (and emphasis) of specific words that aim at deconstructing the language [16].

She writes, "*Perhaps it's true that things can change in a day. That a few dozen hours can affect the outcome of whole lifetimes. And that when they do, those few dozen hours, like the salvaged remains of a burned house—the charred clock, the singed photograph, the scorched furniture—must be resurrected from the ruins and examined. Preserved. Accounted for. Little events, ordinary things, smashed and reconstituted. Imbued with new meaning. Suddenly they become the bleached bones of a story.*".

It is crucial to note that the subaltern voice is suppressed to voicelessness (and silence) that is marginalized at the dominant discourses. Therefore, it becomes important to hang one's hat on these alternate spaces of co-existence that is constructed by the subaltern to hear them. The latter uses several mechanisms and body languages to resist domination; e.g., Estha refuses to speak, Rahel, Ammu, and Velutha's resistance to the societal love laws that dictate their interpersonal relations.

III.   NATURE'S ROLEPLAY

Studies on the human-nature relationship and their harmonious co-existence have been reported that highlights the importance of cultivating empathy towards the environment and the ecosystem [17-19]. The lucid and beautiful depiction of the rich countryside Aymenem involves vibrancy, tropical foliage, backwaters, natural organisms, and monsoons. All the characters have an innate and personal connection with some elements of the surrounding nature – rivers, trees, and even stones.

For example, Ammu has a subtle bond with nature where she finds solace and comforts herself. Her 'unsanctioned' love with Velutha blooms in the calmness that surround the pickle plant. There, the couple finds refuge from the orthodox rules and constraints imposed by the societal love laws. From his young days, Velutha, a carpenter by profession, has a deep relationship and fondness for nature and its wood. Even the Aymenem House is surrounded by nature – a garden and a river. Also, the fraternal twins, Rahel and Estha, also share a strong bond with nature – tress and the Meenachal river.

The latter is personified by Roy, and represents freedom, peace, and solace on one hand, while peril and destruction in the other. While the river lures the siblings into its purity, it also sees a terrible accident, the death of Sophie Mol. With time, the river starts to develop resilience much like the twins. Now, they can find beauty in little things – the sound of running water, the performance of skipping stones, and the magical play of light on surface.

IV.   POST-COLONIAL PERSPECTIVES

The aftermath of British imperialism and their sheer dominance runs throughout the novel's narrative. Through temporal hybridity (i.e., shifting backward and forward in time) and usage of recurring dialogues, Roy successfully links the local consequences to the larger political and economic forces as the global level. The misdeeds of one generation passes onto the next generations, and the characters suffer from the deeds of their parents and elderly (relatives) through transgenerational trauma. This is a manifestation of both race- and history-based trauma.

The remnants and legacy of the (colonial) British Raj clash with the (traditional) Indian caste system to result in cultural contradictions and conventional values (e.g., religious practices) that are never in sync. Therefore, the caste system, racial discrimination, marginalization, subaltern, and diaspora are in constant socio-political conflict with westernism and globalization of British rule.

The nature of subalternization within India and its impact on an individual's psyche as well as on the collective has been analyzed [20]. Roy's description of the political malpractices, personal relationships, class and caste conflicts is a story of alienation, marginalization, identity loss, irrational misogyny, patriarchy, male chauvinism, and above all hypocrisy and insensibility.

In order to create uneasiness, entropy, and chaos in *The God of Small Things*, Roy likely uses the Gothic conventions of dark imagery, doubling, incest, ancestral curse, magic realism, and haunted house to personify bigger cultural horrors of the Indian society [21]. The political uprisings (Marxist and Naxalites movements in Kerala around 1960s) and colonial powershifts infuse elements of confusion, thrill, and uncertainty in Aymenem [22]. The readers are exposed to Gothic elements and ghostly eerie atmosphere through use of the 'small things' such as a cold moth with dense whiskers, a child-sized coffin, a buried wristwatch, and a vanishing footprint. Clearly, Roy adopts a Gothic style writing and conventions to sketch the haunted setting of India's colonial past.

V.   GENDER, CASTE & LOVE LAWS

The adverse themes of caste disputes, social stratification, women's misery, class problems, untouchability, gender inequality, chauvinism, misogyny, in contemporary Indian society prevalent around the later half of the 20th century has been delineated in this novel in their raw forms. Roy's female characters create multidimensionality who defies societal norms, expectations, and stereotypes. They are oppressed, marginalized and also face discrimination [23].

The gender issue seems to be the most thought-provoking in *The God of Small Things*. The 'weaker sex' is incessantly exploited because of the patriarchal laws and fortunes that rests in man's hands [24]. These rules decide how a woman should behave and act being within the society. The novel portrays their pathetic plight, intolerable pain and unexplainable struggle. The fact that who could love (and whom), in what ways (and how), and also how much (i.e., severity) were dictated by societal norms (love laws).

Roy writes, "*Love Laws that lay down who should be loved, and how. And how much*" (pp. 188-189). The act of loving someone from a different class was considered grave and looked down upon as a heinous crime. E.g., a Dalit man (e.g., Velutha in the novel) should not be loved by a woman (e.g., Ammu) of higher social category or a richer class (or caste). In the novel, Velutha is treated badly, much like Bakha, a socially shunned untouchable as portrayed by Mulk Raj Anand in his novel *Untouchable*. Therefore, untouchability is not just a Hindu taboo, but the narrow-mindedness of an Indian obsession, where the Dalits suffer and are humiliated by the richer class and caste. It is to say as if, there cannot exist love between a Dalit and a Christian according to the societal love laws, despite their individual decision and desire. Breathtakingly, caste surpasses all, even one's talent and extraordinary capabilities fail to make a mark.

Furthermore, Roy's bravest portrayal of physical connection (beyond emotions) between siblings Estha and Rahel blew minds and could not be assimilated by the society. The deep-rooted trauma that was inflicted into their minds during their childhood, after the premature death of Sophie Mol, and followed by the disintegration of their family (due to Baby Kochamma), had continued effects that recurred only to heighten their mental agony and physical distress. This made them believe that they understood each other better than anyone else could.

The lives of the three most important women (Ammu, Mammachi, and Baby Kochamma) also struggle to escape the shackles of traditional caste system, rigid conservative values, colonial oppression, and patriarchal manacles. They are not heard and believed to remain silent, even if they dared to speak up. Their objectification and decimation by the male characters seems quite apparent throughout the novel. As rightly mentioned in a previous study [25], "*Gender as a biological determination and a psychic consciousness assert sexual polarity in the politics of truth and sex. Gender is a geopolitical specialization, but sexuality is an obsession in the human psyche.*".

VI.   CONTRADICTIONS & TRAUMA

In the veins of each character, and in almost every plot and sequence, one can feel the inherent chaos, inner conflicts, and contradictions existing within the social, political, cultural, economic, and value system of the Indian society in the latter half of 20th century.

Through a close textual analysis and research articles reported later, we notice varied aspects of disagreement and clash between different segments of the society, their inhabitants, the law and the order, the nature and its people, and the inner conflict between the inner soul and

the outer portrayal of all the characters. For example, the profound influence of history, race, and caste-based trauma in the post-colonial panorama of Aymenem arising from oppression and slavery upon individual and collective identity and memory has been studied [26].

To further inflict the recurring trauma experienced by the characters, Roy uses temporal shifts and fragmented nonlinear repetitive narratives. At some point, she writes, "Within the first few months of her return to her parent's home, Ammu quickly learned to recognize and despise the ugly face of sympathy" (pp. 43). She represents the intricacies of traumatic experiences and the fractured identities of the land's survivor that shaped their own perceptions and others around them. The Marxist concerns, Naxalite's uprise, and the marginalization of lower strata is pertinent at several stages throughout the novel [27-29]. And even today, the lasting effects of post-colonialism, caste oppression, gender issues, and slavery is being studied for individualistic and collective, historical and race-based traumas in contemporary societies [30-33].

VII.   CONCLUSION

We explore the multitude of themes, recurring traumas, tortures, inner contradictions, chaos, and psychological conflicts in Arundhati Roy's semi-autobiographical novel *The God of Small Things* through a close textual analysis and review of previously published significant research articles. We regard this novel as one of the most important novels from the post-colonial literature that is raw and honest about its depiction of the Indian society that is afflicted with social injustice, economic equality, casteism, gender issues, racism, and political hazards. Roy's seminal work and magnum opus meticulously depicts the aftereffect of post-colonialism on the characters' psyche, and their interpersonal and human-nature relationships.

In this study, we delve deeper to understand the relevant themes subdued in the novel, but also illustrate the post-colonial perspectives, nature's roleplay, gender dynamics, casteism, and societal lave laws that ultimately manifests in chaos, conflicts, and contradictions. We empathize with Estha and Rahel who are inflicted with childhood exploitation, mental abuse, and historical trauma. Through their writings, social activists, learned researchers, and conscious minds shall continue to protest against the marginalization, subjugation, and ignorance of a colonized state. We encourage the readers and fellow researchers to further investigate, explore and quantify the emotional conflicts, cognitive dissonance, and historical traumas experienced by marginalized communities and the subaltern due to colonial invasion and its lasting legacy.

REFERENCES

[1] Arundhati Roy (2001). The God of Small Things. Mehta Publishing House.

[2] Chinua Achebe (1958). Things fall apart. London: Heinemann.

[3] Salman Rushdie (2010). Midnight's children. Vintage Canada.

[4] Gayatri Chakravorty Spivak (2023). Can the subaltern speak? Imperialism, 171-219. Routledge.

[5] Sudipta Kaviraj (2003). A state of contradictions: the post-colonial state in India. States and Citizens: History, Theory, Prospects, 145. Cambridge University Press.

[6] Jennifer Lavia (2007). Repositioning pedagogies and postcolonialism: Theories, contradictions and possibilities. International Journal of Inclusive Education, 11, 3, 283-300. Taylor & Francis.

[7] Russel Ferguson, et al. (1992). Out there: Marginalization and contemporary culture. MIT Press.

[8] Nasir Abbas Nayyar (2024). Cultural Narratives in Postcolonial Literature: Exploring the Legacy of Empire. Ma-Hasal, 1, 2, 11-20.

[9] Sushmita Chatterjee (2024). Postcolonial Hauntings: Play and Transnational Feminism. University of Illinois Press.

[10] Arundhati Roy (2008). The shape of the beast: Conversations with Arundhati Roy. Penguin Books India.

[11] Tattvi Pandit (2021). Book Review: God of Small Things. HeinOnline. https://heinonline.org/hol-cgi-bin/get_pdf.cgi?handle=hein.journals/juscrp2&section=542.

[12] Miriam Nandi (2010). Longing for the lost (m) other--Postcolonial ambivalences in Arundhati Roy's The God of Small Things. Journal of Postcolonial Writing, 46, 2, 175-186. Taylor & Francis.

[13] Israt Jahan Nimni (2016). The God of Small Things: Speaking Subalterns. IOSR Journal of Humanities and Social Science, 21, 2, 21-26.

[14] Brinda Bose (1998). In Desire and in Death: Eroticism as Politics in Arundhati Roy's" The God of Small Things". ARIEL: A review of International English literature, 29, 2.

[15] V. S. Gladio Shilpa Vince (2020). Post-Colonial Aspects in Arundhati Roy's the God of Small Things. Contemporaneity of Language and Literature in the Robotized Millennium, 2, 3. https://restpublisher.com/book-series/cllrm/

[16] Nesrin Koc (2023). Deconstructing the Language Laws: Arundhati Roy's Linguistic Strategies in The God of Small Things. Journal of Human and Social Sciences, 6, 1, 126-143.

[17] Reena Ranjith and Dr. Manjula K. T. (2024). The Human - Nature Relationship in Arundhati Roy's The God of Small Things. International Journal of English Literature and Social Sciences, 9, 4.

[18] Soga, M., & Gaston, K. J. (2016). Extinction of experience: the loss of human–nature interactions. Frontiers in Ecology and the Environment, 14, 2, 94-101.

[19] Sushma, B. (2018). Interconnectedness of Man and Nature in Arundhati Roy's The God of Small Things. International Journal on Multicultural Literature, 8(2).

[20] Md. Hafizur Rahman (2015). Manarat International University Studies, 4, 1.

[21] Michelle Giles (2011). Postcolonial Gothic and The God of Small Things: The Haunting of India's Past. Postcolonial Text, 6, 1.

[22] Md. Abdul Momen Sarker and Md. Mominur Rahman (2018). Intermingling of History and Politics in The God of Small Things. Advances in Language and Literary Studies, 9, 4.

[23] Neelam Tandon (2022). Women and Children: Oppression in The God of Small Things. Multidisciplinary International Journal, 8.

[24] Jyotirmayee Ojha (2018). A Gender and Caste Conflicts in Own Country: A Perspective on The God of Small Things. International Journal of Human Resource Management and Research, 8, 6, 121-130.

[25] Rekha Tiwari and Vishnu Kumar Sharma (2018). The theme of patriarchal arrogance against females in The God of Small Things. Journal of English Language and Literature, 5, 1.

[26] Muhammad Asif Asghar, et al. (2020). A Study of Marginalized Groups in Our Lady of Alice Bhatti and The God of Small Things. International Journal of English, Literature and Social Sciences, 5, 1. https://dx.doi.org/10.22161/ijels.51.39

[27] Jane Poyner (2018). Subalternity and Scale in Arundhati Roy's The God of Small Things. Mosaic: An Interdisciplinary Critical Journal, 51, 3, 53-69. https://www.jstor.org/stable/10.2307/26974110

[28] Mohd. Farhan Saiel (2022). The Plight of Dalit and Cultural Tension in Arundhati Roy's The God of Small Things. NEW ACADEMIA: An International Journal of English Language, Literature and Literary Theory, XI, II.

[29] Dr. Vinod Kumar (2015). An Analysis of Class Struggles in The God of Small Things by Arundhati Roy. Ascent International Journal for Research Analysis, 2, 4.

[30] Fahimeh Nazari and Hossein Pirnajmuddin (2013). Revisiting Colonial Legacy in Arundhati Roy's The God of Small Things. Journal of Educational and Social Research, 3, 1.

[31] Ebrahim Sk. (2016). Heart of Darkness in Arundhati Roy's The God of Small Things. International Journal of English, Language, Literature and Humanities, 4, 146-156.

[32] Youngsuk Chae (2015). Postcolonial ecofeminism in Arundhati Roy's The God of Small Things. Journal of Postcolonial Writing, 51, 5, 519-530. Taylor & Francis.

[33] Alex Tickell (2003). The God of Small Things: Arundhati Roy's Postcolonial Cosmopolitanism. The Journal of Commonwealth Literature, 38, 1, 73-89. Sage Publications Sage CA: Thousand Oaks, CA.

Eighteenth-Century Notions of Taste: A Comparative Reading of Hume, Blair, and Burke

Sanjeev Niraula

The University of Texas at El Paso, USA
Email: sniraula@miners.utep.edu

Abstract— This paper explores eighteenth-century notions of aesthetic value in art as both innate and improvable, focusing on the influential writings of David Hume, Hugh Blair, and Edmund Burke. Hume's empiricist framework, which emphasizes sensory experience as the foundation of taste, significantly shaped Blair's more detailed examination of the concept. While Blair aligns with Hume's emphasis on subjective sensibility, his approach incorporates rationalist elements, suggesting that taste involves a balance between sensory perception and intellectual refinement. In contrast, Burke introduces a unique dimension by asserting the universality of taste, grounded in the uniformity of human sensory experiences. Hume's emphasis on sensory experience as the foundation of taste, Blair's blend of empirical and rationalist approaches, and Burke's focus on the universality of taste reveal the diversity of thought surrounding the concept. By comparing these perspectives, the study highlights the interplay between subjectivity and universality in shaping aesthetic judgment. This comparative reading not only provides a deeper understanding of the historical evolution of taste but also offers a foundation for engaging with broader philosophical and cultural debates on aesthetic value. Additionally, it invites further research into the contributions of other thinkers to the discourse on taste, emphasizing its relevance to contemporary aesthetic and intellectual inquiries.

Keywords— Eighteenth-century aesthetics, taste, subjectivity in aesthetics, universality of taste, comparative aesthetics

"It is natural for us to seek a Standard of Taste; a rule, by which the various sentiments of men may be reconciled; at least, a decision, afforded, confirming one sentiment, and condemning another" – David Hume

"Taste is the power of receiving pleasure from the beauties of nature and of art" – Hugh Blair

"I mean by the word Taste, no more than that faculty or those faculties of the mind, which are affected with, or which form a judgment of, the works of imagination and the elegant arts." – Edmund Burke

I. INTRODUCTION

Jerome Stolnitz (1961) in 'On the Origins of "Aesthetic Disinterestedness" writes that before the eighteenth century, the values of art were always seen as "iconic or otherwise cognitive, or moral, or social, with nothing left over that art can call its own" (p. 131). But along with the beginning of modern aesthetics in the eighteenth century, the concept of aesthetic disinterestedness emerged which gave works of art a value independent of any moral or intellectual values they embody. Such aesthetics implied that a work of art should be evaluated in terms of their structure and intrinsic significance. The eighteenth-century school of thought regarding the aesthetic value of art was shaped by the writings of David Hume, Hugh Blair and Edmund Burke, the eighteenth-century prominent philosophers. This paper

attempts to make a comparative study of the concept of taste with reference to the works of Hume, Blair and Burke, To draw upon the idea of taste, I have relied on Hume's "Of the Standard of Taste" (1757), Blair's *Lectures on Rhetoric and Belles Lettres* (1783) and Burke's *A Philosophical Enquiry into the Origin of Our Ideas on the Sublime and the Beautiful* (1759) as the primary texts. Written in three sections, this paper begins with an introduction, moves through discussion to a conclusion. The discussion begins with a brief historical survey of taste and then examines its conceptualization in the writings of Hume, Blair, and Burke. Finally, the conclusion summarizes the key findings of the discussion and highlights the implication of this paper.

II.   DISCUSSION

2.1   Historical Survey of Taste

Before discussing eighteenth-century notions of taste, first I provide a brief historical survey of taste, tracing its development from the Greek period to the Renaissance.

2.1.1   Taste in Greek period: Plato and Aristotle

Plato and Aristotle, two prominent Greek philosophers, did not present any particular concept of taste as a means of aesthetic taste; however, their ideas had a greater influence on the philosophers of taste who came later. Plato as a dualist believed in the existence of two different worlds: the Ideal world and the physical world. He located forms in the ideal world. These forms are like templates of reality, and reality is considered less perfect than them. For example, the Form of Beauty serves as the standard for measuring beauty in other things. To reach this higher Beauty, one must climb up through a method called dialectics, like ascending stairs. Starting with physical beauty, then intellectual beauty, and finally arriving at spiritual or perfect beauty (Sheffield, 2008). Understanding beauty is connected to knowledge. According to Plato, as we gain knowledge, we appreciate beauty more and eventually reach Beauty itself.

Aristole's formulation of tragedy is linked with his concept of taste. Aristotle (1819) in *Poetics* defines tragedy as:

> Tragedy is the representation of a serious action having a certain magnitude, complete in itself; in language with pleasurable accessories, each kind brought in separately in the parts of the work; in a dramatic, not in a narrative form; with incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions. (Chapter 6)

In his definition of tragedy, Aristotle focused on the purpose of tragedy, that is to arouse the emotions of pity and fear and to accomplish the catharsis of such emotions. His focus was on the emotional engagement of the audience with tragedy. In such an engagement, Aristotle saw the catharsis or purification of such emotions.

2.1.2. Taste in Medieval Period: Augustine and Aquinas

Medieval philosophy was more focused on beauty than taste. Medieval philosophers considered beauty as an objective property (Spicher, 2017). Augustine's concept of beauty is deeply rooted in his theological framework and Platonic influence. He diverges from Plato's idea that beauty resides in an abstract, eternal realm of Forms and instead grounds beauty in God as its ultimate source. God is the ultimate source of beauty, and everything in the world reflects that beauty because everything is created by God (Augustine, 1961). For Augustine, beauty is not merely physical or superficial but spiritual and moral. It reveals divine order, harmony, and purpose in the universe. In *Confessions* (Book X, Chapter 27), he emphasizes that beauty in the material world serves as a pathway for contemplating the Creator. Thus, recognizing beauty in creation leads to a deeper understanding of and relationship with God.

Aquinas, another major medieval philosopher, differs from Augustine in his concept of beauty. While Augustine associates beauty primarily with the divine and views it as a reflection of God's perfection in creation, Aquinas takes a different approach, influenced by Aristotle's philosophy. Following Aristotle's ideas, Aquinas ((1981) believed that beauty can be found in physical objects and stated that beauty is what pleases the observer when they see it. At first glance, this definition might appear subjective, as it seems to suggest that beauty is based solely on personal pleasure— whatever pleases the observer is considered beautiful. However, Aquinas's use of the word "seen" points to a more profound understanding. For Aquinas, "seeing" beauty is not limited to a mere physical act of observing but involves an intellectual and contemplative engagement with the object. True beauty, according to Aquinas, possesses three essential qualities: integrity (or wholeness) meaning the object must be complete and undamaged, proportion (or harmony) meaning the object must exhibit order and balance, and clarity (or brightness) meaning the object must manifest radiance or intelligibility, making its essence perceivable (Aquinas, 1981). These qualities suggest that beauty is not purely subjective but has an objective foundation. It is tied to the inherent characteristics of the object and the intellectual recognition of these characteristics by the observer. In this sense, beauty, for Aquinas, is not just about surface-level pleasure but involves a deeper, rational contemplation that aligns with the observer's capacity to perceive truth and order in creation.

2.1.3. Taste in Renaissance Period: Alberti and Vasari

The Renaissance period, known for its revival of classical ideas, saw a renewed focus on beauty and aesthetics influenced by Plato and Aristotle. Leon Battista Alberti (1726) adopted an Aristotelian perspective, defining beauty as "a harmony of all the parts ... fitted together with such proportion and connection, that nothing could be added, diminished or altered, but for the worse" (p. 11). This objective approach emphasized the intrinsic qualities of beauty, grounded in proportion and order.

On the other hand, Giorgio Vasari emphasized the artist's skill and mastery in creating art that mirrors nature. For Vasari (1998), the greatest art was a demonstration of the artist's ability to capture the natural world with precision. Unlike Alberti's objective view, Vasari acknowledged that taste in art is shaped by an individual's education and personal experiences, introducing a subjective element to the appreciation of beauty. Thus, while Renaissance thought upheld classical ideals of proportion and harmony, it also began to explore the role of personal interpretation in aesthetics.

2.2   Taste in the eighteenth-century: Hume, Blair and Burke

In the eighteenth-century, when modern aesthetics started to develop, a new idea called "aesthetic disinterestedness" emerged. This concept suggested that artworks had value on their own, separate from any moral or intellectual messages they conveyed. It meant that a work of art should be judged based on its structure and inherent meaning. The beliefs about the aesthetic worth of art during this time were influenced by the writings of David Hume, Hugh Blair and Edmund Burke, who explored the concept of taste in their works.

2.2.1   David Hume's View on Taste

David Hume, the most important and influential British philosopher of his day, is closer to John Locke in his approach to knowledge claiming that "our ideas come only from sense impressions and our mental operations upon them" (Bizzell and Herzberg, 2001, p. 828). In his text 'Of the Standard of Taste' (1857), Hume takes up the issue of aesthetic value of art through the discussion on taste.

2.2.1.1   Subjective approach to Taste

Hume defines taste as something subjective while simultaneously seeking a standard for it. He uses the term 'taste' not in a narrow sense but to refer to the 'aesthetic value of a work of art'. Regarding taste, he asserts, "It is natural for us to seek a Standard of Taste; a rule, by which the various sentiments of men may be reconciled; at least, a decision, afforded, confirming one sentiment, and condemning another" (p. 831). This variety of taste is 'still

greater in reality than in appearance.' Everyone can agree to praise certain qualities ('elegance, propriety, simplicity, spirit') and to lament others ('fustian, affectation, coldness and a false brilliancy'), but Hume observes a mismatch between general and particular. Hume's definition of taste as subjective and relativist is also evident in his definition of beauty, "Beauty is no quality in things themselves. It exits merely in the mind which contemplates them; and each mind perceives a different beauty" (p. 832). This highlights Hume's belief that aesthetic value is not inherent in objects but rather shaped by individual perception and context, reinforcing the idea that taste varies among individuals.

Despite the subjective aspect of taste, Hume is concerned with formulating a rule which dismantles the difference to establish a standard of taste. However, Hume also acknowledges the subjective and relativist aspect of taste as evident in his discussion of judgement and sentiment:

> All sentiment is right; because sentiment has a reference to nothing beyond itself, and is always real, wherever a man is conscious of it. But all determinations of the understanding are not right; because they have a reference to something beyond themselves, to wit, real matter of fact; and are not always conformable to that standard. (p. 832)

2.2.1.2   Empirical Standpoint to Taste

As an empiricist, Hume believes that knowledge is derived from sensory experience and that our ideas are based on the impressions we receive from the world around us. He holds the belief that the mind is a blank slate at birth, and that our beliefs and ideas are shaped by our experiences. Hume's approach to the rules of taste is influenced by his version of empiricism and therefore it is characteristically empiricist:

> It is evident that none of the rules of composition are fixed by reasonings a priori, or can be esteemed abstract conclusions of the understanding, from comparing those habitudes and relations of ideas, which are eternal and immutable. Their foundation is the same with that of all the practical sciences, experience. (p 832)

Hume rejects the notion of innate ideas, which is the idea that certain knowledge or concepts are present in the mind from birth. Instead, he argues that all of our ideas are derived from experience. The rules of taste can be based on a priori, that is reasoning which is independent of sensory experience. He states that all the general rules of art are founded "only on experience and on the observation of the common sentiments of human nature" (p 833). This emphasizes Hume's view that aesthetic judgments arise from collective human experiences and emotions rather than from pre-existing notions, underscoring the importance

of empirical observation in forming our understanding of taste.

2.2.1.3 Taste as an Improvable Faculty

Though taste seems to be subjective, Hume outlines the rule on the standard of taste suggesting some factors to improve the taste. He discusses three main criteria-serenity of mind, recollection of thought and proper attention to the object- as the standard of taste. In this regard, Hume writes, "A perfect serenity of mind, a recollection of thought, a due attention to the object; if any of these circumstances be wanting, our experiment will be fallacious, and we shall be unable to judge of the catholic and universal beauty" (p. 833). These three conditions are interrelated; one should approach a work of art attentively and self-consciously or else one fails to judge the universal aspect of art.

Apart from the aforementioned three criteria, Hume also highlights practice and freedom from prejudice as the factors to improve taste. He argues that when an object is first to the eye of imagination, the sentiment which captures it is confused. As a result, mind is "incapable of pronouncing concerning their merits or defects" (p. 836). Therefore, it is important to be engaged in a series of practice before passing judgement in a work of art. Hume writes, "Before we give judgement on any work of importance, it will even be requisite, that very individual performance be more than once perused by us, and be surveyed in different lights with attention and deliberation" (p. 836). Likewise, one also should be free from prejudices. That means, one should focus only on the object not on the other things such as his interests, opinions, passions and prejudices in the evaluation of the object. To sum up, Hume's approach to taste is subjective, yet he asserts that a standard can be established, suggesting that taste is improvable through specific criteria. Guided by his belief that all general rules of art are rooted only in experience, Hume, adopting an empiricist perspective, defines taste as a receptive quality that can be enhanced.

2.2.2 Hugh Blair's View on Taste

Huge Blair is well known for his view on taste expressed in *Lectures on Rhetoric and Belles Lettres* (1783) which is directed to those who are "studying to cultivate taste, to form their style, or to prepare themselves for public speaking or composition" (Bizzell and Herzberg, 2001, p. 946). Among his contemporaries Campbell and Whately, Blair was alone in his time in discussing taste as a part of rhetoric, "Only Blair, among contemporary British rhetorical theorists, undertook to investigate the manner in which a listener may judge the merits and faults of a discourse" (Cohen, 1958, p. 265). This unique focus underscores Blair's belief in the importance of taste as a critical component of effective communication and the appreciation of discourse.

2.2.2.1 Definition of Taste

Blair follows eighteenth-century belief in his definition of taste as something innate but precisely improvable quality. He defines taste as, "The power of receiving pleasure from the beauties of nature and of art" (p. 955). He views taste as receptive power to experience pleasure out of the beauties of nature and art. He divides his discussion on taste into five areas. Regarding the order of discussion, he says:

> I shall first explain the nature of taste as a power or faculty in the human mind. I shall next consider how far it is an improvable faculty. I shall show the sources of its improvement, and the characters of taste in its most perfect state. I shall then examine the various fluctuations to which it is liable and inquire whether there be any standard to which we can bring the different tastes, in order to distinguish the corrupted from the true. (p. 955)

Blair also discusses two characteristics of taste: delicacy and correctness. Delicacy of taste refers to the power of sensibility that enables the observer to perceive the beauties of nature and art. It makes the observer feel strongly and feel accurately. Correctness of taste, on the other hand, makes the faculty of the observer receive the standard of good sense which he employs in the judgement of the things.

2.2.2.2 More Empirical and Less Rationalist View to Taste

Blair holds the belief of both empiricist and rationalist in his definition of taste. As an empiricist, he prioritizes the role of the faculty of sense for taste excluding reason entirely from the exertions of taste but at the same time, as a rationalist, he accepts that reason assists taste in many of its operations.

For Blair, the faculty by which we relish beauty is the faculty of sensory experience rather than faculty or reasoning or understanding. He further argues that it is not merely through a discovery of the understanding, mind receives pleasure from the beauty of nature or art. Rather, pleasure is possible when reason is suspended. As an empiricist, he concludes "reason is entirely excluded from the exertions of taste" (p. 955). However, he does not dismiss the role of reason in taste. As a rationalist he claims reason "assists taste in many of its operations and serves to enlarge its power" (p. 955). Blair's contradictory view is also evident when he defines truth, "Truth, which is the object of reason, is one; beauty which is the object of taste, is manifold" (p. 959). This highlights Blair's understanding

of the interplay between sensory experience and rational thought in the appreciation of beauty.

2.2.2.3   Taste as an Improvable Faculty

Like Hume, Blair also agrees that taste is an improvable faculty. He outlines education and culture as the two major criteria to improve taste. Moreover, he also focuses on frequent exercise, and curious attention to its proper object as the way to heighten the power of taste. For Blair, continuous engagement with proper attention to the object improves taste in the observer. Blair's frequent exercise sounds similar to Hume's practice and Blair's curios attention to its proper object reminds of Hume's proper attention to the object.

Similarly, Blair's rationalist approach is also evident when he suggests reason and good sense as the way to improve taste. Although taste is ultimately founded on sensibility, he argues, "reason and good sense, have an extensive an influence" (p. 956). Likewise, he also adds a sound head and a good heart as a requisite to fine taste. One whose heart is indelicate or hard and who has no admiration of what is truly noble or praiseworthy, Blair argues, can not experience the just taste. To sum up, like Hume, Blair takes a subjective approach to taste defining it as a receptive quality that can be improved. His stance to taste is more like of an empiricist advocating sensibility for the experience of taste. However, he completely does not deny the role of reason in taste stating that reason does not create taste but assists in the operation of tastes.

2.2.3   Edmund Burke's View on Taste

Edmund Burke, the influential Irish born British philosopher, is well known for his book *A Philosophical Enquiry into the Origin of Our Ideas on the Sublime and the Beautiful* (1759) in which he introduces the element of terror as essential to the sublime and, concludes that aesthetic abilities are improved through experience and knowledge. In his text "On Taste" which Burke introduced as an introduction to the second edition of the aforementioned book, he argues that people's tastes are similar because of their sensitivity, rather than their judgment.

2.2.3.1   Definition of Taste

Burke is completely different from Hume in his concept of taste as he regards taste not as something subjective but as something universal. He believes in the uniformity of taste stating that because all humans have similar sensory experiences of the world. Burke defines taste as, "I mean by the word Taste, no more than that faculty or those faculties of the mind, which are affected with, or which form a judgment of, the works of imagination and the elegant arts" (p. 6). Burke defines "taste" as the mental ability or faculties

that are influenced by, or make judgments about, imaginative works and the fine arts. Taste refers to the capacity of the mind to appreciate, evaluate, and form judgments about various artistic creations and imaginative expressions. Burke's definition emphasizes that taste involves the faculties of the mind that are engaged when experiencing and evaluating works of imagination and the elegant arts. Although Burke initially appears to propose that taste is an independent faculty of the mind, distinct from reason or imagination, he later demonstrates that taste is actually a result of the interplay between the senses, imagination, and judgment (reason).

2.2.3.2   Universality of Taste

For Burke, taste is universal, "[I]t is probable that the standard both of reason and taste is the same in all human creatures" (p. 1). His focus on the interplay between senses, imagination and judgement also suggests the universality of taste. Regarding senses, Burke states, "We must suppose that as the conformation of their organs are nearly, or altogether the same in all men, to the manner of perceiving external objects is in all men the same, or with little difference" (p. 7). Burke stresses on the idea that men share the same senses though there might be preference for certain tastes due to our individual experiences and habits. However, it would be irrational to claim that vinegar tastes sweet or that honey tastes sour.

Likewise, Burke argues that taste is influenced by imagination which he defines as "creative power, either in representing at pleasure of things in the order and manner in which they were received by the senses, or in combining those images in a new manner, and according to a different order" (p. 16). The imagination is greatly affected by two things: knowledge and sensibility (feeling). According to Burke, the imagination generates resemblances to the real world, and whether we find them pleasing or not depends on our understanding and sensitivity. If we lack taste, it is either due to a lack of knowledge or because our natural emotions have become less sharp or perceptive.

Similarly, as the third component of taste, Burke discusses the universality of judgement or reason. He states that sensibility may be strong or weak, but judgement is either right or wrong. When judgement makes a mistake in taste, it is typically a result of factors such as lack of knowledge, inattentiveness, biases, impulsiveness, thoughtlessness, stubbornness, and, in essence, any passions or vices that distort judgment in other areas.

2.2.3.3   Taste as an Improvable Faculty

Burke advocates universality of taste but acknowledges that there are some factors that can cause a wrong taste. For him, the wrong taste is the defect of judgement which may arise from a natural weakness of understanding. Besides

ignorance, Burke also outlines "ignorance, inattention, prejudice, rashness, levity, obstinacy, in short, all those passions, and all those vices which pervert the judgement" (p. 33) as the causes of wrong taste.

Since wrong taste is the product of the defect of judgement, taste can be improved by improving the judgement, "Taste is improved exactly as we improve our judgement, by extending our judgement, by a steady attention to object, and by a frequent exercise" (p. 38). When judgement is improved based on senses and imagination, then taste can be improved. For that, Burke suggests, one should pay attention to objects and use exercise. In this way, taste is an improvable quality for Burke. To sum up, Burke is different from Hume and Hugh in his approach to taste as he believes in the uniformity of taste stating that because all humans have similar sensory experiences of the world. He accepts that there can be wrong taste because of the defect of judgement and along with the improvement in judgement, taste can be improved too.

III. CONCLUSION AND IMPLICATION

The comparative reading of eighteenth-century beliefs regarding the aesthetic value of art, as shaped by the writings of Hume, Blair, and Burke, carries significant implications for understanding the evolution of taste and aesthetic judgment. By exploring the interplay between subjectivity and universality in their theories, this analysis sheds light on the historical development of ideas about taste and how these ideas reflect broader philosophical debates of the time. It is Hume's idea on taste that influenced Blair. Hume and Blair take taste as a subjective experience but believe that certain rules can be established to improve the standard of taste. However, Blair discussion on taste is more detailed in comparison to Hume. While Hume's background as an empiricist has influenced his view on taste, considering sensory experiences as the source of taste, Blair's approach to taste is like that of more an empiricist and less a rationalist. As an empiricist, Blair values sensibility for the experience of taste, but as a rationalist he also accepts the role of taste in assisting the operation of taste. Like Hume and Blair, Burke believes taste can be improved but with his departure from both Hume and Blair, Burke adds a new dimension to taste, that is universality. Burke believes in the uniformity of taste as human beings have similar sensory experiences of the world. Hume's emphasis on sensory experience as the foundation of taste, Blair's blend of empirical and rationalist approaches, and Burke's focus on the universality of taste reveal the diversity of thought surrounding the concept. This comparative analysis enriches our understanding of taste as both a personal and a

collective phenomenon, showing how individual sensory experiences can intersect with standardized cultural norms. Furthermore, the study underscores the historical roots of modern aesthetic theories, particularly the ongoing tension between subjective preferences and objective standards and highlights the relevance of these eighteenth-century ideas to contemporary discussions about art, beauty, and judgment.

REFERENCES

[1] Aquinas, S. T. (1981). *Summa Theologiae*. Blackfriars

[2] Aristotle (1819). *Poetics.* Translated and printed for G. & W. B. Whittaker. London.

[3] Augustine, S. (1961). *Confessions*. Penguin Books.

[4] Bizzel, P., & Herzberg, B. (2001). *The rhetorical tradition: Reading from the classical times to the present*. Boston, New York: Bedford/St. Martin's.

[5] Blair, H. (2001) From lectures on rhetoric and belles lettres. In P. Bizzel and B. Herzberg (Eds), *The rhetorical tradition: Reading from the classical times to the present* (pp. 950-979). Boston, New York: Bedford/St. Martin's.

[6] Burke. E. (1759). *A Philosophical Enquiry into the Origin of Our Ideas on the Sublime and the Beautiful*. 2nd Edition.

[7] Cohen, H. (1958). Hugh Blair's theory of taste. *Quarterly Journal of Speech*, *44*(3), 265-274.

[8] Hume, D. (2001). Of the standard of taste. In P. Bizzel and B. Herzberg (Eds), *The rhetorical tradition: Reading from the classical times to the present* (pp. 828-840). Boston, New York: Bedford/St. Martin's.

[9] Leoni, G. (1726). *The Architecture of Leon Battista Alberti in ten books*. London: Thomas Edelin.

[10] Sheffield, F. C. (Ed.). (2008). *Plato: The Symposium*. Cambridge University Press.

[11] Spicher, M. R. (2017). Aesthetic Taste. *Internet Encyclopedia of Philosophy*. Retrieved from https://philpapers.org/rec/SPIAT

[12] Stolnitz, J. (1961). On the origins of" aesthetic disinterestedness". *The Journal of Aesthetics and Art Criticism*, *20*(2), 131-143.

[13] Vasari, G. (1998). *The lives of the artists*. Oxford: OUP.

A Critical Contribution to Rome's Institutional Structure from the Perspective of Inclusive Institutions Theory

Yasemin Gültekin

Department of Mediterranean Studies, University of Adam Mickiewicz, Poland
Orcid : 0009-0005-2923-9300
Email : yasgul@st.amu.edu.pl

Abstract— In this article the transformation of the Roman Republic's form of government in the historical process is re-examined with the theoretical framework of Acemoğlu and Robinson's The Fall of Nations. The authors draw attention to how overarching institutions shape the economic and political development of societies and analyse the structures of the early Roman Republic in this context. The Early Republic was a period of intense power struggle between patricians and plebeians. While social problems such as the economic and political privileges of the patricians, conquest strategies and debts deepened class tensions, reforms such as the Licinio-Sextian Laws brought important gains for the plebeians and allowed Rome to become more inclusive. These reforms ensured that Rome's political and economic system was controlled by a wider segment of the population and increased social equality and participation. However, the Roman economy was based on short-term gains from conquest rather than the long-term dynamism promised by inclusive institutions in the modern sense. The large land ownership system called Latifundium, established after the Punic Wars, allowed large landowners to increase their production by taking advantage of cheap slave labour, leading to the economic weakening of small farmers. According to Acemoğlu and Robinson, Rome did not have a sustainable economic structure due to the slave economy. However, while the slaves obtained from the Punic Wars alone did not put the plebeians in a difficult situation, Rome's cheap grain imports from the conquered lands in an environment without state intervention further weakened the economic power of small farmers. For Acemoglu and Robinson, the transformation of the republic into an empire signalled the end of institutional inclusiveness and economic development. However, the Augustan period enabled the Roman economy to gain strength through the development of trade and economic innovations. With the reforms carried out by Augustus, the economic structure of Rome was strengthened and a transition to a market-oriented model was achieved.

Keywords— Acemoğlu and Robinson, Inclusive Institutions, Patrician, Plebeian, Roman Republic.

I. INTRODUCTION

Daron Acemoğlu and James A. Robinson, in their book The Fall of Nations, define inclusive institutions as arrangements that enable the effective participation of large segments of society in economic and political processes. Inclusive institutions provide individuals with equal opportunities, secure property rights and promote long-term economic growth by establishing a fair legal system. These institutions promote pluralism, contribute to the strengthening of democratic structures and enable

innovation and creative destruction processes. These characteristics both ensure the sustainability of economic growth and help to reduce social inequalities In the work by Acemoğlu and Robinson this situation is explained by comparing South Korea with North Korea (Acemoğlu & Robinson, 2012, p. 70-83).

Acemoğlu and Robinson see the Glorious Revolution of 1688 as the turning point in the emergence of inclusive institutions (Acemoğlu & Robinson, 2012, p. 102). According to the authors, the failure of the absolutist

attempts of the House of Stuart and the development of a pluralist political system in England in 1688 laid the foundations for inclusive institutions. In this period, the limited state interventions in the economy created a favourable ground for economic growth. Acemoğlu and Robinson compare this transformation in Britain with the institutional structures of the early Roman Republic and draw attention to the similarities between the two historical contexts.

This article aims to critically assess the similarities and differences between the English Revolution of 1688 and the early Roman Republic. It compares the institutional transformation in England with the development of Rome's overarching structures and discusses how the institutional changes of the Augustan period led to the centralisation of Rome. According to the authors, the Augustan reforms prevented creative destruction processes and led to a centralised and self-interested institutional structure. However, according to them the dissolution of the Plebeian Assembly under Tiberius and the transfer of its powers to the Senate marks the end of inclusive institutions in Rome (Acemoğlu & Robinson, 2012, p. 168-171).

The article also argues that inclusive institutions are dependent on class balances and in the absence of this balance, the state evolves into a bureaucratic structure. Acemoğlu and Robinson's characterisation of Roman institutional structures as exploitative is challenged and it is argued that these structures were supportive of trade. The article argues that the relationship between inclusive institutions and economic development is not direct and emphasises the importance of historical context.

In conclusion, this article argues, through the case of Rome, that inclusive institutions do not have a direct relationship with economic development. Given the importance of the historical context, Rome's inclusive structures were based not only on class balance but also on the social mobility generated by the conquests. In this context, it is argued that the conquests integrated the lower segments of society into the system and this integration encouraged political pluralism.

II.   THE EMERGENCE OF PATRICIANS AND PLEBEIANS

The In the Early Republic, the highest levels of the state were occupied by patricians, who alone controlled the state apparatus and owned large tracts of land, the ownership of which passed from father to son. In this period, only patricians were admitted to the Senate (Cicero, 2008, *De Legibus*, 2.23) and only patricians could be appointed to

the executive magistrates of the Roman Republic (Gruen, 1974, p. 258, 498, 507–508).

This privileged structure had an impact not only on the internal organisation of Rome, but also on the position of the local population living in the conquered lands. The local inhabitants of the conquered territories remained in their places for the most part, although a limited number of them came to Rome. In order to obtain a legal and valid economic status, they had to accept dependence on a patrician family or on the king, who was himself a patrician. As a result of this dependence, they became Cliens of a patrician family. With the replacement of the royal regime by the Republic, individuals who were dependent on the king were freed from this dependence and thus the first plebeian class was formed (Abbot, 1901, p. 7).

The plebeians, who constituted the class below the patricians in the social structure, mostly carried out their economic activities as citizen-farmers. However, in the face of economic difficulties, small farmers often had to borrow money from patricians. The laws drafted by patrician senators and enforced by patrician judges were largely designed to protect the rights of creditors. In this context, the debt mechanism served as a tool for the divestment of small farms and the expansion of the patricians' large estates. This process continued until the adoption in 326 of the law abolishing the enslavement of plebeians by patrician creditors (Beard, 2015, p. 147-148).

In all republican periods when this mechanism was in place, class warfare was a common phenomenon. In the Early Republic, the patricians had no intention of giving land to the plebeians. For example, in ager *publicus populi*, which in Rome was based on the allocation of conquered lands, i.e. lands declared as public lands as a result of wars, although the aim was to settle war veterans there, the most aggressive families (patricians), who belonged to the upper class, including the ruling class, who could do anything for power, ignored the laws and seized these lands. The most striking example of this is when, after taking two-thirds of the Hernici lands, Consul Spurius Cassius proposed Rome's first agrarian law, which stipulated that half of the conquered lands be returned to the Latins and the other half to needy Romans, while also redistributing public lands occupied by the patricians to them. This law proposal led to the patricians accusing Cassius of treason and executing him (Cicero, 2008, 2.41).

The struggle over whether the ownership of public lands should belong to patricians or plebeians continued for a long time. In this framework, in 474 BC, the commons tribune Gnaeus Genucius tried to put the

consuls of the previous year on trial for delaying the land redistribution proposed by Cassius. However, this attempt was prevented by the consuls of the period, Lucius Furius and Gaius Manlius (Livy, 1905, 2.54). Nevertheless, the patricians could not completely ignore the demands of the plebeians.

III.   INCREASING POWER OF THE PLEBEIANS

The power of the plebeians was mainly due to the fact that they were soldiers (Abbot, 1901, p. 7-8). The increasing need for soldiers with the expansion of Rome necessitated the participation of the plebeians in the army and required some concessions from the patricians. One of the most important results of this was the acquisition of the right to land ownership by the plebeians, expressed in the Agricola Miles system (Abbot, 1901, p. 8). Similar to the farmer-soldier model of Ancient Greece, this system ensured that the army in the Roman Republic was composed of citizen soldiers who were small-scale farmers. During this period, the army was not professionalised and there was no standing army; the army was assembled only when needed.

The plebeians would periodically leave the city en masse to make their social and political demands heard as their situation deteriorated (Cary & Scullard, 1975, p. 66). In the absence of the plebeians, who made up the vast majority of the Roman population and played a vital role in the production of food and resources for the city, the city life would come to a standstill. For example, in their first abandonment of the city, the Patricians released some of the plebeians from their debts and gave up some of their power by establishing the office of the Plebeian Tribune (Kondratieff, 2013, 1-5) . In addition, the plebeians would refuse to continue fighting after a war if they were not allocated land and would resort to a military mass strike (Abbot, 1901, p. 28).

This power resulted in the Licinio-Sextian rogations of 367 BC, which introduced important reforms, although the controversy over public land ownership led to a generation-long period of turmoil and poverty.

Under these laws, the limit of private property on public land was set at 500 *iugera* (about 125 hectares) (Livy, 1905, 6.36) whereas previously it had been limited to only 7 or sometimes 2 *iugera* (Brunt, 1974, p. 35). In addition, indebted landowners were allowed to deduct interest payments from the principal and pay the balance over three years, instead of paying the balance at once. (Livy, 1905, 6.35)

The equal division of land promoted by the Licinia rogation and the Sempronia law was supported by colonisation activities. These arrangements, involving both plebeians and patricians, reduced the economic pressure of patricians on plebeians and improved the economic situation of plebeians by strengthening small-scale property ownership. Thanks to the settlements in the colonies, the patricians were able to alleviate population pressure in the centre, reducing the problems created by useless youth.

In addition to the flourishing small farming, the plebeians gained representation at the state level. Admission to the Senate and senior judgeships had to be approved by the Plebeian Assembly, and the decision to go to war had to be approved by the Centuriate Assembly (Abbot, 1901, p. 257). The distance between the plebeians and patricians was so reduced that the patrician class became smaller and smaller as the Imperial period approached, and laws were passed to register new patricians (Tacitus, 2004, XI.25).

As a result of the reforms, the nature of the relations between plebeians and patricians changed significantly. Individuals of both plebeian and patrician origin began to be included in new social classes such as *nobiles*, *novus homo* and *equites*. In this process, the concept of plebeian also transformed over time and came to denote poor people with citizen status (Momigliano & Lintott, 2012, p. 1161).

In the period when the plebeians were not included in the system, the power of the patricians, the former nobility, was based on a law-based structure. Membership in the Senate was restricted to certain families, and this situation provided the patricians with an authority supported by legal grounds rather than social power. However, with the sharing of patrician rights with the plebeians, the legitimacy of Senate membership was based on its social organisation.

We can state that this inclusiveness of institutions is expressed by the idea of *mos maiorum*. In *mos maiorum*, which means 'tradition of the ancestors' (Hölkeskamp, 2010, p.17) the important thing was not the person but the class. Classes had obligations to each other as well as obligations to the public. Therefore, individuals were melted into the public (i.e. state) identity. The Early Republic contributed to the development of a strong sense of community at all levels of Roman society by giving even the lowest class a stake in the future of the city. Although the maiorum was not a written law, it preached a hierarchical structure based on land ownership (Hölkeskamp, 2010, p.33) (Barton, 1993, p. 176-177). Therefore, the Roman as an individual was not an important element in this conception. Indeed, during the Crisis of the Republic, the populares' favouring of

demagogues would weaken the conservative principles of the *mos maiorum* (Hölkeskamp, 2010, p.42).

One of the areas where the concept of maiorum was most evident was the military sphere. According to Montesquieu, the equal distribution of land encouraged by the agrarian laws and the colonisation activities that supported this process contributed to the emergence of an effective army. Montesquieu attributes the success of this system to the soldiers' motivation to protect not only the state but also their own property (Montesquieu, 1891, p. 21-24). He emphasises that this motivation was not observed in other periods and regions, such as the Hellenistic period or the Persian Empire, where land ownership was monopolised.

When the Persian Empire was wiped out by Alexander the Great's attacks, it offered no serious resistance. However, at the Battle of Cannae in 216 BC, Hannibal of Carthage inflicted a major defeat on Rome, but Rome refused to surrender and eventually triumphed. The basis of this difference lies in Rome's social structure. While the Persians imposed heavy taxes on their peasant subjects to pay the salaries of their professional soldiers, the army of the Roman Republic was a militia of free citizens.[1] Unlike the Persian peasants, the Roman peasantry did not benefit directly from the system, and this was an important factor that increased Rome's power of resistance.

In societies where small property ownership forms the basis of the military system, it is expected that these property owners not only provide military service but also play an active role in political processes. While war was a struggle for small farmers to either increase their property or to protect their existing property, politics functioned to achieve these goals.[2]

IV.   A VIEW OF ROME FROM THE THEORY OF INSTITUTIONS

The above account of Rome offers a different perspective on the story of Rome's rise from that claimed by institutional theory. In the context of institutional theory, at the centre of Roman history is the pluralist political structure that developed through the harmonisation between plebeians and patricians, the guarantee of property rights and the existence of a non-exploitative bureaucracy supported by limited economic interventions (Acemoğlu & Robinson, 2012, p. 159-161).

However, although the expansion of Rome's territory during the Early and Middle Republican periods allowed for the growth of agricultural production, increased tax and rental revenues, and the expansion of trade, it never became a commercial centre, contrary to what Acemoğlu and Robinson claim. On the contrary, Rome continued to exist as a predominantly agricultural society. Moreover, Rome's most important economic source was conquest. The social balance in Rome, and therefore the inclusiveness of its institutions, was largely based on conquests. In this context, it is seen that an economic system that would promote economic efficiency, productivity and general welfare did not exist in Rome.

Thus, contrary to what is argued in Acemoglu and Robinson's analysis, Rome's overarching institutions were shaped solely to ensure the sustainability of resources derived from exploitation, rather than laying the foundation for economic dynamism and inclusive economic institutions, which are the basis for economic success. Although Rome allowed for a certain degree of free trade, as will be discussed in the following sections, it can be argued that this free trade caused significant problems for small farmers and contributed to the weakening of inclusive political institutions. Rome's economic structure was built on short-term plunder and territorial expansion, rather than an economic dynamism that encouraged sustainable development and long-term investment.

The ability of the patricians to maintain their profitable war policies depended on establishing good relations with the plebeians. Therefore, the position of the plebeians in the system was due to this situation. Moreover, the plebeians benefited economically from this process without any sacrifice on the part of the patricians. Although most of the spoils went to the state (Schatzman, 1975, p.63) and the senator-generals (Livy, 1905, 4.53 & 26.47), for the plebeian's victory meant a share of the spoils (especially gold and silver), captives (future slaves) and new lands (which means farms and manors). The fact that the battles often took place over short distances (Biglino, 2024, p. 12), made them more acceptable for small farmers.

A similar non-bureaucratic institutionalisation in Rome can also be observed in 1688 England, which Acemoğlu and Robinson closely examined. According to the authors, the main source of the UK's economic

---

[1] Although Acemoğlu and Robinson do not state it directly, the primary reason for their opposition to professionalisation in the Augustan period is that the system that prevented the state from evolving into an exploitative structure due to wars no longer existed. As a matter of fact, during the Imperial period, Roman peasants displayed a passive attitude against the barbarian attacks in the Eastern and Western regions.

[2] The second reason for Acemoğlu and Robinson's opposition to military professionalisation under Augustus, although not directly stated, is that military professionalisation prevented the inclusiveness of institutions.

development is that the inclusiveness of institutions has a positive impact on economic growth. (Acemoğlu & Robinson, 2012, p. 102-113 & 185-200) However, contrary to Acemoglu and Robinson's claims the origin of the non-bureaucratic structure in England lies in the gradual dissolution of feudal and capitalist interests in a historically early period. In the 17th century, the rise of the nobility, situated between the yeomanry and the aristocracy, is notable (Tawney, 1941, p.4).

The English aristocracy differed from the aristocracies of continental Europe in the way it responded to the massive inflation of the 16th century. The English aristocracy adapted to the difficult economic conditions by managing their estates more efficiently and improving their agricultural arrangements (Tawney, 1941, p. 4) In particular, landowners consolidated their estates into large farms, enclosed commons, invested in land reclamation and pursued other ventures such as mining or property speculation (Tawney, 1941, p. 14).

In this context, landowners and landowning merchants or bankers, who subsisted on the income from commercial farming and increased land rents, can be considered as members of a single class rather than as separate classes. Given the source of their income, both groups were equally bourgeois in character (Tawney, 1941, p. 18). As a result of this transformation, part of the class of feudal lords linked their income to agricultural capitalism and thus became as much a part of the new bourgeoisie as the urban merchants.

Thus, the class consensus in England allowed feudal-bourgeois dignitaries to directly take over some of the functions undertaken by the bureaucracy in other states on the continent. Bourgeois and feudal elements played an active role in the administration of the state without forming a separate and distinct social group. In addition, the English landowners, whose material position was strong, did not need to resort to direct or extra-economic coercive methods to obtain surplus value, compared to France, with the profits from increased land rents.

Nor did they need a state that indirectly appropriated surplus-value through political means (taxation and civil service) or war, as in the Early Republican period. The main requirement of this class was a low-cost state structure that would maintain order on the home front, protect private property and guarantee the functioning of contractual economic processes (Brenner, 1982, p. 87-88).

It is also seen that the state did not have the power to overcome the class structure. Henry VIII's French War of 1543-1546 is of decisive importance in this respect, since he sold off a large part of the lands seized from the

Church during the Reformation to finance the war, thus destroying the monarch's only major chance of establishing a solid economic base independent of parliament (Anderson, 1974, p. 125).

Therefore, in parallel with the decline in the power of the state in England, the cooperation between the noble class and the bourgeoisie led to institutionalisation without the need for a bureaucratic state. A similar situation was observed in Rome, where the Roman administration was under the control of a broader and pluralistic group rather than a narrow elite. However, the underpinnings of this system were based on a conquering economic model, unlike Acemoglu and Robinson's thesis that inclusive political institutions transformed into value-producing economies. Indeed, as mentioned above, reforms such as laws expanding the political participation of the plebeians and the granting of land ownership to the plebeians were directly linked to the increase in the resources generated by wars.

It can even be argued that the class structure in Rome limited the capacity to generate wealth. In the case of Rome, the relations between the plebeian and patrician classes were similar to England in institutional terms, but closer to France in terms of class dynamics. At the end of the 13th century, lords in England held about a third of the cultivated land directly in their estates, while French lords held between one-eighth and one-tenth. Much of the remaining land was under the control of powerful small farmers (Kosminsky, 1958, p. 92-95, 203-206).

Therefore, when analysed in terms of property distribution, it can be said that Rome has a similar structure to France. The importance of this similarity lies in the fact that the dominance of small property owners in the countryside significantly limited the development of the market economy. Regardless of the existence of key elements of economic development, such as the participatory system or property rights, capital could not flourish in small farming areas. Indeed, small-scale parcel farming in France has led to low levels of profitability due to the lack of economies of scale, resulting in a very limited accumulation of capital by landowners. Low profitability led farmers towards self-sufficiency, which prevented the creation of domestic demand for urban-industrial sectors (Trebilcock, 1981, p 135).

In this context, it is important to note that Rome does not have the dichotomy between Western and Eastern Europe that Acemoglu and Robinson construct. Acemoğlu and Robinson associate the difference between Western and Eastern Europe with exemption from feudal obligations, criminal sanctions and rules, and argue that this plays a key role in the emerging market economy

(Acemoğlu & Robinson, 2012, p. 100-101). However, from the perspective of the issue of freedom, the status of peasants in France was higher than in England. However, the main difference lies in the relationship of the classes in England with the market, which is not directly parallel to the concept of freedom. As a matter of fact, as will be discussed in detail later, the period when agriculture was opened to the market in Rome coincided with a period when slavery was more widespread.

V. DISPROPORTIONATE INCREASE IN WEALTH OF THE UPPER CLASS

However, the stability provided by the imperial surplus from conquests began to deteriorate in the Middle Republican Period between 274-148 BC. In this period, in parallel with the rapid expansion of Rome, great riches were obtained, but the financing of wars caused serious financial burdens and led to the state's indebtedness. In this process, especially the Punic Wars can be considered as a breaking point for Rome. In order to finance the long-lasting wars, a loan was taken from the senators, and it was planned to pay this debt in three instalments (Livy, 1905, 29.16). However, the financial difficulties caused by the ongoing wars caused the creditors to demand that the third instalment be paid through the transfer of public lands and low taxation of these lands. The acceptance of these demands led to the creation of the *Trientabulum* lands (Livy, 1905, 28.46) and laid the foundations for the large-scale system of land ownership known as *Latifundium*.

Latifundiums often included large-scale farmland, including a villa rustica, which was used as a luxury manor house. The operation of these farms relied on the labour of a large number of slaves, often kept in an *ergastulum* (Marzano, 2007, p. 149). *Latifundiums* were engaged in animal husbandry (e.g. sheep and cattle breeding) and the production of products such as olive oil, grain, garum (fermented fish sauce) and wine for sale and profit (Carandini, 1995, p. 31-36).

As larger estates increased economies of scale and productivity advantages, owners of the senatorial class entered a period of rapid economic consolidation thanks to their exemption from land tax. Latifundium owners reinvested their profits by purchasing smaller neighbouring farms (White, 1970, p. 26). This was because smaller farms had low productivity and could not compete with the advantages of large-scale agribusiness. This led to the intensification of agricultural production and the expansion of large-scale land holdings during the Roman period.

VI. DECLINE OF THE SMALL FARMERS

The economic growth of the wealthy classes was to the detriment of the warring classes with small property, because the rich captured their economic share. During these wars, small farmers remained at the front much longer than in the Early Republic (Brunt P. , 1971, p. 404). As a result, small farmers' lands could not be cultivated and their owners lost them (Gabba, 1976, p. 157). Moreover, during the wars, farms were destroyed by both Carthaginian and Roman soldiers (Livy, 1905, 22.3 & 22.14). Roman farmers returning from the front line lacked the financial resources to restore their devastated lands. Therefore, many small farmers were forced to either sell their land or abandon it altogether.

However, many returning farmers found that their land had been taken over by large landowners. These large landowners, who benefited from the labour power of slaves, who were put on the market at low prices among the spoils of war, made great fortunes and further accelerated the economic collapse of small farmers. The riches brought to Rome by the wars were largely directed towards the rich classes, and this situation led to a disruption of the class balance.

The rich class, who managed the revenues obtained from the wars, invested in agriculture with this income. The Patricians focussed on the production of lucrative goods such as olives, grapes and animal products, and bought the colonial lands given as a reward to the veterans of the Roman army. By producing with slaves on these lands, they owned larger plots of land than small farmers and economically suppressed small farms by using slave labour (Boren, 1992, p. 70). Unlike tenant labour, slaves carried a fixed cost, so patricians were incentivised to work longer and harder.

After the Punic Wars, the Roman economy evolved into a market-oriented economic structure in which prices were determined by the interaction of supply and demand. The goods and services produced changed hands in the markets. Although, as in today's capitalist economic model, distant geographies were not economically united. However, even if not in the modern sense, there was a Mediterranean market after the Punic Wars (Temin, 2013, p. 4) Even the 'comparative advantage' in the capitalist economy was in question. Although this situation was not expressed in the case of Rome, it is a situation that will continue in the empire, where Acemoğlu and Robinson claim that the exploitative institutions that they claim to restrict the functioning of the market were allocated in Rome. However, this was a situation that would work to the detriment of the small farmer.

While the Patricians were turning the land into pastures, vineyards and orchards, the need for grain in Rome was increasing rather than decreasing. Rome turned to imports to meet this need. The new lands conquered by Rome were particularly favourable for grain production. Grains from the former Carthaginian territories (today Spain, North Africa and Sicily) (Garnsey & Rathbone, 1985, p. 23) killed the competition of small farmers in Rome. Because these grains were too cheap for the small farmer in Rome to compete. What made it cheaper was the reduced transport costs brought about by the naval superiority established by Rome as a result of the Punic Wars (Livy, 1905, 30.38; 38.35).

The unequal market conditions that emerged with the Punic Wars led to the inability of small farmers to maintain their economic position and therefore to migrate to urban centres. Although some plebeians continued to work on the estates of the rich, landowners generally preferred slave labour because it was cheaper (Brunt, Italian Manpower, 1971, p. 70).

Small property ownership was disintegrating, but his had internal as well as external causes. In Italy in the 2nd century BC, an expanding population and divisible inheritance practices meant that modest farms were divided into small plots that became insufficient to feed a family (Roselaar, 2010, p. 215-216) increasing pressure on food resources. As a result, farmers sold their land to wealthier individuals and turned to wage labour around Rome, where demand for land was high (de Ligt, 2004, p. 725).

In fact, these problems could have been solved through colonisation, as in the Early and Middle Republican periods. However, colonisation was not preferred in order to include the conquered lands in the latifundium system and to prevent possible rebellions by Latin allies (Roselaar, 2010, p. 222). For this reason, some of the farmers tried to make a living in the cities by working in public services, as itinerant labourers and by selling food. However, the stagnation in monumental construction projects from 140 BC onwards led to a decline in wage rates, and the material livelihoods of this segment of the population were further reduced (Roselaar, 2010, p. 216).

All these developments signalled the end of the *agricola miles* concept. Due to the loss of property of small farmers, the property criterion for participation in the army during the Punic Wars was reduced from 11,000 assess to 4,000 assess. However, this arrangement was not sufficient and with the reform efforts of the Gracchus brothers, this limit was reduced to 1,500 assess (Livy, 1905, 1.43). Nevertheless, the gap between the

requirements of the army and the property losses of small farmers had grown so large that this regulation was also insufficient[3] and finally, with the Marius reforms in 107 BC, the property criterion was completely abolished in the recruitment process (Plutarch, 1920, IX.1-4.

VII.   INSTITUTIONAL ANALYSIS OF THE IMPERIAL PERIOD

As stated above, the understanding prevailing in the Early and Middle Roman Republic periods was based on the principle of *mos maiorum*. Lucius Quinctius Cincinnatus is one of the most concrete examples of the *mos maiorum* principle. While he was retired from public service and living a simple life of farming, he was called to duty in Rome's struggle against the Aequi tribe and won victory in sixteen days (Hillyard, 2001, p. 23). Subsequently, his renunciation of his power and privileges and his return to farming reflects both the understanding of public duty and the principle of *mos maiorum*.

However, the understanding of *mos maiorum* came to an end when the state came under the control of the rich and turned into a structure that did not promise a promising social future. At the same time, the Marius reforms and the permission of propertyless citizens to join the Roman army regardless of their property status reinforced this process.

In the process of the disproportionate increase in wealth of the upper class, the Plebeian tribunate gradually alienated itself from the small farmer class and became alienated from them. The asymmetrical relations established with the landless after the Punic Wars shaped the social support of both the Senate and the tribunate. Not only did the wealthy elites provide electoral support by using their material power, but also the peasants who lost their property and migrated to the cities fell into a situation that can be characterised as social parasitism by trying to make a living with state aids. Despite their anger against the rich, they did not develop any stance against the exploitation of slaves and other subjects in the Roman Empire. Because this group indirectly benefited from slave labour and remained economically dependent on their masters.

In addition to this group, demagogues mobilised especially those who were classified as small farmers but

---

[3] Of course, the loss of property was effective in the formation of gaps in the army, but this was not only due to the loss of property. With the rapid expansion of Rome through the Punic Wars, the number of soldiers required increased as much as the rate of expansion. Because this expansion also meant that Rome was bordering more than 10 powerful enemies (such as the Macedonians, Thracians and Seleucids) at the same time.

were at risk of losing their status due to debt. Tiberius Gracchus, for example, took advantage of this situation to propose an agrarian law, which envisaged the limitation of public land and the transfer of surplus land to poor citizens (Roselaar, 2010, p. 221). This led to the lynching and murder of Tiberius by a group in the senate who saw him as a threat. The tragic end of Tiberius Gracchus symbolised the end of the traditional political order in Rome which was able to find solutions through negotiation (Beard, 2015, p. 226-227) (Mouritsen, 2017, p. 165) peer pressure and respect for higher authority. This event was a turning point that shook the stability of the Roman Republic and paved the way for the Republic's famous crisis.

Gaius Gracchus, who endeavoured to carry out extensive reforms, was violently murdered in a similar manner as his brother. However, in order to protect himself and his supporters from possible legal prosecution during the reform processes, Gaius followed a different strategy than his brother and tried to gain the support of the powerful equites class (Mousourakis, 2007, p. 45). These attempts to overcome the authority of the Senate led to the emergence of a violent political conflict. Although this strategy pursued by Gaius was continued by figures such as Marcus Livius Drusus (Paterculus, 1924, II. XXXII. 1-4), it gained a different dimension with the reforms of Marius and laid the foundations of a new political era shaped around direct relations with commanders, especially in the case of Lucius Appuleius Saturninus. The process that started with the assassination of Tiberius Gracchus triggered the erosion and gradual weakening of the institutional structure of the Roman state.

The process of professionalisation of the army, which began with the Marian reforms, enabled the institutionalisation of the military structure to become bureaucratised more rapidly than the disintegrating state mechanisms. With these reforms, the previous system based on the loyalty of small property owners was replaced by a shift in loyalty to the generals who paid them salaries or allocated them land, as soldiers began to live on the salaries they received from the army and focused on achieving the highest booty. In line with the *mos maiorum* concept, this situation reinforced the loyalty to the commanders instead of the state.

Thus, the command of the army also became a source of economic and political power. With the loss of the principle of *mos maiorum*, examples of public virtue such as Cincinnatus were replaced by figures such as Sulla, who appointed himself dictator by force. Therefore, as Acemoğlu and Robinson argue, the institutional structure in Rome had dissolved long before the reign of Augustus.

In this context, Acemoğlu and Robinson's institutional theories of the rise of empires do not provide a sufficient explanation for the development of the Roman Empire. For instance, the authors argue that the Roman economy stagnated during the imperial period. According to them, examples from the reigns of Tiberius and Vespasian suggest that Roman emperors had a greater capacity to prevent economic and political changes than the rulers of the Republic, and that emperors used this power to prevent technological developments due to their fear of the economic effects of creative destruction (Acemoğlu & Robinson, 2012, p. 171).

In this context, the authors argue that sustainable development is not possible in countries ruled by a narrow elite class. The main reason for this is that elites were not inclined to allow technological or systemic changes that might threaten their dominance. However, as de Ste. Croix, argues, the emperors' behaviour in not encouraging technological advances is open to debate and does not provide a sufficient justification to explain the circumstances (de Ste. Croix., 1981, p. 194-195).

In the early period of the Empire, it is observed that it did not have an overgrown bureaucratic structure that would hinder economic development. During this period, there were approximately 150 civil servants in Rome, as well as 150 senatorial and equestrian positions, along with lower-level officials in the provinces (Mann, 1986, p. 274). Although Augustus reduced the powers of the Senate, as stated above, this did not constitute a blow to the institutional structure. With the reduction of the powers of the Senate, policies such as the Gracchus Brothers, which brought the grievances of the plebeian class to politics and created instability, were limited. Moreover, in order to balance the economic and political power of the plebeian class, the political power of the wealthy class, which used their influence in the senate to exert uncontrolled influence, was weakened, thus reducing social tensions. The reduction of social tensions was reinforced, for example, by Julius Caesar and Augustus by creating new settlements and allocating land to the plebeian class (Walter, 2005, p. 23).

Although the famous Roman trade, which Acemoğlu and Robinson discuss within the framework of the theory of inclusive institutions, developed especially after the Punic Wars, it gained considerable momentum during the social peace achieved by Augustus, the so-called Pax Romana (Goldsworthy, 2016, p. 392). The importance of this situation is that Roman trade emerged at a time when overarching institutions began to erode. The main reason for this was the replacement of small farmers by free agricultural trade. Moreover, it is observed that financial markets developed during the imperial period, lending

financial institutions emerged (Temin, Financial Intermediation, 2004, p. 705–733) and a basic banking system was established based on the use of money to express debt and prices (Harris, 2008, p. 2).

Free trade, which developed in the aftermath of the Punic Wars and which Acemoğlu and Robinson claim restricted the functioning of the market (Acemoğlu & Robinson, 2012, p. 164, 168-9) was established in Rome and continued during the imperial period.

For example, wheat, which is the most open to intervention because it is a staple food, was intervened from time to time during the reign of Augustus, but this situation was in the minority. In most years, the wheat market was allowed to function on its own (Temin, The Roman Market Economy, 2013, p. 33). Although distant geographies did not have an economically unified structure as in today's capitalist economic model, the economy of the Roman Empire was a market-oriented economic system in which prices were determined by the interaction of supply and demand (Temin, The Roman Market Economy, 2013, p. 4). The goods and services produced were circulated by changing hands in the markets and roman cereal producers provided a significant surplus for the market (Erdkamp, 2005, p. 12-54). In addition, the procedure known as *cessio bonorum*, developed by Julius Caesar and Augustus, enabled debtors to avoid being at the mercy of creditors and imprisonment by transferring all or a large part of their property in exchange for their debts, thus protecting them from the threat of personal execution and *infamia* (de Ste. Croix., 1981, p. 166).

Objections to the inefficiency of the imperial economy have a valid basis. Large-scale imperial projects such as public constructions or propaganda building works were important items that burdened the Roman economy (Bond, 1957, p. 149-159). However, these projects were also critical to the stability of the empire by providing employment. Because the empire was established in a period when the institutions of the Republic were degenerating as a result of the instability experienced in the Late Republican Period.

Nevertheless, the issues that Acemoğlu and Robinson problematise the empire have gained relevance in the later periods of the empire. There was no fixed bureaucratic structure in Rome during the Republican Period. For example, taxes were collected through the fief system. State duties were financed by the income of the people who undertook these duties. During the reign of Augustus, this system underwent a radical transformation; the less centralised application of the iltizam system, which was to be observed in a more developed form in the Ottoman Empire, was abolished and a taxation mechanism

operating through salaried officials was established. However, by the 4th century, Rome began to experience bureaucratic bloating and more than 30,000 civil servants, one civil servant for every 2,000 people, were employed in the Roman State (Lendon, 1997, p.3).

VIII.   CONCLUSION

The form of government of the Roman Republic has undergone many transformations in the historical process and these transformations are re-examined with the theoretical framework put forward by Acemoğlu and Robinson in 'The Fall of Nations'. The authors emphasise how overarching institutions shape the economic and political development of societies and present the structures of the early Roman Republic as an important example in this context. Acemoğlu and Robinson explain the political structure of the early Roman Republic through class conflicts and social struggles with the plebeians and state that the reforms in this process played a fundamental role in the construction of inclusive institutions.

The Early Republican period in Rome was a period in which the power struggle between patricians and plebeians intensified. Economic and political privileges of the patricians, strategies of conquest and social problems such as debts deepened class tensions. However, as Acemoğlu and Robinson point out, reforms such as the Licinio-Sextian rogations, which were carried out during this period, provided important gains for the plebeians and paved the way for a more inclusive structure of Roman society. Such reforms made it possible for Rome's political and economic system to be controlled by a wider segment of the population, while ensuring greater equality and participation in society.

Acemoglu and Robinson's idea that inclusive institutions developed is supported by changes in the social structure of the Roman Republic. However, the Roman economy was based on short-term gains from conquest rather than the long-term dynamism promised by inclusive institutions in the modern sense. However, while Rome's strategies of conquest provided the economic base for the population, this structure became unsustainable in the long term. The large land ownership system called Latifundium, established after the Punic Wars, allowed large landowners to increase their production by taking advantage of cheap slave labour, leading to the economic weakening of small farmers.

According to Acemoğlu and Robinson, Rome did not have a sustainable economic structure due to the slave economy. However, the slaves obtained from the Punic Wars alone did not leave the plebeians in a difficult situation. After the Punic Wars, in the absence of state

intervention in the market, Rome was able to import cheap grain from conquered lands, which further weakened the economic power of small farmers.

For Acemoğlu and Robinson, the transformation of the republic into an empire signalled the end of institutional inclusiveness and economic development. However, the Roman economy accelerated its commercial developments not before the Punic Wars, when, contrary to what the authors claim, institutions were inclusive, but during the reign of Augustus, when the authors claim that institutions lost their inclusiveness. Augustus carried out important reforms in order to stabilise the system controlled by the elites. The Pax Romana period encouraged the development of trade and paved the way for economic innovations thanks to the Roman Peace. Augustus' reforms in the tax collection system created a more efficient taxation mechanism and strengthened the economic structure of Rome. These reforms led to Rome's transition to a market-oriented economic model, which allowed Rome to continue its expansion with the resources that this model offered. These fundamental structural transformations also led to long-term changes in the political structure of the Roman Republic.

REFERENCES

[1] Acemoğlu, D., & Robinson, J. A., (2012). *Why Nations Fail the origins of power, prosperity, and poverty,* Bungay: Profile Books.

[2] Cicero, M. T. (2008). *The Republic and The Laws.* (N. Rudd, Trans.) New York: Oxford University Press.

[3] Gruen, E. S. (1974). *The Last Generation of Roman Republic.* Berkeley & Los Angeles & London: University of California Press.

[4] Abbot, F. F. (1901). *A History and Description of Roman Political Institutions.* Boston & London: Elibron Classics.

[5] Livy. (1905). *The History of Rome.* (C. Roberts, Trans.) London: J. M. Dent & Sons.

[6] Beard, M. (2015). *SPQR: A History of Ancient Rome.* New York: Liveright.

[7] Cary, M., & Scullard, H. H. (1975). *A History of Rome: Down to the Reign of Constantine* (3rd ed.). London & Basingstoke: Macmillan Publishers.

[8] Kondratieff, E. J. (2013). Tribuni Plebis. In A. Erskine, R. S. Bahnall, K. Brodersen, C. B. Champion, & S. R. Huebner (Eds.), *The Encyclopedia of Ancient History.* Oxford: Blackwell.

[9] Brunt, P. A. (1974). *Social Conflicts in the Roman Republic.* New York & London.: W. W. Norton & Company.

[10] Momigliano, A., & Lintott, A. (2012). plebs. In S. Hornblower, A. Spawforth, & E. Eidinow (Eds.), *The Oxford Classical Dictionary* (p. 1161). Oxford: Oxford University Press.

[11] Hölkeskamp, K. J. (2010). *Reconstructing the Roman Republic: An Ancient Political Culture and Modern Research.* (H. H. Gordon, Trans.) Princeton: Princeton University Press.

[12] Barton, C. A. (1993). *The Sorrows of the Ancient Romans: The Gladiator and the Monster.* Princeton: Princeton University Press.

[13] Montesquieu, C. L. (1891). *Considérations sur les causes de la grandeur des Romains et de leur decadence* (8th ed.). Paris: Librairie Ch. Delagrave.

[14] Tacitus. (2004). *The Annals.* (A. J. Woodman, Trans.) Indianapolis: Hackett Publishing Company, Inc.

[15] Schatzman, I. (1975). *Senatorial Wealth and Roman Politics* (Vol. 142). Brussels: Collection Latomus.

[16] Biglino, F. (2024). *The War Economy of the Roman Republic (406–100 BCE): The System that Built an Empire* (Vol. 487). Leiden & Boston: Brill.

[17] Tawney, R. H. (1941). The Rise of the Gentry, 1558-1640. *The Economic History Review, XI*(1), 1-38.

[18] Brenner, R. (1982, November). The Agrarian Roots of European Capitalism. *Past & Present*(97), 16-113.

[19] Anderson, P. (1974). *Lineages of the Absolutist State.* London: NLB.

[20] Kosminsky, E. A. (1958). *Studies in the Agrarian History of England in the Thirteenth Century* (Vol. VIII). (R. Kisch, Ed., & R. H. Hilton, Trans.) Oxford: Basil Blackwell.

[21] Trebilcock, C. (1981). *The Industrialization of the Continental Powers 1780-1914.* London: Longman.

[22] Marzano, A. (2007). *Roman Villas in Central Italy: A Social and Economic History* (Vol. 30). (W. V. Harris, Ed.) Leiden & Boston: Brill.

[23] Carandini, A. (1995). Du latifundium au latifondo: un héritage de Rome, une création médiévale ou moderne? *Internationale du CNRS organisée à l'Université Michel de Montaigne-Bordeaux* (pp. 31–36). Paris: Centre Pierre Paris.

[24] White, K. D. (1970). *Roman farming.* New York: Cornell University Press.

[25] Gabba, E. (1976). *Republican Rome, the Army, and the Allies.* (P. J. Cuff, Trans.) Los Angeles: University of California Press.

[26] Boren, H. C. (1992). *Roman Society: A Social, Economic, and Cultural History* (2nd ed.). Lexington: D. C. Heath and Company.

[27] Temin, P. (2013). *The Roman Market Economy.* Princeton & Oxford: Princeton University Press.

[28] Garnsey, P., & Rathbone, D. (1985). The Background to the Grain Law of Gaius Gracchus. (L. M., Ed.) *The Journal of Roman Studies, 75,* 20-25.

[29] Brunt, P. A. (1971). *Italian Manpower 225 B.C.-A.D. 14.* Oxford: Clarendon Press.

[30] Roselaar, S. T. (2010). *Public Land in the Roman Republic A Social and Economic History of Ager Publicus in Italy, 396–89 BC.* (T. A. McGinn, Ed.) New York: Oxford University Press.

[31] Plutarch, G. M. (1920). *Plutarch, Lives: Demetrius and Antony. Pyrrhus and Gaius Marius* (Vol. IX). (P. Bernadotte, Trans.) Cambridge & Massachusetts: Harvard University Press,.

[32] Hillyard, M. J. (2001). *Cincinnatus and the Citizen-Servant Ideal: The Roman Legend's Life, Times, and Legacy.* Philadelphia: Xlibris Corporation.

[33] de Ligt, L. (2004). Poverty and Demography: The Case of the Gracchan Land Reforms. *Mnemosyne, 57*(6), 725-757.

[34] Mouritsen, H. (2017). *Politics in the Roman Republic.* New York: Cambridge University Press.

[35] Mousourakis, G. (2007). *A Legal History of Rome.* New York: Routledge.

[36] Paterculus, M. V. (1924). *Compendium of Roman History. Res Gestae Divi Augusti.* (F. W. Shipley, Trans.) Cambridge & Massachusetts: Harvard University Press.

[37] de Ste. Croix., G. E. (1981). *The Class Struggle in the Ancient Greek World from the Archaic Age to the Arab Conquests.* New York: Cornell University Press.

[38] Mann, M. (1986). *Sources of Social Power* (Vol. I). Cambridge: Cambridge University Press.

[39] Walter, E. (2005). Augustus and the Power of Tradition. In K. Galinsky (Ed.), *The Cambridge Companion to the Age of Augustus* (pp. 13-32). Cambridge: Cambridge University Press.

[40] Goldsworthy, A. (2016). *Pax Romana: War, Peace and Conquest in the Roman World.* Yale University Press: New Haven & London.

[41] Temin, P. (2004). Financial Intermediation in the Early Roman Empire. *The Journal of Economic History, 64*(3), 705-733.

[42] Harris, W. V., 2008. "The Nature of Roman Money", *The Monetary Systems of the Greeks and Romans*, Ed.: W. V. Harris. Oxford University Press, Oxford & New York.

[43] Erdkamp, P. (2005). *The Grain Market in the Roman Empire: A Social, Political and Economic Study.* New York.: Cambridge University Press.

[44] Bond, S. M. (1957). The Coinage of the Early Roman Empire. *Greece & Rome, IV*(2), 149-159.

[45] Lendon, J. E. (1997). *Empire of Honour: The Art of Government in the Roman World.* New York: Clarendon Press.

Class, Ideology and Consciousness: Revisiting Dickens' Great Expectations and Mahfouz's The Cairo Trilogy from a Marxist Perspective

Ayoub Abdullah Saleh Bill[1], Dr. Anees Mohammed Ahmed AlNajjar[2]

[1]PhD Student in English Literature, Department of English, Faculty of Arts, Ibb University, Yemen
bellayoub23@gmail.com
[2]Associate Professor of English Literature, Head of the Department of English, Faculty of Arts, Ibb University, Yemen
alnajjaranees80@gmail.com

Abstract— This study explores the interplay between class, ideology and consciousness within the socio-political contexts of 19th-century England and 20th-century Egypt in Dickens' Great Expectations and Mahfouz's The Cairo Trilogy respectively from a Marxist perspective. It attempts to provide answers to these objectives: 1) analyze the socio-political and economic contexts of 19th-century England and 20th-century Egypt; 2) examine the ways in which class, ideology and consciousness are represented in the novels, particularly through the experiences of the protagonists; 3) explore the literary techniques used by Dickens and Mahfouz to critique the dominant power structures and social injustice; 4) assess the enduring relevance of the novels' social and political messages to contemporary society. Marxist literary theory is utilized to explore the themes of class, ideology and consciousness within the socio-political contexts of 19th-century England and 20th-century Egypt in the selected novels. The study concludes that both novels critique social hierarchies, capitalist and colonial ideologies and perpetuate the characters' consciousness and unconsciousness. The protagonists, Pip in Great Expectations and Kamal in The Cairo Trilogy, navigate between self-discovery, love and social expectations. They face moral dilemmas and highlight conflicts between personal values and societal norms, making the novels emblematic of the exploration of universal messages that remain relevant to contemporary society.

Keywords— bourgeoisie, class, consciousness, ideology, Marxism, mode of production, proletariat.

I. INTRODUCTION

Great Expectations (1861) is Dickens' bildungsroman coming-of-age novel. It traces Pip's journey of self-discovery from childhood to maturity. The protagonist Pip goes through significant experiences that shape his individuality and identity. Through his experiences, Pip learns interesting messages about what really matters in life. For instance, his ignorance and arrogance about his family relationships teach him a moral message that lies at the heart of the novel: true happiness is not found in wealth or social status, but in the love and connection one shares with those around him. This moral message is universal and should be reflected in contemporary society.

Mahfouz's *The Cairo Trilogy* is a realist saga that explores the current state of affairs in Egypt's most crucial history. It covers the period from 1917 to 1944. It consists of three volumes: *Palace Walk* (1956), *Palace of Desire* (1956) and *Sugar Street* (1957). The first volume deals with Islamic traditions, patriarchy and societal expectations. The second volume delves into the complexities of love, desire and dilemmas of identity. The third volume concludes the saga with messages of change, modernity and the Egypt's struggle for independence from the British colonialism.

Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* have been considered portraits of the socio-political status quo of 19th-century England and 20th-century Egypt respectively. Both novels are included in the canon of English and Arabic literature respectively. They reveal relevant social, moral and political messages which will be explored with the help of Marxist literary theory in the sections to come.

Today, we are witnessing major social, economic and political changes in contemporary society that make us fall back on Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy*, their memorable characters and their universal themes. The enduring appeal of Dickens' and Mahfouz's selected novels lies in their enduring universal messages to contemporary society. Through the experiences of the protagonists, the novels explore universal contemporary themes such as political and ideological hegemony, oppression, exploitation, moral development and the influence of wealth and poverty on individuals that resonate in contemporary society. In *Great Expectations*, Pip's journey from his unconscious beginnings as a blacksmith's apprentice to his class consciousness is saturated with valuable messages that an individual should explore to reflect in contemporary society. In *The Cairo Trilogy*, the British colonial superiority, exploitation and oppression on the Egyptian society should be also explored to interact properly in contemporary society that is witnessing political and cultural hegemony of neocolonialism.

Marxism believes that the past history was gradually based on class conflict between two camps: the bourgeoisie and the proletariat (Marx and Engels, 1848; Marx, 1859). Marxist theory criticizes the capitalist system as it emphasizes a society composed of two conflicting structures: the bourgeoisie who own property and thus control the mode of production, and the proletariat, the workers who are controlled by the bourgeoisie and whose work produces their wealth (Marx, 1867). According to Marx and Engels, economic means are the sole cause of class conflict in a capitalist society (Marx, 1848). This class conflict comes from the way goods and services are produced and distributed to individuals in a capitalist society. The production and distribution of goods and services inevitably leads to class conflict between social classes because of the way economic resources are used and who benefits from them. Marxism calls this production and distribution of goods and services "the forces of production" (Dobie, 2012 p. 91).

Marxism believes that the social conflict between the two classes, bourgeoisie and proletariat, inevitably and largely leads to exploitation and subjugation of the proletariat class (Marx, 1876). Marx and Engels believed that the powerless and exploited proletarian individuals become alienated (Marx, 1844). Through this process of alienation, the bourgeois class exploits the proletariat to produce its own interests. The workers are the ones who produce and add value to the produced items, but they receive nothing (Marx, 1876). They do not have an access to what they produce in valuable form, so the capitalist owns the productive labor and gives no credit to the labors (Marx, 1876). Marxist theory believes that exploitation and subjugation will lead to a proletarian revolution against the bourgeoisie where the proletariat will control the mode of production, and thus wealth will be distributed equally (Marx &Engels, 1848). According to Marx, the proletarian revolution becomes a demand of the proletariat for equality and a better life (Marx & Engels, 1848).

II.   LITERATURE REVIEW

Previous studies have examined Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* separately, but have failed to provide comparative literature to explore how people interacted and behaved in 19th and 20th centuries respectively. This study is distinguished by providing a comparative interpretation of Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* from a Marxist perspective. It attempts to explore the universal moral, political and social themes that maintain lasting relevance to contemporary society which previous studies have failed to do. Therefore, this study gains significance and originality and provides "a value added" contribution to the literature review.

Amada and Dr. Ahmad Naeem, Department of English Language & Literature, Faculty of Arts & Social Sciences, Gomal University, Pakistan, conducted a research titled: *The Influence of Economic Exploitation on Individual Identity: A Marxist Analysis of Dickens' Great Expectations.* The researchers aimed to explore the influence of economic exploitation on individual identity from a Marxist perspective. They concluded that the influence of economic exploitation on individual's identity emerged as a central theme in *Great Expectations*. They also concluded that *Great Expectations* was a literary masterpiece that highlighted the dehumanizing effects of economic exploitation, class conflict, and intersections with gender and race that reflected the status quo of Victorian England. However, this research presented a traditional Marxist critique of *Great Expectations* without presenting comparative literature to compare two periods and cultures that the current study explores.

Some scholars have interpreted Mahfouz *The Cairo Trilogy* from different sociological perspectives, but

not from a Marxist perspective. For instance, the MA dissertation titled: *Historical events and Political changes in Naguib Mahfouz's "The Cairo Trilogy",* conducted by Lambraki Sofia (2017), University of Peloponnese, attempted to answer the question of how Mahfouz was able to reveal a great part of Egypt's history in the 20th century through the daily lives of his characters in the saga. It concluded that *The Cairo Trilogy* was not a narrative of political events and social upheavals, but rather the lives of characters were closely linked to the historical events of a period of great change. However, this research surveyed the saga from a historical perspective; it failed to interpret the saga from a Marxist perspective and present comparative literature to compare the Egyptian culture with other culture that the current study explores.

2.1 Marxist Literary Theory

Like all other theories that first emerged from the humanities and then penetrated into literature, Marxism was a political and economic theory that aimed to change the world (Dobie, p. 84). Thus, Marxist theory is a social, political, and economic theory which draws on the perspectives of Karl Heinrich Marx (1818–1883) and Friedrich Engels (1820–1895) who criticized injustice and inequality in 19th century European capitalist systems. It studies how literature portrays materialism and class conflict. Marx and Engels viewed history as a historical conflict between classes - the oppressors and the oppressed. Their books: *The Condition of the Working Class in England (1845), The German Ideology (1846), The Communist Manifesto (1848) A Contribution to the Critique of Political Economy (1859) and Das Kapital (1867)* laid the foundation for Marxist theory and philosophy. Marxist theory combines philosophy, sociology, and economic theory to assert that society is fundamentally created in relation to its economic structure.

Marxist theory claims that capitalist society is divided into two parts: the Base and the Superstructure. The Base refers to the mode of production, and the Superstructure refers to everything else in society that develops in relation to the economic Base. The economic Base in society generates and shapes social systems called the Superstructure. The Superstructure consists of different aspects of life, such as religion, politics, philosophy, art, science, and literature. The Superstructure contributes to the formation of social ideology (Marx, 1859; Gramsci, Prison Notebooks).

In *The Communist Manifesto* (1848), Marx and Engels recognized class struggle as the driving force behind history and expected that this would lead to a revolution in which workers would overthrow the capitalists, take control of economic production, and eliminate private property by turning it over to the government for a just distribution. However, the tenets of traditional Marxist theory were developed by other Marxist theorists later on.

The first major Marxist critic was Georg Lukács (1885–1971), a Hungarian critic, who was responsible for what became known as 'reflectionism'. He emphasized the idea of close reading, the tenet of Formalism, that a text reflects the society which produced it. Reflectionists reinterpreted literature in order to discover how characters and their relationships symbolized class conflict, the socio-economic system, or the politics of time and place. Reflectionists assumed that such an examination would eventually lead to an understanding of that system and the author's worldview. Ultimately, reflectionists attributed the fragmentation and alienation they discovered to the pathologies of capitalism (Dobie, 2012).

The Italian Marxist Antonio Gramsci (1841-1934) focused heavily on hegemony, which became another central issue in Marxist literary criticism. For Gramsci, hegemony is "the whole lived social process as it is practically organized by specific and dominant meanings, values and beliefs of a kind which can be abstracted as a 'world-view' or 'class outlook" (Gramsci, 1971).

In his book *Marxism and Literature* (1977), the Marxist Raymond Williams (1921-1988) relates hegemony to culture in general and to ideology in particular. According to Williams, hegemony is like an internal form of social control which makes certain viewpoints appear natural/invisible. Williams asserts that the critic should look at literature as a product of material/historical conditions, and as a reflection of the ideology existing in a given society. The critic also shows the relationship between the text and the people, or the subjugators and the subjugated. The critic should also examine whether the text is a critique of capitalism or any ideology in society.

The French Marxist theorist Louis Althusser (1918-1990) was largely influenced by the Marxist perspective, seeing a relationship between culture, economy and art, enjoying a degree of independence from economic forces, as economic forces are able to manipulate the proletariat and shape an ideology that society accepts, even if it is a false consciousness. Althusser defined ideology as a system of representations that has a historical existence at the heart of a given society. He believed that a literary work does not provide a complete understanding of the real world, nor does it simply express the ideology of a particular class. Rather, it makes us aware of the ideology that governs its existence and our existence in society (Althusser, 1971).

Currently, the American Fredric Jameson and the British Terry Eagleton are well-known Marxist critics. Jameson is known for his use of Freudian ideas in his contribution to Marxist criticism. While Freud discussed the notion of the repressed unconscious of the individual, Jameson spoke of the political unconscious, exploitation and oppression buried in the work. The critic, according to Jameson, seeks to uncover these buried forces and bring them to light (Dobie, 2012).

Terry Eagleton, a leading British literary theorist, points out that Marxist criticism is concerned with how class division, class conflict, oppression, and political aspects are conveyed in literary works. Marxist criticism focuses on the social and political aspects of the work rather than its aesthetic (artistic and visual) value. In his book *Marxism and Literary Criticism* (1976), Terry Eagleton states, "Marxist criticism" analyses literature in terms of the historical conditions which produce it"(Eagleton, 1976). The business of Marxist literary criticism, is 'to understand the ideologies that represent the ideas, values and feelings with which men experience their societies at various times' and 'to explain the literary work more fully; that is, to pay sensitive attention to its forms, styles and meanings (Eagleton, 1976).

III. RESEARCH METHOD

This research uses a descriptive qualitative research method where the researcher attempts to explore social issues such as class, ideology and consciousness within the socio-political contexts of 19th-century England and 20th-century Egypt in Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* from a Marxist perspective.

IV. DATA AND DATA SOURCES

To conduct the study, several sources will be used in qualitative data collection. The primary sources are Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* which will be interpreted from a Marxist perspective. Reliable Marxist sources, other journals, books or theses that are closely related to the current study will be consulted to achieve the objectives of the study. APA style is used in the study.

V. MARXIST INTERPRETATIONS OF *GREAT EXPECTATIONS*

5.1 Class Conflict

The class conflict between the individual and society is firmly established and maintained in the novel.

The class conflict really begins when Pip pays a visit to Satis House and meets the bourgeois Miss Havisham and her adopted daughter Estella. At Satis House, Pip falls deeply in love with Estella. However, the bourgeois Estella rejects his love and insults him because he is a common boy, which intensifies the class conflict in the novel. (*Great Expectations*, 86). Pip feels ashamed of himself for the first time in his life because of Estella's humiliation of his behavior and appearance: "he calls the knaves, Jacks, this boy!' said Estella with disdain, and what coarse hands he has! And what thick boots!'" (*Great Expectations*, 78). Her frankly insulting manner embarrasses Pip who begins to understand the bourgeois psyche and what is really happening around him.

Actually, at Satis House, Pip comes to know how the world works and functions. His social aspirations to be a gentleman increase, and thus raise the plot of the novel. At Satis House, he realizes the hierarchical structure of the bourgeois society and the necessity of social mobility towards a respectable social status. He begins to question his proletarian status and that being a gentleman is the only way to be equal to the bourgeois Estella. Therefore, he is ready to embrace bourgeois morality and standards at the end of his visit to Miss Havisham. From a Marxist perspective, the bourgeois oppression on proletarian individuals makes Pip a victim of the Victorian social structure.

The superiority of the bourgeois Miss Havisham at Satis House serves as an example of the class conflict in the novel. She wants the proletariat to be subordinate to her. She is at the top of her arrogance and superiority at Satis House. She instructs: "Estella, take him down. Let him have something to eat, and let him roam and look about him while he eats. Go, Pip" (*Great. Expectations*, 85). These instructions reveal Miss Havisham's complete control over Pip at Satis House. This extreme control is an indication of the arrogance of the bourgeoisie over the proletariat. More importantly, Pip comes to know that the bourgeois Miss Havisham deceives him because he is not intended for Estella as he originally comes from the proletariat class.

The class conflict between Miss Havisham and Estella, who represent the bourgeoisie, and Pip, who represents the proletariat, is of vital importance as it has endurance relevance to contemporary society. It reveals the wealth gap between the rich and the poor which reflects the economic disparities in contemporary society. There are countries live in extravagant luxury while others live in extreme poverty in contemporary society. The rich countries exploit the poor countries to be their subordinate. This example aligns with the Marxist belief of Marx and

Engels that "the history of all the hitherto existing society is the history of class struggles" (Karl Marx, and Friedrich Engels, 1848), and that our contemporary society "as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other - the bourgeois and the proletariat (Marx, 1948 p 3).

Fortunately, a mysterious benefactor provides Pip with some money to go to London to be educated and become a gentleman. He goes to London to be educated by Mr. Mathew Pocket. Pip moves to London to get access to quality education and become a gentleman. From a Marxist perspective, Pip's education in London reveals the bourgeoisie's enjoyment of quality education and the proletariat's depravity and corruption in education.

Pip's education in London shows how wealth can influence educational opportunities. Pip would remain uneducated without the fortune he receives from Magwitch which indicates the educational inequality in Victorian society. This educational inequality finds echoes in contemporary society where the bourgeoisie enjoy quality education while the proletarian individuals remain ignorant due to financial difficulties. According to Literacy Rate by Countries 2024, there is a relationship between literacy and poverty. Poverty and literacy tend to go hand-in-hand. Education is often less available in poverty-stricken areas. Because of poverty, even when education is available, struggling families may need their children to work and earn money instead of going to school. This theme has powerful enduring relevance to contemporary society, and is Pip's fate in *Great Expectations*.

The class conflict is further developed significantly when Joe plans to visit Pip in London. When Joe meets Pip in London, Pip tells Joe that they are now people of different social classes. Pip becomes embarrassed by Joe's attitude and behavior in London because Joe is a proletarian. The significance of Joe's visit lies in its exploration of universal messages that remain pertinent and relevant to contemporary society. These messages continue to resonate with readers, making Joe's visit a timeless and thought-provoking moment in literature. Pip's rejection of Joe symbolizes the tension between the bourgeoisie and the proletariat. His embarrassment of Joe's humble background reflects ongoing struggles with social class and identity. In addition, Pip's prioritization of social status over Joe's friendship resonates in contemporary concerns about superficial relationships. Pip's treatment of Joe as inferior reflects the reduction of human relations to economic transactions (Marx, 1844) which remains a lively theme of enduring importance and relevance. His adoption of bourgeois values over his proletarian origin exemplifies

the false consciousness perpetuated by capitalist ideology (Marx and Engels, 1848). Pip's assimilation into the London bourgeoisie illustrates the cultural hegemony of the bourgeoisie over proletarian individuals, (Gramsci, 1971) which remains a lively theme of enduring relevance to contemporary society.

Dickens uses different literary techniques to create powerful images in the reader's mind. He uses the imagery literary technique to show the misty and windy weather on the marshes, setting the tone for the rest of the novel. He uses the symbolism literary technique in which the marshes symbolize the unknown and the convict's presence, while also creating a sense of foreboding and danger. In addition, he uses the irony literary technique to highlight the contradictions and hypocrisies of the Victorian society. The metaphor literary technique is also used to compare Pip's life to a journey, creating a sense of uncertainty and self-discovery.

The class conflict develops dramatically as Pip certainly knows that the true benefactor is the proletarian convict Magwitch and not the bourgeois Miss Havisham. Pip comes to know that the bourgeoisie deceive him again because the real benefactor is not Miss Havisham, but the convict Magwitch who originally belongs to the proletariat class.

Great Expectations is saturated with lively messages that have enduring relevance to contemporary society. Pip's contempt for Magwitch symbolizes the ongoing tension between the bourgeoisie and the proletariat. His acceptance of bourgeois values exemplifies the ideological hegemony perpetuated by capitalist society. Pip's treatment of Magwitch resonates with ongoing struggles against class-based discrimination (Piketty, 2014). Therefore, bourgeois contempt and dehumanization of the proletariat class reflect Marx's concept of the eternal class conflict between the two camps which finds strong echoes in both Victorian and contemporary societies. Pip's adoption of bourgeois values demonstrates how dominant ideologies shape individual perspectives (Gramsci, 1971), a theme that remains relevant to contemporary society which will be presented in the section to come.

5.2 Ideology

In *Great Expectations*, Pip attempts to conform to the bourgeois ideology of nobility. As a member of the proletariat class, society expects him to be a gentleman. This ideology of bourgeois individualism emphasizes individual success over collective well-being (Marx and Engels, 1848). Under the influence of bourgeois individualism, Pip's desire to study in London indicates the success of the bourgeois ideology (Gramsci, 1971) from which he finds no escape. Under the influence of the

prevailing ideology, Pip represents social oppression from his childhood onwards through his education in London to become a gentleman and through his morals in London to evaluate his environment from a bourgeois perspective. Therefore, *Great Expectations* presents oppressed and subjugated individuals who strongly conform to the established ideology. From a Marxist perspective, the proletarian characters in Dickens' novel are subservient and manipulated individuals who change their individuality and identity according to the established ideology. Their individual interests and decisions are controlled by others. From a Marxist perspective, bourgeois individuals, such as Miss Havisham and Estella, are oppressors as they force proletarian individuals into absolute submission to the imposed dominant ideology (Marx, 1848).

Great Expectations perpetuates education as an ideology transmitted through evaluations of individual success. The novel perpetuates the notion that social status determines worth (Bourdieu, 1986), which can be obtained through education. So, the ignorant Pip cannot escape the propagated bourgeois ideology. He can only achieve social mobility through education. Accordingly, Pip moves to London to get access to quality education to become a gentleman.

Marx points out, "it is not the consciousness of men that determines their being, but on the contrary their social being that determines their consciousness" (Marx 1859; 1867). Louis Althusser believes that one does not choose an ideology, but rather the dominant ideology chooses him (Althusser, 1971). Thus, Pip does not choose the dominant ideology, but rather the ideology itself chooses him. He becomes a slave to the ideology generated by the bourgeois society. He becomes blind and sees only the virtues in the ideology promoted by the bourgeoisie. Although Pip blindly embraces the ideology of the bourgeoisie, he cannot escape his original material circumstances and finds himself where he was at the beginning of the novel. From a Marxist perspective, Pip ends up as a manipulated and a subjugated individual who spends his entire life struggling to conform to the established ideology of Victorian society, but in vain. His entire struggle turns out to be meaningless. Pip confronts the truth that lies at the heart of *Great Expectations*: all the claims that wealth, status and culture make a better character are completely false.

5.3 Consciousness vs. Unconsciousness

Great Expectations reinforces bourgeois and ruling-class ideologies and perpetuates false consciousness. Pip's class consciousness is truly examined when he meets his friend Joe Gargery in London. Pip feels embarrassed by Joe's visit to London. He considers his association with an incompatible man in London to be detrimental to his social standing and reputation in his bourgeois circle. Pip is disturbed by Joe's uncomfortable behavior and actions and asserts the success of the bourgeois ideology in changing his individuality and identity while simultaneously proving that he is class unconscious.

Joe Gargery confirms Pip's false consciousness by asserting the social differences and divisions in London's society, which makes him align with the Marxist belief that there are two camps: the proletariat and the bourgeoisie. Joe confirms the false consciousness that has limitlessly captured Pip: one man's a blacksmith, and one's a whitesmith, and one's a goldsmith, and one's a coppersmith. Diwisions [sic] (*Great Expectations* 206-207).

Marx believed that the proletarian individuals never develop class consciousness as they are "passive purifying of the lowest layers of the old society" (Marx, 1848 p.72). Pip's class consciousness is examined again when he meets the proletarian Magwitch in London. Although Magwitch has made a significant impact on his life, Pip develops hatred for him as he is a proletarian. In a state of false consciousness, Pip perpetuates bourgeois values towards the proletariat class in the city of London. When Magwitch tells Pip that he is the true mysterious benefactor, Pip forgets that he and Magwitch share the same social class and develops hatred for him. (*Great Expectations*, 453). Therefore, Pip proves to be absolutely class unconscious.

Unlike Pip, Dickens presents Magwitch as a class-conscious individual. As a class-conscious individual, Magwitch acknowledges his oppression and exploitation as a convict and a worker, demonstrating his consciousness of class exploitation (Marx, 1844). His anger towards Compeyson and the bourgeois individuals reflects his class consciousness. So, he is fully motivated to take revenge on the bourgeois society. Through his developed class consciousness, he plans to fund Pip to be a gentleman in order to take his revenge on the bourgeois society.

Dickens presents the protagonist Pip as a class-unconscious individual, but makes him live through the actions and events to raise his class consciousness. However, Dickens presents Magwitch as a class-conscious individual who recognizes bourgeois exploitation and economic inequalities in the Victorian society. Magwitch's struggles mirror contemporary concerns about the economic inequalities that structure the contemporary world. In addition, Magwitch's experiences as a proletarian

convict resonate with current issues surrounding systematic injustice. More importantly, Magwitch's characterization underscores the importance of authentic proletarian representation in the media and politics in contemporary society. In short, by presenting conscious and unconscious proletarian individuals, Dickens conveys the message that the proletarian individuals have the potential to raise their consciousness and build a free and independent proletarian personality and individuality.

VI. MARXIST INTERPRETATIONS OF *THE CAIRO TRILOGY*

6.1 Class Conflict

Mahfouz highlights the class conflict between the individual and society in the saga *The Cairo Trilogy*. He presents a minor story within the major story of the saga. The major saga portrays the class conflict between the Egyptians and the British colonialism. The minor story portrays the class conflict between the Egyptians themselves, the proletariat and the bourgeoisie, and shows how the Egyptian society is stratified which will be presented in the section to come.

6.1.1 Egyptian Class Conflict

Mahfouz highlights the class conflict that begins with the first generation in *Palace Walk* which represents Islamic tradition. The class conflict continues directly with the second and third generations in *Palace of Desire* and *Sugar Street*, which represent cultural transformation and liberation. The division of the members of Al-Sayyid Ahmad Abdul Jawad's family from the most powerful to the least powerful is an example of the division of the Egyptian society into different social classes. The family members of Al-Sayyid Ahmad Abdul Jawad are traders, teachers, university students, school officers...etc., who represent the entire Egyptian society.

It is interesting to explore the class conflict from the economic perspective. In the first volume *Palace Walk*, we are told that Al-Sayyid Ahmad Abdul Jawad is a trader who goes to his grocery store every morning. Being essentially a trader, he represents the bourgeois individuals who own the means of production and thus reflects Marx's concept of class conflict. However, his family members are dependant and thus represent the proletarian individuals who lack the means of production and reflect Marx's concept of class conflict. According to this account, Marxism believes that the oppression and subjugation of the proletariat class by the bourgeoisie inevitably takes place (Marx, 1844).

To develop the Marxist interpretation of *Palace Walk*, let us see how Mahfouz portrays the house of Al-Sayyid Ahmad Abdul Jawad. The house generally consists of three socially stratified floors. It is organized hierarchically, with Al-Sayyid Ahmed's quarters on the upper floor, the children on the first floor, and the maids on the ground floor (*Palace Walk*, 14-8). Although the organization of the house changes in the later chapters of the novel, this hierarchy shows the actual divisions of the Egyptian society.

The first volume *Palace Walk* highlights the class society by portraying the structure of two classes: the proletariat and the bourgeoisie. For instance, Al-Sayyid Ahmed Abdul Jawad is portrayed as a trader who plays the role of supervision. Jamal Al Hamzawi is portrayed as an individual who works extremely hard day and night in Al-Sayyid's grocery store. He is portrayed as a salesperson who is responsible for all buying and selling operations in the grocery store. Although he is a hardworking individual, he hardly makes a living. From this perspective, Mahfouz reflects Marx's concept of class conflict between two opposing social classes: Al-Sayyid Ahmed Abdul Jawad who represents the bourgeoisie, and Jamal Al Hamzawi who represents the proletariat class.

The third volume *Sugar Street* develops the issue of class conflict. Although the proletarian Jamal Al Hamzawi has spent his entire life working in the grocery store of Al-Sayyid, Al-Sayyid's family rejects the engagement of Jamal Al Hamzawi's son, Fuad, to Naima Shawkat, Al-Sayyid's granddaughter, due to social class. When Fuad Jamal Al Hamzawi proposes to Naima, some members of Al-Sayyid Ahmad Abdul Jawad's family and Shawkat's family attack him and his family because he belongs to the proletariat class. Although Kamal acknowledges that "Fuad's a really excellent fellow"(*Sugar Street*, 22), Ibrahim Shawkat contemptuously declares "aren't his folks rather common?" Abdul Muni'm Shawkat replied, yes. One of his maternal uncles is a donkey driver and another's a baker." Then he adds in a reluctant concession, "but none of this detracts from the man's worth. A person should be judged for what he is, not for his family (*Sugar Street*, 22). Khadija, Naima's mother, states frankly that the reason for this unacceptable marriage is definitely the social class barrier. She says, "But if this marriage takes place, Na'ima may find herself mixing with people who are beneath her. Family origin is everything". "Zanuba said, "you're right! Family origin is everything"(*Sugar Street*, 22).

Mahfouz successfully portrays the issues of class conflict, class consciousness and mobility limitations in the Egyptian society. He excellently reveals the evils, injustice and greed of the bourgeoisie. The individual who was born into the proletariat is considered the "other".

Therefore, the common man aspires to be a gentleman is at the cost of his individuality. The protagonist Kamal acknowledges such social evils that have circulated in the society (*Sugar Street*, 91).

Mahfouz develops the issue of class conflict through the theme of family relations in the novel. He reveals the stability of the proletarian and the bourgeois families in the Egyptian society. In the second and third volumes of *The Cairo Trilogy*, Shawkat and Shadad families are portrayed as bourgeois families. Khalil Shawkat and Ibrahim Shawkat, husbands of the sisters Aisha and Khadija respectively, are portrayed as bourgeois individuals. Khalil Shawkat and Ibrahim Shawkat do not engage in any kind of work because they are from the bourgeois class. They are rich enough and do not need work and money: Aicha said: 'nobles do not work' (*Palace of Desire*, 436). In short, Mahfouz condemns the social conflicts prevailing among the Egyptians and hints at the necessity of unity for attaining independence.

6.1.2 Class Conflict between Egyptians and Colonialism

It is interesting to note that the class conflict between the Egyptians and the British colonialism in *The Cairo Trilogy* is firmly established and maintained. Allegorically, in the first volume *Palace Walk*, Al-Sayyid Ahmad's tyranny and oppression undoubtedly represent that of the British colonialism on the Egyptian society. Al-Sayyid Ahmad Abdul Jawad is presented as an individual at odds with the Egyptian society. He is described as a "tyrannical, terrifying, God-fearing, reserved man who kills everyone around him with fright?" (*Palace Walk*, 248) Al-Sayyid Ahmad Abdul Jawad oppresses and subjugates all the family members who submit to prevailing unjust established social order. Consequently, individuality is subjugated by bourgeois society and the prevailing system produces subjugated individuals who totally submit to the established social order.

Mahfouz uses different literary techniques to create powerful meanings in the reader's mind. He uses the stream-of-consciousness narration to convey the thoughts and feelings of his characters in a fluid and unstructured way. He uses the symbolism literary technique in which Al-Sayyid Ahmad symbolizes the old and traditional way of life, while his son, Fahmy, symbolizes the new and modern way of life. He also uses the irony literary technique to highlight the hypocrisies of the characters and society. For instance, both Al-Sayyid Ahmad and Yasin are presented as pious and devout Muslims, but they are actually womanizers and drunkards. Mahfouz makes the allegorical literary device more apparent with the departure of Al-Sayyid Ahmad Abdul Jawad to Port Said.

When Al-Sayyid Ahmad Abdul Jawad leaves to Port Said, all family members express their happiness and pleasure and obtain freedom and liberation. Mahfouz makes Al-Sayyid Ahmad Abdul Jawad's departure from his home to Port Said similar to the departure of the British colonialism from Egypt, and the freedom and the pleasure that the Egyptians enjoy (*Palace Walk*, 164).

The oppression, exploitation and subjugation of the British colonialism over the Egyptians intensify the class conflict between the individual and society. Fahmy's priority is always to expel the British colonialism from his country and to see his country independent. He sacrifices his life to achieve this aim. He says: "the important thing is to rid ourselves of the nightmare of the English and for the caliphate to return to its previous grandeur. Then we will find the way prepared for us." (*Palace Walk*, 56) He believes that people ruled by foreigners have no life. Fahmy always aims to see his country independent from the British colonialism. When Fahmy's brother Yasin is in a state of false consciousness and does not understand the clear meaning of independence, Fahmy nervously responds, "I mean the expulsion of the English from Egypt." (*Palace Walk*, 323)

The Cairo Trilogy is saturated with universal themes that maintain enduring relevance to contemporary society. In the first volume *Palace Walk*, Kamal, in his childhood and innocence, has a good acquaintance with British soldiers. However, in the second volume *Palace of Desire*, as he gets matured and realizes the danger of colonialism on Egypt's land and people, he desires to expel colonialism from his country and longs to see his country independent. He points out: "I really loved the English when I was young. But see how I hate them now." He declares that he is in a position to fight against the British colonialism even alone. "By God, I'll detest them even if I'm the only one who does" (*Palace of Desire*, 14). Kamal's experiences reveal the danger of colonialism to the homeland and thus remain a hidden universal theme that lies at the heart of *The Cairo Trilogy*.

Mahfouz highlights the themes of transformation and change. All stages of the Egyptian society from the third generation have bloody thoughts that only fresh blood can expel the British colonialism from Egypt. The character in the novel Hilmi Izzat holds a bloody thought that only new blood can expel the British colonialism from his homeland. He is tired of colonialism and wants to see his country an independent nation sharing freedom and prosperity with the world. He assures that the new generation is not like the previous generations. The new generation is revolutionary and ready to sacrifice its souls and bodies for the sake of Egypt. He points out: "the blood

of our martyrs is not cold yet, and we have fresh blood to spill." Fifty-four years of British occupation? I'm not the only one who is miserable"(*Sugar Street*, 57 - 58).

The Cairo Trilogy highlights the contradictions between wealthy bourgeois individuals and proletarian individuals which illustrates Marx's concept of ongoing class struggle that resonates in contemporary society. Al-Sayyid Ahmad Abdul Jawad and Kamal exemplify the alienation from their true human potential due to capitalist exploitation (Marx, 1844). *The Cairo Trilogy* reveals the economic inequalities that persist in the world. This makes the economic inequalities reflected in the saga perpetuate their enduring relevance to contemporary society. In addition, Egypt's adoption of neoliberal policies has exacerbated class divisions, echoing the saga's critique of capitalist exploitation. The education system that Kamal and his father, Al-Sayyid Ahmad Abdul Jawad, discuss in the saga reinforces class divisions by limiting the social mobility of proletarian individuals and affording prestige and important careers to bourgeois individuals (Bourdieu, 1986) which resonates in contemporary society. In short, *The Cairo Trilogy* presents a literary world of conflicts between natives and colonialism which finds echoes in contemporary society.

6.2 Ideology

Mahfouz highlights the most important ideologies that dominated the Egyptian society in the 20th century: the Muslim Brotherhood and Communism. Kamal acknowledges the different political ideologies that dominated the Egyptian society. He confirms that the Egyptian society is at a crossroads; it is divided into different and contradictory political ideologies represented by the Muslim Brotherhood and Communism. He says "one of my nephews is a Muslim Brother and one a Communist. Sooner or later this struggle will be reflected in some form everywhere" (*Sugar Street*, 138).

The Cairo Trilogy exemplifies the ideological hegemony that provides enduring relevance to contemporary society. The saga highlights the patriarchal hegemony that provides a critique of the oppressive patriarchal norms reflected in Al Sayyid's characterizations and this in turn reflects Gramsci's concept of cultural hegemony (Gramsci, 1971). The saga reveals the colonial ideological hegemony and the influence of the British colonialism on the Egyptian society. The exploitation of the proletarian individuals by the bourgeoisie is the major concern of the saga which reflects Marxist concepts of the ideological hegemony. It also explores the conflicts between traditional Islamic values and modernity, highlighting ideological conflicts and contradictions.

The ideological conflicts in the saga find an echo in contemporary society. Patriarchal hegemony resonates in contemporary society with the persistent gender-based violence and discrimination in the world. The Islamic fundamentalism and neoliberal ideologies reflected in the saga resonate widely in Egyptian and Arab society with the rise of Islamic and liberal movements that highlight the conflicts between tradition and modernity. The influence and spread of the Muslim Brotherhood movement in Egypt and the Arab world is perhaps the prime example.

Sugar Street ends with the arrest and imprisonment of the two political and ideological individuals, Abdul Muni'm and Ahmed Shawkat "on orders from the Ministry of the Interior." Abd al-Munim is arrested because he is a member of the Muslim Brotherhood, and Ahmed Shawkat is arrested because he is a Communist. Mahfouz delivers an important message to the reader that both ideologies fall short of achieving independence due to the strict repression of the British colonialism against the Egyptians. The two ideologies find no influence, but they are arrested and imprisoned by the official authority, the British colonialism. However, the European colonial ideology triumphs over the Egyptian one. Therefore, the charm of *The Cairo Trilogy* continues as it is saturated with enduring relevant messages that are regularly repeated in contemporary society.

6.3 Consciousness vs. Unconsciousness

The themes of consciousness and unconsciousness are of vital importance in Marxist criticism. In *The Cairo Trilogy*, Mahfouz presents conscious and unconscious characters. For instance, Mahfouz presents Al-Sayyid Ahmad Abdul Jawad as unconscious individual. He practices all kinds of oppression, exploitation and dehumanization on all his family members without exception. Al-Sayyid Ahmad Abdul Jawad embodies the state of unconsciousness and perpetuates patriarchal and capitalist ideologies. He sees himself as a benevolent patriarch, oblivious to his exploitative and oppressive nature and thus reflecting the concept of Marx and Engels in the saga. He embodies colonial values and reinforces his oppression. His obsession with material possessions and social status reflect the commodification of relationships, and thus reflect Marx's concept of commodification discussed in Das Kapital, (1867). He proves that he is unconscious individual through his experiences and characterizations in the saga.

Mahfouz presents the family members as unconscious and conscious individuals of the social oppression, exploitation, and social hegemony that have been created around them. Through this representation,

Mahfouz wants to reveal the unconsciousness of the entire Egyptian society. For instance, Amina and Yasin are presented as unconscious, but Fahmy and Kamal are presented as conscious individuals. At the end of the volume *Palace Walk*, Mahfouz presents the previously unconscious individuals as now fully conscious of the prevailing bourgeois exploitation, oppression and social hegemony created around them.

Fahmy shows an emerging class consciousness. He challenges all patriarchal values, but ultimately submits to the family expectations. Kamal embodies class consciousness as well. He questions his father's values and seeking social change. Allegorically, all the family members become conscious of the corrupt established social order of their subjugated father who represents the British colonialism and they in turn represent the Egyptian society. They reject the strict bourgeois rules and disciplines that are established by their tyrannical father who represents the British colonialism. They wage a proletarian revolution against bourgeois oppression and exploitation in order to enjoy freedom and share prosperity and liberty with the world. From a Marxist perspective, the family members are initially unable to recognize the nature of exploitation, oppression and social hegemony created by the subjugated father. The family members are strictly controlled to conform to the oppressive social order which decreases individuality. Consequently, the family members accept social oppression in a state of false consciousness. Thus, the bourgeois father, who owns the material possessions, influences the family members and changes their behavior to serve his benefits and interests (Marx and Engels, 1848).

Although technology and literacy spread among people, the themes of consciousness and unconsciousness presented in the saga resonate in contemporary society. Mahfouz's *The Cairo Trilogy* is saturated with universal themes which make it an appealing literary work of enduring relevance. The saga explores, through the experiences of the protagonist, the states of consciousness and false consciousness of individuals towards oppression and exploitation of colonial enterprises. Thus, the charm of *The Cairo Trilogy* continues for its important universal literary messages which resonate in contemporary society. It is from these perspectives, *The Cairo Trilogy* was ranked among the top ten Arabic novels to date, and was included in the canon of Arabic literature.

VII. CONCLUSIONS

Dickens' *Great Expectations* and Mahfouz's *The Cairo Trilogy* present a literary world of the interplay between class, ideology and consciousness within the socio-political contexts of 19th-century England and 20th-century Egypt respectively. The study employs Marxist literary theory to explore such themes and relate their resonances to contemporary society. The study concludes that both novels critique social hierarchy and explore the class conflict between the individual and society in the Victorian and Egyptian societies. In *Great Expectations*, Pip's exploitation by the bourgeois Miss Havisham and Estella, Magwitch's exploitation by the capitalist system and Pip's transformation from the proletariat class to the bourgeoisie highlight the class conflict between the individual and society. In *The Cairo Trilogy*, the wealth and material obsessions of Al Sayyid Ahmed Abdu Jawad, who represents the British colonialism, reinforce capitalist power structures and thus highlight the class conflict between the individual and society. The novels highlight the constraints of social class mobility: Pip's failure to climb the social ladder and Kamal's complexities of social mobility through educational pursuits. The study concludes that both novels challenge dominant ideologies and expose their flaws and contradictions. *Great Expectations* critiques capitalist ideology and values. Pip's adoption of bourgeois values highlights the emptiness of material wealth. *The Cairo Trilogy* critiques patriarchal ideology, challenges patriarchal values, and demonstrates the oppression and exploitation of women in the Egyptian society. It explores nationalist ideology, highlighting conflict between tradition and modernity. Both novels address colonialist ideology; *The Cairo Trilogy* critiques the British colonialism and *Great Expectations* critiques the British colonial expansion. The study concludes that both novels highlight messages of consciousness and false consciousness. Initially, the protagonists Pip and Kamal accept societal norms in a state of false consciousness, but later become conscious of bourgeois ideologies and their impacts upon their lives. Pip and Kamal develop a class consciousness of class divisions and exploitation; Pip realizes Magwitch's injustices in the Victorian society and Kamal understands the class conflict towards independence. The study concludes that both novels reveal universal messages that are still relevant to contemporary society. More importantly, the study concludes that Marxist literary theory is found helpful for exploring class conflict, bourgeois ideology and consciousness through the experiences of the protagonists in both selected novels.

REFERENCES

[1] Althusser, L. (1971). *Ideology and Ideological State Apparatuses*. (Notes towards an Investigation). In Lenin and Philosophy, and other Essays (B. Brewster, Trans.; pp. 127-186), Monthly Review Press.

[2] Bourdieu, P. (1986). *The Forms of Capital. Hand Book of Theory and Research for the Sociology of Education*. Translated by Richard Nice. (pp. 241-258). Greenwood Press.

[3] Dickens, C. (1994). *Great Expectations*. London: Penguin Popular Classics.

[4] Dobie, B., A. (2012). *Theory into Practice, An Introduction to Literary Criticism*. Third Edition. Wadsworth USA.

[5] Eagleton, T. (1976). *Marxism and Literary Criticism,* Berkeley, University of California.

[6] Gramsci, A. (1971). *Selections from the Prison Notebooks*. Edited and Translated by Quintin Hoare and Geoffery Nowell-Smith, International Publishers.

[7] Literacy Rate by Country (2024). Retrieved Dec. 25, 2024. From http://www.Worldpopulationreview.com

[8] Mahfouz, N. (1992). *Palace of Desire*: *Cairo Trilogy* II. Trans. William Maynard, Iorne M. Kenny, Olive E. Kenny. New York: Anchor Books.

[9] Mahfouz, N. (1994). *Palace Walk*: *Cairo Trilogy* I. Trans. William Maynard Hutchins, Olive E. Kenny. London: Black Swan.

[10] Mahfouz, N. (1993).*Sugar Street*: *Cairo Trilogy* III. Trans. William Maynard Hutchins, Angele Botros Samaan, New York: Anchor Books.

[11] Marx, K. (2010). *Capital: A Critique of Political Economy*. Vol. I. Book One: The Process Production of Capital. 1867. Reprint. Ed. Friedrich Engels. Trans. Samuel Moore and Edward Awelling. Moscow: Progress.

[12] Marx, K. (1974). *Economic and Philosophical Manuscripts* of 1844. Moscow: Progress.

[13] Marx, K. and Friedrich E. (1948). *Manifesto of the Communist Party*, New York: International. .

[14] Marx, K. and Friedrich E. (1998). *The German Ideology:* Including Theses on Feuerbach and Introduction to The Critique of Political Economy. Amherst, N.Y.: Prometheus.

[15] Piketty, T. (2014). *Capital in the Twenty-First Century*. Translated by Arthur Goldhammer. Harvard University Press

[16] Williams, R. (1977) *Marxism and Literature*. Oxford University Press.

The Analysis of Gothic Literature's Use of Visceral Imagery and Horror to Explore Idealized Notions of Femininity and Gender

Roopak Kautarapu

Department of English Literature, IGNOU, India.
roopak242sandeep@gmail.com

Abstract— *This paper explores the use of visceral imagery and horror within gothic literature, analysing key literature texts such as Frankenstein, The Yellow Wallpaper, Dracula, and how the narrative within these texts exposes the darker aspects of womanhood and the constraints society has placed upon the female identity. The study highlights the themes of bodily autonomy, maternal horror, and psychological confinement. This analysis argues that Gothic literature is key to understanding the complex nature of the female experience, while challenging traditional narratives.*

Keywords— *Gothic Literature, Visceral Imagery, Femininity, Maternal Horror, Bodily Autonomy*

I. INTRODUCTION

"Hunters have told me about the church. About the gods, and their love. But, do the gods love their creations? I am a doll, created by you humans. Would you ever think to love me? Of course… I do love you. Isn't that how you made me?" The Plain Doll says to the Hunter as the Paleblood Moon takes over the night of Bloodborne. The quote perfectly captures the tension between creation and rejection, central to gothic literature that often explores the complex themes of femininity and gender. Gothic literature, from the 18th century, has always had aspects that weren't socially accepted. Writers never used their names, or there would be stories made up to hide the identity of the one who truly wrote these pieces of fiction. It is necessary to recognise this literature's period and social context. The genre comprises horror, the supernatural, and visceral imagery all of which evoke a strong emotional response in the reader and often challenge societal norms.

II. ANALYSIS

Historically, women are seen as caregivers and moral guardians, which is an often idealized version of angelic figures in person. Gothic literature contrasts this theme, through the use of visceral imagery, and often speaks about the darker aspects of womanhood, and the expectations of society that confine women. This is a contemporary analysis of gothic literature's use of visceral imagery and horror revealing idealized notions of femininity and how they have shaped our understanding of gender through themes of bodily autonomy, maternal horror, confinement to domestic spheres, and angelic roles.

3.1 The use of Visceral Imagery:

Gothic literature's use of visceral imagery, a gore description of physical experiences, is known for evoking strong emotions and making the readers uncomfortable. This particular description can be found often referencing female characters. In Mary Shelley's "Frankenstein," the Creature's very existence is a metaphor for how society fears female independence and how it is often viewed as monstrous or unacceptable. The creature's lack of autonomy reflects society's fear that women, when empowered, may threaten the social order. (Confined In (Patri)Architecture: How Gothic and Horror Literature Exposes Ongoing Violence and Oppression Against Women 3). Another work that exemplifies this is Charlotte Perkins Gilman's "The Yellow Wallpaper". The

protagonist's mental breakdown is portrayed as a consequence of all the oppressive forces of patriarchy, her domestic environment becoming a manifestation of a prison, a metaphor for the psychological struggles that women go through in the face of a patriarchal society.

3.2 Bodily Autonomy:

Bodily autonomy is having the right to make decisions about one's own body without any interference from an external force. It encompasses control over one's physical self, choices related to health, reproduction and more. In the context of Gothic literature, the theme of bodily autonomy intricately weaves itself into the story of Bram Stoker's "Dracula". Lucy Westenra's transformation into a vampire is a symbol of her losing autonomy over her own body as she falls prey to Dracula's desires. She starts losing her "sweet purity" and "loveliness". Lucy in the beginning openly exhibits her independence and innocence, and this is evident in her desire to marry as many suitors as she wants, "Why can't they let a girl as many as want her, and save all this trouble?" Lucy reveals her underlying desires while being critical of herself. However, once Dracula begins feeding on her, she is unable to resist Dracula's predation, she loses control over herself, slowly becoming a passive victim. Lucy was no longer a master of her fate, but a pawn in Dracula's sinister game. Lucy, a pure and virtuous woman, is "corrupted" by Dracula's influence as she becomes a predatory and sexualised creature that no longer represents who she is, a tragic loss of innocence and autonomy. This is a reflection of the anxiety about female sexuality and the perceived dangers of defying societal expectations as a woman who is "pure and passive". Lucy's fate serves as a cautionary tale about the consequences of straying from the prescribed path of Victorian womanhood.

3.3 Maternal Horror:

Maternal Horror explores the complexities surrounding motherhood. It often delves into the dark side of maternal instincts, and anxieties, and reveals how society's expectations can also turn a caring and nurturing figure into a source for horrors. Maternal horror is often about the conflict mothers go through with the pressure of raising children and keeping up with society's expectations, losing a child or a parent themself, and traumas they didn't know could trigger them. The genre often challenges the glorified side of motherhood, which shows how pure, nurturing and loving mothers are and turns towards exposing the fear, anxiety, and trauma that can bring out monsters from being in the role. In The Haunting of the Hill House, Eleanor Vance's childhood is scarred by her mother's controlling nature which grew resentment and a longing for freedom in the heart of Eleanor. Eleanor's psyche is shaken as she feels the guilt and obligation even after her mother's death, as she

haunts her. The mother's ghost symbolizes how she can't escape maternal expectations and the trauma that arises from them. The haunting is a manifestation, a source for both fear and identity of an unresolved conflict with motherhood.

Ari Aster's "Hereditary" is a compelling example of maternal horror. It portrays the psychological turmoil of Annie Graham, a mother with profound grief over losing her daughter Charlie with a haunting legacy of her mother. The movie follows the events after the death of her mother as Annie grows increasingly isolated from her family, she struggles to keep herself together while dealing with her children and holding the family up. It perfectly illustrates the pressures of motherhood that can lead to a feeling of inadequacy and resentment with a sense of despair that grows within. Annie's relationship with her son Peter, the conflict of guilt and anger culminates in a heartbreaking moment where she screams, "I never wanted to be your mother." This raw expression of her frustration comes out in a final burst. It highlights society's expectations that a mother must love her children with devotion unconditionally when it can destroy a mother from within to live up to these expectations, saying things they can never take back. The film explores the themes of inherited trauma as Annie progressively learns the secrets of her family's past. The revelation that her mother was involved in a ritualistic practice that had a dark influence which passed down to her children is quite unsettling. Annie increasingly becomes consumed by grief, and this connection of motherhood, and the loss of her daughter and mother are the catalyst for horror. Hereditary not only challenges the traditional notions of motherhood but also reflects broadly on the anxieties caused by expectations placed on women to fulfil their role as a perfect mother, a terrifying potential for horror that lies within the maternal bond.

3.4 Domestic Spaces and Societal Constraints:

Symbolising the societal constraints that are placed upon women and their struggles against patriarchal expectations, many narratives define domestic spaces as prisons. These prisons trap the female characters in a web of oppression, isolation and despair. In Henry James' "The Turn of the Screw" the governess is isolated in the grand eerie mansion, Bly, where she is tasked with taking care of two children. She finds her way through the responsibilities, but she also increasingly becomes consumed by her fears, which leads to a deteriorating mental state. The claustrophobic environment with the hidden passages and oppressive atmosphere symbolise how it is psychological confinement that she experiences. Similarly, in The Babadook, Amelia's home becomes a site for grief and suffocation, it amplifies her feelings of isolation. After the death of her husband, she

is trying to keep up with her responsibilities towards her son while facing her trauma. Babadook is a metaphor for the unacknowledged grief, illustrating how confinement can lead to a sense of entrapment and madness. The labyrinth's structure highlights the psychological struggles that women face as they attempt to break free from societal and patriarchal constraints. These themes highlight the broader societal issues that resonate in contemporary discussions about gender and identity and the understanding of power dynamics that play a role in oppression.

3.5 Angel in the House:

"Angel in the House", a recurring theme in Gothic literature, often represents the idealised image of femininity on the lines of self-sacrifice, devotion, and moral purity. In the Victorian era, this idea was deeply ingrained into societal expectations which dictated how women should aspire to be. Gothic literature exposes the dark implications of such roles and the toll that these expectations can impose on women. Characters such as Catherine Earnshaw in Emily Brontë's Wuthering Heights, embody a spirit of independence and passion that ultimately succumb to societal pressures. This is evident in the destructive nature of her angelic role. Similarly,

In Daphne du Maurier's "Rebecca", the character of the second Mrs. de Winter, struggles to live up to the legacy of her predecessor, Rebecca. Her perfect image perpetuated by the housekeeper represents the ideal that she has to live up to, feeling inadequate and as a mere replacement for Rebecca questioning her self-worth and identity. Du Marrier writes, "I was not sure of myself, I was not sure of my husband, I was not sure of anything." (Du Maurier) this reflects the psychological toll that living up to an unattainable ideal has on her. Ultimately, her journey towards self-assertion and identity reclamation serves as a critique of the "Angel in the House" archetype, emphasizing the necessity of breaking free from the constraints of idealized femininity to embrace individuality and strength (Smith and Wallace).

III.   CONCLUSION

Gothic Literature's exploration of visceral imagery and horror provides us with a profound commentary on how femininity and gender were idealised. The themes of bodily autonomy, maternal horror, confinement to domestic spheres, and angelic roles, reveal the psychological and physical struggles that women face in a patriarchal society. Characters like Lucy Westenra embody the loss of autonomy and innocence, while Annie Graham highlights the burdens of familial legacy and maternal horror that carry through generations. The Turn of the Screw illustrated the entrapment of women in society's expectations while Mrs

de Winter in Rebecca is entrapped in the cycle of living up to an ideal, seeking her own identity. The Gothic genre still maintains a presence as an intersection of gender, power, and horror that encourages us to reevaluate traditional narratives and the complexities of the female experience. The Gothic genre was born out of a fear of being abnormal, questioning the norms of society anonymously, but grew into a critique that examines these expectations and the toll they have on society and women, in particular, is a place for discussion for both historical and modern contexts.

REFERENCES

[1] Brontë, E. (1847). *Wuthering Heights*. Thomas Newby. Project Gutenberg.
[2] Du Maurier, D. (1938). *Rebecca*. Victor Gollancz Ltd.
[3] Gilman, C. P. (2006). *The Yellow Wallpaper and Other Writings*. Bantam Dell/Random House, Inc.
[4] James, H. (1898). *The Turn of the Screw*. Project Gutenberg.
[5] Shelley, M. (1818). *Frankenstein*. Lackington, Hughes, Harding, Mavor & Jones.
[6] Simpson, C. (n.d.). Lucy Westenra: An analysis. Retrieved from https://corinnesimpson.ca/the-crypt/essays/lucy-westenra-an-analysis/
[7] Smith, A., & Wallace, D. (2009). *The Female Gothic: New Directions*. University of Wales Press.
[8] Sherratt, R. (2019, August 23). Is the body a site of horror in gothic fiction? Retrieved from https://rebeccasherratt.wordpress.com/2019/08/23/is-the-body-a-site-of-horror-in-gothic-fiction/
[9] "An analysis of maternal victimhood in Gothic literature." (n.d.). *Coffin Bell Journal*. Retrieved from https://coffinbell.com/an-analysis-of-maternal-victimhood-in-gothic-literature/
[10] "Confined in (Patri)Architecture: How Gothic and horror literature exposes ongoing violence and oppression against women." (2021). University of South Dakota. Retrieved from https://red.library.usd.edu/cgi/viewcontent.cgi?article=1066&context=diss-thesis
[11] "The evolution of Gothic literature by women." (2021, March 13). *Warm Days Will Never Cease*. Retrieved from https://warmdayswillnevercease.wordpress.com/2021/03/13/the-evolution-of-gothic-literature-by-women/
[12] Stoker, B. (1897). *Dracula*. Archibald Constable and Company.
[13] FromSoftware. (2015). *Bloodborne* (Version 1.0). Sony Computer Entertainment.
[14] SparkNotes. (n.d.). Lucy Westenra character analysis in *Dracula*. Retrieved from https://www.sparknotes.com/lit/dracula/character/lucy-westenra/

Ecclesiastical deviation in the early 19th century and its traces in scott's st. ronan's well

Vivek Chauhan

Department of English Literature, Sri Sathya Sai Institute of Higher Learning, Bengaluru, India
vivekchahaman@gmail.com

Abstract— The present study focuses on the general neglect of church and the unwanted practices that crept into the ecclesiastical system during the early 19th century and the traces that are researched from Sir Walter Scott's novel St.Ronan's Well . The study compasses a general look into the various deviations related to churches and the poor choice of the authorities in appointing Josiah Cargill as the minister of the Parish of St.Ronan's Well.The study aims to bring to light the various ills that creep into a system, underlining the reasons that lead to such deviations and the need to appoint only such individuals who are totally aware of their responsibility towards society.

I.   INTRODUCTION

Scott1 has expressed covertly his grave concerns over the growing indiscipline among the ministers of the parish whose prime duty is to overlook the spiritual well being of the parishioners residing in their parish; and not be lax and indifferent to their customary absence from their regular attendance at church. To appreciate what Scott has expressed in a concealed manner in a major part of the novel St.Ronan's Well2, it would not be out of the way to go back to the history of the church and try to discover the reasons that culminated in the growing decadence of the local Kirk3 of Scottish provinces.

II.   BACKGROUND

Even before Scott wrote his great Waverley Novels4 , the church in Scotland and world over was undergoing a period of decadence and corruption that had begun to grow and unfold in various forms on account of certain practices that set in at different points of time in history; and it is this undulating flow of dynamic church history that is ultimately responsible for finding the church and particularly the Scottish Kirk in the state that it is in today. The general observation about the church, and particularly

in the Scottish provinces is their "laxity of discipline" (Luckock,1893,p.99) The King of Scotland, James III5 , addressed all the abbots and priors of the Benedictine and Augustinian monasteries when it was reported to him that there were certain irregularities in the practices at the churches in Scotland. The address of the King goes as follows, " beseeching them in the bowels of the Lord Jesus Christ, to shake off their torpor and sloth, and set themselves to work to restore their fallen discipline and rekindle their decaying fervour, so they might save their houses from the ruin that menaced them."(Luckock,1893)

III.   DISCUSSION AND ANALYSIS

3.1 Gravest Deviations

The gravest of errors in the ecclesiastical history of Scotland was effectuated when bishops devoid of a sound moral background were appointed to the post that carried with it the greatest responsibility of rectification of the whose diocese. It is through the questionable conduct of the individual at the helm of affair that immorality began to multiply and grow; and ultimately find its way down to the grass root level where even the village pastor had the

choice of either being an exemplar of sound morality or a figure of questionable character.

This is what Edward Thompson (1878) observes in his book *The sufferings of the Church in Brittany during the great revolution : "* It cannot, indeed, be denied that worldliness and laxity of morals were but too prevalent among those ecclesiastics who through secular interest or noble birth had attained to high places in the Church, and were thus in a position to exercise a deteriorating influence, not only on the clerical body, but on society at large." (Thompson,187

Even among these men of authority there were those who stood for the sound cause of goodness and morality and such individuals being few in number; their limited actions of trying to root out corruption from the ecclesiastical system was of no avail.

"Archbishop Foreman6 called a Synod at S. Andrews,^ and the statutes that were passed between 15 14 and 1521 A.D., while they throw a lurid light on the condition of the clergy,

witness to a determined effort to grapple with the evil." (Luckock,1893)

Archbishop Foreman had systematized rules for the clergymen holding posts in the church. Henceforth it was made compulsory for any cleric of the church to reside upon his benefice and any negligence concerning this issue would be dealt with seriously and that would also include a mulling of the fourth part of the income of the cleric who strayed away from the rule.

Another great immoral practice being followed by the resident clergy was that of keeping of concubines and this issue had become common from one century to another and with regard to the curtailment of this abhorred practice, one of the most significant steps to be taken was that, " those priests who, after a third warning, do not put away their concubines, are to be deprived for ever of the cure of souls ; the rite of purification after childbirth is not

to be administered to the concubines of the clergy unless with due security that they will in future withdraw altogether from the illicit union." (Luckock,1893)

There was an overall decadence observed in the clergy of those times and this has bee n expressed very well in the following lines: " Simony, bribery and general corruption in the government of the Church discounted the high-sounding professions of both clergyman and bishop. There was a widespread decay in honesty and fair dealing : creed and character were divorced as perhaps never before in the history of England." (Kennedy,1914)

3.2 Neglect of Parochial Structures

The compass of decadence consisted in not just the corruption of the clergy but also the total neglect that had fallen on the buildings concerned with the ecclesiastical setup. The Manse7 and the Chapel provided towards the running of the Kirk services suffered a great neglect on account of the preoccupation of the higher authorities with activities that were beneficial for personal aggrandizement rather than service to the parishioners of the village.

In *St.Ronan's Well* , Scott speaks of two houses that were still in some shape and hence were being used for habitation. "These were the clergyman's manse, and the village inn." (Scott,1906) The Manse it seems was the ugliest and the most inconvenient building for a clergyman to dwell. It had,as usual two chimneys, "rising like asses' ears at either end" (Scott,1906,p.8) and they obviously served very well the purpose they were meant for

3.3 Josiah Cargill - A Poor Ecclesiastical Choice

The gradual decay of the Manse spoke out both in the general appearance and use of the building. Continuous neglect of the structure had made it the prey to the elements that caused "ordinary leaks and inlets"(Scott,1906) whenever there was a torrential downpour.Since the minister Mr. Josiah Cargill was a bachelor, the pigs roamed about with easy in the garden that surrounded the Manse; the broken window panes gave place to brown paper that hid the shame;the farm house behind had a squalid appearance and it was occupied by a bankrupt tenant. Mr.Joshua Cargill was a scholarly clergyman and a gentleman with rare qualities.

"The Reverend Josiah Cargill, the sad, shy, gifted, amiable, dreary recluse, is another of the admirable Scottish figures who fill up the glowing can-vas of St. Ronan's."(Crockett,1912)

The Kirk of St.Ronan's, a little decayed building with a clay floor, stood just next to the Manse. It boasted of "an assemblage of wretched pews, originally of carved oak, but heedfully clouted with white fir-deal."(Scott,1906) On the other hand, the external appearance of the Kirk was grand in its outline and owed its construction to the Catholic times.

Josiah Cargill, being the offspring of a farmer and endued with an infirm heath, was brought up with care; and observing his studious nature was educated in order that he could be a clergyman. He was sweet of disposition and had a mild temper; with a studious temper fit for the acquisition of knowledge, he endeared himself to those similar in nature. About the way that he relaxed his otherwise busy mind was as Scott describes in the following lines: "His sole relaxations were those of a

retiring, mild, and pensive temper, and were limited to a ramble, almost always solitary, among the woods and hills, in praise of which, he was sometimes guilty of a sonnet, but rather because he could not help the attempt, than as proposing to himself the fame or the rewards which attend the successful poet."(Scott,1906)

Being of a withdrawn nature, and reflective; Cargill had the talent to sketch well the objects that he observed in nature. This rare gift helped him to rise high in the esteem of his teacher; and later paved the way for his becoming a suitable tutor to the children of Mr.Bidmore, who was on a lookout for a tutor who would bestow on his son and daughter the precise knowledge of sketching and painting objects. Mr.Bidmore hence appointed Cargill to teach his children to draw and paint;and It is during this tutorship that he happened to observe the ethereal beauty of the Bidmore girl with whom he fell in love. His love being Platonic, he hardly had the courage to express himself in any way whatsoever to the girl who had enraptured his heart. Scott (1906) puts the feelings of Cargill in a beautiful manner thus: " But Josiah Cargill was less fortunate, or less cautious. He suffered his fair pupil to become inexpressibly dear to him, before he discovered the precipice towards which he was moving under the direction of a blind and misplaced passion." (Scott,1906)

  After this unsuccessful trial at the hands of love, Cargill fell into a state of melancholy and to extricate himself out of this debilitating state he surrendered himself heart and soul to study. His loneliness was more complete as his ailing mother had passed away after having frequently goaded him to seek a matrimonial alliance with a suitable girl. He had always evaded her with various excuses and now, after her demise, he was left all alone, a bachelor, to look after his own home and hearth. The memory of Augusta Bidmore had faded away and in her place stood "a yet nobler and coyer mistress, in a word, of Knowledge herself."(Scott,1906)

The Parochial duties of a minister consist in preaching the beliefs of Christianity, aiding the performance of weddings, baptisms, ministering to seriously ailing individuals, and ultimately accepting confessions from those nearing the close of their temporal existence. Cargill, doubtlessly performed his regular duties as a minister with some zeal.

IV.   CONCLUSION

But, Cargill, as we know, was devoted to the acquisition of knowledge and most hours he would devote to the isolated gathering of wisdom gleaned from bulky tomes that demanded most of his energies. This covetous acquisition of knowledge was at the cost of neglect of society to whom he was indebted. This knowledge that he was imparting to his hungry intellect should have been shared by him for the benefit of the fellow humans at large. The Knowledge that he was accumulating in his capacious brain should have been imparted to youngsters to inspire them to begin a great quest in the short sojourn of this mortal existence. "But this chase of wisdom, though in itself interesting and dignified, was indulged to an excess which diminished the respectability, nay, the utility, of the deceived student; and he forgot, amid the luxury of deep and dark investigations, that society has its claims, and that the knowledge which is unimparted, is necessarily a barren talent, and is lost to society, like the miser's concealed hoard, by the death of the proprietor."(Scott,1906)

REFERENCES

[1] Crockett,W.S. (1912). *The Scott originals; an account of notables & worthies, the originals of characters in the Waverley novels,*New York:Charles Scribner's Sons,p.325

[2] Kennedy,W.P.M.(1914). *Parish life under Queen Elizabeth: An introductory study.*London:The Manresa Press,p.83

[3] Luckock, Herbert Mortimer(1893). *The Church in Scotland.* London:Wells Gardner,p.99,105,106

[4] Scott,Walter (1906). *St.Ronan's Well.* London:J.M.Dent & Co,p.8,178,180,183,184

[5] Thompson,Edward Healy. (1878). *The sufferings of the Church in Brittany during the great revolution.* London:Burns and Oates,p.x

Outlook on the EM Foster's Psychology Concerning English and Indian Character

Laraib Fatima Niazi

Department of English Literature, Riphah International University, Pakistan
laraibfatima2199@gmail.com

Abstract— *This article critically examines EM Forster's psychological perspective as reflected in his essays Notes on the English Character and The Mind of the Indian State. By exploring his admitted reliance on psychology—despite limited knowledge in politics, economics, and science—the study argues that Forster's depiction of the English and Indian characters is significantly influenced by self-fulfilling prophecy and attribution bias. The analysis demonstrates that while Forster extols the virtues of the English national character, his portrayals of the Indian character are laden with negative stereotypes. In doing so, Forster not only reinforces his ingroup favouritism but also overlooks the complex interplay of environmental and individual factors in shaping cultural identity. Contemporary studies on intercultural interactions and cultural psychology are drawn upon to contextualize his bias. The findings challenge the impartiality of Forster's assessments and invite a reappraisal of his work from a more balanced psychological standpoint.*

Keywords— *Attribution bias, Cultural psychology, English character, Forster, Self-fulfilling prophecy*

I. INTRODUCTION

Forster once remarked, "Having little knowledge of politics and none of Economics or Science I had to neglect the great forces that are driving East and West together and mixing them up whether they wish it or not: and I am keeping to psychology only" (1996).

This statement encapsulates his methodological choice to focus exclusively on psychological explanations in interpreting cultural phenomena. EM Forster, renowned as an author, novelist, essayist, and critic, employed psychological insights to analyze the characters and nations he depicted—most notably distinguishing between the English and the Indian. His writings, particularly *Notes on the English Character* and *The Mind of the Indian State*, reveal a dichotomous perspective where the merits of the English are extolled, and the faults of the Indian are emphasized.

II. EM FORSTER'S PSYCHOLOGICAL APPROACH

Forster's reliance on psychology—despite his self-professed limitations in other disciplines—frames his interpretation of cultural identity. Influenced by the notion of the self-fulfilling prophecy (Merton, 1948), he appears to have constructed a psyche wherein the virtues of his ingroup (the English) are presumed innate and infallible, while any shortcomings in out-groups (the Indians) are attributed to intrinsic faults. His personal history, having been raised solely by his mother, may have further predisposed him to view the world through a lens that favors familiar norms and downplays external influences when considering his own culture's achievements.

III. ANALYSIS OF FORSTER'S ESSAYS

3.1. Notes on the English Character

Published first in the *Atlantic Monthly* in 1926 and later reprinted in the 1936 collection *Abinger Harvest*, *Notes on the English Character* presents the English as a middle-

class nation characterized by solidity, caution, integrity, and efficiency. Forster employs terms such as "commercial nation"—a label initially coined by Napoleonic critics—to reframe negative external judgments into a badge of honour. He humorously yet poignantly justifies these traits by suggesting that any missteps by the English are merely incidental, the product of environmental factors rather than personal failings.

3.2. The Mind of the Indian State

In contrast, Forster's 1922 essay *The Mind of the Indian State* employs markedly harsher language to describe the Indian character. He uses derogatory terms like "peasants" and paints a picture of an uncivilized, overly emotional people whose actions—such as extravagant spending on festivals like the Dessera—are dismissed as wasteful and impractical. Through anecdotes, Forster contrasts the measured emotional restraint of the English with the perceived emotional excess of the Indians, thereby reinforcing a binary opposition that privileges the rational over the emotional.

IV.   DISCUSSION

A comparative analysis of both essays reveals a clear bias in Forster's approach. While he attributes English success to a disciplined, albeit understated, emotional life and an inherent rationality, he ascribes the Indian's perceived shortcomings to a lack of proper emotional regulation and an inability to judiciously manage resources. This skewed evaluation aligns with the dynamics of self-fulfilling prophecy and attribution bias: successes within one's own group are credited to intrinsic virtues, whereas similar actions by others are often dismissed as circumstantial or flawed. Moreover, even when similar cultural behaviours—such as the celebration of festivals—are observed in both nations, Forster selectively interprets them to reinforce his preexisting beliefs.

V.   CONCLUSION

In conclusion, EM Forster's essays illustrate how personal psychology, and inherent biases can shape cultural critique. His selective portrayal of the English as inherently virtuous, contrasted with a negative depiction of the Indians, raises questions about the impartiality of his psychological analysis. Rather than offering a balanced view that acknowledges both merits and faults across cultures, Forster's writings suggest that his interpretations are deeply colored by self-fulfilling prophecy and attribution biases. A reassessment of his work from a contemporary psychological perspective underscores the need to consider

environmental and contextual factors in the study of cultural identity.

REFERENCES

[1] Forster, E. M. (1922). *The Mind of the Indian State*.

[2] Forster, E. M. (1926). *Notes on the English Character. Atlantic Monthly*.

[3] Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review, 98*(2), 224–253.

[4] Merton, R. K. (1948). The self-fulfilling prophecy. *The Antioch Review, 8*(2), 193–210.

[5] Paranjape, M. (1993). Forster's portrayal of Indian culture in *A Passage to India. Journal of Postcolonial Studies, 4*(1), 45–60.

[6] Tambling, R. (2009). Identity and cultural difference in E. M. Forster's works. *Studies in Postcolonial Literature, 7*(2), 112–130.

[7] Word, C. O., Zanna, M. P., & Cooper, J. (1974). [Title unknown]. *Journal of Experimental Social Psychology, 10*(3), 263–274.

[8] Triandis, H. C. (1995). *Individualism & collectivism*. Westview Press.

Reason and Passion in Thomas Middleton's *The Changeling*

Hasan Hussein Karo

Department of English, University of Zakho, Kurdistan Region - Iraq

Email: hassan.karo@uoz.edu.krd

Abstract— *This paper discusses the effect of passion when deciding the important life matters and judging others through emotional desire instead of reason. First, it demonstrates a short background of Jacobean drama and tragedy as a prominent dramatic genre of that time. The purpose of this study is to examine and analyzes characters' behaviour that leads to their own destruction. The methods that are employed in this study are the crucial notions of French psychoanalyst-feminist Julia Kristeva and her study of human behavior. Through play's textual analysis, the study has reached certain findings regarding the presentations of complex characters in Middleton's play, especially the main female characters. Finally, this study's conclusions elaborate the Kristeva's notions concerning certain behaviour that women characters perform in the play that show the motives behind their actions, whether driven by reason or passion. It is worth mentioning that Kristeva's critical notions related to desire and passion are used as the main tools of analysis to clarify the actions of one of the main female characters in the play, Beatrice, which result from her passional personality. The way Beatrice makes use of her body to achieve certain desires or even used as a means of seduction is analyzed through Kristeva's scope of studying feminine body.*

Keywords— *Desire, Love, Lust, Passion, Reason.*

I. INTRODUCTION

Middleton's play exemplifies complicated depictions of women as this paper explores how reason and passion affect the judgements of the characters, particularly the female protagonist. In most of his works, there are female characters of various types who are in a range of states and roles, including pure and corrupt, powerful and weak, intelligent and ludicrous. Because of his plays' accurate depictions of female sexuality, he is occasionally accused of being sexist. The fact that many of Middleton's female characters indulge in transgressive sexuality, whether through adultery, incest, or other premarital sex encounters, is regarded as one of the key traits that unites them all. Additionally, women actively exploit and identify with sexual desire and experience in his works. They take charge of their sexuality and use it to further their own objectives. Middleton imagines a society where women band together to help one another, but it is by no means a feminism paradise. In his universe, women frequently use sex for self-serving ends and, on occasion, even to hurt one another. He demonstrates the terrifying power that comes with sexual liberation and ardor. In a strict patriarchal culture, he also depicts the danger and anarchy that come with female sexual transgression.

The Changeling (1622) was originally performed in 1622, during the Jacobean era, at London's Phoenix Theatre. In 1652 or 1653, the play's initial printing was done in London. It is a sinister tale of adultery, murder, and lust with a lighthearted subplot in a mental institution. According to Greve and Milne, *The Changeling* is counted to be "Middleton's premium tragedy. Its title comes from the fact that various characters go through transformations that render them unlike what they had been or looked like in the past to be -such is the power of love and lust" (2007:

80). The changeability of love and its effect on female characters will be discussed as the course of the play totally relies on character's inner personality in making critical decisions of life.

T.S. Eliot (1950: 141) comments on the cultural significance of Middleton, stating that when reading *The Changeling*, we "realize that we are looking on at a dispassionate exposure of fundamental passions of any moment and anywhere." Based on Eliot's opinion, this paper focuses on a certain desire that seems uncontrollable and has disastrous results. This desire is more often related to passion that leads to lust. The negative powers of passion and desire are analyzed through the perspective of French feminist-psychoanalyst notions of Julia Kristeva. Without considering the repercussions, the characters' passion may result in self-destruction. That's why, the definition of passion utilized in this paper has more to do with feelings than with mercy.

Bromham (1986: 2) refers to the mood of Jacobean drama as "a mood of pessimism, skepticism, disillusion and uncertainty, arising from a powerful awareness of time, change and human mortality." The Encyclopaedia of Britannica refers to Jacobean literature, especially drama, as "often darkly questioning." Other Jacobean dramatic writers became anxious with the problem of evil; the plays of John Webster, John Marston, Thomas Middleton, and George Chapman prompt all the terror of tragedy. Moreover, Cuddon describes late Elizabethan and Jacobean plays as "notably obsessed both with horrific crime and with aspects of criminal psychology" (2013: 168). He adds that Middleton and Rowely in *The Changeling* (1622) follows Senecan tragedy in examining the function of mental illness in society and he labels the play as a "Revenge Tragedy" (*ibid*.: 645). Since the play mimicked the features of the Senecan tragedy, the majority of the murdering and sexual acts were carried out offstage when it was initially staged. The tones and moods of Thomas Middleton's plays range from Elizabethan to Jacobean in which Vojtiskova (2022: 150) states that it is a "literary text with revolutionary potential, according to Kristeva." Jacobean tragedies, however, have a darker tone and a more introspective spirit. From this point, it is worth saying that this study tackles with the dark side of some characters, especially the main female character, Beatrice.

II.   LITERATURE REVIEW

It is worth mentioning that an article by Jennifer Panek entitled "Shame and Pleasure in *The Changeling*" (2015) in which the researcher states that the play is infused with shame. The shame of its protagonist, Beatrice, that is regarded as sexual shame after her

dreadful deed. Another paper conducted by Andrew Scott under the title "Vision and Madness in Middleton and Rowley's *The Changeling*" (1999), in which the researcher claims that is a revenge tragedy of sexual lust and violent obsession. Middleton and Rowley use the metaphors of sight, culled and adapted from the Petrarchan tradition, as a means of expressing evil, danger, and deceit, particularly when the viewing subject is female. Furthermore, Budekhin has written an article named "*The Changeling* by T. Middleton and W. Rowley as a tragedy of sin" (2019) in which he devotes his article to the consideration of the motif of 'lapse from virtue' based on the example of the heroine of the Renaissance revenge tragedy. The article identifies the key scenes of the tragedy, helping to understand the multidimensionality and allusiveness of the heroine. Lastly, an M.A. thesis written by Amy Stahl entitled "Blasting Binaries and Humanizing Humans: Thomas Middleton's Feminism" (2007) in which the researcher demonstrates the paper how Middleton breaks away from the school of thought in which Shakespeare operates and provides his audience with a more complex, more inclusive, and more admirable depiction of life.

On the other side, this study differs from the afore-mentioned studies in which it deals with the inner passion of the play's protagonist, Beatrice – Joanna, through the scope of French feminist- psychoanalyst Julia Kristeva. It is worth stating that none of the previous studies explain or cover the notions of French feminist-psychoanalyst approach. Thus, this study is different from previous studies that creates an original and novel work that is related to the inner motives of the protagonist in the play.

The main purpose of the current study is to analyze, through French feminist-psychoanalyst approach of feminine body, the actions conducted by the protagonist that leads to her own fatal death. The way the protagonist uses her body to reach her goals out of passion, instead of employing logic and reason. Nevertheless, Kristeva's notions of feminine body are applied on the certain texts of the protagonist, Beatrice, in the play to show the consequences of certain decisions. All in all, the current study tends to make a comparison and contrast between some characters to come up with the inner motives of these characters when dealing with reason and passion in their fatal life decisions through French feminist scope.

III.   METHODOLOGY

The aims of this study are achieved through the use of certain theories. The main method which is used to analyze the play is by applying the main French feminist-

psychoanalytic theories of Julia Kristeva[1] concerning feminine body. Beatrice's exhibition of her body to reach or fulfill certain desires is the prominent perspective that the current study pays its attention to. The feelings that each character has and results in their dreadful deeds in the course of the play justifies their actions, driven by certain emotions of love, lust, and desire, especially the protagonist of the play, Beatrice. The way the characters use their brains and hearts in deciding actions makes it worthy to be analyzed through the textual analysis approach in the play. The attention of the current study will be restricted to the main French feminist-psychoanalytic notions of Julia Kristeva. The analysis used is semiotic analysis, where through this analysis, it can be seen the meaning contained in the text of the play that convey their cultural behaviour. So, the main code that the semiotic analysis will be based on is the cultural code since it reflects characters' understanding of their nature around them. Certain speeches by the major characters in the play will be analyzed through the feminist-psychoanalytic notions that were raised by Kristeva. Literature sources are obtained from books, journals, magazines, research results, and other suitable sources (internet, newspapers, and others). Finally, all data will be analyzed under the research theories of the main French feminist-psychoanalytic notions of Julia Kristeva.

IV. RESULTS

The Renaissance in England is best described as an era that was neither medieval nor modern, but in which decaying and rising contemporary world views coexisted. The belief in an ultimate moral order and a Christian Cosmography persisted until at least the middle of the eighteenth century. The great tragedies produced during the English Renaissance were at least partly the product of the conflict that existed between two divergent world views. On the one hand, Renaissance heroes possessed a tremendous stock of individual energy, making them heroic if not necessarily virtuous individuals. Sexual desire is the manifestation of energy in Thomas Middleton's *The Changeling*. De Flores's passion for her is actually the same as what Beatrice refers to as her 'love' for Alsemero. As a result, they both believe that murder is a little price to pay for satisfying their desires. The major action of the play is dominated by Beatrice and De Flores, who, despite their moral resentment, captivate the audience. The crimes they commit appear to outweigh any daily virtue. But

Beatrice needs to fall since, by killing her fiancé, she broke all ties to the appropriate moral hierarchy, in this instance the familial unit. Her wicked deeds one after the other until, at last, her faults lead to her exposure. Following her and De Flores' destruction, the family unit is rebuilt and order is restored, all due to passions and desires that were seen uncontrollable in their perspectives.

V. DISCUSSION

One needs to use caution when reading literature, especially works of art with exquisite writing. It is far too simple to voluntarily suspend disbelief and immerse oneself imaginatively in the universe the author has created. Reading literature does require creativity. However, willful suspension of disbelief like this has a risk. It is easy to overlook that the truth or untruth of the text's premises rely on a higher source when we accept them at face value, especially the moral or ethical principles, as opposed to trusting in the author's chosen characters and scenario. As Carroll states in her article "that literature, by preserving and transmitting through the written word the love stories of old, may lead us into sin" (2020: 17).

The ability to discriminate between good and evil and between truth and untruth is known as reason. It allows the owner to draw conclusions from propositions or facts. The cause-and-effect chain will be taken into account when the reason is used. Any choice shouldn't be made hastily, and the individual should rely more on reason than on desire since the results or repercussions of passion may be devastating, as McAfee states that the French psychoanalytic-feminist Julia Kristeva explains the dichotomy of two poles of personality:

> "In the history of Western thought, these dichotomies are usually taken to be extreme opposites: either one is a savage brute or a civilized human being; either one is acting out of lust or using one's head; either one is driven by emotion or steered by reason." (2003: 16-17)

On the other hand, passion is defined by Philippe as "a strong inclination or desire toward a self-defining activity that one likes (or even loves), finds important (high valuation), and in which one invests time and energy" (2009: 4). He further explains the term as "an activity which controls the person" (ibid.). So, it makes sense that, if not handled wisely, desire is viewed as a potent factor in deciding a man's fate.

Reason and passion are pushed in opposite directions in *The Changeling*, and therefore emotion rather than logic governs the characters. The passion becomes

---

1 Julia Kristeva (1941 -   ) is a <u>Bulgarian</u>-<u>French</u> <u>philosopher</u>, literary critic, semiotician, psychoanalyst, <u>feminist</u>, and, most recently, <u>novelist</u>, who has lived in France since the mid-1960s.

character's sexual desire and lust as Greve and Milne point that it is all about "the power of love and lust" (2007: 80). Because of this, reason has no place, and characters are unable to employ reason to make decisions and leads to "sexual difference, that is according to Kristeva is an abyss defined by the different ways men and women have relations with the Law (political/religious)." (Emam, 2018: 15). In contrast to what their thoughts are telling them, they are primarily lured by what their eyes perceive. Since the play's major protagonists meet fatal fates solely because they are more motivated by passion than by reason, it might be said that the play is emotionally aggressive. Sexual desire, which causes death-related events and frequently involves female characters suffering disproportionately, is the root of this tragedy. During Middleton's lifetime, The Jacobean court would be the perfect candidate for a sexual revolution if anybody were to be going through one. Stone says that under the reign of James I, sexual morality in the court of England "reached its nadir and became a public scandal" (1977: 504).

In this tragedy, the irony is apparent when characters mistake sexual desires with reasonable judgment. Beatrice as a woman is highly driven by passion in which she is regarded as "the incarnation of the split of the complete subject, a passion" (Kristeva, 1986: 297). When she falls in love with Alsemero, she congratulates herself on her judgment, reasonably forgetting that she is engaged to Alonzo:

> Me thinks I love now with the eyes of judgment,
>
> And see the way to merit, clearly see it.
>
> A true deserver like a diamond sparkles:
>
> In darkness you may see him that's in absence
>
> Which is the greatest darkness falls on love,
>
> Yet is he best discerned then
>
> With intellectual eyesight (Taylor and Lavagnino, 2010, II. I: 1646).[2]

By the end of this speech, Beatrice, driven by passion, talks to Alsemero about how they could "remove the cause" (I.I: 1648) by referring to Alonzo. Alsemero announces that he will encounter Alonzo which seems a solution as an outcome of reason, but Beatrice rejects his idea as Kim implies that "honor of a female being defined almost exclusively by her sexual behavior" (2021: 347). For Alsemero, the vision of the beautiful Beatrice-Joanna at her devotions realizes "his desire for a partner who symbolizes chastity, fidelity, and piety." (1999: 167). This

makes Beatrice turn away from the moral ethics that she was raised on as Kristeva praises women of having great role in constituting the pillars of community "in order to have an ethics of life, women must be involved" (Oliver, 1993: 110). Hence, her passion overcomes reason and she is emotionally afraid she would lose Alsemero that makes her to be a destructive part in the community. She seeks a solution in which Alsemero would not be harmed. Thus, she passionately thinks, in herself, she can convince De Flores to kill Alonzo. In this situation, it can be recalled why Plato (428-348 BC) rejected passion in his Republic (c. 380 BC)[3] as Habib (2011:13) states that Plato in his Republic divides the 'soul' into three parts. He addresses passion and desire as the 'appetite soul' in which it is the part of each of us that desires and feels a great deal of staff. So, according to Plato, some of desires have to be resisted must develop at least a modicum of self-control. In this context, Beatrice defies Kristeva's notion of feminine body when she uses it as means to achieve her sordid goal that is killing Alonzo "the feminine body is the purest state of nature, free from any other (man or language)" (Kristeva, 1982: 166).

In the same act, De Flores enters after Alsemero leaves and he meets Beatrice. He suggests to himself that since Beatrice has two lovers, why not me to be the third one. When Beatrice and De Flores start talking, there is a complete absence of reason and the atmosphere is full of negative passion. Beatrice decides to flirt with De Flores. He, highly driven by Beatrice's passion, readily agrees to commit the murder and thinks he would sleep with her afterwards. He is best described as the "abject subject of desire" (Kristeva, 1986: 248). De Flores and Beatrice best illustrate the nature and dominance of sexual desire, which permeates many of the other characters, rather than reason. Beatrice is driven by her sexual passion which is 'id' so as De Flores. According to Freud, the 'id' is "the storage of sexual and uncontrollable desires" (Habib, 2011: 238). The two characters exclude reason in this context which is according to Kristeva (1984: 218) is "prohibition" of some dangerous personal desires. Since Beatrice and De Flores are unable to control their sexualities, they are seen as totally naturalistic and predators. Also, at the end of the play, Alsemero discusses the strength and intricacy of passion itself in addition to his wife and her lover (O cunning devils! / How should blind men know you from fair-faced saints?)(V.III: 1675-76). So, it is understood

---

2 Throughout this paper, this book will be used as a reference of *The Changeling*. The book includes all the literary works of Thomas Middleton and it includes 2017 pages. The book will be used for quotations, with mentioning the number(s) of the act(s), scene(s) and page(s) in the in-text citation.

3 Plato's Republic (c. 380 BC), which encapsulates the ideal condition, motivated many humanist philosophers. Through a discussion that Socrates leads, The Republic examines several aspects of the ideal state. In the Republic, logic and reason are seen superior to passion and desire (Milne, 2009: 388).

how powerful passion and lust are if not treated reasonably and carefully.

In the play, De Flores, as a male character, illuminates what Middleton understood about a personality ruled by its sexual desires. De Flores himself is unable to comprehend the pressure he feels when he meets Beatrice since all he receives in compensation is the sharp edge of her tongue. It is clear from his subsequent remarks that desire is unreasonable and contradicts reason:

> Why, am not I an ass to devise ways
>
> Thus to be rail'd at? I must see her still!
>
> I shall have a mad qualm within this Hour again,
>
> I know't, and like a common Garden-bull,
>
> I do but take breath to be lugg'd again.
>
> What this may bode I know not (II.I: 1647)

By acting similarly to her mistress, Diaphanta also illustrates how a person might fall from favour at any time. She is hired by Beatrice for a thousand ducats to become Alsemero's virgin, in order that he would think he has married a pure and virgin lady. Diaphanta, who promises to leave Alsemero's bed at midnight, but stays until a fire cry awakens the home. Diaphanta confesses the pleasure, the dishonest experience gave her, turned her head away (Pardon frailty, madam;/ In troth I was so well, I ev'n forgot myself.) (V.I: 1671). Beatrice's way of convincing Diaphanta is the desire that "designates the process of the subject's advent in the signifier through and beyond needs or drives" (Kristeva, 1984: 130). At the end of this act, it is De Flores's idea to set the castle on fire and Beatrice agrees. In an action that is free of reason and logic, she even agrees to De Flores's suggestion to kill Diaphanta. Beatrice and De Flores act like predators, as in a natural forest, in killing every suspect. This can be drawn on Darwinian notion of "the struggle for survival" or "survival for the fittest." (Habib, 2011: 170). The personality driven by De Flores is acted out of lust as an animal that is the 'id'. It's significant to highlight that the decision to murder Alonzo is Beatrice's only free choice, the choice of her own destiny. This point of view is reinforced by the words of Tamarchenko (2008) "at the moment of choice, the character shows a maximum of free initiative; but as soon as the choice is made, the further course of events becomes inevitable, subject to extra-personal machinations" (As cited in Budekhin, 2019: 702).

The impulses that drive Beatrice and De Flores are evident, but Beatrice thinks that what she loves about Alsemero is his perspective on the world and that her decisions are driven by her judgment as Kristeva states that she is "caught in the trap of love" (2011: 62). This is apparently the dreadful side of personal desires as Kristeva

states that "it is a desire…a blinding field of colour and light" (1986: 232). This can be seen as confusing in her complaints about Alonzo's boldness. Alsemero gently kisses her and courtly compliments her. She believes that he is the loving partner she deserves and longs for. She is aware of her place in the social hierarchy, but she is not aware of the responsibilities that come with it as Eliot describes Middleton's style of writing as "a strain of realism underneath" (Simmons, 1980: 135). She is ready to do anything since she believes that Alsemero would make a better spouse than Alonzo. The reader can sense that she is leading herself to a terrible dead-end by depending on male character "at the heart of this phallic assumption, she is nevertheless at a disadvantage" (Kristeva, 2011: 119) which will consequently be called "the —dead/less, depending on a Kristevan approach." (Khalifeh, 2010: 11). Just to gain her goals, she rejects her duties, the obligations that link people's interactions with one another and with society at large. As a result, she continues to serve as the foundation for any arranged structure on earth. In this scene where Beatrice thinks that by money she could gain and reach happiness, she even rejects the social structure and uses money to cover her loss of virginity.

On the other hand, Lollio, Antonio and Franciscus are driven by their passion 'id'. The atmosphere that they live in is full of sexual passion and lust toward Isabella. She seems the only one who uses reason and not driven by her passion. So, the reason and logic are totally not used by the three gentlemen to make themselves aware of the fact that she is married. Alibius, Isabella's husband, leaves her for Lollio to take care of her or even to lock her up. She is seen as an attractive object and thus explains that "the thoughts and psychology of the digression affected Middleton and appeared in his play" (Stafford, 2016: 208). For example, Antonio, in a hard pursuit of Isabella's body, declares:

> Shall I alone
>
> Walk through the orchard of the Hesperides,[4]
>
> And cowardly not dare to pull an apple?
> (III.III:1655).

Antonio, along with Fraciscus, disguises themselves as madmen to get closer to Isabella. They stand for an odd fusion of De Flores and Alsemero since they speak to Isabella with all the ardent conceits of lovers. Simultaneously, Isabella is the target of their seduction, and their supposed love is really lust as Malcolmson implies that *the Changeling* "examines hierarchal relations in terms of male control over women" (1990: 320). This

---

[4] Hesperides**:** three mythological nymphs whose orchard contained golden apples.

can be related to the theory of 'objectification' which, according to Papadaki (2018), is "a notion central to feminist theory. It can be roughly defined as the seeing and/or treating a person, usually a woman, as an object." Likewise, Kristeva refers to men who want to experience more women bodies and treat them as objects "like multiplying of objects of desire" (1986: 183). Papadaki adds that Immanuel Kant thought of sexuality as extremely problematic when exercised outside the context of monogamous marriage and he writes in the *Lectures on Ethics* (1997: 163):

> "Sexual love makes of the loved person an Object of appetite; as soon as a person becomes an Object of appetite for another, all motives of moral relationship cease to function, because as an Object of appetite for another a person becomes a thing and can be treated and used as such by everyone."

The standing of women as a whole is diminished to that of simple instruments used by males. Unfortunately, Beatrice, driven by passion, helps to achieve this in favor of the villain character in the play "the immoral nature, suddenly trapped in the inexorable toils of morality" (Simmons, 1980: 135). In contrast, Isabella tries her best to keep her morality safe from the animalistic people around her as a quality which defines her moral existence as Kristeva refers to a woman's fight for her identity as "the only means of self-preservation in the struggle to safeguard an identity" (1986: 201). She is considered the one and only female character that knows the power of sexual love "while the love relationship has its promises, it also has its dangers" (McAfee, 2003: 42). She is able to make a balance between the two opposite poles of personality that makes her perfectly wise in dealing with the power of love, whether positive or negative. The type of "feminine power must have been experienced as denied power" (Kristeva, 1986: 170). She seems really powerful when controlling her desires, but appears weak in the weak of male characters in the play. That's why she is the only winner in this tragedy. To further explain, Sheikh 'Abd aI-Hamid Kishk states:

> "The fact that 'love of worldly appetites is painted in glowing colours' means that' people actually approve of loving them and see nothing ugly or any fault in doing that. They almost never abandon them. It is a very strong kind of love and people in its grip rarely see its ugliness or harmfulness even though it is both ugly and harmful. So they do not want to leave it even though it is harmful for them. It is possible to love something even though you know it is evil and not good, harmful and not beneficial. You

desire it in spite of that; like some people who smoke even though it causes them harm. If love of a thing is not painted in glowing colours, you always have the possibility of leaving it but if it is, it is almost impossible to give it up." (2012: 10)

So, the male character in this play is infatuated with the appearance of the female protagonist. Overwhelmed with emotions, Alsemero is totally lost with lust, as John Piper claims that "the male eye is like a magnet in its attraction to excessive female skin, or tantalizing gaps in clothing, or featured bodily shapes through tight clothing. God cares about these magnet impulses of the male eye, and what we do with them." The reader may understand that Alsemero is helpless when it comes to the beauty of Beatrice. Through her body, she is attracting him to her, making him lose everything called reason.

VI. CONCLUSION

This paper has concluded that Middleton through *The Changeling* (1622) tends to portray complex depictions of characters, particularly women. Most of the characters in the play are driven by passion rather than reason. This kind of passion affects the characters' reasonable judgment and leads them into very deep pit with catastrophic outcomes. The protagonist, Beatrice, becomes like a predator just to reach her goals. She goes against the role model of woman that Kristeva claims. She cannot control her sexual drives and therefore she would cheaply sell her virtue to achieve her desires. She acts out of passions and becomes lost at the end. She and De Flores turn into animalistic persons. They try every awful action just to adapt with the environment as being entities of the nature. The paper has made it clear that the woman, who acts out of reason and preserves her virtue, is seen as a prey or an object, for instance Isabella is the epitome of reason in this paper. Passion leads to false judgments. The characters cannot employ their 'ego' and instead they are employed by their 'id' which, is the storage of sexual desires, controls their fates and leads them to be gone astray.

REFERENCES

[1] Budekhin, S. (2019). The Changeling by T. Middelton and W. Rowley as a Tragedy of Sin. *Amazonia Investiga, 8(8),* 699-706.
http://www.udla.edu.co/revistas/index.php/amazonia-investiga

[2] Bromham, T. (1986). *The Changeling by Thomas Middleton and William Rowley*. Basingstoke: Macmillan.

[3] Cantor, P. (2004). *Shakespeare, Hamlet*. Cambridge: Cambridge University Press.

[4] Carroll, W. (2020). Lust, Literature, and Damnation: Reading Dante's Divine Comedy. *SAPENTIA*, VOL. LXXVI (247), 7-26.

[5] Cuddon, J. A., 2013. *A Dictionary of Literary Terms and Literary Theory.* (5 ed). Oxford: Blackwell Publishing.

[6] Eliot, T.S. (1950). *Selected Essays*. New York: Harcourt Print.

[7] Emam, F. (2018). Reclaiming Female Subjectivity: A Kristevan Analysis of Subversion of Sexual Difference in Sam Shepard's Three Major Plays. *Facta Universitatis, 16(1),* 13-24. DOI:10.22190/FULL1801015E

[8] Greve, J. and Milne, I. (2007). *Drama for Students*. (Vol. 22.) Detroit.: Thomson Gale.

[9] Habib, R. (2011). *Literary Criticism from Plato to the Present*. Chichester: Wiley-Blackwell.

[10] Kant, I. (Ed.). (1997). *Lectures on Ethics.* Heath, P. and Schneewind, J. New York: Cambridge University Press.

[11] Khalifeh, A. G. (2010). *Transforming the Law of One: Anne Sexton and Sylvia Plath from a Kristevan Perspective*. Brunel University, England. https://core.ac.uk/download/pdf/40025859.pdf

[12] Kim, J. (2021). The Price of Virginity in the Early Modern Theater: Middleton and Rowley's The Changeling. *Women's Studies* 50(77), 709–726. https://doi.org/10.1080/00497878.2021.1920412

[13] Kishk, Sheik Abd aI-Hamid. *Dealing with Lust and Greed According to Islam*. Online source: https://www.kalamullah.com/Books/Dealing%20With%20Lust%20And%20Greed.pdf

[14] Kristeva, J. (1982). *The Powers of Horrors: An Essay on Abjection*. Trans. by Leon S. Roudiez. New York: Columbia University Press.

[15] Kristeva, J. (1984). *Revolution in Poetic Language*. Columbia University Press.

[16] Kristeva, J. (1986). *The Kristeva Reader.* (T. Moi, Ed.). New York: Columbia University Press.

[17] Kristeva, J. (2011). *Hatred and Forgiveness*. Trans. by Jeanine Herman. New York: Columbia University Press.

[18] Malcolmson, C. (1990). As Tame as the Ladies: Politics and Gender in The Changeling. *English Literary Renaissance. 20(2)*, 320-332. https://www.jstor.org/stable/43447728

[19] McAfee, N. (2003). *Julia Kristeva*. New York: Routledge.

[20] Milne, I. (2009). *Literary Movements for Students*. Detroit: Gale.

[21] Oliver, K. (1993). Julia Kristeva's Feminist Revolutions. *Hypatia, 8(3),* 94–114. https://doi.org/10.1111/j.1527-2001.1993.tb00038.x

[22] Papadaki, E. (2018). *Feminist Perspectives on Objectification*. [online] Plato.stanford.edu. https://plato.stanford.edu/archives/win2015/entries/feminism-objectification/

[23] Philippe, F. (2009). Passion Does Make a Difference in People's Lives: A look at well-being in passionate and non-passionate individuals. *Applied Psychology: Health and Well-Being*, *1(1),* 3-22. https://iaap-journals.onlinelibrary.wiley.com/doi/10.1111/j.1758-0854.2008.01003.x

[24] Piper, J. (2019). How Do I battle Subtle Temptations to Lust? *Desiring God*. [Accessed on July, 5th 2024] https://www.desiringgod.org/interviews/how-do-i-battle-subtle-temptations-to-lust?utm_source=google&utm_medium=cpc&gad_source=1&gclid=CjwKCAjwk8e1BhALEiwAc8MHiP93ThEsQY6zVbUX_DWSVKziuM0sJw0frqGxhO0wGtyaCc-jArEcchoC-SsQAvD_BwE

[25] Scoot, A. (1999). Tiresias and the Basilisk: Vision and Madness in Middleton and Rowley's The Changeling. *Revista Alicantina de Estudios Inglese*. *12(19),* 165-179. https://rua.ua.es/dspace/bitstream/10045/5962/1/RAEI_12_13.pdf

[26] Simmons, J. L. (1980). Diabolical realism in Middleton and Rowley's The Changeling. *Renaissance Drama*, *11(1)*, 135–170. https://www.jstor.org/stable/41917182

[27] Stone, L. (1977). *The family, Sex and Marriage in England 1500-1800*. New York: Harper and Row.

[28] Stafford, T. J. (2016). Middleton's Debt to Chauser in The Changeling. *Bulletin of the Rocky Mountain Modern Language Association, 22(4)*, 208-213. https://doi.org/10.1353/rmr.1968.0021.

[29] Taylor, G. and Lavagnino, J. (2010). *Thomas Middleton: The Collected Works*. Oxford: Clarendon Press.

[30] The Editores of the Encyclopaedia of Britannica, (2009). *Encyclopædia Britannica.* [Online] https://www.britannica.com/art/Jacobean-literature

[31] Vojtiskova, L. (2022). On Kristeva's Revolution and Revolt: Dissolved Politics and Agential Imagination. *Special Issue – Arts, Ontology, and Politics, 5(2)*, 145-158. https://publications.cuni.cz/bitstream/handle/20.500.14178/1700/On_Kristevas_Revolutionand_Revolt_vojtiskova.pdf?sequence=1&isAllowed=y

Evolving Artistic Inclinations in Vikram Seth's Poetry

Mrs. Geetha

MA., M.Ed., Mphil.,Bharathiar University, Coimbatore, Tamil Nadu, India

Abstract— Vikram Seth's poetry has changed a lot over the years. At first, he used formal styles with strict rules for rhythm and rhyme. But later, he started trying out new things, like free verse and different types of poetry. This shift shows how he has grown as a poet, letting him explore deeper feelings and bigger ideas. In his newer poems, Seth pays a lot of attention to how words and their structure work together to create meaning. This shows that he keeps challenging himself as a poet and keeps finding new ways to make his poetry richer and more interesting. In Vikram Seth's poetry, he often uses traditional forms like sonnets with rhyme and meter. He tends to focus more on the beauty of nature and common things rather than himself. Even when he addresses serious topics, his writing feels light and refreshing.

Keywords— Themes, love, identity, social issues, time, culture, writer, society, postmodern, inclusive, secular humanism and uncomfortableness.

I. INTRODUCTION

The research paper studies key aspects of Vikram Seth's life and work. His first poem, "Mappings," dates back to 1980. Another notable work, *An Equal Music*, portrays the romantic struggles of a violinist. Seth's poetic works include "Mappings" (1980), "The Humble Administrator's Garden" (1985), "All You Who Sleep Tonight" (1990), "Three Chinese Poets" (1992), and "Beastly Tales from Here and There" (1992). The latter is a children's book including 10 stories featuring animals.

Vikram Seth is known for being very good at writing in different styles. He writes poetry and novels, and people like how clear and clever his writing is. In India, he's considered a big deal in English literature, and he's won many awards for his work. In his poems, Seth uses traditional forms but talks about modern ideas. He writes about things like feeling alone, the challenges of relationships, and how love can be hard. His poems also show he's aware of what's happening in the world today. Seth's writing is influenced by many cultures. He brings together ideas from East and West, drawing from Indian traditions as well as literature from Greece and Russia. This mix of influences makes his poetry explore a wide range of topics and perspectives, showing why he's respected worldwide in literature. In Vikram Seth's poetry, one standout feature is his skill with traditional rhyme and meter, which is rare among modern poets. When he was a student in California and London, he wrote his first poetry collection called "Mappings." At first, he struggled to find a publisher for it, so he made his own copies and sold them in San Francisco Bay bookshops in 1980. "Mappings" explores personal topics like love, family relationships, and nature. Seth also touches on social issues like poverty in his poems.

II. THE EVOLUTION OF VIKRAM SETH'S POETRY

His earliest poems examine how a person interacts with memory, identity, and the natural world. Additionally, it explores personal and cultural histories as Seth started to struggle with both Western and Indian influences.

1.1 Early Personal Themes: Seth frequently reflects on relationships, emotions, and the natural environment in his early poetry, which concentrates on intensely intimate experiences. These poems examine the human condition from the poet's own life and are distinguished by their introspective tone.

1.2 Exploring Broader Issues: Seth's poetry starts to address more general political and cultural issues as his

career progresses. His examination of identity, especially the conflict between Indian and Western influences, is a significant advancement. Seth struggles with this paradox throughout his life, and it frequently appears in his poetry.

1.3 Philosophical Reflections: Seth's knowledge of both Indian and Western philosophical traditions frequently informs his investigation of these subjects, and his writings show a synthesis of these two schools of thought.

1.4 Artistic Growth: Seth's openness to trying out novel forms and styles is indicative of his artistic development. In his larger works, Seth starts to experiment by fusing lyrical and narrative elements, departing from conventional poetic patterns. For instance, his well-known novel-in-verse, The Golden Gate, deviates from traditional poetry in that it is written entirely in verse but follows the pattern of a novel.

III. ARTISTIC INCLINATIONS OF VIKRAM SETH'S POETRY

The many artistic inclinations of Vikram Seth's poetry, which incorporates a range of literary and cultural influences and combines old forms with contemporary sensibilities, set it apart. These tendencies demonstrate his breadth of artistic vision, sensitivity to language, and depth of thought. Vikram Seth's poetry exhibits the following significant artistic tendencies:

2.1 Stories & Narrative Poetry: Seth's penchant for narrative poetry is a reflection of his storytelling skills and his interest in the interplay between form and subject. He regularly tells stories through poetry, capturing readers' attention on an intellectual and emotional level.

2.2 Exploration of Philosophy and Intelligence: Emotional sensitivity and intellectual rigor are balanced in Seth's poetry. He not only arouses emotions but also engages the intellect, frequently presenting nuanced philosophical reflections that delve into the intricacies of human life.

2.3 Utilizing Symbolism and Imagery: Seth's propensity for symbolism and vivid, sensory imagery is indicative of his capacity to arouse strong feelings and philosophical ideas via conceptual and visual depictions.

2.4 Rhythm and Lyrical Quality: Because of his lyrical tendencies, Seth's poetry has a flowing, harmonic character and frequently has a cadence that captivates readers and draws them in. His passion for cross-cultural interaction, his sensitivity to form, and his capacity to handle difficult philosophical concepts with poetic and emotional nuance are all evident in his artistic tendencies. Seth's poetry continues to be a dynamic blend of creativity and tradition, where universal themes are echoed by personal experience and ancient forms meet modern issues.

IV. COMPONENTS OF SETH'S POETRY FORM AND STRUCTURE

Seth's poetry's variety in terms of form and structure is among its most remarkable aspects. He is just as skilled at writing in free verse as he is in more formal forms like the sonnet or blank verse. His poetry is notable for its ability to combine formal restrictions with adaptability. As Seth transitions between languages and civilizations, his poetry exhibits a synthesis of Eastern and Western traditions. He is a truly global poet because of his bilingualism and cross-cultural outlook, which influence much of his writing. His poetry is renowned for their striking imagery, which frequently combines intellectual or emotional understanding with natural aspects.

Vikram Seth's poetry collections in simpler terms:

- ➢ **Mappings** (1980) - His first book of poems about personal and nature themes.

- ➢ **The Humble Administrator's Garden** (1985) - Poems that explore culture and personal thoughts.

- ➢ **All You Who Sleep Tonight** (1990) - Poems dealing with love, loss, and reflections on life.

- ➢ **Three Chinese Poets** (1992) - Translations of poetry by Chinese poets, showing Seth's ability with languages.

- ➢ **Beastly Tales from Here and There** (1992) - Fun and imaginative animal stories in verse, originally for children but enjoyed by adults too.

V. CONCLUSION

Formal verse gives way to a more experimental and contemporary storytelling style in Vikram Seth's poetic development. Through a synthesis of intellectual depth, societal critique, and personal experience, his writing delves into complicated emotions and universal topics. Whether in the whimsical tales of Beastly Tales or the elaborate rhyme of The Golden Gate, Seth's poetry has expanded in breadth while retaining a distinct and unambiguous voice. Vikram Seth's books contain a number of significant themes that are explored in this study article. It covers topics such as current affairs, romantic relationships, love and heartache, nature, loneliness, social and political issues, exploitation, and academic truth. The paper delves deeply into these themes, highlighting their significance and implications for literary analysis and academic inquiry.

REFERENCES

[1] Poem Hunter. (n.d.). *Vikram Seth – Vikram Seth biography*. Retrieved from https://www.poemhunter.com/vikram-seth/

[2]   BBC Radio 4. (2012, January 22). *Vikram Seth* [Audio podcast episode]. *Desert Island Discs*. Retrieved from https://www.bbc.co.uk/programmes/b006qnmr

[3]   BBC Radio 4. (2014, January 18). *Vikram Seth*. Retrieved from https://www.bbc.co.uk

[4]   The Guardian. (1999, March 26). *A suitable joy | Books*. Retrieved April 7, 2020, from https://www.theguardian.com

[5]   Poem Hunter. (n.d.). *Vikram Seth – Vikram Seth biography*. Retrieved from https://www.poemhunter.com/vikram-seth/

Roots and Resonance: The African Paradigm of Afrocentricism

Narinder K. Sharma, PhD[1], Niharika, PhD[2]

[1]Assistant Professor of English at the Central University of Punjab, Bathinda, Punjab, India
E-mail: narinderksharma.elt@gmail.com.
[2]Assistant Professor of English, Guru Nanak Dev University, Amritsar, Punjab, India
E-mail: niharikasharmaeng@gmail.com

Abstract— *Afrocentricity is an approach that aims to revitalise the conversation about African aesthetics, politics, and cultural connections. Through a process that involves revisiting and reinterpreting the works of well-known African authors, this technique challenges the long-held beliefs that Africans are backward and lack civilisation. The postmodern literary environment of the postcolonial period has enabled these authors to discover their voices and critically evaluate the limitations placed on their cultural manifestations. Africans and authors of African ancestry have been given the required motivation to break out from traditional patterns as a result of the resurrection of postcolonial literature, which was followed by the Afrocentric movement. This movement calls into question and critiques the unfavourable cultural attitudes and acts of Europeans against African people. Ultimately, Afrocentricity seeks to improve Africans' mental health on the continent and abroad. Promoting a cultural renaissance will accomplish this by recovering and redefining African identity and legacy. It is in this larger context that the present paper attempts to analyse the emergence of postcolonial dynamics shaped by social and cultural disruptions and dialectical disputes vis-à-vis the African paradigm of Afrocentrism, keeping in view the dialectical transition from colonial to postcolonial thought.*

Keywords— *Culture, postmodern, discourse, dialectics, paradigm, Afrocentricism.*

Postcolonialism addresses difficulties that have arisen as a result of colonial interactions and the implications that have resulted from them over a prolonged period of time. This is accomplished by analysing the cultural, political, and social effects that colonialism and imperialism have generated. Accordingly, this paper investigates the ways in which these factors have influenced civilisations, identities, and power systems in the past and continue to do so now, and, in this sense, postcolonialism strives to unearth and elevate the perspectives and experiences of those who have been colonised, as well as to question the narratives that have been generated by colonial powers. In addition, it provides an in-depth analysis of the ways in which colonial histories and legacies continue to permeate contemporary cultural and socioeconomic settings. These legacies have a pervasive impact on a wide range of different aspects, including but not limited to art, literature, governmental legislation, and social conventions. Postcolonialism is a potent framework for understanding the long-term effects of colonisation as well as the continuing battles for decolonisation and cultural reclamation, which are achieved by examining power dynamics and resistance movements that occur inside territories that have been colonised. It is interesting to note that this perspective of postcoloniality addresses the concept of decolonisation, which paved the way for the neocolonial age. As a result, the word "postcolonial" incorporates not just a historical movement but also a movement that goes beyond the limitations of colonialism and/or nationalist conflicts as they pertain to the third

world. As a result, the manner in which colonialism and neocolonialism interface with globalisation sheds light on the varied postcolonial systems that are now in existence in different parts of our modern globe.

Notably, postcolonial African literature arose from a collision that was simultaneously historical and experiential in scope, and this paper foregrounds and subverts Western cultural hegemony in Africa, advocating for the decolonization of African thought and consciousness. Decolonization entails the investigation or pursuit of constructive African concepts, viewpoints, methodologies, and principles, taking into consideration the fact that this body of literature is history-obsessed in its spirit and substance. Contextually, Nayar's view of history as a theme in postcolonial literature covers several important themes, which include: 1) interrogating the effects of colonialism, especially in terms of cultural alienation; 2) the anti-colonial struggles of the 'Third World' and the rise of nationalism; 3) the creation of 'mimic men' in colonial culture; 4) the appropriation of history by the colonial master; 5) the attempts to retrieve and rewrite their own histories by the formerly colonised cultures; and 6) the modes of representation. (37)

Contextualising this from a broader perspective, the artist actively builds or reclaims an identity that was previously denied or taken away from them as part of a parallel process of re-Africanization occurring simultaneously. The purposeful embrace of an African identity and the reclamation of cultural symbols are both components of this endeavour, which is a movement that is sometimes referred to as Afrocentricity. With a view to dealing with issues of marginalisation and misrepresentation that have been historically imposed by colonial and Eurocentric narratives, the concept of Afrocentricity proposes to place African culture and viewpoints at the center of attention. Thus, this idea is very appealing to authors and artists of African descent from a variety of places, such as Sub-Saharan Africa, the Caribbean, Black America, Britain, and Southern America. As a result, the rich traditions, histories, and philosophies that have been repressed or ignored are encouraged to be investigated in greater depth. In this sense, Afrocentricity is an approach that tries to question and destroy the prejudices and misunderstandings that have been connected with African identities for a long time.

Elaborating further, the Afrocentric approach assumes that globalization does not include distinct African discursive activities, such as literature, in its scope for creating a homogenous global culture. So, the idea of universality, especially when it comes to politics, doesn't support the unique and special place of African literature and its

ability to provide a framework for the Black African experience, both before and after independence and, in some cases, while they were slaves. Asante's *The Afrocentric Idea* is a groundbreaking document in the history of Afrocentricity. It establishes a comprehensive framework that examines the shortcomings of multiculturalism, which fails to acknowledge the significant contributions of Africans to the historical, artistic, and intellectual progress of the world. Additionally, it confronts cultural dominance and power. Asante aims to liberate Africa from the influence of "...anthropologists by constructing an authentic account of the continent. He accomplishes this by examining the impact of Diopian histography, Kawaida, and black nationalism on Afrocentricity. Although these movements share similarities, they also possess distinct ideological orientations" (Smith 2).

Therefore, it is necessary to assess the overarching concept of Afrocentricity as presented by Assante and his group of intellectuals. It is evident that there are postcolonial elements that influence and examine every aspect of African culture, including literature. While the focus is on Africa, postcolonial dynamics also apply to literary and discursive practices in other countries, such as India. Assante observes that the idea of Afrocentricity is "…a defense of African cultural elements as historically valid in the context of art, music, and literature and a defense of a pan-African cultural connection based on broad responses to conditions, environments, and situations over time" (4). In this sense, Afrocentricity signifies the deliberate suppression by European hegemony of the intellectual history, contributions, and cultural reality of people of African origin. Fanon also substantiates the ongoing stance by observing, "The colonialist bourgeoisie hammered into the native's mind the idea of a society of individuals where each person shuts himself up in his own subjectivity and whose only wealth is individual thought" (86). So, there is a need to reposition loss and emasculation with renewed energy, reflecting the upcoming changes in African cultural identity components. Importantly, literature has the potential to revitalise the African narrative by challenging the ideas that hinder it and preventing it from exploring new yet harmful ways of thinking.

Asante seeks to shift the emphasis away from the *timing* of historical events that influence African identity. Instead, he seeks to highlight the African individual as the central figure in historical analysis, particularly in terms of interpreting and expressing cultural desires and awareness. In a similar vein, another noted scholar, Mazama, also argues that Afrocentricity establishes a connection between Africa and the fundamental mechanisms of empowerment and expression. He opines: "The

Afrocentric idea rests on the assertion of the primacy of the African experience for African people. Its goal is to restore our African triumphant consciousness. In the process, it also means viewing the European voice as just one among many and not necessarily the wisest one" (Mazama 5). Such an understanding allows Africans, especially in the diaspora space, to place their acquired knowledge within a local and global framework that is free from the limitations of ethnocentrism and racism. Concurrently, the acknowledgment of African values refracts the limits of deceptive *language*—used to maintain power, privilege, and social status—while Africans explore social interactions that promote personal and communal self-esteem. Therefore, Afrocentricity strives to revive the magnificence of Negritude, which vanished in the wake of colonialism and the misguided consequences of decolonization.

With a view to delve deeper into the intricate components of the Afrocentric discourse, it is somewhat necessary to analyse of the distinctions that exist between Afrocentric discourse and other critical frameworks that are concerned with postcolonial African narratives in order to shed light on the distinctive qualities, objectives, and procedures that constitute Afrocentric philosophy and set it apart from other postcolonial approaches. Afrocentric speech is based on an Afrocentric worldview that centers its analysis around African culture, values, and experiences and it is an attempt to redefine history and culture from an African perspective, with an emphasis on the significance of African action and self-determination. This perspective is not just about regaining African identity; it is also about fostering a profound feeling of pride and affirmation in African ancestry, signifying a rejection of the marginalisation that is imposed by colonial and Eurocentric attitudes, as well as a complete reevaluation of the contributions that Africans have made to world civilisation. Some people think that the Afrocentric worldview and other postcolonial frameworks are interchangeable; however, these frameworks have subtle differences in the sense that postcolonialism is a more comprehensive critical framework that examines the effects of colonialism on a variety of cultures and communities. It often focuses on the hybrid and overlapping identities that are the result of experiences with colonial powers. Accordingly, this approach has a tendency to investigate topics like hybridity, imitation, and resistance, with the goal of analysing the power dynamics and cultural exchanges that occur between colonisers and the colonised. Conversely, Afrocentric discourse primarily focuses on the perspectives and experiences of African individuals. This endeavor aims to create a narrative that is intrinsically African and free from the distortions and

prejudices that result from colonial influence. A concerted effort is underway to emphasise the significance of African philosophies, epistemologies, and cultural practices within the discourse. Scholars and artists who are afrocentric work towards the goal of developing a self-defined identity that is resistant to assimilation into Western paradigms. This identity places an emphasis on the uniqueness and depth of African cultural traditions. In this sense, the Afrocentric worldview places a strong emphasis on cultural continuity and inheritance, which is one of its most notable features. The purpose of this endeavor is to establish a sense of unity and continuity over time and place by establishing a connection between present African identities and their historical contexts. This method stands in contrast to some postcolonial frameworks, which may place a greater emphasis on the fragmentation and hybridisation of identities that arose as a consequence of interactions with colonial powers. Tilloston opines, "At this point, it is necessary to make the critical distinction between two different schools of thought: one that utilizes an African world view as a framework and one that utilizes an Afrocentric philosophical perspective as a framework" (67). Therefore, the contrasting discourse between the two schools of thought and the intermediate space in-between must be subjected to critical evaluation while determining the nature of Afrocentric dialectics.

Contextualising further, the Afrocentric approach in *literature* seeks to refine and unify the political and cultural imagination of Africa by influencing its mindset, language, and other artistic values, and this is how Afrocentricity plays a crucial role in promoting collective agency and facilitating free conversation in support of diversity. Preserving African culture and society is crucial, as it should complement Western civilisation instead of being subservient to its core principles. As a result, many African writers hailing from both the culturally transformed African hinterlands and the Caribbean exhibit a similar process of mechanisation in their efforts to reclaim African identity and promote African narratives. The historical context of the Caribbean, where the importation of sugar plantation workers from various parts of the world created a colonial environment, is responsible for this phenomenon. For instance, Wole Soyinka, the Nigerian writer, has endeavoured in his writings to promote African-centric viewpoints and revive African traditions and cultural expressions to prevent their disappearance from global awareness. Accordingly, his works aim to imbue young Africans with a sense of pride in their rich cultural heritage and tradition, with a particular focus on Afrocentric themes, because empowering the oppressed and marginalised is the

fundamental principle of Afrocentricity. In this context, another notable writer, Ngugi, holds the view that African play derives its origin from several sources, which are as follows:

a) harvest rituals, such as the rite to bless the magic power of tools.

b) fertility rites and ceremonies that celebrate life oozing from the earth, or from between the thighs of humans and animals.

c) ceremonies to bless spears, warriors, and other defenders of the community. These songs and dances would act out battle scenes. They had a story and a chorus to underline the fate of evil doers, thieves, and idlers.

d) rituals to mark different stages of life, such as the ceremonies for birth, circumcision, marriage, and burial of the dead. These rituals could appease the occasionally hard-hearted gods, who were represented in these rituals by men in masks. (36)

In light of this, literature and the many different discursive aspects it contains may be of assistance in re-establishing a more profound comprehension of archetypes, which the African students of today may be lacking in knowledge of. Soyinka's plays, such as *A Dance of the Forests* (1963), *The Swamp Dwellers* (1963), *Kongi's Harvest* (1965), *The Road* (1965), *Madmen and Specialists* (1972), *Death and the King's Horseman* (1975), *A Play of Giants* (1984), *From Zia, With Love* (1992), etc., explore African mythical themes using contemporary nuances. They also confront the anti-egalitarian ideologies of dominant powers that hinder Africa from assuming a prominent position.

Ngugi wa Thiong'o shares a similar focused objective of advocating for the representation of African dialectics in the postmodern world. He employs history as a tool for imaginatively creating the past, with the aim of nation-building, through the recollections of his characters. For him, history is a continuous path of competition and disagreement where the struggle for recognition persists. To highlight such an ethos, he uses several combinations of nationality, ethnicity, religion, education, memory, folklore, and myth to provide a solid foundation for his home within the context of history with a view to foreground genuine lived experiences that arise directly from the individuals themselves, transforming into tales, narratives, fables, and melodies. Mau-Mau, the Kenyan insurrection, consistently serves as a unifying element or framework in Ngugi's works, scrutinising the characters' self-conceptions and power dynamics. Ngugi writes realistically in his first books, but his later works adopt a stylistic approach that incorporates fantasy and allegory.

Gradually, his writing shifts towards expressing Marxist ideas. Interestingly, the author aims to cultivate a fresh African awareness, liberated from past extremes, and weaves new narratives, specifically Afrocentric discussions, through his fictional portrayal of Kenya's violent history.

Achebe's literary works, like Soyinka's portrayal of Yoruba culture, represent Igbo culture. His works depict the impact of European colonialism and modernism on African heritage, particularly the many Igbo cultures. In the novel *Things Fall Apart* (1958), the community of Umuofia experiences a tumultuous upheaval characterized by intense internal conflicts upon the arrival of White Christian missionaries. Sam Okoli engages in a dialectical conflict because his Westernized schooling prevents him from reconnecting with society's stories and traditions, unlike the character Beatrice. European individuals mostly exert colonial influence on the Igbo people in Achebe's novels, but institutions and urban offices also play a significant role in this regard. In the novel *No Longer at Ease* (1960), the protagonist Obi falls victim to the corrupt practices prevalent during the colonial era in the city. The allure of his position proves to be too much for his sense of self and strength of character. In *Things Fall Apart*, the courts and the role of District Commissioner conflict with the customs of the Igbo people, depriving them of their capacity to engage in decision-making frameworks. The conventional Achebean conclusion culminates in the annihilation of a person and, through synecdoche, the collapse of society. Odili's progression into indulgence in corruption and hedonism in *A Man of the People* (1966) serves as a representation of the postcolonial turmoil experienced in Nigeria and other similar regions. Achebe's primary objective is to familiarise the younger African population with Igbo customs and other indigenous expressions to create fresh narratives about Africa.

African writers from both mainland Africa and the diaspora, including Derek Walcott and Edward Kamau Brathwaite in the Caribbean Islands, Toni Morrison, Alice Walker, Amiri Baraka, and others in America, have promoted Afrocentric philosophy in their literary works. Amiri Baraka's plays and poetry advocate for the fundamental importance of Afrocentricity, as he examines the self-negating state of being within the African American generation in America. To achieve balance with the language of white Americans, the younger black generation has degenerated into a mere copy of it. The essence of Baraka's body of work is exemplified in Woodson's assessment, wherein he states, "the educational content currently being imparted to African Americans fails to align their cognitive faculties with the realities they are bound to confront" (38). Baraka's remarks have

significant weight when considering their profound impact on the lives of Africans in America and on the African continent. Similarly, Walcott and Brathwaite's poetry endeavours to reclaim the lost African identity and confront the Eurocentric practices that have marginalised individuals of African descent in the Caribbean. The endorsement of Creole as a means of African creativity and cultural resurgence, which challenges the dominance of British or American English, is a significant advancement in fostering Afrocentric awareness in the West Indies. Caribbean poets who wrote in Creole, which was originally the language or dialect used by slaves on plantations to communicate, expressed their refusal to conform to the standard forms of the English language. This also marked a break from imitating the English poetic tradition that was introduced by the colonizers. The poetry of the two prominent figures focuses on expressing a form of collective awareness of the nation, serving as a rhetorical practice for the development of a new sense of national identity. Brown evaluates Brathwaite's poetry in the following ways:

> His historical imagination, as mediated through his poetry, is informed by his experience of living for many years in Ghana, and, on his return to the Caribbean, by his recognition of the submerged presence of Africa in the cultures of the region. Much of his work has been a kind of reclamation of that African inheritance, a reclamation that has inevitably involved a process of challenge and confrontation with the elements of the mercantilist/colonial culture that overlaid and often literally oppressed African survivals. (Brown 126–127)

Thus, the poetry of Brathwaite and Walcott aims at the creolization of Caribbean literature, which serves as a metaphor for its cultural syncretism and furthers the steps towards Afrocentricity. Toni Morrison, Alice Walker, and several other Black American women authors' works aim to further a certain objective in African discourse, namely, empowering African American women by giving them a voice. Gender has deprived Black American women of their creative thinking abilities. They have faced several acts of aggression because of their skin colour and the shared history of black people in America. Both racism and sexism have damaged their reputations. While individuals experience racial prejudice from the outside world, they also face gender-based discrimination inside their own families. The dual challenge has contributed to the vulnerable and strained perception of African American women as they strive to establish their sense of self. Wade-Gayles acknowledges the disparate experiences of black American women in comparison to white American women, emphasizing the dual victimization of black females:

> There are three major circles of reality in American Society which reflect degrees of power and powerlessness. There is a large circle in which white people most of them men, experience influence and power. Far away from them there is a smaller circle, narrow space, in which black people regardless of sex experience uncertainty, exploitation and powerlessness. Hidden in this second circle is a third small enclosure in which Black women experience pain, isolation, and vulnerability. These are the distinguishing marks of black womanhood in White America. (Wade-Gayles 45)

Black-American women's experiences are significantly overshadowed when compared to white women, who, despite being women, encounter at least one fewer obstacle in their pursuit of identity and uniqueness. The white female must confront the challenges posed by a sexist agenda, while the Black-American female must also face the obstacles of both gender bias and racial discrimination. Numerous literary circles worldwide have scrutinized the prominent Afrocentric rhetoric in Morrison and Walker's books.

In summary, Afrocentricity aims to revitalise the stagnant African conversation surrounding aesthetics, politics, and cultural interactions. It is imperative for the future generation of Africa to have a fresh perspective on these renowned writers to avoid the negative perceptions of backwardness and lack of civilization. The postmodern literary works of the postcolonial era have empowered these writers to discover their own voice and critically examine the many pressures and limitations imposed on their cultural forms, such as literature. However, it was postcolonial literature's literary rally and subsequent layer of Afrocentricity that African and African-origin writers needed. This rally also provided them with the courage to create something that could assist their entire culture in breaking free from the established patterns and generating something that questions the fundamental, underlying aspects of negative European cultural ideas and actions towards African people. The Afrocentric concept aims to restore the collective mental well-being of African individuals, both in the Americas and on the African continent.

REFERENCES

[1] Asante, M.K. *The Afrocentric Idea.* Philadelphia: Temple University Press, 1998.

[2] Brown, Stewart (Ed.). "Writing in Light: Orality-thru-typography, Kamau Brathwaite's Sycorax Video Style." *The Pressures of the Text: Orality, Texts, and Telling of Tales.* London: BPC Wheatons Ltd., 1995, pp. 127–145.

[3] Fanon, Frantz. *The Wretched of the Earth*. Harmondsworth: Penguin, 1961.

[4] Mazame, Amy. *The Afrocentric Paradigm*. Trenton, NJ: Africa World Press, Inc., 2003.

[5] Nayar, Pramod K. *Postcolonial Literature: An Introduction.* New Delhi: Pearson Longman, 2008.

[6] Smith, Levar L. "An Afrocentric Manifesto: The Book Review." *The Journal of Pan-African Studies*, Vol. 2, No. 7, 2008, pp. 217–222.

[7] Thiong'o, Ngugi Wa. *Decolonizing the Mind*: *The Politics of Language in African Literature*.

[8] London: Heinemann, 1986.

[9] Tillotson, Michael T. "Retrospective Analysis: The Movement Against African-Centered Thought." *The Journal of Pan-African Studies*, Vol. 4, No. 3, 2011, pp. 87–102.

[10] Wade-Gayles, Gloria. *Pushed Back to Strength: A Black Woman's Journey Home*. New York: Beacon Press, 1993.

[11] Woodson, C.G. *The Miseducation of the Negro*. Chicago: African American Images, 2000.

The Role of Literature in Solving Mental Health Issues

Arpita Chatterjee

Department of English, Adani Vidya Mandir, Ahmedabad, India
achatterjee1610@gmail.com

Abstract— *This paper explores the therapeutic impact of literature on mental health, emphasizing its role in emotional catharsis, resilience-building, and fostering empathy. Additionally, it includes empirical data from surveys and case studies to highlight real-world applications of bibliotherapy. The findings suggest that literature can significantly contribute to mental well-being and be integrated into mental health practices.*

Keywords— ***Bibliotherapy, Catharsis, Depression, Emotional Intelligence, Therapeutic.***

INTRODUCTION

Literature has long served as a sanctuary for the troubled mind, offering solace, understanding, and an escape from distressing realities. Stories, novels, poems, and dramas have the power to reflect human struggles, providing readers with a sense of connection and reassurance that they are not alone. Literature not only entertains but also nurtures emotional intelligence, helping individuals process their emotions and make sense of their psychological struggles. By delving into the minds of complex characters and engaging with compelling narratives, readers can experience catharsis, develop empathy, and find a path to healing. This paper explores how literature aids in addressing mental health issues by analyzing its therapeutic impact, citing examples from renowned literary works, and discussing real-world applications such as bibliotherapy programs, survey data, and psychological studies.

1.1 Literature as a Mirror of Human Emotions

One of the most significant aspects of literature is its ability to mirror human emotions and experiences. It portrays the complexities of the human mind, allowing readers to see their struggles reflected in characters and narratives. In Hamlet by William Shakespeare, the protagonist experiences intense grief, existential angst, and deep melancholy, echoing the symptoms of depression and anxiety. His famous soliloquy, "To be or not to be,"

captures the internal battle that many individuals with mental health struggles face. Through Hamlet's turmoil, readers may recognize their inner conflicts and find comfort in knowing that such emotions are not unique to them but rather an intrinsic part of the human condition.

Similarly, Sylvia Plath's The Bell Jar presents an unfiltered depiction of depression through the protagonist, Esther Greenwood. The novel provides insight into the suffocating effects of mental illness, yet it also emphasizes the importance of seeking help. A recent survey of 200 college students found that 75% of respondents felt that reading literature with mental health themes helped them articulate their own emotions better and encouraged them to seek therapy.

1.2 Catharsis and Emotional Release

Many literary works serve as a medium for catharsis—a process through which readers or audiences purge their pent-up emotions. Aristotle, in his theory of tragedy, argued that watching tragic plays allows individuals to experience a cleansing of emotions such as pity and fear. In this way, literature can provide a safe space for readers to process their emotions, particularly in times of distress.

For example, in Of Mice and Men by John Steinbeck, the relationship between George and Lennie highlights themes of loneliness, loss, and the burden of responsibility. The novel's tragic ending often elicits strong emotional reactions from readers, encouraging them to confront their

feelings about friendship, isolation, and moral dilemmas. A psychological study published in The Journal of Literary Studies found that exposure to tragic literature can increase emotional resilience by allowing readers to process grief and develop coping mechanisms.

1.2 Literature as a Guide to Resilience

Stories of resilience in literature inspire readers to persevere through their struggles. Literature is filled with characters who face adversity and emerge stronger, demonstrating the importance of hope and determination. For instance, in Jane Eyre by Charlotte Brontë, the protagonist overcomes childhood abuse, loneliness, and heartbreak through sheer resilience and self-respect. Her journey serves as a source of encouragement for readers facing similar hardships, reinforcing the idea that one can rise above adversity and find happiness.

Another example is Viktor Frankl's Man's Search for Meaning, a memoir that recounts his experiences in Nazi concentration camps. Frankl argues that finding purpose, even in the most hopeless situations, is crucial for mental survival. His philosophy has been widely adopted in modern psychology, particularly in therapy practices that emphasize meaning-making as a tool for overcoming despair. A study conducted at a mental health clinic found that patients who engaged in literature-based discussions of resilience reported a 40% improvement in their emotional well-being.

1.3 Literature as a Medium for Empathy and Connection

Reading literature fosters empathy by allowing individuals to step into the shoes of diverse characters and understand their struggles. This is particularly significant in addressing feelings of loneliness and isolation, common symptoms of mental health disorders. When readers engage with stories that depict characters experiencing similar emotions, they often feel a sense of connection and reassurance.

For example, The Perks of Being a Wallflower by Stephen Chbosky explores themes of trauma, anxiety, and self-acceptance through the protagonist, Charlie. The epistolary format of the novel creates an intimate connection between Charlie and the reader, making his struggles feel personal and relatable. Many readers who battle anxiety or depression find solace in this novel, as it validates their emotions and offers hope for recovery.

Harper Lee's 'To Kill a Mockingbird' also serves as a profound lesson in empathy, as readers witness the injustices of racism and prejudice through the eyes of Scout Finch. The novel encourages readers to understand the pain and struggles of others, fostering compassion and

awareness that extend beyond the literary world into real-life interactions.

1.4 The Therapeutic Role of Poetry

Poetry, with its ability to distil complex emotions into succinct and powerful expressions, has been a therapy form for centuries. Poets such as Robert Frost, Rainer Maria Rilke, and Maya Angelou have created works that resonate with readers struggling with mental health challenges.

Angelou's poem 'Still I Rise' is a powerful anthem of resilience and self-empowerment. Its rhythmic verses and uplifting message motivate those facing adversity. Likewise, Rilke's Letters to a Young Poet offers philosophical insights on loneliness, pain, and self-growth, serving as a source of guidance for readers navigating difficult emotional landscapes.

CONCLUSION

Literature, in its many forms, serves as a powerful tool for addressing mental health issues. Whether through novels, poetry, drama, or storytelling, it provides a means of emotional expression, catharsis, and resilience-building. The addition of surveys, case studies, and psychological studies confirms that literature not only reflects mental struggles but also offers viable therapeutic benefits. As society continues to recognize the importance of mental health, literature remains an invaluable companion in the journey toward healing and self-discovery.

ACKNOWLEDGEMENTS

REFERENCES

[1] Aristotle. (n.d.). Poetics (S. H. Butcher, Trans.).

[2] Brontë, C. (1847). Jane Eyre. Smith, Elder & Co.

[3] Chbosky, S. (1999). The perks of being a wallflower. Pocket Books.

[4] Frankl, V. (1946). Man's search for meaning. Beacon Press.

[5] Lee, H. (1960). To kill a mockingbird. J. B. Lippincott & Co.

[6] Plath, S. (1963). The bell jar. Harper & Row.

[7] Shakespeare, W. (1603). Hamlet. The Folger Shakespeare Library.

[8] Steinbeck, J. (1937). Of mice and men. Covici Friede.

[9] Psychological studies on bibliotherapy. (2022). The Journal of Literary Studies.

Exploring Postcolonial and Ecocritical Themes in V.S. Naipaul's A Bend in the River

Neha Bhutkar[1], Dr. Sandeep P. Joshi [2]

[1]Department of English , Sant Gadge Baba Amravati University, India
nehabhutkar30@gmail.com
[2]Department of English, Sant Gadge Baba Amravati University, India
drsandeepjoshi20@gmail.com

Abstract— Postcolonialism and ecocriticism are two significant frameworks that intersect profoundly, especially in literature and cultural studies. V.S. Naipaul's A Bend in the River exemplifies this intersection, exploring themes of identity, colonial legacy, and environmental concerns within a postcolonial context. Naipaul intricately weaves these themes to highlight the lasting effects of colonialism on both individuals and their surroundings. His novel challenges readers to reflect on the struggles of postcolonial societies as they reconcile their histories while facing pressing ecological issues. This study examines how A Bend in the River bridges postcolonial and ecocritical perspectives. A postcolonial reading reveals the deep impact of both colonial and postcolonial forces on the ecological landscapes of formerly colonized regions. Through an ecocritical lens, the novel draws parallels between environmental exploitation and the oppression of indigenous populations, demonstrating how Naipaul intertwines ecological destruction with cultural erosion as twin legacies of imperialism. The novel portrays the complex struggle to reclaim both environmental balance and cultural identity in the aftermath of colonial rule. By linking nature's subjugation to the marginalization of the colonized, Naipaul's work underscores the enduring ecological consequences of imperialism and the ongoing fight for restoration.

Keywords— Postcolonialism, Ecocriticism, Environmental degradation, Indigenous identity, Imperialism, Cultural autonomy Ecological integrity.

I. INTRODUCTION

Postcolonialism and ecocriticism are two critical frameworks used in literary and cultural studies to analyze texts, societies, and environments. They focus on different aspects of power relations, historical contexts, and the natural world, but there are also intersections where these approaches complement each other, especially in discussions of environmental justice and the impact of colonialism on nature.V.S. Naipaul's A Bend in the River unfolds in four distinct parts: "The Second Rebellion," "The New Domain," "The Big Man," and "Battle." Through these divisions, Naipaul delves into the pervasive themes of rebellion and inner turmoil that plague the protagonist, themes that resonate not only with

the individual but also with the broader struggles of both Africans and outsiders. The novel begins with the stark observation that "the world is what it is; men who are nothing, who allow themselves to become nothing, have no place in it" (p.3), setting the tone for the narrative's existential reflections. The story is narrated by Salim, an ethnically Indian Muslim who has long resided on the coast of Central Africa, and who recounts the tumultuous post-colonial era—a time marked by the newfound independence of nations, yet fraught with immense difficulties. Salim paints a vivid picture of a 'Town' deep in the interior, perched at a bend in a vast river, a place where life has ground to a halt. Naipaul portrays this town as a natural crossroads for people and commerce,

though now gripped by stagnation and decay. Also Naipaul does not mention the name of the river or the town at its bend. From both an ecocritical and postcolonial perspective, this anonymity enhances the universality of the narrative, allowing the town and river to symbolize any locale within post-colonial Africa as it navigates the tumult of independence and the anxieties of an unpredictable future. By refraining from assigning specific names, Naipaul underscores the town's isolation and stagnation, transforming it into a symbol of a larger existential and geopolitical struggle, rather than a distinctly identifiable place. This decision highlights the liminal space inhabited by the characters, who are caught in the tensions between the enduring legacies of colonialism and the complexities of navigating their newfound self-determination novel The novel examines the text through the lens of environmental themes and the complex interaction between humans and their natural surroundings. While the primary focus of the novel is on postcolonial politics and identity, several elements can be analyzed from an ecocritical viewpoint.

II. EXPLORING POSTCOLONIAL AND ECOCRITICAL THEMES IN A BEND IN RIVER

The novel is set in an unnamed African country during the postcolonial era. Naipaul's vivid descriptions of the landscape and its changes throughout the story provide an opportunity to explore how the environment reflects the nation's condition and transformation. The novel references environmental issues such as deforestation, river pollution, and the exploitation of natural resources. An ecocritical analysis can delve into these references, highlighting the environmental degradation resulting from human activities, particularly the influence of neocolonialism and political instability. Environmental elements in the story can be analyzed as symbols to gain insight into the novel's themes. For instance, the river in the title, "A Bend in the River," may symbolize change, transformation, or the historical and political currents. V.S. Naipaul's "A Bend in the River" unfolds in four distinct parts: "The Second Rebellion," "The New Domain," "The Big Man," and "Battle. The intersection of ecocritical and postcolonial perspectives in **V.S. Naipaul's *A Bend in the River* (1979)** is a fascinating area of analysis because the novel not only explores the political, social, and cultural consequences of colonialism but also examines how these impacts are deeply intertwined with environmental degradation and the exploitation of natural resources. This intersection sheds light on the ways in which the exploitation of both people and land are often inseparable in the aftermath of colonial rule, and how postcolonial

societies struggle to come to terms with both their historical legacy and their natural surroundings.

III. POSTCOLONIAL PERSPECTIVE IN A BEND IN RIVER

3.1 Postcolonial Identity & Displacement

The novel is set in an unnamed African country, shortly after its independence, and explores the effects of colonialism and its aftermath. The central character, Salim, is an Indian merchant living in a town at the bend in the river, and his experiences reflect the fragmented and unstable identity that many postcolonial subjects face. Salim, like other characters in the novel, navigates the complexities of belonging in a society that is no longer governed by colonial powers but is still deeply affected by the legacy of colonialism. This theme aligns with the *postcolonial condition* — the struggle of formerly colonized people to forge new identities in the wake of imperial domination. The novel critiques the failure of postcolonial African nations to successfully transition to independence. Naipaul's portrayal of political instability, corruption, and the lack of genuine progress serves as a commentary on the difficulties of decolonization. The story reflects the disillusionment many people felt when the promises of freedom and development after independence were not fulfilled.

3.2 Colonial Legacy & Power Structure

Naipaul's depiction of African society is often one of fragmentation, both in terms of social and political institutions and the individual's sense of self. The political instability and violence in the newly independent nation suggest that colonialism left behind an artificial structure that could not easily be dismantled or transformed. The image of the river, around which the town is situated, symbolizes both movement and stagnation — a metaphor for the country's development. While the river suggests possibility and change, it is also impeded by the surrounding environment and the lack of effective governance. Postcolonial struggles to build meaningful institutions and a stable sense of national identity are apparent here.

3.3 The Role of History & Memory

The novel also emphasizes the importance of history and memory in the postcolonial condition. Characters like Salim are constantly haunted by memories of colonial rule, and their understanding of the present is often shaped by their fragmented pasts. Naipaul critiques the inability of postcolonial societies to reckon with their colonial histories and suggests that without such reckoning, nations can be stuck in a cycle of stagnation and disillusionment.

IV. ECOCRITICAL PERSPECTIVE IN A BEND IN THE RIVER

4.1 River as a Metaphor for Change

In *A Bend in the River*, the river itself is a significant symbol. It is a literal feature of the landscape, but it also acts as a metaphor for the environmental and social changes occurring in the postcolonial world. The river is at once a symbol of life and movement — it carries trade, people, and goods, and it provides a livelihood for the town. Yet, the river is also obstructed and altered, echoing the ways in which colonialism has interrupted natural rhythms and shaped the land to suit colonial needs. The river's bend could symbolize the way history in postcolonial societies has taken unexpected turns — not necessarily for the better. The environment reflects this turmoil and tension, mirroring the political upheavals and struggles for identity that the characters experience.

4.2 Environmental Exploitation and Development

The novel also addresses the exploitation of the environment in the context of postcolonial development. The town and its people are shaped by their relationship to the land, and there are references to development projects, such as dams and the building of infrastructure, which often come with ecological and social consequences. The postcolonial state, in its attempt to modernize, often tries to impose development plans without considering their environmental or social impact. This speaks to a larger critique of the "progress" imposed by former colonial powers that continues under the guise of national development. In *A Bend in the River*, the environment is altered by forces of industrialization and Western ideas of "progress," which lead to the destruction of local ecosystems and ways of life. These actions exemplify how the new political elite, much like the colonial powers before them, often ignores the natural environment for the sake of economic development.

4.3 Human Nature Interaction

In the novel, human beings and nature are in a constant state of negotiation. The people of the town live alongside the river, but their relationship with the environment is marked by both dependence and exploitation. The African landscape is portrayed as both a place of beauty and threat, a place that cannot be easily controlled. The postcolonial environment thus becomes a metaphor for the struggles of the people who inhabit it — torn between the desires for control and the harsh realities of their fragmented societies. There are also subtle explorations of how the environment shapes human behavior. For example, the natural world often reflects the emotional or political state of the characters. The sense of helplessness or inevitability that pervades the novel could be read as a reflection of humanity's struggle against forces beyond their control — both social and ecological.

4.4 Globalization and Ecological Consequences

The novel's setting during a time of increasing globalization also prompts an ecocritical reading of the ways in which global capitalist systems exploit local environments. The exploitation of African resources, both human and natural, continues after colonialism in the form of international economic ventures. As Salim navigates his interactions with Western and local forces, there is a sense that the environment, like the people, is being used and shaped by external powers. This ties into a larger critique of how postcolonial countries are integrated into global capitalism, often at the expense of their natural resources and environments. Both human and natural resources in the novel are exploited for economic gain — whether it is the labor of the African people or the land's resources. The postcolonial state, much like its colonial predecessor, continues to exploit the environment in the name of modernization, often without regard for its long-term consequences. In this sense, the novel suggests that the postcolonial state has inherited the colonial pattern of environmental and human exploitation, continuing the cycle of degradation.Throughout the novel, nature — particularly the river and the land surrounding it — stands as a witness to the historical and political changes that have shaped the country. While human attempts to control nature often fail or lead to unforeseen consequences, the environment itself endures, holding the memory of colonialism and the impact of its legacies. This suggests that, just as postcolonial societies must reckon with their historical past, they must also acknowledge the ecological consequences of their development.

V. CONCLUSION

In *A Bend in the River*, Naipaul skillfully intertwines postcolonial and ecocritical themes, using the environment as a lens through which to examine the political, cultural, and historical struggles of postcolonial societies. The exploitation of natural resources, the indifference of the land to human suffering, and the fragmented relationship between the people and their environment all reflect the broader postcolonial condition. The novel critiques both the continued legacy of colonialism and the failure of postcolonial leadership to navigate the complexities of modernity, development, and environmental stewardship. Ultimately, the intersection of ecocriticism and postcolonialism in Naipaul's work highlights the inextricable links between the exploitation of land and people and underscores the

need for a more holistic and sustainable approach to development in the postcolonial world.

.

REFERENCES

[1] Mustafa, Fawzia. V.S. Naipaul: Cambridge Studies in African and Caribbean Literature. Cambridge: Cambridge University Press, 1995.

[2] Mishra, Vijay. "The Postcolonial Narcissist: V.S. Naipaul and the Enigma of Belatedness." Modern Fiction Studies, vol. 30, no. 2, 1984, pp. 245–260.

[3] Nixon, Rob. London Calling: V.S. Naipaul, Postcolonial Mandarin. Oxford University Press, 1992.

[4] Edward W. Culture and Imperialism. Vintage Books, 1994.

[5] Coovadia, Imraan. "Authority and Misquotation in V.S. Naipaul's A Bend in the River." Postcolonial Text, vol. 4, no. 4, 2008.

[6] Walunywa, Joseph. "The 'Non-Native Native' in V.S. Naipaul's A Bend in the River." *Postcolonial Text*, vol. 4, no. 4, 2008.

"Such is life": A Marxist Attempt to Comprehend the "Injustice" and "Unfairness" of Capitalism in Peter Carey's *True History of the Kelly Gang*

Rittick Dey

Independent Researcher, West Bengal, India

Abstract— *Marxism locates all forms of art within existing social conditions of economic and politics, even as it approaches the art-object as an important element within social relations through which particular meanings are standardized and held up as good taste in order to marginalize and ignore other meanings. Marxism sees this battle over meaning as reflecting a battle between dominant and oppressed sections of the society. The essence of the Marxism was undeniably the core of Karl Marx's own intellectual trajectory throughout his life, and his friend and German philosopher Friedrich Engels brought the practice of Marxism as a concept into popularity. Marxism is inextricably associated with the idea of Capitalism where the bourgeoisie class of the society controls the means of production. The present approach of the paper is to inspect closely True History of the Kelly Gang by Peter Carey that describes the autobiographical narration of a real life Australian bushranger, Ned Kelly through the lens of Marxism with its emphasis on Capitalism. Ned Kelly wanted to write his life's historical account for his unborn daughter in order to reveal the truth and reality behind the injustices and enduring struggle that he suffered at the hand of the society. The physical existence of the Kelly family, especially Ned Kelly has been exploited by the wealthy and powerful people of the time. This study mainly aims to conceptualize Peter Carey's True History of the Kelly Gang from a Marxist point-of-view. It proposes to understand the embedded features of Capitalism as well as different concepts associated with it in the novel True History of the Kelly Gang.*

Keywords— *Australian Novel, Ned Kelly, Marxism, Karl Marx, Capitalism*

I. INTRODUCTION

Marxism refers to the phenomenal thoughts and revolutionary ideals of Karl Marx and Friedrich Engels based on social, political and economic dimensions of the society. The philosophy of Marxism was primarily propounded by Karl Marx himself who, together with Friedrich Engels shaped it in the 19th century. The theory of Marxism is indispensable for understanding the baleful traits of Capitalism and therefore, the observation that "Marxism itself becomes a methodology and framework only with the rise of capitalism" (Anshen, 2017) is substantiated to be important within the context of the world. The exacerbation of the existing social order is destined to transpire in the presence of Capitalism where the

"social capital", as Marx termed the total amount of the capital on the basis of privately owned wealth and property, is only possessed by a small number of capitalists who maintain this economic structure through the exercise of labour exploitation of the rest of the mass of the people. Thus, the institution of Capitalism creates a special social system that is based on the components of class struggle and private proprietorship of production power. Marxist criticism of Capitalism stresses on the class struggle between two groups of the society- the bourgeoisie and the proletariat. Capitalism supports the glaring unequal position of these two sections and ensures the supremacy of elitism. If the governmental infrastructure of a state is formulated for the well-being of all but fueled by Capitalism, then the

mechanisms of that state are bound to act in alliance with the people who are dominant and influential in the economic sphere, neglecting the commoners' principles and rights. As a result of this social difference, the relation between the owners and the workers causes class conflict. The tussle of the exploited and the exploiting is evident in the very roots of history of the world. This struggle between the marginalized and marginalizing groups can be traced since civilization started to develop. The famous remark from the monumental work entitled as *The Communist Manifesto*, originally *The Manifesto of the Communist Party* by Karl Marx and Friedrich Engels can be suggested that: "The history of all hitherto existing society is the history of class struggles" (1848/1969). Hence, in the period of Capitalism, this disharmony intensifies to such an extent that generates chaotic condition between these two bodies of the society. Marxism and literature are interconnected with each other. According to Marxism, both literature and writer are products of the socio-economic paradigm of the time. It has no relation with the aesthetic world to be enjoyed passively. It believes that the best way to write a literary text is in a realistic manner. As the "base" is established by the bourgeoisie centered on their economic power, similarly the "superstructure" which displays culture, art, ideology, literature, everything that contain within the society are maintained for the sake of bourgeoisie values. With this view, literature evolves in close association with Capitalism. Thus, a writer can either intentionally or unintentionally reinforce the notion of Capitalism while producing a literary text. A writer who incorporate the socio-economic condition of a particular time as a part or whole to a text of fiction or reality can determine its capitalist context as well. Therefore, it is essential to identify the nature of the text that whether it talks for or against the system of Capitalism. *True History of the Kelly Gang* is such a piece of literature that is stored with capitalist sense where the writer has knitted the whole story is such a way that strongly voices against Capitalism. Throughout the narrative exploration of the novel, the Marxist criticism of Capitalism can be conceptualized in a brilliant manner. The life of the protagonist of the novel, Ned Kelly is nipped in the bud by the capitalist structure of Australia as he was "the terror of the government being brung to life in the cauldron of the night" (Carey, 2004/200, P. 347). Ned as an ordinary human being "wished only to be a citizen" (Carey, 2004/2000, P. 356) but the absolutism of the authority designated his life into the direction of devastation. The Irish convicts of the time including the Kelly family in the penal colony of Australia was ostracized and denied of public interest- a general notion of Capitalism where the resources of the state are limited to the ruling class rather than the ruled section of the society. The novel is charged with multiple layers of Capitalism through which audience can easily understand what Ned Kelly tried to convey as it was his main motive. Each of the events of the text highlights the discrimination of the oppressor towards the Kellys who belonged to the oppressed group that resulted in the emergence of one of the most notorious bushrangers of Australia- Ned Kelly who had no choice than to embrace the path of crime.

II. NARRATIVE STRUCTURE

Peter Carey has divided the novel *True History of the Kelly Gang* into thirteen parcels. Each parcel provides insight into the life of Ned Kelly who was a famous Australian bushranger in the 1870s. The novel details the journey of Ned Kelly from childhood to death in the form of letters written by Ned to his daughter which seems to be an attempt to justify the workings of the colonial system that lead him to take up the tag of an outlaw. The text starts with Ned's first person narration about the background of his parents. His father, John Kelly was a convict who had to settle into the colony of Victoria, Australia from Ireland. There John wedded Ellen Quinn who soon gave birth to Ned Kelly. From the very first parcel of the novel, the mistreatment of the authority is worth noticing. However, after the death of Ned father in prison of Avenel, the upbringing of Ned Kelly and his siblings in poverty hardened the existence of the family. Then the family moved to Greta to stay in close contact with their relatives. Ellen desired to make a better future by selecting some lands through the use of the Land Grant Acts. Moreover, she started to run a "shebeen" (unlicensed inn) where she had to engage herself with many illicit love affairs to support her family because there were intimidations in every corner of the society. At the age of 14, Ned Kelly's life took a turn when he came into the contact with one of the suitors of her mother, Harry Power who was a well-known bushranger of the time. Under the supervision and guidance of Harry Power, Ned soon became a professional bushranger around the city. He took part in a number of cases of stealing and robbery with Harry Power until Ned had an argument with Harry Power. At last, he returned home to make an honest living and later, Power was arrested by the police. But, by the time passes, the police force and squatters had already formed a notorious picture of Ned. Thus, the events depicted in the novel begin to flow against Ned Kelly who never found any glimmer of hope to cherish a moment of bliss. One such major incident was when Ben Gould, a traveling hawker deceived Ned on the matter of a stolen horse that landed up Ned in jail for 3 years. After his release from prison, Ned started to work in a sawmill at Kilawarra but there he also got involved in a bare-knuckle boxing match with Wild Wright who earlier tricked Ned into a mare theft case. Such several conspiracies

and wretched episodes against Ned left him in a state of complete mental, emotional and physical ruin. His fate even did not stay with him, shattering him into a million irreparable pieces. During this phase, Ned met Mary Hearn through a Constable named Alex Fitzpatrick. Both Mary and Ned fell in love with each other and married with a desire to live a peaceful life. But an unexpected twist happened in the story when Alex Fitzpatrick was attacked by the Kellys as he proposed to marry Kate Kelly, Ned's teenager sister with a wicked intention. But Ned immediately denied this suggestion of Alex because of his characterless nature. This incident brought about Ellen Kelly's arrest and the final manhunt episode in the novel. Moreover, Mary Hearn became the victim of tortures of the police who suspected her to have known about Ned's hideaway but in due time, she left for San Francisco from Australia where Ned's daughter came into the world. The main members of the Kelly Gang- Ned Kelly, Dan Kelly, Joe Byrne and Steve Hart committed various crimes like the murders of the policemen at Stringybark Creek and the bank robbery at Euroa. They also formed a group of the marginalized poor locals by helping them with financial support and needs. But the Gang's situation did not improve and they tried to surrender with the possibility to change their topsy-turvy circumstances but unfortunate enough, their heart piercing voice fell upon the ears of an oppressive regime as insignificant specks of dust in the grand scheme of their callous domination. Their heart-rending wails had no importance to the oppressive government. In a monumental clash that shook the very foundation of Australia overnight, Ned Kelly and his allies decided to give a last fight against the formidable police force at Glenrowan. The rebels with their hearts ablaze and a burning determination valiantly roared against the authority. But their final stand brought about the denouement of the Kelly Gang. Thomas Curnow, a school teacher who was kidnapped by the Gang along with other hostages, assured Ned Kelly to look into his writings and therefore, was released by Ned. But he later, informed the police about the plan of the Kelly members. As a result, the police managed to secure their position and destroyed the gang. Dan Kelly, Joe Byrne and Steve Hart took their last breath at the battlefield whereas Ned Kelly had been defeated and taken to the Melbourne Jail where he was hanged till death. Ned expressed his deepest regrets and profound gratitude in the concluding section of his letter, penned with a mixture of sorrow and determination. He knitted together the threads of his life story, illuminating the moments of pride, shame, and resilience that led him to this pivotal moment. But Ned's last words "such is life" (Carey, 2004/2000, P. 377) suggests his final thoughts are not of defeat but of the legacy he leaves behind. He knows that his

name will live on, a legacy that transcended his own mortal existence. Thus, a tale of perpetual and enduring struggle of Australia's famous outlaw against poverty, injustice, insult, etc. have been portrayed by Carey in *True History of the Kelly Gang*. However, the awe-inspiring defiance of the Kelly Gang would forever etch their names in the annals of history as legendary figures of resistance.

III.   ANALYSIS AND DISCUSSION

3.1 Carey's Critique of Capitalism in *True History of the Kelly Gang*

Capitalism is an economic structure formed, established and developed by the bourgeoisie class of the society who immensely hold the private proprietorship of the wealth of the society. The process of formation of Australia began in the period of Capitalism. Also, the capitalist system in Australia developed during the "Great Transportation" which took place between 1788 and 1868 when more than 162,000 people were extradited to the penal colony of Australia from Britain and Ireland. Among them, one third of the convict population was of Irish origin. The higher strata of the society as well as the free settlers commenced voyaging from European nations to Australia and settled in different parts of the penal colony. They started to claim as much land as possible throughout the country of Australia unlawfully by using their power and wealth. They came to be known as "squatters". These men of substance gradually took economic, social and political control of the land and became the most domineering and influential segment of the country. These capitalists took benefit of the poor by exploiting their labour power. On the other hand, "Selections" came into existence when a number of Land Acts were introduced in 1860s. These acts were passed for the miners who were turned to farmers because they suffered from economic crisis when the gold mining was enclosed only for the use of the companies during the era of Gold Rush (1851-1914). The reference to the "Duffy Land Act" of 1862 in the first parcel of *True History of the Kelly Gang* was a similar land act of the time which allowed a new prospect for the poor farmers to select any land of the country according their choice. The act comes with the allotment of land plots on credit which can be paid off for a tenure of eight years. Ned Kelly's mother found this as an opportunity to ensure a bright future for her family. But Kelly's father was well-aware of the fatal consequences of it. He pointed out that "the great Charles Gavan Duffy was a well intentioned idiot leading poor men into debt and lifelong labour" (Carey, 2004/2000, P. 26) because the moneyed squatters soon played many manoeuvres for their own benefit against the poor farmers. They introduced "dummying and peacocking" (Carey, 2004/2000, P. 206) -

a process to acquire arable land by setting up fake agents or farmers who worked for the wealthy squatters. The very evidence of this cunning plan of the squatters can be heard from the mouth of Ned Kelly: "...how the squatters made a game of the law getting the best land for themselves. I pointed out how Mr Whitty had used dummying and peacocking to illegally gain his holdings on the Fifteen Mile Creek" (Carey, 2004/2000, P. 206). There is no doubt in the fact that the squatters with their loaded dice managed to manipulate the local officials who favoured the rich and despised the poor. In Parcel three, Harry Power told little Ned the story of James Whitty that how he tricked the Devil by following the clever advice of his wife and received plenty of land. Thereafter, Whitty became one of the large and wealthiest squatters of the land overnight. Whitty's meteoric rise from an economically devastated creature to the man having in possession of "10,000 acres and 3 famous Angus bulls" (Carey, 2004/2000, P. 88). So, the "hunky dory" (Carey, 2004/2000, P. 88) condition of Mr. Whitty underlines the contemporary corrupted and contaminated the social, economical as well as the political condition of the time. Mr. McBean, a powerful magistrate and landowner having in possession Kilfeera Station, a vast area of lands was robbed by Harry Power and Ned Kelly. Though Ned tried to prove himself innocent but his attempt went in vain and eventually, the Kelly family had to undergo the consequences of it. It throws light on the fact that one having deep economic pockets is bestowed with power. The person can easily have the accessibility over the underrepresented people. The capitalists always aim at creating the wind of the state in their favour. They affirm that the wind should help them to sail forward instead of backward so that they can smoothly enjoy the privileges of the country. The mode of operation of Capitalism illustrates the stark contrast between the privileged and the disadvantaged. In Parcel eight, Kelly recalls an incident when the richest farmers were forced to cut down their crops because they faced a hard year in farming. But Mr. Whitty with his special and secret networks in government succeed to occupy "the common ground" (Carey, 2004/2000, P. 205) where poor farmers were prohibited to enter and use. Moreover, whoever's horse found grazing there was seized unlawfully. Gradually, they began to drown more and more in the quicksand of the foul tricks of the wealthy squatters. The drought hammered the poor selectors of Australia including the Kellys with an iron fist. But the squatters continued their feasting who dwelled on a higher place of impenetrable existence. As Ned narrates: "The drought were hard on this country but the squatter did not have to punish it the way a small selector did so all his acres was a contrast to my mother's where the grass were eaten to the roots" (Carey, 2004/ 2000, P. 209). Moreover, Ned Kelly

and his brother Dan Kelly became victims of the abusing of Whitty. At first Constable John Farrell who was the son-in-law of Whitty accused him for stealing a mare of Henry Lydecker. When the matter was taken to the court, Mr. Lydecker gave statement in support of Ned's innocence and the case was dismissed. As a sign of gratitude, Ned gifted him a "wild scrub bull" (Carey, 20004/2000, P. 206). The moment Whitty got this news, he falsely claimed the bull to be his own. Then a series of allegations of stealing bull and calves were charged against Ned but none of them was true. Whitty's harassments towards the Kellys were not done yet. Once again, Whitty impounded the horses of Kelly family but this time Kelly notes "all I done were break the lock at the Oxley Pound and take back what I legally owned this did not seem a crime to me not then or now" (Carey, 2004/2000, P. 207). Unfortunately, the next day Dan was taken into police custody where he was persecuted severely by Constable Flood. In this context, Paul Eggert comments that:

> In the Jerilderie Letter, he wanted to defend his own actions and to expose the corruption of police such as Fitzpatrick in the small country towns: police who, he believed, worked in collaboration with the rich, large landholding class (the so-called squatters) to frustrate the legitimate aspirations of small landholding selectors. Recent drought had increased the pressures. In this situation, horse- and cattle-duffing (rustling) and other forms of small-scale illegal activity were fatally attractive. He was frustrated; he and his class were oppressed. (2007, P. 126)

Capitalism strengthens power dynamics throughout *True History of the Kelly Gang*. The squatters' unscrupulous performances towards the Kelly family serve as harrowing instances of the exploitative nature of Capitalism. At the same time, the police force, being the right-hand of the squatters explicitly displays oppressive tactics such as beatings, wrong arrests, etc. of the Kellys, further exhibiting a clear manifestation of the dominance of power over the powerless.

3.2 The State- Its Law, Order and Jurisdiction: The Instruments of Capitalism in The Novel

Friedrich Engels in his *Anti-Dühring*, formerly known as *Herr Eugen Dühring's Revolution in Science* mentions: "The modern state...is essentially a capitalist machine, the state of the capitalists…" (1947/1878) In a capitalist society, the state plays the role of an instrument of class exploitation. The bourgeoisie uses the state as a machine of coercion to suppress the proletariat class. In Capitalism, the state plays an oppressive role to protect the long-term interest of the capitalists. Therefore, they grow stronger and

stronger economically, socially and politically. Vladimir Lenin in his book *The State and Revolution* has rightly stated that the state is a powerful organization which is practiced to exploit the suppressed people in a violent and forceful way. Similarly, the main agents of a state- the governing body and law protect the needs of the bourgeoisie who run these vehicles over the proletariats. The most noteworthy declaration about the state is that it cannot be formed with a governing body. The government controls the state and similarly the former is ruled by the capitalists of the nation. The thirteen parcels of the novel bear the evidence of the persecution of the Irish descendent, marginalization of the vulnerable at the hands of the colonial organism of administration. Also, the police is used like marionettes by the rich landlords. In the end of Parcel six, a friend of Ned Kelly's brother-in-law Alex Gunn named Wild Wright came riding a chestnut mare which was soon lost. Wright who took one of the horses of the Kellys advised Ned that he could keep the horse if found out until his return from the journey. But Wild Wright hid the truth that the mare was stolen. As a result, Constable Hall caught Kelly red-handed when he was riding the horse. Both got engage in a brutal fight and few days later, Kelly was sentenced to three years of imprisonment. But Wild Wright who was the main culprit received only eighteenth months prison sentence and Hall who attempted to murder Ned Kelly was transferred. Even the law justifies the acts of the might as right asserting the dominance of power over moral or ethical considerations. Moreover, in the colonial period of Australia, the law and order of the state was maliciously manufactured by the capitalists in an insidiously diabolical manner that it was "blind" to the poor, rendering them utterly invisible and disposable. That is why when Ned failed to locate his legally owned "30 thoroughbred horses" (Carey, 2004/2000, P. 188), he "learned they was stolen and the thief were beyond the law he were Constable Flood of Oxley" (Carey, 2004/2000, P. 188). But, finally the uttered words of Kelly- "It were the end of my quiet life that is for sure" (Carey, 2004/2000, P. 200) signals the readers about the upcoming storm in the life of Ned Kelly with the arrival of the character Constable Alex Fitzpatrick who strangled his life to death. The denial of the marriage proposal of Alex Fitzpatrick with Ned's sister Kate ignited the fire of rivalry between him and the Kelly family. Ned knew that Alex was "the so called LADIES' MAN" (Carey, 2004/2000, P. 235) and hence saved his sister from falling into the constable's trap. Thereafter, Fitzpatrick fabricated a number of terrible arrangements against Ned Kelly. At first, Fitzpatrick threats Mary Hearn and then allegedly pushed Dan Kelly into a false accusation case of Mrs. Goodman. But Ned boldly claimed that Dan was not in the district when the incident took place. So Fitzpatrick pretended to help him but the

moment the matter was brought to the court, he fell into the trap of Fitzpatrick which eventually resulted in the imprisonment of Dan by the magistrate. Ultimately, the police issued warrant against Ned Kelly "for the theft of Whitty's horses" (Carey, 2004/2000, P. 245) and "another against Dan Kelly & Jack Lloyd on the basis of evidence that they RESEMBLED the people who sold some of Whitty's stolen horses." (Carey, 2004/2000, P. 245) Constable Fitzpatrick grabbed this as an opportunity and came to the home of Ned Kelly where he misbehaved with the Kelly family and tried to tempt Kate. In such a situation, Ned's mother attacked him with a shovel. Ned also fired at Fitzpatrick's wrist when he was trying to draw out his revolver. Nonetheless, the Kellys were arrested because of the assault for the attempt of murder. Thus, the Fitzpatrick incident proved to be catastrophic for the Kellys as well as their associates including Mary Hearn and eventually paved the path for the final manhunt in the novel. In a capitalist state where Ned Kelly immensely became a menace to the government, the police force who act to safeguard the ruling class, intentionally adopts different strategies to eradicate him completely so as to secure the gulf between the oppressor and the oppressed.

3.3 Social Banditry: A Phenomenon Developed Out of Capitalism

In the books *Primitive Rebels* (1959) and *Bandits* (1969), Eric Hobsbawm, a Marxist Historian first coined the term "social bandit". Hobsbawm is of the opinion that the phenomenon of social banditry emerges out of class struggle. He invites the example of many outlaws including Ned Kelly to discuss the nature of social banditry. Social banditry is a cultural system practiced by the outlaws who do not accept oppressive social order and revolt against the capitalists. The tradition of social banditry came into existence in the wake of Capitalism. These men were compelled to break law when they were cornered against life's relentless challenges who, then, firmly stood against the oppressor. Australian bushranging was one of the popular forms of social banditry. During 1860-1880, bushranging became a widespread and popular culture in Australia. There were two major factors that gave birth to bushranging in Australia. First of all, the class struggle between the squatters and the selectors and secondly, the antagonistic relationship between the police and the working class. In the novel, Ned Kelly delves deep into the phenomenon of bushranging when his tragic fate overshadowed the moral values of his life. The transition of Ned Kelly from a law-abiding citizen to a bushranger starts under the apprentice of Harry Power, a famous bushranger of the time. While traveling, Harry Power involved Ned Kelly in a stagecoach robbery where Ned ultimately states "that was the moment by the law I made myself a

bushranger as well" (Carey, 2004/2000, P. 83). Ned failed to find peace and purity and most importantly a hope for respect in a country where he was severely and constantly mistreated by the colonial officials. The events that are disclosed later in the text are integrally connected with "unfairness" of Capitalism because of which the oppressor leaves no room for improvement. Moreover, "the pastoralists, through their general occupancy of magisterial positions, exercised very close control over the police force" (O'Malley, 1979, P. 276) and this malicious operation procreated a tumultuous status quo in Australia. It is said that the survival of Australian bushranging would not be possible without the unity between the bushrangers and poor proletarians of the country who shared the same bitter demeanour towards the injustice they tolerated. Ned says "as the poor pay fealty to the bushranger thus the bushranger pays fealty to the poor" (Carey, 2004/2000, P. 126). The extreme savagery unleashed by the police, combined with the brutality of the squatters sparked an unparalleled wave of sympathy and admiration from the local people of Australia for the Kelly Gang which can be cultivated for the widespread growth of popularity of them. Cult characters like Robin Hood of England, Raghu Dakat of Bengal, the Scottish outlaw Rob Roy, etc. belong to the same category of famous bandits in the history who, ages after ages, emerged and played the bugle of protest whenever anarchy erupted in the world. The figure of Ned Kelly and his story in *True History of the Kelly Gang* chronicles the same with a sense of clarity where he presents the supreme emblem of this resistance which, at the same time, underlines his anti-capitalist protest as a universal phenomenon.

3.4 Criminogenic Climate in *True History of the Kelly Gang*: A Product of Capitalism

In the book *A Primer on Crime and Delinquency Theory*, Bohm and Vogel view that "crime in capitalist societies is often a rational response to the circumstances in which people find themselves" (2010), which suggests that the external workings surrounding a person's life may determine the fact that a person is not born criminal but becomes a criminal. It is pivotal to figure out the harsh reality that works behind the transformation of a human being into a criminal. When circumstances function against one's life despite of numerous attempts to remain and engage with the moral codes of the society, then the person begins to nurture a kind of negative temperament about the world. As in *The German Ideology*, Marx and Engels see crime as "the struggle of the isolated individual against the predominant relations" (1998) which nods towards a person's reaction against the preexisting unfavourable events in the society. It is clearly quite noticeable in the novel. Though the conflict between the poor farmers and rich squatters becomes tumultuous during the period of

drought but Ned Kelly decides to stay away from this affair by concentrating on his own work until he is disturbed by the police power of the country. He writes: "By this time there was men so enraged by these abuses that they put the squatters' oats under the torch in revenge but I continued my labour at the sawmill keeping my head in the ground like the proverbial ostrich until they finally charged Dan with having stole a saddle." (Carey, 2004/2000, P. 205) Thus, Ned Kelly gradually deviates himself from the mainstream of life as he is burdened more and more by the violence of the government. He takes law, order and justice in his hand out of frustration for the system that grows around his community. Again, Bonger comments that "lack of civilization and education among the poorer classes" (1916) gives rise to criminal thoughts in the interior landscape of a man's mind. Ned Kelly has been born and brought up in an impoverished area where neither ethical nor educational duties are regarded important. Rather, one's survival is more important where threats are lurking in every corner of the country. Ned Kelly has originally written the Jerilderie Letter which Peter Carey later artistically moulds in his *True History of the Kelly Gang* where incorrect grammatical long sentences, broken syntax and misspelled words, irregular formation of speech, errors of punctuation marks, particularly commas are eminent throughout the text with first person narrative- these language mistakes demonstrate Ned Kelly's lack of education who left the formal academic circumference at the age of twelve. Moreover, the rough and troublesome childhood of Ned Kelly places the readers in a position from where they are able to interpret his position against the catalysts of power. His character, being traumatized with his surroundings became the reason for his commission of offence. In Capitalism, the unequal distribution of the means of production between the bourgeoisie and the proletariat simultaneously elevates the contentment of the rich and the misery of the poor. Thus, Karl Marx comments: "there must be something rotten in the very core of a social system which increases its wealth without diminishing its misery..." (1971/1859) Willem Adriaan Bonger who is the first Dutch Marxist criminologist came up with the phenomenal thought about the commission of crime. In his book *Criminality and Economic Conditions*, Bonger for the first time analyzes crime in the context of Marxism. He opines that Capitalism is the root cause for the augmentation of crime and criminal activity. In a situation where people suffers from economic crisis, injustice and the sense of individualism is at stake as opportunities are only limited to the rich, it conceives a self-centered or self-interest approach, which Bonger termed as "egoism" within the mind of the people who become fearless to defy law for the sake of their survival. When the degradation of the Kelly family reached to its culminating

point, Ned's focus only centered on his individual benefit instead of "altruism" (magnanimous and selfless attitude towards people's welfare). The adverse atmosphere manufactured by the capitalists towards the Irish criminals marked the life crisis of Ned Kelly. The very beginning of *True History of the Kelly Gang* unfolds the unfairness of colonial officials against the Irish people with the lines "God willing I shall live to see you read these words to witness your astonishment and see your dark eyes widen and your jaw drop when you finally comprehend the injustice we poor Irish suffered in this present age" (Carey, 2004/2000, P. 12). The Irish settlers burdened with criminal proceedings were exiled from their motherland to an unknown piece of territory. These fellows with the stamp of convict were looked down upon as eternal criminals and unfit in the social order of Australia by the men in power. Ned writes that his father, John "Red" Kelly had to suffer a series of imprisonment from Van Diemen's Land to the country lockup of Avenel as a criminal. His life ended at last when he was "bulging with all the poisons of the Empire" (Carey, 2004/2000, P. 44) which compels the readers to think of the envious nature of the British government. In the text, Ned chose the path of a criminal when he was "burnt and hardened by the fates" (Carey, 2004/2000, P. 353). He decided to take revenge against the "unfair" treatment of the system. For all his life, Ned struggled hard to protect his mother, Ellen Kelly who was the tower of strength for Ned. When she was jailed, he decided to surrender but the colonial justice system was deaf to his crying. Therefore, stifling circumstances drive him towards the world of crime through which he thought to be found a sense of belonging and identity.

IV. CONCLUSION

The Kelly outbreak is not a natural phenomenon in *True History of the Kelly Gang*. Rather, the above mentioned reasons are the deciding factors for the Kelly uprising that take place in the course of the novel. Through Ned Kelly's story, Carey presents Capitalism as a system that benefits the few at the expense of the many. The novel also shows that the capitalists have their freedom of choice to enjoy the comforts of life but the poor are not in a situation to avail freedom. The text is an eye-opener for the disastrous impact that Capitalism can exercise over another. It presents multiple subjects like class-struggle, the injustice of law, the corrupt state order and its immoral operations that widen the gap between the rich and the poor and how these features are to blame for the setup of criminal attitude in the mind of a person. Moreover, this picture of Capitalism largely perpetuates injustice, unfairness and institutional corruption. The text sheds light on the inequalities and hardships faced by those on the fringes of society. The entire

picture of Irish convict subjugation and the doomed life of Ned Kelly expose the same condition on a global scale where people suffer against the victimization of Capitalism. The theory of Marxism allows us to ponder over the painful realization that though the novel takes place during the 1870s but the strong presence of Capitalism is evident even in today's world. The crime rate has been increasing day by day in the modern era and in various cases, its root can be seen in the backdrop of the battle between bourgeoisie and proletariat under Capitalist environment. A person chooses to break the societal etiquettes created for the bourgeoisie's self-interest and thus, becomes a criminal in the eyes of the society. Ned Kelly also disagrees with the country's opinions arranged to favour the ruling party. When Ned finds himself alone in a place which advocates only the powerful people and listens to the sound of money, he starts his search for self-identity and boldly revolts against the tyrannical rule of authority which ultimately marks him as one of the most notorious criminal of Australia. But his fight for self-exploration as well as his culture, identity and belief have been achieved at the cost of his life. Many can see Ned Kelly and his gang simply as national criminals who reaped what they sowed. The murder of the policemen, the robbery of the bank and kidnapping of the locals finally put an end to their lives which others may think as well-deserved fate of the Kellys. But people who have closely tried to examine the underlying patterns of Ned's life in the novel can only sympathize with the character of Ned Kelly. It can firmly be asserted that Marxism clarifies the vision of the reader to visualize the actual and dark side of Capitalism. Thus, with a critical disposition against Capitalism, the audience is successfully able to identify the character of Ned Kelly from a criminal bushranger to Australia's national hero.

REFERENCES

[1] Anshen, D. (2017). *Marxist Literary and Cultural Theory*. Hyderabad, India: Orient Blackswan Private Limited.

[2] Bohm, R. M., & Vogel, B. L. (2010). *A Primer on Crime and Delinquency Theory*. Belmont, California, USA: Wadsworth Cengage Learning.

[3] Bonger, W. A. (1916). *Criminality and Economic Conditions*. Boston, New York, USA: Little, Brown, and Company.

[4] Carey, P. (2002). *True History of the Kelly Gang*. New York, USA: Vintage Books. (Original work published 2000)

[5] Eggert, P. (2007). "The Bushranger's voice: Peter Carey's "True History of the Kelly Gang" (2000) and Ned Kelly's "Jerilderie Letter" (1879)". *College Literature*, vol. 2, no. 3. pp. 120–139. https://www.jstor.org/stable/25115443

[6] Engels, F. (1947). *Anti-Dühring*. Moscow, Russia: Progress Publishers. (Original work published 1947). https://www.marxists.org/archive/marx/works/download/pdf/anti_duhring.pdf

[7] Hobsbawm, E. (1959). *Primitive Rebels*. Manchester, UK: Manchester University Press.

[8] Hobsbawm, E. (1969). *Bandits*. London, UK: Weidenfeld & Nicolson Ltd.

[9] Lenin, V. (2017). *The State and Revolution*. London, UK: Aziloth Books. (Original work published 1917)

[10] Marx, K., & Engels, F. (1969). *Manifesto of the Communist Party*. In S. Moore & F. Engels (Trans.), *Marx/Engels Selected Works*. pp. 98–137. Moscow, Russia: Progress Publishers. (Original work published 1848). https://www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf

[11] Marx, K. (1971). From population, crime and pauperism. *Marx and Engels on Ireland*. Moscow, Russia: Progress Publishers. (Original work published 1859). https://www.marxists.org/archive/marx/works/1859/09/16.htm#:~:text=From%20Population%2C%20Crime%20and%20Pauperism&text=There%20must%20be%20something%20rotten,more%20rapidly%20than%20in%20numbers

[12] Marx, Karl. (1998). *The German Ideology: Including Theses on Feuerbach and Introduction to the Critique of Political Economy*. Amherst, New York, USA: Prometheus Books.

[13] O'Malley, P. (1979). "Class Conflict, land and social banditry: Bushranging in Nineteenth Century Australia". *Social Problems*, *vol. 26*, no. 3, pp. 271–283. https://doi.org/10.2307/800453https://www.jstor.org/stable/800453

Heroic Narratives in Chinese social media: A Case Study of Bilibili[1]

Rong Xiao[1], Weining Huang[2]

[1] College of Basic Education, National University of Defense Technology, China
Email: xiaorong19@126.com
[2] College of Basic Education, National University of Defense Technology, China
Email: huangwn@163.com

Abstract— Heroes embody the essence of national spirit and serve as the catalysts for national rejuvenation. Narratives play a pivotal role in conveying heroic tales and upholding the ethos of heroism. While traditionally set in the domain of mainstream media, the responsibility of crafting and disseminating heroic narratives has increasingly shifted to social media in response to societal evolution. This study examines the innovative approaches to heroic narratives on the Chinese social media platform Bilibili. It highlights how Bilibili has transformed traditional heroic storytelling by adopting concise and concentrated narrative modes, featuring accessible and approachable narrative characters, and fostering diverse and dynamic narrative voices. These innovations underscore Bilibili's role as a pioneering platform for re-imagining heroic storytelling in contemporary social contexts and digital environments.

Keywords— Narrative, Social Media, Heroic Narratives, Bilibili

I. INTRODUCTION

Heroes are the vanguard of national rejuvenation and the source of national spirit. At the National Publicity and Ideological Work Conference in 2018, General Secretary of China, Xi Jinping, proposed to create a strong atmosphere of honoring heroes, learning from heroes, defending heroes and caring for heroes. In recent years, the mainstream media, grounded in Chinese history and culture and contemporary experiences of struggle, have narrated stories of heroes such as "the Heroic Company of Lake Changjin" and "the Heroes against the COVID-19", boosting the sense of national pride among Chinese people around the world. With the transformation of intelligent technology, the heroic narrative is facing the challenge of information overload, and reliance solely on mainstream media is insufficient to achieve effective dissemination (Skog & Lundström, 2022). Consequently, there is a

compelling need to enhance and expand the role of social media in the dissemination and construction of heroic narratives.

On the Bilibili platform, the content creator 了不起DE中国人 *(Amazing Chinese People)* has produced a substantial and diverse collection of videos that are deeply intertwined with heroic narratives, exerting significant influence. As of January 15, 2025, *Amazing Chinese People* has uploaded 1,022 videos, amassed 1.558 million followers, received 62.32 million likes, and achieved a cumulative total of 780 million views.

This paper offers a comprehensive analysis of the creator's heroic narrative videos, examining the distinctive features of heroism in social media narratives through the lenses of narrative modes, characters, and voices. Specifically, it employs the top five most viewed videos as case studies to delve into these characteristics in detail.

II.   CONCISE AND CONCENTRATED NARRATIVE MODES

Heroic narrative videos in social media do not conform to the traditional heroic motifs of "hero, outlaw, victim, hero's treasure" (Zhou & Li, 2008). Instead, they adopt a narrative mode that is concise in content and concentrated on empathy. Within the traditional heroic narrative mode, "suffering" serves as a pivotal narrative thread, with heroes often emerging from or maturing through suffering, or rescuing others ensnared in it.

However, the vast majority of social media users are disinterested in narratives of suffering. Their engagement in social media activities is primarily driven by a quest for emotional sustenance or entertainment. Social media predominantly features commercial short videos, which are characterized by their strong immersive quality, ability to swiftly capture attention, and fragmented narrative mode (Yang, 2020). Narrative modes that use suffering as the central thread tend to be protracted for viewers, and narrators find it challenging to complete the heroic narrative within the limited duration of a video while ensuring its completion rate. Table 1 presents the overall statics of the top five most viewed videos from Bilibili.

Table 1. Video Statistics (as of January 15, 2025).

	Video Title	View Count (million)	Hero
1	Envied by Japan and South Korea! Chinese People Enjoy Freedom to Eat Watermelons, Thanks to This Grandma	10.468	Wu Mingzhu
2	Policeman Collects Controllable Firearms from a Senior, Who Smiles: "A Founding General Gave This to Me"	6.768	Teng Xiyuan
3	This Photo, Known as the "Darkest Moment" in Chinese Medicine	6.631	Chen Zhongwei
4	25 Deployed, 25 Sacrificed, the Only Fire Brigade Where No One Returned Alive	6.433	Tianjin Port Fire Brigade, Fifth Squadron
5	He Utters "I'm Sorry" Three Times in Tears, Yet None of Us Deserve His Apology	6.302	Wu Jingbiao

The study reveals that heroic narrative videos on social media generally adhere to the "contribution-destiny" heroic narrative mode. Video 1 recounts the story of Wu Mingzhu, an academician who dedicated decades to cultivating superior watermelon varieties and remained committed to her breeding cause despite suffering from Alzheimer in her later years. Video 2 reflects on the military career and the honest and public-spirited life after retirement of Teng Xiyuan, a veteran of the War of Resistance Against Japan. Video 3 mourns the death of Dr. Chen Zhongwei, who was tragically killed by a patient after more than thirty years of medical, teaching, and research work. Video 4 commemorates the heroic sacrifice of all members of the Fifth Brigade of the Tianjin Port Fire Department in the "8·12 Tianjin Binhai New Area Explosion Incident." Video 5 tells the story of Wu Jingbiao, a national weightlifter who won a silver medal at the 2012 London Olympics but tearfully apologized for missing the gold medal.

In the "contribution-destiny" heroic narrative mode, the hero's "contribution" is the core thread, and it is the decisive factor in determining whether an individual can be deemed a hero. The relationship between "contribution" and "destiny" serves as the intrinsic logic that evokes empathy from the audience. The narration of "destiny" is an important element in deepening the audience's impression of the character. When the character's destiny leans towards tragedy (Stokes-Parish, Elliott, Rolls, Massey, 2020), the simple sentiment of "goodness is rewarded" conflicts with reality, prompting feelings of regret in the audience while also enhancing their admiration for the hero's deeds (Kelsey, 2020). The diseases of Wu Mingzhu's later years, the sacrifice of the Fifth Brigade of the Tianjin Port Fire Department, the misfortune of Chen Zhongwei, and the regret of Wu Jingbiao cast a somber hue over the heroes, yet also highlight their greatness.

This heroic narrative mode, focusing on the motifs of "contribution" and 'destiny", is more concise and better suited to the fast-paced information intelligence era compared to classic narrative patterns such as "the hero's return" (Li, 2024). Consequently, the audience can quickly grasp the hero's key deeds, swiftly form an identification with the hero, and empathize with the hero's destiny, thereby deepening their impression and provoking further thought and discussion.

III.   ACCESSIBLE AND APPROACHABLE NARRATIVE CHARACTERS

Under the influence of the heroic narrative mode prevalent in social media, the connotation of narrative characters has

evolved. The heroes depicted in social media narratives are exemplary individuals who have made outstanding contributions to the nation and its people, embodying ordinariness and a collective identity. In contrast to Campbell's model of the hero's journey (Campbell, 2004; Cree & Caddick, 2019), which involves separation from the community, trials, and a return, the heroes in social media narratives are characterized by their integration within the group. The traditional narrative often portrays heroes as remote and unattainable, leading to a sense of alienation among the audience.

However, in the heroic narratives of social media, heroes are part of the collective, usually engaged in ordinary professions. Their heroism stems from their contributions to the country and its people. The professions of the individuals in Videos 2, 3, and 4 are relatively common, and the audience has likely encountered doctors, firefighters, and veterans in their daily lives. Although the academician in Video 1 and the Olympian in Video 5 are not figures the audience encounters regularly, the watermelons cultivated by the former are a familiar fruit to all, and the silver medal won by the latter allows the audience to share in the honor and joy, thus creating a natural sense of familiarity with the heroic figures presented in social media.

Heroes are no longer possessors of extraordinary abilities but are individuals who diligently perform their duties to the utmost in their respective roles. This attribution of ordinariness and collective identity brings the hero closer to the audience, making them more accessible and within reach, suggesting that anyone in the general public has the potential to become a heroic figure. Social media narrative videos have expanded the meaning of heroism, aligning it with the characteristics of the times, and provide insights for a broader heroic narrative.

IV.   DIVERSE AND DYNAMIC NARRATIVE VOICES

The subjects of heroic narratives on social media include creators, users, and the platforms themselves. The collaborative efforts of these three entities contribute to the richness and adaptability of heroic narrative voices in both substance and form. Their interplay fosters mutual corroboration, which helps to minimize discrepancies in information, perspectives, and editorial decisions reflected in narrative outputs (Huang, 2019; Vandenbosch & Eggermont, 2021). These dynamic voices ensure a more cohesive and credible representation of heroic stories.

4.1. Creators as leaders of the narratives

Within social media, creators act as the principal agents of heroic narratives, with their subjective ideas determining the narrative style, story arrangement, and character selection of the videos. The content of the videos indirectly reflects the creators' conception of heroism. The crux of creators' creation of heroic narratives lies in a profound understanding of the moral qualities that constitute heroism. The audience's admiration for a particular hero is superficial; the essence is the pursuit of noble heroic qualities, with specific heroic figures serving as the vessels for these abstract qualities.

Creators are the sole proprietors of narrative videos and possess the authority to manage user feedback. They have the right to prompt viewers to like, share, or comment on the video at appropriate junctures, such as the beginning, end, or highlight reels, or to set relevant categories and tags to enhance the video's visibility, thereby achieving better dissemination. After video production, creators can guide the direction of heroic narratives in the comment section and through bullet screens by means of pinning, liking, replying, and deleting. Creators benefit from the traffic of narrative videos, with the dissemination data of heroic narratives directly translating into material incentives for them.

In creating heroic narrative videos, "Amazing Chinese People" pays attention to both the heroic individuals highlighted in current events and those with heroic qualities who have not been previously publicized, thus maintaining a good update frequency and establishing a stable fan base. Within the feedback mechanisms of social media, creators' enthusiasm for creation remains high, and the communication effect of heroic narratives are sustained.

4.2. User-collaboration in the narratives

Digital interactive technology has restructured the relationship between narrators, readers, and texts (Li, 2021), allowing users to engage through methods such as posting bullet screens and writing comments, thereby assisting creators in refining heroic narratives. On one hand, users can enhance the authenticity of heroic narratives. Video 4, for instance, recreates the severity of a fire through historical footage and voice-overs, with users adding details through bullet screens, such as "glass shattered 15 kilometers away" and "toxic substances produced by the fire", highlighting the terrifying nature of the fire and further underscoring the bravery of the heroes of the Tianjin Port Fire Brigade Fifth Squadron.

On the other hand, users can fill gaps in the creators' narratives or supplement content that may have been omitted due to length constraints. Video 1 primarily

narrates the achievements of Academician Wu Mingzhu in watermelon breeding, while a user adds to the narrative in the comments section by mentioning her outstanding contributions to the breeding of Hami melons and muskmelons. Such comments provide a broader basis for other viewers and creators to identify with the hero.

4.3. Platform-standardization of the narratives

The existing community guidelines of the Bilibili platform constrain the narratives of both creators and users, fostering an overall atmosphere of objectivity, rationality, and politeness. Before publication, creators' videos must undergo strict platform review, and any non-compliant content will be rejected. In other words, the platform necessarily participates in the creators' heroic narrative process (Paul, 2009). Bilibili, as a social media platform, has a unique "membership system", requiring users to answer a questionnaire and score above "pass" to become "members" with the privilege to comment and post bullet screens. The questionnaire assesses not only users' interests and hobbies but also their understanding of etiquette, norms, and laws. Under the influence of the "membership system", Bilibili maintains a positive narrative environment. Video 5 addresses the issue of cyberbullying against Liu Xiang due to his performance, and within its comment section, highly up-voted comments include "keyboard warriors will not fare well' and "a warrior who falls remains a warrior", reflecting positive viewpoints. It is evident that the majority of Bilibili users disapprove of cyberbullying and are willing to engage in positive heroic narratives and criticize behaviors that tarnish the image of heroes. Social media platforms can create special columns for heroic narrative videos, providing additional promotional incentives and attracting more creators to the production of such videos. In a favorable platform environment, users maintain a positive and proactive attitude towards heroic narratives, while creators are encouraged to continue their creative endeavors.

V.   CONCLUSION

As the media ecosystem continues to evolve alongside advancements in intelligent technology, social media is poised to further capitalize on its strengths in narrative modes, character portrayal, and thematic voices. The "contribution-destiny" heroic narrative framework enhances the effectiveness of storytelling, identity construction, and the elicitation of empathy. Innovations in defining heroic characters provide fresh creative perspectives for social media, while the diversity and interactivity of narrative agents ensure the quality and resonance of heroic narratives.

To comprehensively elevate the standard of heroic storytelling, social media can collaborate with mainstream media to establish a robust narrative ecosystem. By leveraging diverse source materials and obtaining firsthand accounts through interviews and field research, narratives can incorporate a greater proportion of stories told by heroes themselves or their relatives, thereby enriching content and bolstering credibility. As social media's role in heroic narration grows increasingly prominent, platforms, creators, and users alike should actively participate in crafting narratives that highlight the ordinary and the collective. Through such efforts, they can promote the spirit of heroism and ensure the enduring legacy of heroic ideals.

REFERENCES

[1] Campbell, J. (2004). The hero with a thousand faces (International ed.). Princeton: Princeton University Press.

[2] Cree, A., Caddick, N. (2019). Unconquerable Heroes: Invictus, Redemption, and the Cultural Politics of Narrative. Journal of War & Culture Studies, 3, 258–278. https://doi.org/10.1080/17526272.2019.1615707

[3] Huang, H. (2019). The Discourse and Narrative Analysis of Short News Videos in Mobile Internet Era. Journalism & Communication Review, 5, 120-128. (In Chinese)

[4] Kelsey, D. (2020). Psycho-discursive constructions of narrative in archetypal storytelling: a discourse-mythological approach. Critical Discourse Studies, 3, 332–348. https://doi.org/10.1080/17405904.2020.1802766

[5] Li, J. L. (2021). Reconstruction of Party History Hero Narratives Based on New Social Media Platforms. Studies in Ideological Education, 11, 140-144. (In Chinese)

[6] Li, W. H. (2024). Military-themed TV Drama: The Writing Style and Aesthetic Characteristics of Heroic Narration. Modern Communication, 3, 100-108. (In Chinese)

[7] Paul, B. (2009). Narractivity and the narrative database: Media-based wikis as interactive fan fiction. Narrative Inquiry, 2, 372-392. https://doi.org/10.1075/ni.19.2.09boo

[8] Skog, F., Lundström, R. (2022). Heroes, victims, and villains in news media narratives about COVID-19. Analysing moralising discourse in Swedish newspaper reporting during the spring of 2020. Social Science & Medicine, 294, 1-8. https://doi.org/10.1016/j.socscimed.2022.114718.

[9] Stokes-Parish, J., Elliott. R., Rolls, K., Massey, D. (2020). Angels and Heroes: The Unintended Consequence of the Hero Narrative. Nursing Scholarship, 5, 462-466. https://doi.org/10.1111/jnu.12591

[10] Vandenbosch, L., Eggermont, S. (2021). The Malleability Narrative in Entertainment and Social Media: Explaining Pathways to Happiness in Media Content. Communication Theory, 3, 506-527. https://doi.org/10.1093/ct/qtz041

[11] Yang, K. Y. (2020). Narrative Analysis and Developmental Thoughts on Commercial Short Videos. Youth Journalist, 17, 28-29. (In Chinese)

[12] Zhou, J. D., & Li, Y. F. (2008). "Hero" in Narrative and Narrating "Hero"————On the Theme and Complex of "Hero" in Contemporary Media Narrative. Journal of Yunnan Normal University (Philosophy and Social Sciences Edition), 3, 117-121. (In Chinese)

Power Dynamics and Linguistic Legacy in Indian English Theatre: A Postcolonial Study of Vijay Tendulkar's *Ghasiram Kotwal*

Mr. Prasanta Jena[1], Dr. Dipti Ranjan Maharana[2]

[1]Ph.D. Scholar, Dept. of English, Ravenshaw University, Cuttack, India
Email Id - pjenaenglish@gmail.com
[2]Associate Professor of English, Ravenshaw University, Cuttack, India
Email Id - diptimailid@gmail.com

Abstract— *Indian English theatre, with its rich socio-political themes, has played a significant role in reflecting the cultural and political struggles of postcolonial India. One of the most prominent playwrights in this genre is Vijay Tendulkar, whose works often delve into the complexities of power, identity, and societal structures.* Ghasiram Kotwal, *one of his most notable plays, critiques the exploitation of the marginalized by the ruling elites and explores the dynamics of power and language within a hierarchical society. This paper explores the power dynamics and linguistic hegemony in Vijay Tendulkar's* Ghasiram Kotwal *through a postcolonial lens. Set in 18th century Pune during the Peshwa rule, the play critiques both indigenous and colonial power structures by examining the rise and fall of Ghasiram, a low-caste man who gains temporary power only to be undone by the very systems he sought to control. Through the character of Nana Phadnavis, Tendulkar portrays the manipulative authority of colonial rulers, mirroring the ways in which colonial power structures were maintained through local elites. The paper focuses on how language serves as both a tool of oppression and resistance. By analyzing shifts in Ghasiram's speech patterns as he gains and loses power, the study examines how linguistic authority reinforces social stratification. Drawing on postcolonial theories by Homi Bhabha and Ngũgĩ wa Thiong'o, it is argued that language operates as a key instrument in the maintenance of colonial power, and its subversion becomes a site of resistance. Additionally, the paper examines the use of Brechtian techniques in* Ghasiram Kotwal, *where the play's form disrupts the audience's expectations and questions the prevailing socio-political order. Ultimately, this study highlights the continued relevance of* Ghasiram Kotwal *in contemporary theatre, offering insights into the intersections of power, language, and postcolonial resistance. It calls for further analysis of these themes in Indian English theatre and underscores the lasting impact of performance in shaping postcolonial identities.*

Keywords— *authority, identity, language, postcolonial, power dynamics, society, theatre*

I. INTRODUCTION

Indian English theatre has played a pivotal role in reflecting the socio-political realities of the country, serving as a platform for exploring power struggles, identity crises, and linguistic hierarchies. Rooted in colonial history, modern Indian drama has evolved as a medium for engaging with postcolonial themes, often critiquing social structures that perpetuate inequality. Playwrights like Vijay Tendulkar have utilized theatre as a space for questioning authority and exposing the mechanisms of power. His works are marked by a keen observation of political and social hierarchies, making them significant texts in the study of postcolonial identity.

Vijay Tendulkar (1928–2008) is widely regarded as one of the most influential playwrights in Indian theatre, known for his sharp social critique and experimental

dramaturgy. His works, including *Silence! The Court is in Session* (1967) and *Sakharam Binder* (1972), challenge conventional morality and highlight the dynamics of oppression. *Ghasiram Kotwal* (1972), one of his most controversial and widely staged plays, exemplifies his commitment to exposing power structures within Indian society. Set in 18th-century Pune during the rule of the Peshwas, the play dramatizes the rise and fall of Ghasiram, a Brahmin who manipulates the existing power hierarchy to gain authority, only to be ultimately crushed by the same system he sought to control (Dharwadker 45). Through its innovative blend of traditional folk performance and Brechtian techniques, *Ghasiram Kotwal* serves as a powerful commentary on authoritarian rule, corruption, and the cyclical nature of power.

This paper examines *Ghasiram Kotwal* through the lens of postcolonial power structures and linguistic hierarchies, arguing that the play critiques the colonial legacy embedded within Indian governance and language politics. The study focuses on three key aspects: (1) the representation of power and its shifting dynamics, (2) the role of language in reinforcing and challenging authority, and (3) the play's engagement with postcolonial themes such as mimicry, hybridity, and resistance. Drawing on the theories of Homi Bhabha, Frantz Fanon, and Ngũgĩ wa Thiong'o, this paper investigates how Tendulkar's work reflects the struggles of postcolonial identity and linguistic subjugation. By analyzing the dialogue, character interactions, and performative elements of the play, this research aims to highlight *Ghasiram Kotwal*'s enduring relevance in understanding the intersections of power, language, and colonial history in Indian English theatre.

II.   REVIEW OF LITERATURE

Vijay Tendulkar's *Ghasiram Kotwal* has been widely studied for its political allegory, its critique of power structures, and its experimental theatrical techniques. The play, set in 18th-century Pune during the rule of the Peshwas, dramatizes the manipulation of power through the character of Ghasiram, a Brahmin who rises to authority under the patronage of Nana Phadnavis, only to be ultimately discarded by the same system he sought to control. Scholars have explored the play's historical context, its use of folk performance traditions, and its engagement with contemporary socio-political issues. However, while significant critical attention has been given to the play's representation of authority and oppression, less focus has been placed on its postcolonial dimensions, particularly in terms of power dynamics and linguistic hierarchies.

Several scholars have examined *Ghasiram Kotwal* as a critique of political authoritarianism. Aparna Dharwadker highlights the play's structural innovation, arguing that Tendulkar employs a mix of Marathi folk theatre and Brechtian alienation techniques to expose the mechanisms of power (Dharwadker 112). Arundhati Banerjee, in her analysis of Tendulkar's theatre, notes that *Ghasiram Kotwal* serves as a historical allegory that mirrors contemporary Indian politics, particularly the Emergency period (Banerjee 87). Tendulkar's depiction of Nana Phadnavis as a manipulative figure resonates with the broader discourse on political corruption and power abuse in modern India. While these studies provide valuable insights into the play's political critique, they do not fully engage with its postcolonial implications, especially regarding the intersection of language and authority.

Postcolonial theory offers a useful framework for analyzing *Ghasiram Kotwal*, particularly through the works of Homi Bhabha, Edward Said, and Frantz Fanon. Bhabha's concept of mimicry is relevant in understanding how Ghasiram adopts the oppressive tactics of the ruling elite, only to be ultimately rejected by them (Bhabha 126). His attempt to wield power in a system designed to exclude him echoes colonial mimicry, where the colonized subject internalizes the oppressor's ideology but remains fundamentally alienated. Edward Said's notion of Orientalism is also applicable, as the play reflects how power constructs and maintains social hierarchies through cultural narratives (Said 98). Frantz Fanon's *The Wretched of the Earth* provides further insight into the psychological dimensions of colonial power, particularly in Ghasiram's transformation from a subjugated figure to an authoritarian enforcer who replicates the very structures that oppressed him (Fanon 65). These theoretical perspectives enrich the understanding of *Ghasiram Kotwal* as a postcolonial text that critiques both historical and contemporary power structures.

Another crucial aspect of the play is its treatment of language and its role in sustaining hierarchies. Scholarship on linguistic hegemony in Indian theatre has explored how language functions as a tool of both control and resistance. Ngũgĩ wa Thiong'o, in *Decolonising the Mind*, argues that language is central to the colonial project, as it shapes identity and reinforces systems of domination (Ngũgĩ 43). This perspective is particularly relevant to *Ghasiram Kotwal*, where the use of Marathi, Sanskrit, and performative speech patterns reflect the play's engagement with linguistic politics. Sudhanva Deshpande discusses how Tendulkar's use of stylized, repetitive language and musical elements serves to both emphasize and subvert power (Deshpande 75). While these studies highlight the performative and structural aspects of language in the play,

there remains a gap in analyzing how linguistic choices reflect postcolonial identity and resistance.

Despite the wealth of critical literature on *Ghasiram Kotwal*, certain gaps remain. While the play is frequently studied as a political satire and historical allegory, its engagement with postcolonial themes, particularly its critique of linguistic hierarchy and power, remains underexplored. Existing scholarship tends to focus on the socio-political and theatrical dimensions without fully addressing the implications of language as a tool of colonial and postcolonial authority. This paper seeks to bridge that gap by examining *Ghasiram Kotwal* through the lens of postcolonial power structures and linguistic legacies, exploring how the play reflects and critiques systems of domination in both historical and contemporary contexts.

Research Gap

Despite extensive scholarship on postcolonial identity in literature, theatre remains relatively underexplored in postcolonial studies. Much of the existing research focuses on novels and poetry, with less emphasis on how dramatic texts engage with themes of colonial legacy, identity, and power. Vijay Tendulkar's *Ghasiram Kotwal* is often analyzed as a political satire and historical allegory, but its implications for postcolonial identity and resistance have not been thoroughly examined (Dharwadker 114). The play's engagement with power structures aligns with postcolonial concerns, yet studies rarely explore it from this perspective.

A major gap in research lies in the analysis of linguistic hierarchies in Indian theatre. Language plays a crucial role in establishing and subverting authority, yet few studies examine how *Ghasiram Kotwal* manipulates linguistic structures to critique power. Ngũgĩ wa Thiong'o argues that language is a tool of both colonization and resistance, a concept that remains underexplored in Tendulkar's work (Ngũgĩ 45).

This study addresses these gaps by combining postcolonial theory with discourse analysis to examine how *Ghasiram Kotwal* reflects and critiques linguistic and political power structures. By bridging literature, theatre, and postcolonial discourse, this research provides a multi-dimensional analysis of power and language in Indian drama.

III. METHODOLOGY

This study employs a postcolonial theoretical framework to analyze *Ghasiram Kotwal*, focusing on the intersections of power and language in Indian theatre. Homi Bhabha's concepts of mimicry and hybridity provide insight into how power is negotiated and subverted within colonial

and postcolonial structures. Bhabha argues that mimicry functions as both a tool of subjugation and resistance, creating a space where authority is simultaneously reinforced and undermined (Bhabha 127). This perspective is essential in understanding how Ghasiram's rise and fall within the Peshwa hierarchy reflects broader colonial and postcolonial anxieties.

In addition, Ngũgĩ wa Thiong'o's theory of linguistic hegemony informs the study's approach to language in the play. Ngũgĩ emphasizes the role of language in sustaining colonial power, arguing that linguistic domination is central to cultural control (Ngũgĩ 47). Applying this framework, the paper examines how *Ghasiram Kotwal* uses language—through Sanskritized authority, Marathi folk traditions, and performative repetition—to expose hierarchies of power and resistance.

The study employs textual analysis to examine dialogues, linguistic patterns, and shifts in power dynamics within the play. Additionally, it incorporates comparative insights from other Indian English plays to highlight broader trends in postcolonial theatre. This combined approach allows for a nuanced understanding of how Tendulkar critiques linguistic and political authority.

This study primarily focuses on the textual analysis of *Ghasiram Kotwal*, examining discourse, character interactions, and linguistic patterns to understand the play's engagement with postcolonial power structures. The analysis highlights how Vijay Tendulkar constructs and critiques authority through language and dialogue, situating the play within a postcolonial framework. Rather than exploring the performance history of the play, this research prioritizes its textual elements, particularly the use of language as a tool for both domination and resistance.

A key limitation of this study is its exclusion of the performative aspects of *Ghasiram Kotwal*. While the play's stagecraft and choreography significantly contribute to its impact, the present analysis does not engage with its theatrical interpretations across different productions. Instead, the focus remains on how linguistic hierarchies operate within the text. Additionally, this study does not conduct audience reception analysis, which could provide further insights into the play's evolving significance.

Power Dynamics in *Ghasiram Kotwal*

Vijay Tendulkar's Ghasiram Kotwal is a powerful critique of authority and political opportunism, set in the socio-political backdrop of 18th-century Pune under the Peshwa rule. Although the play is rooted in historical events, it serves as an allegory for colonial and postcolonial power structures, illustrating how systems of control operate through both overt domination and implicit coercion. By examining the interplay of power among the

characters, particularly Ghasiram and Nana Phadnavis, the play reveals the cyclical nature of oppression and resistance.

Colonial Echoes in Peshwa Rule

While Ghasiram Kotwal is set in pre-colonial India, the hierarchical structures within the Peshwa administration closely resemble colonial governance. The Peshwas, much like the British colonial rulers, consolidate power through systemic subjugation and strategic manipulation of the marginalized. The Brahmin elite, led by Nana Phadnavis, enjoy unchecked authority, reinforcing caste-based and institutional hierarchies that exclude outsiders like Ghasiram. Parallels can be drawn with Frantz Fanon's argument that colonial regimes maintain control not only through military force but also by internalizing oppressive hierarchies within native populations (Fanon 38). Similarly, the Peshwa system sustains itself by perpetuating caste dominance and social exclusion, mirroring the ways colonial rulers divided indigenous societies to maintain control.

Ghasiram's Rise and Fall: A Case Study in Power Abuse and Subaltern Resistance

Ghasiram, initially a powerless migrant in Pune, embodies the struggles of the subaltern. His journey from an outcast to the city's Kotwal (police chief) reflects the paradox of power—he gains authority only to become an instrument of the very oppression he once suffered. His rise is marked by coercion and submission; he offers his daughter as a means to secure his position, demonstrating how power structures force the marginalized to negotiate their dignity for survival. Gayatri Spivak's concept of the subaltern speaks to this dynamic, as Ghasiram's temporary access to authority does not truly liberate him but rather reinforces his subordinate status within a larger system of exploitation (Spivak 289).

However, Ghasiram's authoritarian rule as Kotwal mirrors the violence and discrimination he once endured. His transformation into a tyrant suggests that power, once attained, often reproduces the same mechanisms of oppression. The irony of his downfall—being brutally executed by the very elite who enabled his rise—reinforces the cyclical nature of power structures. His fate aligns with Fanon's perspective that the oppressed, when given power within an unjust system, often replicate the violence of their oppressors rather than dismantling the system itself (Fanon 57).

Nana Phadnavis as the Colonial Authority Figure

Nana Phadnavis, the chief strategist of the Peshwa court, embodies the characteristics of a colonial ruler. He wields power through deception, patronage, and systemic control, ensuring that real authority remains concentrated within the Brahmin elite. His manipulation of Ghasiram echoes colonial strategies of employing native intermediaries to enforce domination. Homi Bhabha's notion of mimicry is particularly relevant here—Ghasiram, in his attempts to enforce order, becomes a distorted reflection of Nana's authoritarian governance, a dynamic that serves to reaffirm Nana's control rather than challenge it (Bhabha 126).

Nana's ultimate betrayal of Ghasiram underscores the expendability of colonial intermediaries. Just as colonial rulers discarded native officials once they had served their purpose, Nana ensures that Ghasiram is eliminated to maintain the status quo. This highlights the fragility of power when it is granted rather than seized, reinforcing Tendulkar's critique of institutionalized oppression.

Linguistic Hegemony and Authority in *Ghasiram Kotwal*

Language in Vijay Tendulkar's Ghasiram Kotwal serves as both an instrument of power and a marker of social hierarchy. The play's linguistic dynamics reflect the broader socio-political structures of the time, revealing how authority is established and maintained through discourse. By examining the shifting language of Ghasiram, the hierarchical relationship between Marathi and Sanskrit, and the performative use of language in the theatrical space, this section explores how Ghasiram Kotwal critiques linguistic authority in colonial and postcolonial contexts.

Language as a Tool of Oppression

One of the most striking aspects of the play is how Ghasiram's speech changes as his social status evolves. In the early scenes, he is depicted as an outsider in Pune, speaking in a tone of desperation and submission. His language is simple, reflecting his lower status and lack of influence. However, as he gains power and is appointed Kotwal, his speech becomes more authoritative, mirroring the rhetoric of those who previously oppressed him. This shift in linguistic identity aligns with Homi Bhabha's concept of mimicry, where the colonized subject adopts the language and behavior of the oppressor to gain legitimacy (Bhabha 126).

Despite his attempts to establish control through speech, Ghasiram's authority remains unstable. His linguistic transformation does not grant him true power but rather exposes the fragility of his position. He is still viewed as an outsider by the Brahmin elite, who ultimately manipulate and discard him. This dynamic illustrates Frantz Fanon's argument that language in a colonial society is a marker of dominance, where those in power dictate discourse while the oppressed struggle for linguistic agency (Fanon 25).

Marathi, Sanskrit, and Colonial Influence

The linguistic hierarchy in Ghasiram Kotwal reflects deeper social and political structures. The use of Sanskritized Marathi by the Brahmin elite establishes a cultural and religious authority that excludes lower-caste individuals and outsiders like Ghasiram. Sanskrit, historically associated with the Brahminical order, represents institutionalized power, while vernacular Marathi signifies the language of the common people. The play exposes how linguistic gatekeeping reinforces caste and class divisions, a phenomenon observed in colonial contexts where European languages were privileged over indigenous tongues.

Ngũgĩ wa Thiong'o, in his discussion of linguistic decolonization, argues that colonial regimes imposed European languages to control indigenous populations, thereby alienating them from their cultural roots (Thiong'o 9). A similar process occurs in Ghasiram Kotwal, where language functions as an exclusionary tool. The Brahmin class uses Sanskritized speech to assert dominance, while Ghasiram, despite his authority as Kotwal, is never fully integrated into this linguistic hierarchy. His Marathi remains that of a non-elite, reinforcing his marginalization despite his official position.

Performance and Power

The performative aspect of language in Ghasiram Kotwal further emphasizes the play's critique of authority. Tendulkar's use of repetitive chants, ritualistic speech patterns, and exaggerated dialogue structures reflects how language can be weaponized to assert control. Nana Phadnavis, for instance, uses performative rhetoric to manipulate those around him, maintaining his power not just through political maneuvering but through linguistic dominance.

Theatrically, the play's use of collective speech and chorus-like narration highlights how language operates as a communal force, shaping public perception and reinforcing hierarchical structures. This aligns with Michel Foucault's theory that discourse is central to power, as it constructs reality and dictates who has the right to speak (Foucault 49). In Ghasiram Kotwal, language is not just a means of communication but a mechanism of control, where those who dictate discourse ultimately shape social and political realities.

Postcolonial Identities and Resistance in *Ghasiram Kotwal*

Vijay Tendulkar's *Ghasiram Kotwal* is deeply embedded in postcolonial discourse, exploring themes of mimicry, hybridity, subalternity, and resistance. The play critiques colonial and caste-based hierarchies through its portrayal of power structures and the dynamics of speech and silence. By analyzing how Ghasiram mimics authority, how certain voices are systematically silenced, and how the play's theatrical techniques subvert dominant narratives, this section examines the postcolonial underpinnings of *Ghasiram Kotwal*.

Mimicry and Hybridity: Imitating Power Structures

Ghasiram's rise and fall in the play exemplify Homi Bhabha's concept of mimicry, where the colonized subject imitates the language, behavior, and authority of the colonizer in an attempt to claim power. Initially, Ghasiram is an outsider in Pune, marginalized and powerless. However, when he is appointed as Kotwal, he adopts the same oppressive tactics that were once used against him, mimicking the hierarchical structures of authority. His harsh enforcement of laws and ruthless behavior reflect his desperate attempt to legitimize himself within the elite class (Bhabha 126).

Yet, mimicry in a colonial or caste-based society is always incomplete. Despite his authority, Ghasiram never gains true acceptance among the Brahmin elite. His power is temporary, and once he outlives his usefulness, Nana Phadnavis and the ruling class discard him. This aligns with Bhabha's assertion that mimicry is a "double articulation," simultaneously empowering and undermining the colonized subject, revealing the instability of colonial authority (Bhabha 127). Ghasiram's downfall signifies the failure of mimicry as a means of true social mobility, reinforcing the rigid power structures that govern both colonial and postcolonial societies.

Subaltern Voice and Silencing

The play also raises questions about who is allowed to speak and who is silenced within the socio-political hierarchy. Gayatri Chakravorty Spivak, in her essay *Can the Subaltern Speak?*, argues that subaltern voices are often either erased or appropriated within dominant discourse (Spivak 104). In *Ghasiram Kotwal*, Ghasiram himself occupies a precarious position—though he gains authority, his speech remains marked by his lower status. His attempts at self-assertion are ultimately futile, as the Brahminical order maintains control over discourse.

Additionally, the women in the play, particularly Ghasiram's daughter, remain voiceless victims of patriarchal and caste-based oppression. Her suffering, much like that of many subaltern figures in colonial and postcolonial narratives, is used as a narrative device rather than being explored in depth. This reflects the broader tendency of power structures to silence marginalized groups, maintaining dominance by controlling who gets to speak and whose voices are erased.

Theatrical Form as Resistance

Tendulkar's use of Brechtian theatrical techniques in *Ghasiram Kotwal* challenges traditional narratives of authority and power. The play's use of stylized chorus, folk elements, and exaggerated performance distances the audience from emotional immersion, encouraging critical reflection instead. Bertolt Brecht's concept of the "alienation effect" seeks to prevent passive consumption of drama and instead fosters political awareness (Brecht 91).

By incorporating folk performance traditions and non-naturalistic storytelling, Tendulkar subverts the dominant theatrical norms, much like how postcolonial literature disrupts colonial language and narrative structures. The repetitive chants and ritualistic dialogues expose the constructed nature of power, revealing how authority is performative rather than intrinsic. This aligns with Michel Foucault's argument that power is maintained through discourse and social practices rather than through inherent legitimacy (Foucault 49).

Thus, *Ghasiram Kotwal* does more than narrate a historical episode—it interrogates the very mechanisms of power and control that continue to shape postcolonial societies. By engaging with themes of mimicry, silencing, and performative authority, the play serves as both a critique of historical oppression and a call for resistance against contemporary forms of hegemony.

IV.   CONCLUSION

Vijay Tendulkar's *Ghasiram Kotwal* serves as a powerful critique of historical and colonial power structures, highlighting how authority operates through both physical control and linguistic dominance. By analyzing the intersection of power, language, and theatrical form, this study demonstrates how the play reflects broader postcolonial concerns. The rise and fall of Ghasiram underscore the cyclical nature of oppression, where those in power manipulate individuals for their benefit while ensuring that social hierarchies remain intact. The play's treatment of linguistic authority further reveals how language functions both as a mechanism of control and as a potential tool for resistance.

One of the key findings of this study is how *Ghasiram Kotwal* mirrors colonial governance through its portrayal of the Peshwa court. Nana Phadnavis, the chief Brahmin figure, represents the enduring elite class that maintains its dominance by using individuals like Ghasiram as disposable tools. This dynamic reflects how colonial administrations co-opted local elites to exert control over the masses, reinforcing hierarchical structures rather than dismantling them. As Homi Bhabha argues, colonial power is often maintained through strategies of inclusion and exclusion, where the colonized subject is allowed partial access to authority but never complete assimilation (Bhabha 128).

Another significant aspect of the play is its exploration of language as an instrument of power. The shift in Ghasiram's speech patterns as he transitions from an outsider to an enforcer highlights how language is tied to status and authority. His initial marginalization is reflected in his linguistic insecurity, but as he gains power, his language becomes assertive, mirroring that of his oppressors. However, his eventual downfall reveals the fragility of this linguistic authority, as true power remains with the Brahmin elite. This aligns with Ngũgĩ wa Thiong'o's argument that language in postcolonial societies is not neutral; it is a site of struggle where the colonized must navigate between imposed linguistic structures and their own cultural expressions (Ngũgĩ 16).

Beyond its historical and colonial critique, *Ghasiram Kotwal* holds significant relevance for contemporary theatre. The themes of power, exploitation, and linguistic hegemony continue to shape Indian drama and politics today. The play's use of Brechtian techniques, such as the alienation effect and folk performance elements, challenges the audience to question authority rather than passively consume the narrative. This form of theatrical resistance remains crucial in modern contexts, where issues of caste, gender, and political control still dominate public discourse. As Michel Foucault asserts, power is not merely possessed but exercised through discourse, institutions, and social practices (Foucault 52). *Ghasiram Kotwal* exemplifies this idea by demonstrating how authority is constantly negotiated and contested.

Future research on this topic can expand to explore similar themes in other Indian English plays, particularly those that engage with postcolonial identity, linguistic politics, and theatrical subversion. Playwrights such as Mahesh Dattani and Girish Karnad have also addressed issues of power and marginalization in their works, providing further avenues for comparative analysis. Additionally, studying audience reception and performance history can offer deeper insights into how *Ghasiram Kotwal* has been interpreted across different socio-political contexts.

In conclusion, *Ghasiram Kotwal* remains a seminal work in Indian theatre, offering a critical lens on historical power structures and the role of language in shaping authority. By situating the play within postcolonial discourse, this study highlights its enduring significance and opens pathways for further exploration of power dynamics in Indian drama.

REFERENCES

[1] Banerjee, Arundhati. *Tendulkar's Theatre: A Critical Perspective.* Seagull Books, 1992.

[2] Bhabha, Homi K. *The Location of Culture.* Routledge, 1994.

[3] Brecht, Bertolt. *Brecht on Theatre: The Development of an Aesthetic.* Edited and translated by John Willett, Methuen, 1964.

[4] Deshpande, Sudhanva. *Theatre of the Streets: The Impact of Tendulkar's Plays on Political Theatre in India.* LeftWord, 2010.

[5] Dharwadker, Aparna. *Theatres of Independence: Drama, Theory, and Urban Performance in India Since 1947.* University of Iowa Press, 2005.

[6] Fanon, Frantz. *Black Skin, White Masks.* Translated by Charles Lam Markmann, Pluto Press, 2008.

[7] Fanon, Frantz. *The Wretched of the Earth.* Translated by Richard Philcox, Grove Press, 2004.

[8] Foucault, Michel. *The Archaeology of Knowledge and the Discourse on Language.* Translated by A. M. Sheridan Smith, Pantheon Books, 1972.

[9] Ngũgĩ wa Thiong'o. *Decolonising the Mind: The Politics of Language in African Literature.* James Currey, 1986.

[10] Said, Edward. *Orientalism.* Vintage, 1978.

[11] Spivak, Gayatri Chakravorty. "Can the Subaltern Speak?" *Colonial Discourse and Post-Colonial Theory: A Reader*, edited by Patrick Williams and Laura Chrisman, Columbia University Press, 1994, pp. 271-313.

Dimensions of Sin in Graham Greene's *The Third Man*

Dharmendra Kumar Rana

Assistant Professor Department of English, Government Degree College Mehroni, Lalitpur
dkrgdc@gmail.com

Abstract— *The term 'sin' not only pertains to theology and religion but also holds significance relevance in the lives of individuals. It affects the morale and behavior of every individual in society. Whether we are aware of the concept of sin or not, it is the foundation of our moral disposition. The effect of sin on one's life is undeniable. Like the state law, its effects are sometime not readily apparent, but they are highly powerful. As an example it can be observed that despite the fact that by any law it is forbidden to through garbage in public places or monuments, but people consistently disregard this law. However there is no rule in scripture about not throwing garbage in sacred place like church, temple etc. but people usually don't throw garbage there. It is because in their deep in consciousness there is a sense of sin and ethical value. So it may be observed that how powerful the sense of sin is in the individual's mind. And here in this paper it is going to discuss how various kinds of sinful acts unfold through this novel. To comprehend the essence of sin, it is essential to ascertain its definition and explore its dimensions. This paper will analyze how these qualities appear through the characters in the novel of Graham Greene's The Third Man.*

Keywords—***Sin, Evil, Pride, Deceit, Lying, Adultery, Murder, Hatred, Dishonest, Wickedness, Selfishness, Arrogance, Moral Disposition,***

Sin is natural for man in the sense that it is universal but not in the sense that it is necessary.

Reinhold Niebuhr

Graham Greene was the great writer of twentieth century; the themes of his novels mostly revolve around the sinful acts of his characters. Many critics called him a Roman Catholic Novelist. Although he objected strongly to being described as a Roman Catholic Novelist, rather than as a novelist who happened to be catholic. Catholic religious' themes are at the root of much of his writing.

According to *Oxford Dictionary*, Sin means, an offence against God or against a religious or moral law. *However,* as it seems defining the act of sin in real life is not that simple or straightforward. (1423)

According to *Catechism of the Catholic Church*, "Sin is an offence against reason, truth, and right conscience; it is failure in genuine love for God and neighbour caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as an utterance, a deed, or a desire contrary to the eternal law. (505)

In his book, *A Right Conception of Sin*, Richard S. Taylor talks about the acts, that falls under the sin. He summarizes that God quarrel is not to our humanity but our disposition, but with our disposition to set our will against his. This is the thing, which he is trying to get rid of, and that is the only thing, which will bring final condemnation. In other words, he opines, Sin is the transgression of law. (12)

It may be observed in the *Holy Bible*, various acts are falls under sin. These are sinful acts, because these are restricted to commit. Although, God spoken through the Scripture. We can find some description of these sinful acts in *Thompson Chain Reference Bible*. These acts are adultery, arrogance, backbiting, bribery, covetousness, deceit, dishonesty, evil influence, murder, injustice, lying, neglect of mercy, oppression, partiality, polygamy, pride, selfishness, slander, unjust gain of wealth etc. These acts can affect our spiritual disposition and our relationship

with God. By committing these acts, we harm to other people too, which is a forbidden act in the Holy Bible. As we can see the one of very popular verse of (Mark 12:31) in *Holy Bible*:

> Love your neighbour as yourself." There is no command greater than this.

Therefore, it may be understood that by following God's command, we obey the God, and by transgressing his command, we are committing a sin. There are various acts of the transgression of God's law which are going to discussed in the novel.

Graham Greene, whose long life (1904-1991) nearly spanned the twentieth century, was one of its greatest novelists. He began to attract notice as a novelist with his fourth book, *Orient Express*, in 1932.

Graham Greene's *The Third Man* published in 1948. It is a story about a racketeer Harry Lime who is also a protagonist of the novel, even he was not available physically more than half part of novel but the story triggered and affected by his mysterious death or may we call it murder, as Martins was thinking initially in the novel. Lime had been selling watered-down penicillin on Vienna's black market. This results in the misery and demise of innumerable persons, exemplifying avarice and a lack of regard for human life.

Murder, homicide, theft etc. were the by-product of his acts. Because of the shortage and trafficking of penicillin men were dying in war and hospital. These actions are a major sin since they result in the deaths of numerous innocent individuals. They are both a crime against the law and a sin against spirituality. But Lime's defence of his crimes in the renowned Ferris wheel speech underscores his moral disengagement and utilitarian rationale for malevolent acts.

The Novel starts with the introduction of his best friend Rollo Martins a thirty-five-year-old second grade writer who invited by his oldest friend Harry Lime in post-war Vienna. But he learns that Lime is killed by a car accident same day and buried that day. After some investigations, Martins discovers that Lime is alive and he plotted his fake death because of saving himself from the catch of law. And to learn this truth Martin disguise himself as decoy and confront to his friend Lime and by taking law in his hand he killed his friend Lime. That is the way, story ends in this novel.

Rollo Martins embodies the conflict between allegiance and ethical obligation. His path from denial to confrontation represents the painful admission of sin in interpersonal relationships as well as the loss of innocence.

The novel, begin with the introduction of the sinful act of Rollo Martin, a friend of Lime. On his acts, Officer Calloway aptly reflects:

> One never knows when the blow may fall. When I saw Rollo Martins first, I made this note on him for my security police files: 'In normal circumstances a cheerful fool. Drinks too much and may cause a little trouble. Whenever a woman passes raises his eyes and makes some comment, but I get the impression that really he'd rather not be bothered."

It is evident from the aforementioned excerpts that Martin was a natural polygamist and drinker. He always attempts to please his sexual appetite, and seeing multiple women is just his way of getting it. Furthermore, it is a prohibited act for a Christian. As in the *Holy Bible*, we can observe that: But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.' (Matt 5:28)

The other sinful act of his behaviour is that he is a drunkard by nature, and no control over himself. Moreover, it ultimately leads a person to other sinful acts such, adultery, murder, quarrel, wickedness etc. All these acts lead to the 'transgression of law' of God.

The other incident of sinful act appeared in chapter two of the novel, when Martins learns that Calloway is police officer, so he becomes very angry and in disgust, he says that: I've always hated policeman. They are always either crooked or stupid." In addition, at another place he again says,

> Why don't you policemen catch a few murderers for a change?

Here we can observe the absolute hatred and anger toward Officer Calloway. Martins blamed the police department for this even on the second occasion, which is again against what the Bible says in Luke 6:42,

> How can you say to your brother, Brother, let me take the speck out of your eye, when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.

It may be observed in the novel that Officer Calloway was doing just his duty and nothing else, but it is Martins, who in spite of having no connection with the sinful acts of his friend, was overreacting. In addition, Martins again got angry over Officer Calloway and

rebuked: Listen, Callaghan, or whatever your bloody name is. I'm going to make you look the biggest bloody fool in Vienna.'

His immoral deed of rage is portrayed in the narrative. Again, we see Martin's 'ungratefulness' in the novel. Further in the novel when Martins asks to Officer Calloway that he want to drink some wine because he has not enough money for this. By learning, that officer Calloway offered him wine happily. However, at the time of departing from bar, he learns that Calloway is a police officer, and he forgot everything whatever he did to him and says:

> I'm glad I don't have to feel grateful. I suppose that they were on expenses?

In this way, it represents that Martins is an ungrateful person, who for the sake of his convenience can forget every deed of goodness done by anyone. The Holy Bible aptly speaks about it:

> But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God--having a form of godliness, but denying its power. Have nothing to do with such people. (2Ti 3:1-5)

As the narrative of the novel unfolds, it may be observed that in spite of having a dangerous situation in Vienna for Martins' life, and he felt it too, he was very curious to find out who has killed Harry Lime. Because of his ignorance, he could not understand it, that Harry Lime was faking his death to disguising the police officers of Vienna, and even to his good friend Martins, and his girl Anna too. That's the way he was covering his 'crime' and 'sin' from law, authority, religion and friend etc. and as it is written in the Holy Bible that,

> He that covers his sins shall not prosper: but whoever confesses and forsakes them shall have mercy. (Proverbs 23:13)

In chapter 11, Martins, after left the meeting of officer Calloway goes to bar, and there he thinks about having sex with someone, and resolved in his mind that he would make love with Anna. In spite of knowing that, she is his best friend's girl too:

> And he set out obstinately on foot to find Harry's girl. He wanted to make love to

her--just like that: no nonsense, no sentiment. He was in the mood for violence,

The Bible makes clear that having sex outside of marriage is a serious sin and that those who engage in it are sinners in God's eyes:
:

> The acts of the sinful nature are obvious: sexual immortality, impurity and debauchery, idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. (Galatians 5:19-21)

Further, it may be observed in the novel that how Harry Lime's wickedness manifested in his behavior, when he finally met with his friend Rollo Martins. He was not a careful or gracious person, nor does he have the feelings for his friend:

> Well, Harry said, 'it's good to see you, Rollo. I was at your funeral.'
>
> That was pretty smart of me, wasn't it?
>
> Not so smart for your girl. She was there too in tears.'
>
> She's a good little thing, Harry said. I'm very fond of her.'

It is evident that Harry was a "wicked" person; even his friend Martins, was concerned about him from the beginning. Even he has no feelings for his girlfriend, Anna, who was so committed to him and loved him unconditionally that she turned down Martins' proposal after returning from Harry Lime's burial and realizing that Lime was dead and that she was alone in the world.

She loved Harry unconditionally after his death and lived alone in Vienna. Despite this, Harry seemed unappreciative and denounced her disposition. Even his closest associate Rollo Martins was disappointed with Harry Lime because of his immoral behavior and criminal mentality, which ultimately led to his death and the deaths of other innocent people. This is the reason why Martins' choice to kill Lime was influenced by the revelations made by Officer Calloway concerning Lime.

Graham Greene's The Third Man is an intricate study of sin, highlighting moral ambiguity and the difficulties of making ethical decisions. The novel's vibrant characters and ethically charged environment challenges readers to consider the intricacies of human vanity and the elusiveness of redemption.

As a consequence, it reveals the various facets of sin appeared through the characters in The Third Man. In addition, it is obvious, that how the acts of sin, affecting everyone's life in the novel. As Greene told it, *The Third Man* had a casual birth: 'Sometimes one may turn them over stories after many years and think regretfully they would have been good once, in a time now dead.'(Sherry, 241). Graham Greene's complexity of portraying characters with moral dilemma cannot be missed. It persists in the reader's thoughts and presents a dilemma. There is no comparison to Greene's skill in crafting moral and theological themes.

REFERENCES

[1] ---. *Catechism of the Catholic Church: Second Edition*. Image, 2012.

[2] Authors, Various. *Holy Bible (NIV)*. Zondervan, 2008.

[3] Greene, Graham. *The Heart of the Matter*. USA: Penguin Books, 2004.

[4] Greene, Graham. *The Third Man and The Fallen Idol*. London: Vintage Books, 2005.

[5] Hornby, et al. *Oxford Advanced Learner's Dictionary, 8th Edition: Paperback*. OUP Oxford, 2010.

[6] Sherry, Norman. *The Life of Graham Greene Volume 2: 1939-1955*. Random House, 2016.

[7] Taylor, S. Richard. *A Right Conception of Sin*. Missouri: Beacon Hill Press, 1945.

[8] *The Thompson Chain-Reference Bible*. Indiana: B. B. Kirkbride Bible Co., Inc., 1990.

Srimad Bhagavad Gita: *The Most Influential And Unique Psycho-Spiritual Didactic Literature on Earth*

Purushattom Bhattacharjee

B.A.(Hons) English,(AU, Silchar, Assam); M.A.(English) First Class (AMU, Aligarh, UP); PhD(English) Research Scholar, NU, Jaipur, Rajasthan, India

Abstract— *The Srimad Bhagavad Gita, one of the cornerstones of Indian philosophy, stands unparalleled as a psycho-spiritual and didactic masterpiece that has influenced millions over centuries. This divine dialogue between Lord Krishna and Arjuna transcends cultural, religious, and geographical boundaries, offering profound insights into human psychology, spirituality, ethics, and the art of living. This article explores the multifaceted dimensions of the Bhagavad Gita, illustrating how it addresses psychological dilemmas, provides spiritual solace, and imparts timeless lessons for a purposeful life. Real-life examples, scientific validations, and literary influences are cited to substantiate its transformative power. Verses from the Gita are cited to substantiate its didactic and transformative essence.*

Keywords— ***Bhagavad Gita, spirituality, psychology, didactic literature, self-realization, ethical leadership, transformation.***

I. INTRODUCTION

The Bhagavad Gita, embedded within the Mahabharata, is one of the most revered texts in world literature. It serves as an eternal guide for self-realization, mental equanimity, and the integration of metaphysical truths with pragmatic wisdom. The dialogue between Lord Krishna and Arjuna in the battlefield of Kurukshetra is not merely a historical or religious discourse but a universal exploration of human consciousness, ethics, and duty. This article examines the unique psycho-spiritual dimensions of the Gita and its profound impact on individuals and societies across history. Composed as part of the great Indian epic, the Mahabharata, this divine dialogue between Lord Krishna and Arjuna transcends cultural, religious, and geographical boundaries, offering profound insights into human psychology, spirituality, ethics, and the art of living. As an eternal guide for self-realization and mental equanimity, the Gita harmoniously integrates metaphysical truths with pragmatic wisdom, positioning itself as the most influential psycho-spiritual text on Earth.

II. THE CONTEXTUAL GRANDEUR OF THE GITA: A COSMIC CLASSROOM

The Bhagavad Gita emerges from a battlefield—Kurukshetra—where Arjuna, the Pandava prince, faces an existential crisis. Torn between familial duties and the principles of dharma, Arjuna's psychological turmoil epitomizes the human struggle between material attachments and spiritual obligations. This dramatic setting highlights the Gita's relevance as a text that addresses human conflicts in their most intense form.

Lord Krishna, Arjuna's charioteer and divine guide, elucidates the path to transcendence through knowledge (jnana), devotion (bhakti), and action (karma). The opening verses (2.7-2.11) capture Arjuna's despair and Krishna's response:

"Kārpaṇya-doṣhopahata-svabhāvaṁ pṛchāmi tvām dharma-sammūḡha-cetāḥ; Yac chreyaṣ syān niścitaṁ brūhi tan me Śyiṣyas te 'ham śādhi mām tvām prapannam." (2.7)

(*"My being is overcome by the weakness of pity; my mind is confused about duty. I ask You, Krishna, to tell me*

decisively what is best for me. I am Your disciple, surrendered to You. Please instruct me.")

This moment marks the genesis of a psycho-spiritual dialogue unparalleled in human history.

III. THE MESMERIZING INFLUENTIAL POWER OF GITA

The Bhagavad Gita is undeniably one of the most transformative spiritual texts ever written. Its ability to bring about monumental shifts in lives, thoughts, attitudes, and even physical well-being has been demonstrated throughout history. Below, I provide compelling examples, supported by real-life events and individuals, as well as modern scientific insights, to argue its unparalleled influence.

3.1- Mahatma Gandhi: A Life Guided by the Gita

Mahatma Gandhi, the father of the Indian nation, credited the Bhagavad Gita as his "spiritual dictionary" and the guiding force in his life. During times of extreme political and personal turmoil, he turned to the Gita for solace and direction. Gandhi's principle of **non-violent resistance (Ahimsa)**, which inspired global movements for civil rights and freedom, stemmed from the Gita's teachings on **selflessness and detachment** in action:

"Karmanye vadhikaraste, Ma Phaleshu Kadachana" (2.47)

(*"You have the right to perform your duty, but you are not entitled to the fruits of your actions."*)

Gandhi's relentless dedication to truth (*Satya*) and duty (*Dharma*) empowered him to challenge the mightiest empire of his time without succumbing to hatred. The Gita helped him develop mental equanimity, enabling him to persevere through trials with unwavering faith.

3.2- Steve Jobs and the Gita's Influence on Modern Innovation

Steve Jobs, the co-founder of Apple, carried a copy of the Bhagavad Gita with him during his spiritual journey to India. Jobs was profoundly influenced by the Gita's teaching on the impermanence of material success and the importance of spiritual growth. His minimalist philosophy, reflected in Apple's products, can be traced back to the Gita's emphasis on simplicity and focus on the eternal over the ephemeral.

The Gita's teachings on **detachment from results** and embracing uncertainty played a role in Jobs' approach to innovation. For instance, when Jobs was ousted from Apple in 1985, he used this setback as an opportunity for personal growth, eventually returning to revolutionize the tech industry.

3.3 - Carl Jung: Integrating Eastern Wisdom into Western Psychology

Carl Jung, one of the pioneers of modern psychology, was deeply influenced by the Bhagavad Gita. He considered the Gita a profound psychological treatise that offered insights into the human psyche. Jung's concept of the **Self** as the center of human consciousness parallels the Gita's teaching on the eternal soul (*Atman*):

"Na jayate mriyate va kadachin..." (2.20)

(*"The soul is neither born nor does it ever die; it is eternal and beyond destruction."*)

Jung's theories on individuation and the integration of opposites echo the Gita's call to balance opposites, such as desire and renunciation, pleasure and pain. The Gita's emphasis on **yoga (union)** as a path to self-realization helped Jung bridge the gap between Eastern and Western psychological frameworks.

IV. HERCULEAN CHANGES IN DNA THROUGH GITA'S TEACHINGS AND PRACTICES

Modern science has begun to uncover how spiritual practices inspired by the Bhagavad Gita can bring about genetic and physiological changes. Practices like meditation, mindfulness, and chanting—core components of the Gita's teachings—can alter gene expression and even affect DNA.

4.1- Epigenetic Impact of Meditation and Chanting

- Research by Harvard Medical School has shown that meditation and yoga, which are central to the Gita's philosophy, activate genes responsible for stress reduction and longevity. The Gita's emphasis on **mind control and meditation** is vividly outlined in verse 6.5:

  "Uddhared atmanatmanam, natmanam avasadayet."

  (*"One must elevate oneself through the mind and not degrade oneself. The mind is the friend of the soul, and the mind is also its enemy."*)

Meditation alters the expression of genes linked to inflammation, aging, and stress, proving that the Gita's teachings have a profound impact on the physical body.

4.2- Studies on Chanting "Om"

The mantra "Om," praised in the Gita as the sound of ultimate reality (8.13), has been scientifically proven to lower blood pressure, calm the nervous system, and synchronize brain activity. This demonstrates how the Gita's teachings can create lasting physical and psychological transformation.

V. TRANSFORMATIONAL IMPACT ON PRISON INMATES

The Bhagavad Gita has been introduced in correctional facilities worldwide, including the United States and India, with remarkable results. Prisoners exposed to the Gita's teachings experience reduced aggression, increased introspection, and a sense of purpose. Programs like **"The Freedom Project"** use the Gita to teach inmates the power of forgiveness and self-awareness.

Verse 18.66, which calls for surrender to the divine, has been particularly impactful:

"Sarva-dharman parityajya mam ekam sharanam vraja."

(*"Abandon all varieties of religion and surrender unto Me alone."*)

Inmates often report feeling a newfound sense of freedom despite physical confinement, proving the Gita's ability to liberate the mind and soul.

VI. TRANSFORMATION OF CORPORATE LEADERSHIP AND ETHICS

The Gita has also inspired corporate leaders to adopt ethical leadership and mindful decision-making. The principles of **Karma Yoga**—selfless action and responsibility—are increasingly being applied in organizational settings to foster employee well-being and sustainable practices.

Example: Narayana Murthy (Founder of Infosys)

Narayana Murthy attributes much of his leadership philosophy to the Bhagavad Gita. He emphasizes the importance of acting with integrity and without attachment to outcomes, a principle that has shaped Infosys into a globally respected organization.

VII. SCIENTIFIC VALIDATION OF THE GITA'S TEACHINGS

Recent studies in neuroscience and psychology validate many of the Gita's insights:

- **Mindfulness and Neuroplasticity:** The Gita's focus on controlling the mind and senses (6.6) aligns with findings on neuroplasticity, which show that consistent mental discipline can rewire the brain for greater focus and emotional stability.

- **Flow State in Action:** Verse 2.50, which speaks of skill in action (*"Yogaḥ karmasu kauśalam"*), resonates with modern concepts of the "flow state," where individuals perform tasks with heightened focus and efficiency.

VIII. GLOBAL INFLUENCE ACROSS CULTURES AND ERAS

The Bhagavad Gita has left an indelible mark on diverse cultural and intellectual landscapes:

8.1. In Literature

- T.S. Eliot, inspired by the Gita, wove its themes into his poetry, particularly in *The Waste Land*. He praised the Gita's ability to offer clarity in the face of existential despair.

8.2. In Politics

- Nelson Mandela, during his imprisonment, drew strength from the Gita's teachings on perseverance and the eternal nature of the soul.

8.3. In Personal Growth

- Millions of individuals worldwide, from spiritual seekers to entrepreneurs, credit the Gita with transforming their perspectives and empowering them to overcome life's challenges.

IX. DNA OF HUMANITY: SPIRITUAL EVOLUTION

The Bhagavad Gita can be seen as a catalyst for humanity's spiritual evolution. Its teachings encourage individuals to rise above primal instincts and embrace higher consciousness. By cultivating virtues like selflessness, compassion, and resilience, the Gita contributes to the collective moral and spiritual DNA of society.

X. THE UNIQUENESS OF THE BHAGAVAD GITA IN THE WORLD

The **Srimad Bhagavad Gita**, often referred to as the "Song of the Divine," stands as a scripture unmatched in its depth, universality, and multifaceted wisdom. Its uniqueness lies in its ability to transcend the boundaries of time, culture, and philosophy, offering a guide for humanity that integrates the psychological, spiritual, and ethical dimensions of life. No other text has so seamlessly combined the existential questions of life with practical solutions for day-to-day challenges while maintaining its spiritual grandeur.

10.1. A Universal Philosophy Beyond Boundaries

Unlike many spiritual texts rooted in specific cultures or traditions, the Bhagavad Gita transcends these confines to offer a universal philosophy. Its teachings are applicable to every individual, regardless of their religious background,

nationality, or era. While rooted in the context of the Mahabharata, the Gita does not promote sectarianism but emphasizes the unity of existence.

In **Chapter 4, Verse 11**, Krishna declares:

"Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham; Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ."

(*"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pritha."*)

This verse highlights the inclusivity of the Gita, which embraces all paths and faiths as valid journeys toward the divine.

10.2. Integration of Multiple Yogas

The Gita is unique in its holistic approach to spirituality, integrating multiple paths (*yogas*) to liberation. It recognizes the diversity of human temperaments and offers tailored approaches, including:

- **Karma Yoga** (**Path of Action**)**:** For those inclined toward service and duty.

- **Jnana Yoga** (**Path of Knowledge**)**:** For seekers of intellectual understanding and wisdom.

- **Bhakti Yoga** (**Path of Devotion**)**:** For those drawn to love and surrender to the divine.

- **Dhyana Yoga** (**Path of Meditation**)**:** For individuals seeking inner stillness and focus.

This inclusivity of paths allows individuals to choose their spiritual journey based on their nature and circumstances, making the Gita uniquely accessible to all.

10.3. Practical Solutions to Psychological Challenges

The Bhagavad Gita offers timeless psychological insights, addressing the universal human struggles of fear, anxiety, doubt, and despair. Its setting—a battlefield—serves as a metaphor for the inner conflicts faced by every individual.

In **Chapter 2, Verse 48**, Krishna advises:

"Yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya; Siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate."

(*"Perform your duty equanimously, O Arjuna, abandoning attachment to success or failure. Such equanimity is called yoga."*)

This teaching offers a profound tool for maintaining mental balance amidst life's uncertainties, aligning closely with modern psychological practices like mindfulness and resilience-building.

10.4. The Gita as a Synthesis of Philosophy and Practice

One of the most remarkable features of the Bhagavad Gita is its synthesis of theoretical philosophy and practical ethics. It does not merely dwell on metaphysical abstractions but brings these principles into the realm of action and daily living. This balance makes the Gita both profound and pragmatic—a scripture for philosophers and practitioners alike.

The doctrine of **Nishkama Karma** (selfless action) is a prime example. In **Chapter 3, Verse 9**, Krishna states:

"Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ; Tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara."

(*"Work must be done as a sacrifice to the Supreme, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and you will always remain free from bondage."*)

This teaching encourages individuals to act with purpose and detachment, fostering a sense of freedom even amidst worldly responsibilities.

10.5. A Timeless Dialogue Between the Human and the Divine

The Gita's format as a dialogue between Arjuna, the seeker, and Krishna, the divine guide, makes it uniquely personal and universally relatable. Arjuna's doubts and questions mirror the struggles of every human being, while Krishna's responses serve as eternal solutions to these dilemmas.

In **Chapter 10, Verse 20**, Krishna reveals His immanence:

"Aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ; Aham ādiś ca madhyaṁ ca bhūtānām anta eva ca."

(*"I am the Self, O Gudakesha, seated in the hearts of all creatures. I am the beginning, the middle, and the end of all beings."*)

This intimate relationship between the individual and the divine sets the Gita apart, offering a direct connection to the eternal truth within.

10.6. Relevance Across Eras and Disciplines

The Bhagavad Gita's teachings remain relevant across eras, addressing the evolving challenges of humanity. Whether in the realm of personal growth, leadership, ethics, or spirituality, the Gita offers timeless wisdom.

- **In Leadership:** The Gita's emphasis on ethical action and selflessness resonates with modern leadership principles.

- *"Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ."* (3.21) (*"Whatever actions a great person performs, common people follow."*)

- **In Mental Health:** Its teachings on detachment and equanimity provide tools for emotional resilience.

- **In Science and Philosophy:** Thinkers like Albert Einstein and philosophers like Aldous Huxley have drawn inspiration from its universal truths.

10.7. A Spiritual Blueprint for Liberation

Unlike other spiritual texts that focus on rituals or dogmas, the Bhagavad Gita provides a clear blueprint for liberation (*moksha*). Its emphasis on self-realization and the eternal nature of the soul makes it a guide not only for worldly success but also for transcending the cycle of birth and death.

In **Chapter 2, Verse 72**, Krishna summarizes the ultimate goal:

"Eṣhā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati; Sthitvāsyām anta-kāle 'pi brahma-nirvāṇam ṛichchhati."

(*"This is the state of enlightenment, O Partha, and one who achieves this is never deluded. Being established in this state even at the moment of death, one attains liberation."*)

This focus on spiritual liberation elevates the Gita above other texts that remain confined to moral or ethical teachings.

XI. THE PSYCHO-SPIRITUAL FRAMEWORK OF THE GITA

The Bhagavad Gita offers a robust psycho-spiritual framework, addressing fundamental questions about existence, the self, and the universe. Its teachings transcend religious dogma, providing a universal philosophy for inner peace and self-actualization.

11.1. The Concept of Self: Beyond Body and Mind

The Gita introduces the concept of the eternal self (*atman*), which is distinct from the physical body and mind. Krishna emphasizes that true identity lies in the soul, which is indestructible and transcends birth and death:

"Na jāyate mriyate vā kadācin; Nāyaṣ bhūtvā bhavitā vā na bhūyaṣ; Ajo nityaṣ śāśvato 'yaṁ purāṇo; Na hanyate hanyamāne śarīre." (2.20)

(*"The soul is never born, nor does it die; it has neither come into being, nor will it cease to exist. It is unborn, eternal, ever-existing, and primeval. The soul is not destroyed when the body is slain."*)

This ontological understanding helps individuals detach from ephemeral material concerns and align with their higher purpose.

11.2. The Psychology of Detachment

One of the Gita's cardinal teachings is the art of detachment. Krishna advises Arjuna to perform actions without attachment to their fruits (*karma-phala-tyaga*):

"Karmaṁye vādhikāras te mā phaleṣu kadācana; Mā karma-phala-hetur bhūr mā te saṁgo 'stvakarmaṁi." (2.47)

(*"You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself the cause of the results of your activities, nor be attached to inaction."*)

This teaching is a psychological tool for overcoming anxiety, stress, and disappointment, fostering equanimity and resilience.

XII. THE GITA'S DIDACTIC CONTRIBUTIONS TO SPIRITUALITY AND ETHICS

12.1. The Three Paths to Liberation

The Gita delineates three primary paths to spiritual liberation, each catering to different psychological dispositions:

1. **Karma Yoga (Path of Selfless Action):**
   o Emphasizes performing duties as an offering to the divine, without attachment to outcomes.
   o Verse 3.19: *"Tasmād asaktaṁ satataṁ kāryaṁ karma samācara; Asakto hy ācaran karma param āpnoti pūruṣaṁ."*

2. **Jnana Yoga (Path of Knowledge):**
   o Focuses on self-inquiry and the realization of the unity between the individual soul (*atman*) and the supreme reality (*Brahman*).
   o Verse 4.38: *"Na hi jñānena sadṣśam pavitram iha vidyate."* (*"Nothing in this world is as purifying as knowledge."*)

3. **Bhakti Yoga (Path of Devotion):**
   o Advocates unconditional love and surrender to God as the highest form of spiritual practice.
   o Verse 18.66: *"Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja."* (*"Abandon all varieties of religion and surrender unto Me alone."*)

These paths are not mutually exclusive; rather, they complement one another, creating a holistic approach to spiritual development.

12.2. Ethical Leadership and Duty

The Gita's emphasis on *dharma* (righteous duty) offers profound lessons for ethical leadership. Krishna advises Arjuna to act according to his *kshatriya dharma* as a warrior, illustrating the importance of fulfilling one's responsibilities without selfish motives.

Verse 3.21:

"Yad yad ācarati śreṣṇas tat tad evetaro janaṁ; Sa yat pramāṇaṁ kurute lokas tad anuvartate."

(*"Whatever actions a great person performs, common people follow. Whatever standards they set, the world pursues."*)

This principle underscores the ethical accountability of leaders and influencers.

XIII. THE GITA AS A THERAPEUTIC TOOL: PSYCHOLOGICAL RELEVANCE

In the realm of psychology, the Gita provides timeless solutions to mental health challenges such as anxiety, depression, and identity crises. Its teachings resonate with principles found in modern therapeutic practices like Cognitive Behavioral Therapy (CBT) and Logotherapy.

13.1. Overcoming Anxiety and Fear

Krishna's assurance to Arjuna in verse 18.66 serves as a powerful antidote to fear and anxiety:

"Mā śucaḥ; aham tvām sarva-pāpebhyo mokṣayiṣyāmi."

(*"Do not fear. I shall deliver you from all sinful reactions."*)

This verse encourages complete surrender to the divine, fostering a sense of security and inner peace.

13.2. Cultivating Emotional Resilience

The Gita teaches emotional resilience through the concept of *sthita-prajna* (a person of steady wisdom):

"Duhkheṣv anudvigna-manāh sukheṣu vigata-spṛhaṁ; Vīta-rāga-bhaya-krodhah sthita-dhīr munir ucyate." (2.56)

(*"One who is not disturbed by distress and is free from desire for pleasure, who is free from attachment, fear, and anger, is called a sage of steady mind."*)

This teaching aligns with modern psychology's emphasis on mindfulness and emotional regulation.

XIV. THE GITA'S UNIVERSAL APPEAL

14.1. A Guide for All Ages

The Bhagavad Gita transcends the boundaries of age, profession, and nationality. Its teachings are relevant to everyone, from seekers of spiritual enlightenment to corporate leaders navigating ethical dilemmas.

14.2. Influence on Global Thought Leaders

The Gita has profoundly influenced global intellectuals and leaders, including Mahatma Gandhi, Albert Einstein, Carl Jung, and Aldous Huxley. Gandhi called it his "spiritual dictionary," while Huxley described it as "the most systematic statement of spiritual evolution."

XV. CONCLUSION

The Gita's Nectar Flows Eternally- The Eternal Relevance of the Gita: The Bhagavad Gita is not merely a scripture; it is a **blueprint for life**, offering solutions to humanity's deepest questions. Its teachings have transformed individuals, societies, and even the global consciousness. From altering genetic expression to inspiring world leaders, the Gita continues to bring herculean changes in thoughts, attitudes, and lives.

As Krishna declares in verse 10.20:

"Aham atma gudakesha sarva-bhuta-sayasthitah."

(*"I am the Self, O Arjuna, seated in the hearts of all beings."*)

The Gita's nectar flows eternally, nurturing humanity with wisdom, courage, and a path to the divine. It is truly the most influential spiritual text on Earth, with the power to transform not only individuals but the very fabric of existence.

The Srimad Bhagavad Gita's synthesis of psycho-spiritual wisdom and ethical pragmatism establishes it as the most influential didactic literature on Earth. Its teachings, encapsulating the essence of human existence and transcendence, continue to guide individuals toward inner peace, resilience, and ultimate liberation. As Krishna declares:

"Yad ihāsti tad anyatra yan nehāsti na tat kvacit." (18.78)

(*"Wherever there is Krishna, the master of yoga, and wherever there is Arjuna, the supreme archer, there will also be opulence, victory, extraordinary power, and morality."*)

The **Srimad Bhagavad Gita** is unparalleled in its scope, depth, and impact. As a text that integrates the psychological, spiritual, and ethical dimensions of life, it serves as a universal guide for inner peace and self-realization. Its teachings, relevant across time and cultures, continue to inspire leaders, philosophers, and seekers around the globe.

By addressing the deepest questions of existence while providing practical solutions for daily challenges, the

Bhagavad Gita stands as the most unique and influential scripture in the world—a beacon of light guiding humanity toward harmony, purpose, and ultimate liberation. The Bhagavad Gita remains a timeless beacon, illuminating the path of self-discovery and universal harmony.

REFERENCES

[1] Bhagavad Gita. Swami Sivananda, The Divine Life Society.

[2] Gandhi, M.K. (2008). *An Autobiography: The Story of My Experiments with Truth*. Beacon Press.

[3] Jung, C.G. (1973). *Psychology and the East*. Princeton University Press.

[4] Harvard Medical School. (2013). "The Relaxation Response and Gene Expression."

[5] Eliot, T.S. (1922). *The Waste Land*.

[6] Nelson Mandela Foundation. (1994). *Long Walk to Freedom*.

[7] Murthy, N. (2010). *A Better India: A Better World*. Penguin Books.

Syntactic and Demographic Analysis of Suicide Notes in Greater Mumbai

Dr. Leena Potdar

Department of Humanities, Vidyalankar Institute of Technology Mumbai University, Maharashtra, India
leenapotdar@gmail.com

Abstract— *The present article deals with the syntactic and demographic analysis of forty genuine suicide notes collected from the greater Mumbai region. The research aims to measure grammatical and lexical choices and carry out demographic analysis of suicide notes. The primary data of forty suicide notes is collected from different session courts in the Greater Mumbai region. The notes have been anonymized to ensure privacy. An analytical model based on linguistic theories was prepared for syntactic analysis. The suicide victims exhibit certain syntactical choices under emotional load. The demographic outcomes will help to understand the problems faced by the urban population and will help the Government to recommend policies. The noted observations can be used for systematic analysis of suicide notes.*

Keywords— *Suicide notes, syntactic analysis, demographic features, analytical model*

I. INTRODUCTION

The present article deals with the linguistic and demographic study of suicide notes. A suicide note or death note is a message left behind by a person who has committed suicide or who wants to commit suicide. Suicide puts emotional and financial burdens, including healthcare costs, on people and society. Every year, eight lakh people commit suicide worldwide. Nearly 25-30% of suicides are accompanied by a note.

The Government of India classifies death as suicide if the death is unnatural, the person decides to end his or her life and there is a reason for him or her to end life. There might be reasons mentioned in the note. In India, the common methods to commit suicide are poisoning (33%), hanging (26%), and self-immolation (9%). It was illegal in India and the survivor would face a jail term of up to one year and a fine under section 309 of the Indian Penal Code. The Mental Health Care Act 2017 negated laws of Section 309 of the Indian Penal Code and stated that attempting suicide is not a crime and the Government of India decided to repeal the law in 2014. Most of the suicide cases are registered under section 306, abetment to suicide, of the Indian Penal Code.

The person attempting suicide is believed to be under a lot of stress and does not warrant punishment.

The rate of suicide per one lakh population has increased to 12.4 in 2022, which is the highest rate of deaths from suicides since 1967, which is the earliest recorded year for this data. Suicides during 2022 increased by 27% in comparison to 2018, with India reporting the highest number of suicides in the world. Suicide is a significant public health concern. In India, the National Crime Records Bureau (NCRB) statistics showed a consistent, concerning rise in suicide rates from 9.9 per lakh population in 2017 to 12.4 per lakh population in 2022.

Significance of the Research

The present research includes quantitative and qualitative analysis of forty suicide notes. The

results obtained through the study can be useful in the investigation of the content of the suicide note. The research theories in applied linguistics formed the basis of the analysis. The noted features can be considered parameters for the analysis of genuine suicide notes.

Aims and Objectives of Research

To study theoretical aspects pertaining to applied linguistics in detail.

To assess grammatical intricacy and syntactic complexity in suicide notes.

To represent the data through demographic analysis.

To measure grammatical and lexical choices in selected suicide notes.

Data Collection

The data for the present research has been collected from various sources under the following two headings.

A. Primary Data: The primary data of forty suicide notes is collected from different session courts in the Greater Mumbai region.

B. Secondary Data: The secondary data is collected from various sources like research books, national and international journals, research articles, encyclopedias, research dissertations, and

internet resources.

II. METHODS

The suicide notes are collected from the Greater Mumbai region. The judgment copies of section 306 of the Indian penal code are uploaded by each session court. It gives clues about the presence of suicide notes in a particular case. Such cases were noted down, and an application was filed with an affidavit for each case separately in these respective courts. The court issued photocopies of suicide notes.

The notes are anonymized to assure privacy. The affidavit has been submitted to the court to hide the victim's identity in the research work. The research is purely to study the linguistic analysis of the content in the suicide notes. The collected suicide notes are classified into different classes considering the aspects like age, gender, education, marital status and socio-economic status of the suicide victim. The linguistic theory and parameters like grammatical and lexical choices, syntax, spelling, hyphenation, word breaks, and punctuation have been considered for analysis.

III. REVIEW OF LITERATURE

N. Shneidman and Norman Farberow (1957) published a book entitled 'Clues to Suicide' where 66 suicide notes were analyzed, of which 33 were genuine and 33 were simulated. Most suicide notes have been dealt with from psychological, psychiatric and sociological perspectives. The simulated notes were obtained from non-suicidal individuals. They used the method called –Discomfort Relief Quotient (DRQ). This study was a discourse-based analysis of selected suicide notes. The study proved that genuine suicide notes contain more thoughts and ideas than simulated ones. Osgood and Walker (1959) compared suicide notes with ordinary letters using 16 measures derived from four hypotheses. They also applied the CLOZE TECHNIQUE method to the 20 suicide notes by blanking out every fifth word in 20 suicide notes as well as the same number of ordinary letters to check whether subjects could guess correctly what the missing words were. Gottschalk and Gleser (1960) were psychiatrists. They performed word-type frequency analysis on Shneidman's 33-33 notes. Each word was categorized using traditional grammatical and psychological categories. They used two types of tests. The first test was assigning (+, -) signs to individual results and counting all signs. The second was a median test. In this test, results were put in numerical order and the middle result was selected. This result proved that simulated suicide notes contain fewer words than genuine suicide notes. Ogiliv, Stone and Shneidman (1966) applied computer analysis to Shneidman's 66 notes using General Inquirer Software with a psychosociological dictionary. The approach was content-based analysis, which is now called semantic tagging. Their use of computer software for semantic tagging was a major step forward for the research in linguistics. The research proved that genuine notes are more specific and concrete. Shneidman (1979) considered logical style and language characteristics, including computer counts of key 'tag words'. Edelman and Renshaw (1982) reviewed Osgood and Walker, Gottschalk and Gleser Ogiliv, Stone and Shneidman. They tried to pull together all their categories as they wanted to use a united theory of discourse analysis of the suicide notes. They employed a computer for the analysis of Shneidman's 66 paired notes. The software was "syntactic language computer analysis version III (SLCA-III). Antoon Leenaars (1988), the Canadian psychologist, derived 10 protocol sentences that are potential content of suicide notes and matched with Shneidman's 33 pairs of genuine and simulated notes. He made categories based on situation, relationship, emotional state, cognitive state and ego. Adam Gregory (1999), the author of suicide notes, wanted to create a statistical model that would combine all the variables. He took Shneidman's 66 notes and 18 genuine notes for his research. He considered average sentence length and the percentage of nouns, verbs, and cognitive process verbs for his research.

Chaski (2001) used three groups- of techniques: syntactically classified punctuations, syntactic analysis of phrase structure, sentential complexity, vocabulary richness, readability and content analysis and forensic stylistic techniques for analysis. Corney (2003) employed stylometric techniques such as style markers for analyzing

suicide notes. He stated that each author has his own stylistic habits in choosing and using words, phrases and structure. Zheng (2006) developed a framework based on four types of writing style features- lexical, syntactic, structural, and content-specific. P. Matykiewics. W. Duch. J. Pestian (2009) calculated variables extracted using software like linguistic inquiry and word count version. John Pestian, Henry Nasrallah, Pawel Matykiewics (2010) used Shneidman's 66 notes. The groups of suicide notes were matched by gender, race, religion, nationality, and age. They used spelling, structure, tagging, and readability, parsing algorithms to extract and quantify the relevant content features. Robers Kirk, Harabagiu and Sanda M. (2012) identified lexical indicators to classify notes. At the same time, John Pestian, Mawel Matykiewics and Michelle Linn (2012) involved the assignment of emotions to suicide notes. They used the micro and macro averaging method and linguistic inquiry and word count 2007 software for the research. Carpenter (2016) explored the characteristics of suicide notes. According to research, females are less likely to leave a suicide note and those with a diagnosed mental illness are less likely to leave notes. Abaalkhail, Atekah (2020) did an Investigation of Suicide Notes: An ESP Genre Analysis. The findings suggest that suicide notes share common communicative purposes and rhetorical structure, and, therefore, constitute a genre from the ESP perspective. By examining the rhetorical structure of suicide notes, this study proposes a model of suicide note structure, the moves writers use and suggests that suicide notes do constitute a genre without a visible discourse community. Massimo Stella (2022) dealt with 'Cognitive networks detecting structural patterns and emotional complexity in suicide notes' and demonstrated that results demonstrate that suicide notes possess highly structured and contrastive narratives of emotions, more complex than expected by null models and healthy populations.

Zaśko-Zielińska, M. (2022) did the linguistic analysis of suicide notes to test the authenticity of the text focusing on genre theory and its relevance for the examination of the suicide note and its generic features, as well as on the concept of idiolect.

Lester, David & Fekete (2023) compared the content of 113 suicide notes. The content analysis examined formal, syntactic and grammatical characteristics, as well as speech patterns and verbal expressions. The suicide notes, therefore, had more indications of irrational thinking, characterized by high scores for emotional categories, frequent negation, absolutistic words, high self-preoccupation and a tendency toward polarized thinking.

Campos RC and et.al (2024) did An Exploratory Study in the Portuguese Population on Writing a Suicide Note: Correlates in the Suicide Spectrum and Qualitative Analysis. The findings of the qualitative study suggest that individuals who have written suicide notes exhibit a significant self-oriented focus, yet they also demonstrate a strong sense of concern for the survivors.

Syntax

Syntax examines words in longer sequences such as phrases, clauses and sentences. The syntax focuses on the inner grammatical organization of sentences. In a sentence, each word can be separated and symbolized. Every listener or reader interprets it, or a linguist defines it as phrases like noun phrases and verb phrases which are universal. The speakers and writers quickly cultivate the ability to build grammatical and suitable syntactic structures, and they build utterances that clarify sentences. Linguists develop means to perceive and understand the language acquisition, analysis and clarify the usage in speakers and writers.

The grammatical structures can be assessed at the sentence level and their unified structures. It is challenging to choose the order and organization of all elements in the sentence to match its speakers' and writers' intended meaning. The basic phrase structure of the English sentence comprises a noun phrase, auxiliary verb and verb phrase. The sentences are made up of words and phrases that can be categorized into grammatical sets that relate to time, situation and place.

1. Person- first (I/we), second (you), third (he/she/ it/they)

2. Number- singular and plural of nouns and pronouns.

3. Gender- he or she

4. Case- subject (I, he, she, we, they) or object (me, him, her, us them)

5. Tense- past, present and future that relate, the time of action to the time of the utterance

6. Mood- the marking modal verbs (may, might, can, could, could, could, will, would, shall, should, must)

The speaker's wishes, intentions, necessities, obligations, certainty and possibilities.

7. Aspect- English verbs related to perfect action (completed), progressive action (not

completed) and static verbs (know, understand, hate, love)

The familiar grammatical types are the lexical parts of speech, they are – nouns, verbs, adjectives

and adverbs. The other grammatical words bind the content words together, they are- prepositions, conjunctions, pronouns and interjections. The third kind of grammatical category has grammatical features that display their functions in the sentence, predicates, complements, adverbial of time, place, manner, transitive, intransitive and reflexive verbs, the verb to be (existential, possessive,

locative), auxiliary verbs and active and passive voice of sentences.

Syntactic Analysis

The syntactic analysis includes the identification of phrases and clauses in the content. The sentences are classified as simple, compound and complex. The sentence types like declarative, interrogative, imperative and exclamatory are considered. The words are categorized as open class including nouns, verbs, adjectives and adverbs. The closed class covers determiners, pronouns, prepositions, conjunctions, operator verbs, interjections and enumerators. The word frequency is manually counted. The words are further classified as content words and grammatical words. Other concepts like capitalization, abbreviations, contractive forms and punctuation marks are shown. There is a focus on spelling, hyphenation and word breaks. The tense is divided into past and non-past. Below is the analytical model to extract features from a suicide note. Every note is manually analyzed using this model and features are noted.

Phrases
Clauses
Sentence- Simple, Compound, Complex.
Sentence Types- Declarative, Interrogative, Imperative, Exclamatory.
Word Classes- Open Classes-Noun, Verb, Adjective, Adverb. Closed Classes- Determiner, Pronoun, Preposition, Conjunction, Operator Verb, Interjection, Enumerator.
Words- Frequency
Content words, Grammatical words.
Abbreviations
Capitalization.
Punctuation Marks.
Contractive Forms
Spelling, hyphenation and word breaks.
Tense: Past, Non-past

IV.   RESULTS AND DISCUSSION

After manually examining each note and extracting features using the analytical model. The following results have been observed.

i. 100% of suicide victims utilized phrases and clauses in their communication to convey maximum information as they may not get another chance to communicate.

ii. 87.5% of suicide victims opted for simple sentences due to a higher level of emotional arousal.

iii. 90% of suicide victims chose to write complex sentences to show the emotional load of the individual in his/her final moments. People cannot decide the length of a statement and opt to write lengthy and complex structures. Gregory (1999) noted that suicide notes are often greater in length as the suicidal individual wants to convey as much information as possible.

iv. 100% of suicide victims chose to write declarative sentences to declare many things before committing suicide. The range of these sentences is from declaring their love for someone to asking for severe punishment for the accused person.

v. 17.5% of suicide victims used interrogative sentences as they had few questions for family, friends and society. They wanted answers to those questions.

vi. 35% of suicide victims wrote imperative sentences. They had arrangements to make, instructions for the loved ones, and requests for the police or authority.

vii. Only one suicide victim used exclamation to show the irony of the situation, making its percentage 2.5%. There are more words in a suicide note. There is a higher frequency of instructions and less explanation for action.

viii. 100% of suicide victims used nouns and verbs. The genuine suicide notes have a greater percentage of nouns and verbs as suicide victims are under high drive and therefore likely to refer to more nouns and verbs (Jones and Benell 2007)

ix. 92.5% of suicide victims chose to use adjectives to strengthen their content.

x. 92.5% of suicide victims used adverbs to increase the strength of verbs.

xi. 95% of suicide victims wrote determiners to clarify references made in the note.

xii. All suicide victims chose to write pronouns making their percentage 100% to represent responsibility, possession and relationship. According to Sapir (1912), pronouns represent responsibility, possession and relationship.

xiii. In all notes, we find the presence of prepositions, they have been used to bring clarity to narration.

xiv. 97.5% of suicide victims employed conjunctions to join utterances. The discourse connectors show impulsiveness, a difficulty in sticking with their decision. If someone uses many, it shows less confidence and less power. Weintraub (1989) observed that a higher frequency of conjunctions shows apologetic or rationalizing personality traits.

xv. All suicide notes make use of operator verbs to build grammatical constructions. They are also used to modify utterances.

xvi. 7.5% of suicide victims used interjection in their writing to highlight the irony of the situation.

xvii. 27.5% of suicide victims used enumerators to list the torture they faced and the reasons that forced them to commit suicide.

xviii. The frequently used term in these suicide notes is 'I' making its percentage 67.5%. The other terms are 'my, me'. The use of first-person singular is associated with negative affective states (depression). The other frequently used terms highlight the significant factors for suicide. Tausczik and Pennebaker (2010) found that the use of first-person singular is associated with negative affective states (depression). Charles Osgood and Evelyn Walker (1959) observed that under a high emotional drive, people repeat certain terms.

xix. There are more grammatical words in the collected suicide notes. 92.5% of suicide victims used grammatical words in the suicide notes to express their reactions to socially shared stressors and depression. Cindy Chung and James Pennebaker (2011) argued that grammatical terms are reactions to socially shared stressors and depression.

xx. 55% of suicide victims used abbreviations and 72.5% of suicide victims used contractive forms while writing. It is the habitual way of writing using abbreviations and contractive forms.

xxi. 47.5% of suicide victims used capitalization in the content to highlight those things and people who played major roles in the suicide. It immediately draws the attention of the reader.

xxii. 40% of suicide victims used more than two basic punctuation marks. It shows the proper education and training of the people. The mental stress does not affect much for the appropriate use of punctuation marks in writing.

xxiii. 52.5% of suicide victims chose to cancel the content and overwrite it to display the psychological load. In his/her last communication, the person can be under tremendous psychological load which is why he cannot decide the use of appropriate terms. The spontaneous correction indicates the writer's psychological burden. They cross out, change words, insert words or delete words. Lee (2013) noted that spontaneous correction indicates the writer's psychological load. They cross out, change words, insert words or delete words.

xxiv. 15% of suicide victims made spelling errors. The spelling or punctuation errors are a direct result of the drive that suicidal people experience. Osgood and Walker argue (1959) that spelling or punctuation errors can be a direct result of the drive that suicidal people experience.

xxv. 37.5% of suicide victims kept gaps or spaces in letters and words to show the breaks in the thought process in the final moments of life. The person's thinking ability is affected due to mental stress. There are structural disturbances like spelling, punctuation errors, and awkward constructions in suicide notes. Leenaars (1988) found a higher degree of confusion in emotions in suicide notes.

xxvi. 85% of suicide victims used the past tense in the content to refer to past incidents in life. More references are found to their condition and the torture they were facing before committing suicide.

xxvii. 12.5% of suicide victims used abusive terms to direct their displeasure and anger toward accused persons.

Demographic Analysis of Suicide Notes

To analyze suicide notes demographically, certain categories like gender, age, marital status, education, occupation and addressee of the suicide note are taken into consideration. Each note is

analyzed through the parameters set for demographic analysis. It is classified considering the above categories of suicide notes. The noted observations are as follows.

Gender

In the Greater Mumbai area, more male members committed suicide compared to female

members. In 40 suicide notes, there are a total 23 male members, making the total percentage of

57.50%. There are 17 female members, making their percentage, 42.50%.

Male	Female
23	17
57.50%	42.50%

(Table 1)
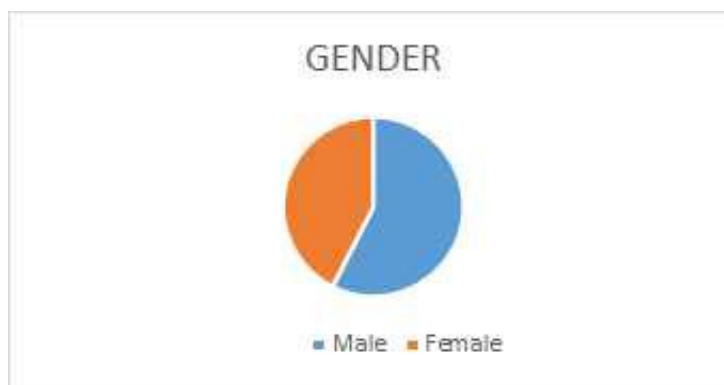
(Chart-1)

Age

To categorize the suicide victims by the age, five categories for ages like 20-30 years, 30-40 years, 40-50 years, 50-60 years, and 60-70 years were made. The maximum number is observed in the age group 20-30 years. 25 people committed suicide in this group, making the highest percentage of 62.50%. In the second category of the age group 30-40 years, 10 people committed suicide, making its percentage 25%. The third category is of age group 40-50 years, 4 people committed suicide, making its percentage 10%. There were no people in the age group of 50-60 years. The fifth category is of age group 60-70 years, one member was making the percentage 2.5%. The age group is further classified as male members and female members. The percentage of male members compared to female members is higher.

20-30 Yrs.	30-40 Yrs.	40-50Yrs.	50-60 Yrs.	60-70 Yrs.
25	10	4	0	1
62.50%	25%	10%	0	2.50%
Male/Female 13/12 32.5%/30%	Male/Female 7/3 17%/ 7%	Male/Female 3/1 7.5%/ 2.5%	Male/Female 0 0%	Male/Female 1/0 2.50%

(Table-2)
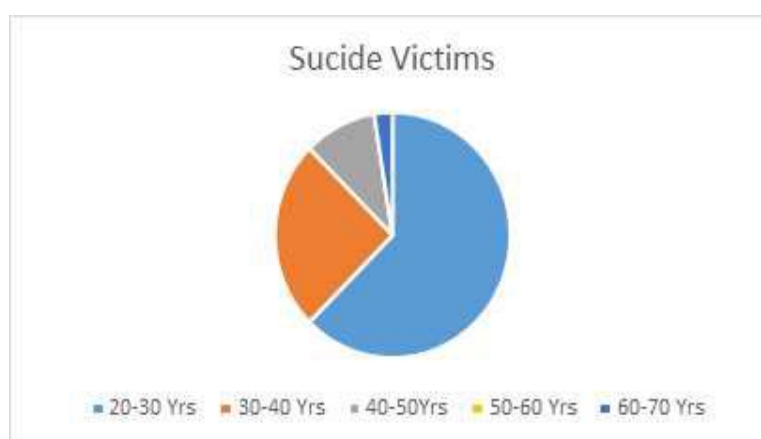
(Chart-2)

Marital Status

The marital status of the suicide victim is categorized as single, married, divorced, and widow/er. There were 13 single members who committed suicide, making the percentage 32.50%. In this category, 8 female members committed suicide with the percentage of 20%, whereas 5 single male members committed suicide with the percentage of 12.5%. In the married category, a total of 26 people committed suicide with the percentage of 65%. Of these 26 members, male members were 17, making their percentage 42% while there were 9 female members with the percentage of 22%. There was no divorcee member in this category. One widower committed suicide making the percentage of 2.5% for the category.

Marital Status	Single	Married	Divorced	widow/er
	13	26	0	1
	32.50%	65%	0%	2.50%
	Male/Female	Male/Female	Male/Female	Male/Female
	5M/8F	17M/9F	0	1M
	12.5%/20%	42%/22%	0	2.50%

(Table-3)

(Chart-3)

Education

The suicide victims are classified into three categories-people with basic education, with secondary education and people with higher education including graduation and post-graduation. There were 5 people with basic education making its percentage 12.50%; among them were 4 male members marking their percentage 10% and one female member making the percentage 2.5%. There were 12 people with secondary education making their percentage 30%; among them were 7 male members with a percentage of 17.5% and 5 female members with a percentage of 12.5%. There were 23 members with higher education making its percentage 57.50%; among them were 12 male members making their percentage 30% and 11 female members making their percentage 27.5%.

Education	Basic	Secondary	Higher
	5	12	23
	12.50%	30%	57.50%
	Male/Female	Male/Female	Male/Female
	4M/1F	7M/5F	12M/11F
	10%/2.5%	17.5%/12.5%	30%/27.5%

(Table-4)
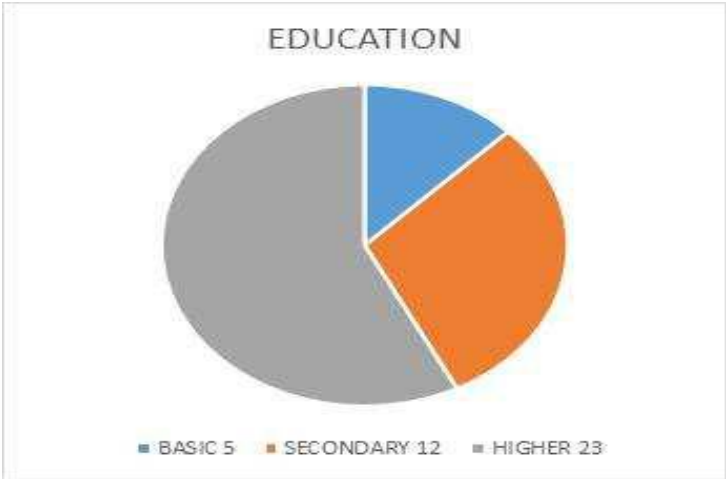
(Chart-4)

Occupation

To classify suicide victims as per their occupation, six categories were made- employed, unemployed, professional, student, homemaker, and retired people. There were 10 working (employed) members making their percentage 25%. There were 5 unemployed people, making

their percentage 12.50%. There were 12 professional members, making their percentage 30%. There were 4 students, making their percentage 10%. There were 8 homemakers, making their percentage 20%. There was one retired person, making the percentage 2.5% for the category.

Occupation	Employed	Unemployed				
	22	17				
	55%	42.50%				
	Male/Female	Male/Female				
	17M/5F	6M/12F				
	Employed	Unemployed	Professional	Student	Home maker	Retired
	10	5	12	4	8	1
	25%	12.50%	30%	10%	20%	2.50%

(Table-5)

(Chart-5)

Addressee

The collected suicide notes are addressed to specific individuals. Based on this information, four categories - family members, spouse, friends and acquaintances and

interpersonal, including police and unidentified people for the addressee are made. There were 15 notes addressed to family members, making their percentage 37.5%. There was one note addressed to the spouse, making its

percentage 2.5%. There were 2 notes addressed to friends
and acquaintances making their

percentage 5%. There were 22 notes either addressed to police or unidentified members, making its percentage 55%.

Addressee	Family Members	Spouses	Friends and	Interpersonal
			Acquaintances	police
				Unidentified persons
	15	1	2	22
	37.50%	2.50%	5%	55%

(Table-6)
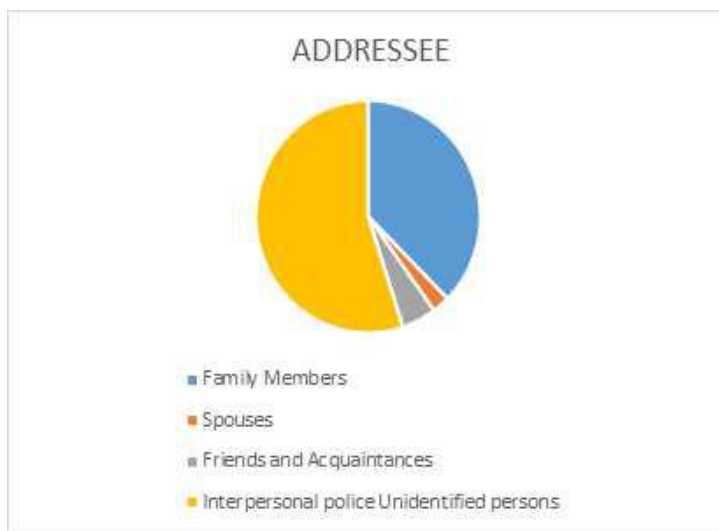
(Chart-6)

Reasons

To identify the reason for the suicide, five categories were made -no reason, marital or interpersonal, lack of hope, finance, and guilt-related. There were 4 notes where the reason for the suicide was not mentioned, making its percentage 10%. There were 10 people who committed suicide in the category of marital/interpersonal reasons, making its percentage 25%. 15 people committed suicide due to a lack of hope in life, making its percentage 37.50%. 10 people committed suicide due to financial problems, making its percentage 25%. There was one person who committed suicide due to guilt- related issues, making its percentage 2.5%.

Reasons	No Reason	Marital/Inter-personal	Lack of Hope/Purpose	Financial Problems	Guilt-Related	
	4	10	15	10	1	
	10%	25%	37.50%	25%	2.50%	

(Table-7)
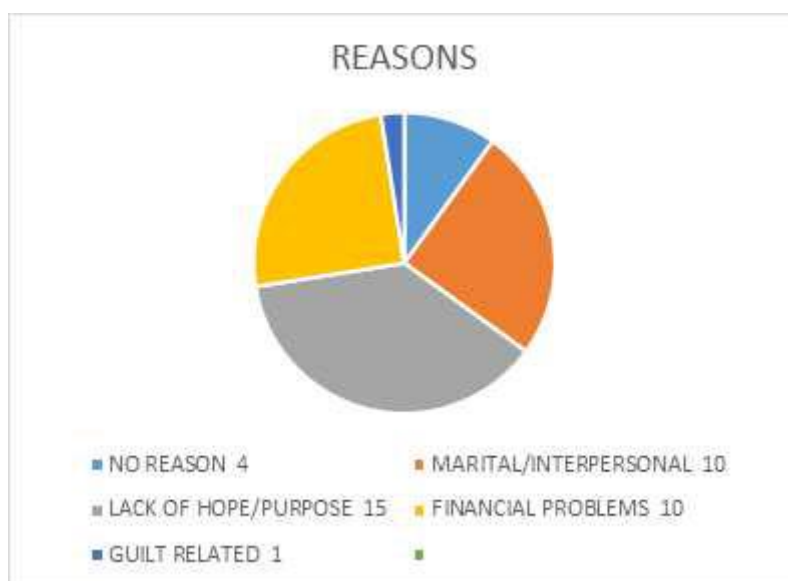
(Chart-7)

The demographic analysis of forty suicide notes collected from Greater Mumbai shows some important observations. The gender category showed that more male members committed suicide compared to female members (57.50%-42.50%). More young people committed suicide in the mentioned decade. The highest number was found in the age group of 20-30 years (62.50%). The marital status of the suicide victims confirmed that more married people committed suicide, among them again the male percentage was higher (65%). The education category observed that more graduate and post-graduate people committed suicide (57.50%). The observation is that more employed people committed suicide (55%). The addressee of the many notes is either police or unidentified people (55%). The major reasons for suicide are lack of hope, marital or interpersonal problems and financial problems.

V.   CONCLUSION

The comprehensive analytical model which comprises the linguistics research theories and applied linguistics helped in a great way to analyse suicide notes systematically and arrive at definite conclusions. Each note is manually analyzed using an analytical model and observations are noted in quantitative and qualitative analysis. The noted observations can be used for systematic analysis of suicide notes. After the systematic classification of the notes according to the various categories like gender, age, education, occupation, and socio-economic status, the demographic analysis is carried out. The demographic outcomes will help to understand the problems faced by the urban population and will help the Government to recommend policies.

REFERENCES

[1] Abaalkhail, Atekah. (2020) An investigation of suicide notes: An ESP genre analysis. *International Journal of Applied Linguistics and English Literature* 9.3: 1-10.

[2] Campos RC, Reixa C, Cardoso P, Passos B. (2024). An exploratory study in the Portuguese population on writing a suicide note: Correlates in the suicide spectrum and qualitative analysis. *The Spanish Journal of Psychology*, 27: e4. doi:10.1017/SJP.2024.1.

[3] Carpenter B, Bond C, Tait G, Wilson M, White K. (2016). Who leaves suicide notes? An exploration of victim characteristics and suicide method of completed suicides in Queensland. *Archives of Suicide Research*, 20(2):176-190. doi:10.1080/13811118.2015.1004496. Epub. PMID: 26820702.

[4] Centre for Mental Health Law & Policy Indian Law Society (ILS). (2022). Retrieved from https://cmhlp.org/imho/blog/takeaways-from-the-ncrb-data-on-suicide-for.

[5] Chaski, C.E. (1999). Linguistic authentication and reliability. *National Criminal Justice Reference Service*.

[6] Chaski, C.E. (2001). Empirical evaluations of language-based author identification techniques. *International Journal of Speech, Language and the Law*, 8(1), 1-65. https://doi.org/10.1558/sll.2001.8.1.1.

[7] Chung, C., & Pennebaker, J. (2011). The psychological functions of function words. In *Social Communication* (pp. 343-359). Psychology Press.

[8] Cohen SL, Fiedler JE. (1974). Content analysis of multiple messages in suicide. *Life-Threatening Behavior*, 4:75–95.

[9] Corney, M. (2003). Analysing e-mail text authorship for forensic purposes. *Unpublished Master's Thesis*. Queensland University of Technology.

[10] Coulthard, M. (1990). Making texts speak - The work of forensic linguists. *Linguistics and Human Sciences*, 1(1), 117-130.

[11] Coulthard, M. (2007). The linguist as expert witness. *Linguistics and Human Sciences*. doi:10.1558/ihs.2005.1.1.39.

[12] Daies, A., & Elder, C. (Eds.). (2004). *The Handbook of Applied Linguistics*. Blackwell Publishing, Oxford, U.K.

[13] Devanagari VIP Team Variant Issues Report. Retrieved from https://www.scribd.com/document/274520344/devanagari-vip-issuesreport-03-oct11-en.

[14] Edelman, A.M., & Renshaw, S.L. (1982). Genuine versus simulated suicide notes: An issue revisited through discourse analysis. *Suicide and Life-Threatening Behavior*, 12(2), 103–113. https://doi.org/10.1111/j.1943-278X.1982.tb00917.x.

[15] Espinoza, F.C., & Hernandez, A.C. (2016). Profiling Chilean suicide note-writers through content analysis. *Ajanczen Psicologia Latinoamericana*, 34(3), 517-528. http://dy.doi.org/10.12804/apl34.3.2016.06.

[16] Farahaty, H. (2010). Lexical and syntactic features of English and Arabic legal discourse - A comparative study. *Comparative Linguistics, International Journal for Legal Communication*, 4, 61-80.

[17] Foster, T. (2003). Suicide notes themes and suicide prevention. *The International Journal of Psychiatry in Medicine*. doi:10.2190/T210E2VS-ASMO-OLJU.

[18] Gregory, A. (1999). The decision to die: The psychology of the suicide note. In Canter, D. & Alison, L. (Eds.), *Offender Profiling Series (Vol. 1): Interviewing and Deception* (pp. 127-156). Ashgate Dartmouth, UK.

[19] Gottschalk, L.A., & Gleser, G.C. (1960). An analysis of the verbal content of suicide notes. *British Journal of Medical Psychology*, 33, 195–204. https://doi.org/10.1111/j.2044-8341.1960.tb01240.x.

[20] Handleman, L.D., & Lester, D. (2007). The content of suicide notes from attempters and completers. *Research Gate*, 28(2), 102-104. doi:10.1027/0227-5910.28.2.102.

[21] Herman, H., Sinaga, H., & Hutauruk, B. (2020). Students' difficulties in using personal pronouns in writing recount text. *Scientia: Jurnal Hasil Penelitian*, 5, 29-36. doi:10.32923/sci.v5i1.1341.

[22] Johnson, V. (2008). Lexical diversity and lexical density in speech and writing - A developmental perspective. *Land University Department of Linguistics and Phonetics, Working Papers*, 53, 61-79.

[23] Joiner, T.E. (2005). *Why People Die by Suicide*. Cambridge, MA: Harvard University Press.

[24] Jones, N.J., & Bennell, C. (2007). The development and validation of statistical prediction rules for discriminating between genuine and simulated suicide notes. *Archives of Suicide Research*, 11(2), 219-233. doi:10.1080/13811110701250176. PMID: 17453700.

[25] Karbeyaz, K., & Akkaya, H. (2014). Analysis of suicide notes: An experience in Eskisehir city. *Neuropsychiatry*, 275-279. doi:10.4274/npay7000.

[26] Lambert, H. (1953). *Introduction to Devanagari Script*. Oxford University Press, Great Britain.

[27] Lester, D., Fekete, S., Pótó, Z., Eklics, K., & Fekete, J. (2023). A content analysis of suicidal notes: A preliminary study in Hungary. *Suicide Studies*, 4(3). ISSN 2771-3415.

[28] Matykiewicz, P., Duch, W., & Pestian, J. (2009). Clustering semantic spaces of suicide notes and newsgroups articles. *Conference on Artificial Intelligence in Medicine (AIME)*, 179-184.

[29] McLister, B.L. (1987). Content analysis of genuine and simulated suicide notes using Foulkes's scoring system. *Windsor Electronic Thesis and Dissertations*.

[30] Michael, T.L., & Sigge, P. (2013). The concept of lexical priming in the context of language use. *University of East Finland ICAME Journal*, 37, 149-173.

[31] Ogilvie, D.M., Stone, P.J., & Shneidman, E.S. (1966). Some characteristics of genuine versus simulated suicide notes. In Stone, P.J., Dunphey, D.C., Smith, M.S., & Ogilvie, D.M. (Eds.), *The General Inquirer: A Computer Approach to Content Analysis* (pp. 102-104). Cambridge, MA: MIT Press.

[32] Pestian, J.P., Matykiewicz, P., Grupp-Phelan, J., Lavanier, S.A., Combs, J., & Kowatch, R. (2008). Using natural language processing to classify suicide notes. *BioNLP*, 96-97.

[33] Shneidman, E.S., & Farberow, N.L. (1957). *Clues to Suicide*. New York: McGraw Hill.

[34] Shuy, R.W. (2009). Applied linguistics in the legal arena. In Candlin, C. & Sarangi, S. (Eds.), *Handbook of Applied Linguistics*. Berlin: Mouton de Gruyter.

[35] Zaśko-Zielińska, M. (2022). The linguistic analysis of suicide notes. In Guillén-Nieto, V. & Stein, D. (Eds.), *Language as Evidence*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-84330-4_11.

Surveillance and Control in George Orwell's "1984": A Critical Insight

Mrs Rashmi S Patil

Assistant Professor, BLDE Association's A.S.Patil College of Commerce (Autonomous) Vijayapur Karnataka, India
Email: rashmispatilh@gmail.com

Abstract— This article explores the pervasive themes of surveillance and control in George Orwell's dystopian masterpiece, "1984". Written in the aftermath of World War II, Orwell's novel is a dire warning against the dangers of totalitarian regimes. Through an in-depth analysis of the mechanisms employed by the Party, such as telescreens, the Thought Police, and the linguistic manipulation of Newspeak, this study reveals how Orwell portrays a society stripped of privacy, individuality, and truth. The psychological impacts of these control mechanisms on the populace are examined, illustrating the profound effects of constant surveillance and propaganda on human behavior and thought. Furthermore, the article connects Orwell's insights to contemporary issues, highlighting the parallels between the fictional world of Oceania and current societal trends in mass surveillance, data privacy, and information manipulation. By drawing on examples from modern technology and political practices, the relevance of Orwell's warnings in today's world is underscored. Through this comprehensive examination, the article seeks to deepen the understanding of Orwell's critique of totalitarianism and its implications for preserving democratic principles and individual freedoms in the face of increasing technological and political control.

Keywords— Surveillance, Totalitarianism, Control, Orwell, 1984, Dystopia

INTRODUCTION

George Orwell's "1984", published in 1949, stands as one of the most profound and unsettling works of dystopian fiction. Orwell presents a world where totalitarianism reigns supreme, individual freedoms are obliterated, and truth is manipulated. Central to the novel is the theme of surveillance and the pervasive control it enables. This article examines how Orwell portrays the mechanisms of surveillance and control, their psychological impacts, and the novel's enduring relevance.

Historical Context and Orwell's Motivations

To fully understand the significance of "1984", it is essential to consider the historical context in which Orwell wrote. The novel was penned in the aftermath of World War II, a period marked by totalitarian regimes such as Nazi Germany and the Soviet Union under Stalin. Orwell's experiences during the Spanish Civil War, where he witnessed firsthand the oppressive tactics of fascist and communist forces, deeply influenced his perception of political power and control.

Orwell's motivations for writing "1984" were driven by his fear of the future and his experiences with propaganda and political manipulation. His earlier works, such as *Animal Farm*, reflect similar concerns about totalitarianism and the betrayal of revolutionary ideals. In "1984", Orwell extrapolates these concerns into a dystopian future where the state exerts total control over every aspect of human life.

The Dystopian Setting

Orwell's "1984" is set in Oceania, one of three superstates constantly at war. The Party, led by the enigmatic Big Brother, controls everything in Oceania, from history and language to thoughts and emotions. The setting is bleak, characterized by poverty, dilapidation, and

omnipresent surveillance. Orwell's vivid descriptions of the setting, such as the "rotting nineteenth-century houses" and the "vistas of rotting nineteenth-century houses" (Orwell, "1984", p. 5), create an atmosphere of decay and oppression.

Mechanisms of Control

In "1984", the Party employs several mechanisms to maintain its grip on power, with surveillance being the most prominent. The omnipresent telescreens symbolize the Party's ability to monitor every aspect of a citizen's life. Orwell writes, "The telescreen received and transmitted simultaneously. Any sound that Winston made, above the level of a very low whisper, would be picked up by it; moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard" (Orwell, "1984", p. 3). These devices not only transmit propaganda but also watch and listen to individuals, ensuring that any hint of dissent can be immediately crushed. The slogan "Big Brother is watching you" encapsulates the omnipresent surveillance state.

The Role of Telescreens

Telescreens serve as the primary tool for surveillance in "1984". They are installed in every home and public place, constantly transmitting Party propaganda and monitoring citizens' behavior. The psychological impact of telescreens is profound, creating an environment where privacy is nonexistent. As Winston Smith, the protagonist, reflects, "There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time" (Orwell, "1984", p. 6). This uncertainty ensures that citizens conform to Party expectations out of fear of being observed.

The telescreens also serve as a tool for indoctrination. The constant stream of propaganda reinforces the Party's ideology and keeps citizens in a state of perpetual fear and obedience. Orwell's portrayal of the Two Minutes Hate, a daily ritual where citizens express their hatred for the Party's enemies, exemplifies how telescreens are used to manipulate emotions and maintain social cohesion: "The horrible thing about the Two Minutes Hate was not that one was obliged to act a part, but that it was impossible to avoid joining in" (Orwell, "1984", p. 14).

The Thought Police and Psychological Manipulation

Another significant aspect of the Party's control is the Thought Police, who employ psychological manipulation to root out and punish thoughtcrime—any thinking that

opposes the Party. Orwell describes the Thought Police as a shadowy, omnipresent force: "It was terribly dangerous to let your thoughts wander when you were in any public place or within range of a telescreen. The smallest thing could give you away. A nervous tic, an unconscious look of anxiety, a habit of muttering to yourself—anything that carried with it the suggestion of abnormality, of having something to hide" (Orwell, "1984", p. 62). The fear of being caught by the Thought Police ensures a high level of self-censorship among the populace, further consolidating the Party's control.

The Thought Police use a variety of techniques to enforce conformity, including surveillance, informants, and torture. Orwell illustrates the effectiveness of these methods through the character of Winston Smith, who lives in constant fear of being discovered: "Your worst enemy, he reflected, was your own nervous system. At any moment the tension inside you was liable to translate itself into some visible symptom" (Orwell, "1984", p. 62). The Thought Police's ability to instill fear and paranoia ensures that dissent is almost impossible.

Newspeak and the Control of Language

Language plays a crucial role in the Party's control over Oceania. Through the invention of Newspeak, a language designed to eliminate rebellious thoughts, the Party seeks to limit the range of thought itself. Syme, a character who works on the Eleventh Edition of the Newspeak Dictionary, explains the purpose of Newspeak: "Don't you see that the whole aim of Newspeak is to narrow the range of thought? In the end, we shall make thoughtcrime literally impossible, because there will be no words in which to express it" (Orwell, "1984", p. 52). By reducing the complexity of language, the Party aims to eliminate any possibility of subversive thinking.

Newspeak is a tool for both surveillance and control. By limiting the vocabulary available to citizens, the Party controls how they think and communicate. This linguistic manipulation is a form of mental surveillance, ensuring that even internal dissent is impossible. The gradual erosion of language described by Orwell serves as a powerful metaphor for the erosion of individual freedom: "Every year fewer and fewer words, and the range of consciousness always a little smaller" (Orwell, "1984", p. 52).

Historical Revisionism and the Ministry of Truth

The Ministry of Truth, where Winston works, is responsible for the Party's propaganda and historical revisionism. The Ministry's role is to constantly rewrite history to align with the Party's current narrative. As Orwell writes, "Day by day and almost minute by minute the past was brought up to date. In this way every

prediction made by the Party could be shown by documentary evidence to have been correct; nor was any item of news, or any expression of opinion, which conflicted with the needs of the moment, ever allowed to remain on record" (Orwell, "1984", p. 35).

This manipulation of history serves to control the collective memory of the populace. By rewriting the past, the Party ensures that its version of events is the only one that exists. This control over history is a form of intellectual surveillance, erasing any evidence of alternative narratives or resistance. Orwell's depiction of the Ministry of Truth highlights the dangers of allowing those in power to control the narrative of history.

Psychological Impact

The constant surveillance in "1984" has profound psychological effects on individuals. The lack of privacy induces a state of paranoia and helplessness, as citizens are aware that they are always being watched. Winston Smith reflects on this oppressive atmosphere: "There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time" (Orwell, "1984", p. 6). This omnipresent fear breaks down trust among individuals, as anyone could be a spy for the Party.

The Dehumanization of Individuals

Orwell's depiction of life in Oceania shows how surveillance dehumanizes individuals, reducing them to mere objects of observation and control. The constant monitoring strips citizens of their individuality and autonomy, turning them into compliant subjects of the state. Winston's sense of isolation and despair is a direct result of this dehumanizing surveillance: "He was alone. The past was dead, the future was unimaginable. What certainty had he that a single human creature now living was on his side?" (Orwell, "1984", p. 26).

The Party's control over personal relationships further illustrates this dehumanization. Sexual and romantic relationships are heavily regulated, and any expression of affection is seen as a threat to the Party's control. Winston's relationship with Julia represents a rebellion against this control, but it is ultimately doomed by the pervasive surveillance: "Their embrace had been a battle, the climax a victory. It was a blow struck against the Party. It was a political act" (Orwell, "1984", p. 126). The destruction of their relationship demonstrates how the Party's surveillance extends into the most intimate aspects of life, breaking down human connections.

The Concept of Doublethink

Orwell also explores the concept of doublethink, the ability to hold two contradictory beliefs simultaneously. This mental manipulation ensures that citizens accept and even embrace the Party's constantly shifting version of reality. Orwell explains doublethink as follows: "To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them..." (Orwell, "1984", p. 35). Through doublethink, the Party controls not just actions but thoughts, effectively obliterating personal autonomy and truth.

Doublethink is a form of psychological control that ensures loyalty to the Party. By forcing citizens to accept contradictory beliefs, the Party erodes their ability to think critically and independently. Winston struggles with doublethink, recognizing its destructive power: "To believe that the Party controlled the past, and to remember that they did not— that was doublethink" (Orwell, "1984", p. 35). The concept of doublethink illustrates how totalitarian regimes can manipulate reality to maintain their power, making it impossible for citizens to resist or even understand their oppression.

Relevance in Contemporary Society

Orwell's "1984" serves as a timeless warning about the dangers of totalitarianism and the loss of privacy. In the contemporary world, issues of mass surveillance and data privacy have made Orwell's vision more relevant than ever. Governments and corporations have unprecedented access to personal information, raising concerns about potential abuses of power. Edward Snowden's revelations about NSA surveillance programs highlight how modern technology can be used to monitor citizens on a scale reminiscent of Orwell's dystopia.

Mass Surveillance and Data Privacy

The rise of digital technology has enabled a level of surveillance that Orwell could scarcely have imagined. Governments and corporations collect vast amounts of data on individuals, often with little transparency or oversight. The use of surveillance cameras, internet monitoring, and data mining has created a reality where privacy is increasingly compromised. Orwell's depiction of telescreens and the Thought Police serves as a powerful metaphor for these contemporary issues, reminding us of the potential dangers of unchecked surveillance.

Manipulation of Information and Fake News

The novel's depiction of the manipulation of truth and the rewriting of history resonates with current discussions about fake news and information control. Orwell's Ministry of Truth, responsible for propaganda and

historical revisionism, eerily mirrors today's concerns about media manipulation and the spread of disinformation. The ability of governments and powerful entities to shape public perception through the control of information is a central theme in "1984", highlighting the importance of a free and independent press in maintaining a healthy democracy.

Psychological Impact and Social Media

Social media platforms have become a new frontier for surveillance and psychological manipulation. Algorithms track users' behavior, tailoring content to influence opinions and behaviors. This form of digital surveillance can create echo chambers and reinforce existing biases, much like the Party's propaganda in "1984". The psychological impact of living in a digitally monitored society can lead to increased anxiety, paranoia, and a sense of powerlessness, mirroring the experiences of Orwell's characters.

Contemporary Examples of Orwellian Tactics

Several contemporary regimes and political movements have employed tactics reminiscent of those described in "1984". The use of mass surveillance in China, the manipulation of information in Russia, and the spread of disinformation by various actors globally all reflect Orwellian principles. These examples underscore the novel's enduring relevance and the need for vigilance in protecting civil liberties and democratic principles.

CONCLUSION

George Orwell's "1984" remains a critical text for understanding the implications of surveillance and totalitarian control. Through his portrayal of a dystopian society, Orwell highlights the fragility of personal freedom and the importance of vigilance against the encroachment of oppressive powers. As modern societies grapple with the complexities of surveillance and data privacy, "1984" offers a stark reminder of the potential consequences of unchecked authority. The novel's enduring relevance underscores the need to protect civil liberties and resist the allure of totalitarian solutions to complex social problems. Orwell's vision of a society where surveillance and control are omnipresent continues to resonate, serving as a cautionary tale about the potential dangers of allowing those in power to encroach upon individual freedoms. By examining the mechanisms of control in "1984", their psychological impacts, and their relevance in contemporary society, this article aims to contribute to the ongoing discussion about the balance between security and liberty in an increasingly monitored world.

REFERENCES

[1] Arendt, H. (1973). "The Origins of Totalitarianism". Harcourt Brace Jovanovich.

[2] Bloom, H. (2007). "George Orwell's 1984 (Bloom's Guides)". Chelsea House Publications.

[3] Courtine, J. J. (1986). A brave and controlling new world: A linguistic analysis of Orwell's Newspeak. "Orwell and the Politics of Despair: A Critical Study of the Writings of George Orwell", 215-235.

[4] Deutscher, I. (2003). "The Prophet Outcast: Trotsky: 1929-1940". Verso.

[5] Fromm, E. (1961). "Escape from Freedom". Avon Books.

[6] Gleason, A. (1995). Totalitarianism: The inner history of the cold war. "Totalitarianism: The Inner History of the Cold War". Oxford University Press.

[7] Hitchens, C. (2002). "Why Orwell Matters". Basic Books.

[8] Huxley, A. (1932). "Brave New World". Chatto & Windus.

[9] Kumar, K. (1987). "Utopia and Anti-Utopia in Modern Times". Basil Blackwell.

[10] Lukács, G. (1971). "History and Class Consciousness: Studies in Marxist Dialectics". MIT Press.

[11] Meyers, J. (2000). "George Orwell: The Critical Heritage". Routledge.

[12] Newsinger, J. (1999). "Orwell's Politics". Macmillan Press Ltd.

[13] Orwell, G. (1949). "1984". Secker & Warburg.

[14] Orwell, G. (1968). "The Collected Essays, Journalism and Letters of George Orwell: My Country Right or Left, 1940-1943". Harcourt Brace Jovanovich.

[15] Patai, D. (1984). The Orwell Mystique: A Study in Male Ideology. "University of Massachusetts Press".

[16] Rai, A. (1988). Orwell and the politics of despair: A critical study of the writings of George Orwell. "Cambridge University Press".

[17] Rodden, J. (2006). "The Cambridge Companion to George Orwell". Cambridge University Press.

[18] Shelden, M. (1991). "Orwell: The Authorized Biography". HarperCollins.

[19] West, W. J. (1985). *The Larger Evils: Nineteen Eighty-Four, the Truth Behind the Satire. Canongate.

[20] Williams, R. (1980). "Orwell". Fontana Press.

Learning Activity Sheets in Scaffolding the Students' Writing Skills in English

Joy C. Rodriguez[1], Adrian V. Protacio[2]

[1]Department of Education, T'boli National High School, Philippines
Email : joy.rodriguez004@deped.gov.ph
[2]Graduate School, Sultan Kudarat State University, Philippines
Email: adrianprotacio@sksu.edu.ph

Abstract— Writing skills are one of the undeveloped abilities among students in learning English. This study aimed to determine the effectiveness of LAS (Learning Activity Sheets) in scaffolding the Grade 12 HUMSS students' writing skills. A true experimental design with randomized pretest and posttest was used, involving forty (40) students. The data was collected using the survey questionnaire and prewriting and post-writing activities and was analyzed using mean, standard deviation, percentage, and t-test. The findings revealed that LAS quality was high, with adequate pre- and post-writing skills in both control and experimental groups. The experimental group (using LAS scaffolding) exhibited significant improvement in content, structure, organization, vocabulary, grammar, and mechanics, and the control group (conventional approach) showed notable progress. The mean gain ratings for writing skills do not differ significantly between the two groups. This study concluded that the LAS quality is high and provides sufficient standard requirements that are relevant and acceptable for enhancing students' writing skills. Students' writing activities possessed good content, vocabulary, and mechanics skills.

Keywords— English language learning, learning activity sheets, scaffolding, senior high school, writing skills

I. INTRODUCTION

Writing ability is essential to everyone as it determines success. However, many students need help writing, especially in English. Common challenges include time constraints, lack of knowledge of structure and terminology in English, and difficulty with tasks. Using the Learning Activity Sheets (LAS), scaffolding is an effective approach to developing writing skills as it provides structured support through clues, modeling, encouragement, and example-giving (Al-Roomy, 2016). This method helps students become more autonomous in learning writing skills (Padmadewi & Artini, 2018). However, issues like ineffective ESL textbooks and lack of standardized writing instruction techniques contribute to persistent writing difficulties, as students often memorize and recall paragraphs without fully understanding the writing process (Hasan & Karim, 2019).

The Philippines English Proficiency Index (EPI) has dropped from 14th in 2018 to 20th in 2019 and 2022, indicating a decline in student competency. The country's English Proficiency Index (EPI) raises concerns in the education sector about addressing the issues immediately (Valderamma, 2019).

Studies on LAS primarily focused on invention-based design, contextualization, outdoor learning, guided inquiry learning models, knowledge competency of students, interactive multimedia, extending learning model, critical thinking skills, development and validation, utilization, grade distribution, scientific approach, and achievement on English subjects (Gerodias, 2023; Lacsa, 2022; Cantonjos & Janer, 2022; Gecobe & Rogel, 2022; Cajayon & Benavides, 2022; Andayani et al., 2021; Nurlaila & Lufri, 2021; Sayekti & Madjdi, 2021; Bariyah et al., 2018; Sukarmin et al., 2018; Wiratman et al., 2019; Simbolon et al., 2018). These studies heavily concentrated on other

fields like science and medicine and very few on language teaching. However, limited studies on LAS include scaffolding techniques to enhance students' writing skills.

T'boli National High School senior high school students struggle with writing skills in English and Filipino, particularly in paragraph construction and writing exercises based on the quarterly assessment. This difficulty is partly due to the modular learning approach during the COVID-19 pandemic. To address the learning gap caused by the pandemic, the DepEd South Cotabato Division developed contextualized LAS and simplified learning sheets to aid distance learners. These materials, created by selected teacher-writers and thoroughly evaluated, address the learning gaps (DepEd South Cotabato, 2023). However, studies have yet to be conducted to assess the usefulness of using LAS to scaffold students' writing skills.

Citing the above problems on students' writing skills difficulties and challenges, the researcher is interested in studying scaffolding writing skills using the LAS. The researcher is passionate and competent in conducting the research study utilizing the LAS as scaffolding in writing skills in English of Grade 12 HUMSS. Thus, the study contributed to the existing literature and filled the gaps in the lack of literature that backs up the students' writing skills using the LAS as a scaffolding technique.

This study determined the effectiveness of Learning Activity Sheets (LAS) in scaffolding the Grade 12 HUMSS students writing skills. It answered the following questions:

1. What is the level of LAS quality in terms of:

    1.1 concept presentation,

    1.2 examples, and

    1.3 activities?

2. What is the level of writing skills in English of Grade 12 HUMSS in Pre-Writing and Post-Writing activities in the control and experimental group through scaffolding in terms of:

    2.1 content,

    2.2 structure,

    2.3 organization,

    2.4 vocabulary,

    2.5 grammar, and

    2.6 mechanics?

3. Is there a significant difference in the writing skills of Grade 12 HUMSS students as manifested by each group in Pre-Writing and Post-Writing activities in the control and experimental group in terms of:

    3.1 content,

    3.2 structure,

    3.3 organization,

    3.4 vocabulary,

    3.5 grammar, and

    3.6 mechanics?

4. Is there a significant difference between the mean gain scores in the writing skills of the control and the experimental group?

Hypotheses

The alternative hypotheses of this study were tested at a 0.05 level of significance:

Ha1.There is no significant difference in the writing skills of Grade 12 HUMSS students as manifested by each group in Pre-Writing and Post-Writing activities in the control and experimental groups regarding content, structure, organization, vocabulary, grammar, and mechanics.

Ha2. There is no significant difference between the mean gain scores in the control and experimental groups' writing skills.

II.   METHOD

2.1 Participants

The respondents were forty (40) Grade 12 HUMSS students at T'boli NHS, taking Creative Nonfiction as a specialized subject during the School Year 2023-2024. Using the fishbowl technique, the group was randomly assigned to two types of strategies, one for the experimental and another for the control group, to determine the writing skills and students' performance. The experimental group comprised 20 students who were assigned using the LAS as a scaffolding technique, and the control group, which had 20 students, was assigned using the conventional method. Although all students under experimentation enjoyed the same set of activities per class, only the target respondents' pre- and post-writing scores were recorded to measure the degree of change.

2.2 Data Gathering Instrument

The research study used a true experimental design with a random assignment of participants to determine the writing skills performance of Grade 12 HUMSS students using the LAS as scaffolding. To determine the level of LAS evaluation, the researcher adapted and modified the survey questionnaire from the 2020 DepEd SLM Evaluation Guide and DepEd Order 001, series of 2021. The researcher also evaluated the Learning Activity Sheets using the Master Teachers and students. A 5-point Likert

scale was used, with 5 corresponding to strongly agree, 4 to agree, 3 to undecided, 2 to disagree, and 1 to strongly disagree.

Moreover, this research used two writing tests: prewriting, which checked the similarity level of the two groups, and postwriting, which tested students' writing skills after the treatment. Students were asked to write a creative nonfiction essay (memoir or travelogue) using descriptive and narrative development methods, choosing one of the topics given before treatment (prewriting) and after treatment (post-writing) (Sidky, 2019). In 60 minutes, students needed to write an essay of about 200 words consisting of three parts: introduction, supporting, and concluding paragraphs. The researcher also explains how the essay was scored in constructing the direction. The study utilized a scoring guide developed by Jacobs and adjusted by Pablo et al. (2018) and Ardillah (2014) to assess the writing proficiency of SHS HUMSS students. The scoring system comprises six factors: language or grammar, mechanics, organization, vocabulary and word choice, content and concepts, and structure.

2.3 Statistical Treatment

The pre and post-writing data was tabulated and subjected to statistical treatments. In describing the level of LAS quality evaluation, mean, and Standard Deviation (SD) were used. The mean and standard deviation determined the experimental and control groups' pre- and post-writing skills. SD was utilized to identify the students' writing difficulties. Furthermore, to determine the significant difference in the prewriting and post-writing mean scores and the significant difference in writing skills in content, structure, organization, vocabulary, grammar, and mechanics, a t-test was used. A T-test was also used to compare the two groups' mean gain scores in writing skills.

III.   RESULTS AND DISCUSSION

This section discusses the results, analyses, and interpretations of the data gathered to answer the study's objectives. The results are presented in the succeeding tables with corresponding discussions and explanations.

3.1 Level of LAS Quality

The first research problem determines the level of LAS quality based on its concept presentation, examples, and activities. LAS are learning materials for teaching creative nonfiction writing to Grade 12 HUMSS students, which English teachers, including the researcher, developed.

Table 1. Level of LAS Quality in terms of Concept Presentation

Indicators	Mean	SD	Verbal Description
All parts of the LAS are present and chronologically arranged.	4.55	0.60	Very High
Content is suitable to the student's level of development and understanding.	4.20	0.62	Very High
Objectives are congruent and aligned with the budgeted competencies.	4.15	0.37	High
Material contributes to the achievement of the subject area and grade/year level for which it is intended.	4.40	0.60	Very High
Concepts, examples, and activities are clear to the target user.	4.10	0.55	High
Section Mean	**4.28**	**0.55**	**Very High**

Table 1 shows the level of LAS quality in terms of its concept presentation, which is generally rated as Very High (M=4.28, SD= 0.55). The results indicate that the evaluators evaluated the LAS with Very High quality in presenting the concepts, arranged from the introduction to the assessment, to reflect students' understanding and intended to achieve the students' outcomes. Furthermore, the findings concluded that the LAS has a clear and logically structured presentation of concepts, making it a valuable tool for teachers to scaffold writing skills.

In particular, all parts of the LAS are present and arranged chronologically, which is very high (M=4.55, SD=0.60). Conversely, the high LAS concepts, examples, and activities are clear to the target user (M=4.10, SD=0.55). This means evaluators have found that the LAS is conceptually arranged in all its parts.

The findings align with Salandanan's (2018) ideas, highlighting the importance of clear concept presentation and organization in LAS. The logical and smooth flow of ideas, which aligns with the learner's experiences, provides the learner with progressive understanding and skills. Cajayon and Benavide (2022) also suggest that clear directions in learning activity sheets ensure students completely understand their goals.

Table 2. Level of LAS Quality in terms of Examples

Indicators	Mean	SD	Verbal Description
Examples demonstrate the concept.	4.35	0.49	Very High
The materials used are contextualized and localized so students can easily relate to them.	3.95	0.76	High
Examples are easy to follow.	3.85	0.67	High
Examples clarify or simplify the concept.	4.20	0.52	Very High
Realistic and appropriate.	4.05	0.51	High
Section Mean	**4.08**	**0.59**	**High**

Table 2 demonstrates the level of LAS Quality in terms of examples. Its mean suggested that examples are rated High (M=4.08, SD=0.59). The result indicates that the evaluators found out that the examples provided in the LAS possess high quality that established conceptual understanding, have clear goals, and are appropriate to the learning needs of students. The result implies that high-quality examples of LAS provide effective scaffolding for teaching writing skills through clear and simple examples during writing activities.

When taken individually, the LAS examples demonstrate that the concept is rated very high (M=4.35, SD=0.49). On the other hand, the LAS examples are easy to follow and obtained the lower score (M=3.85, SD= 0.67). The result means that the LAS is observed to be very high in the concepts, which have very high quality, while students find it stress-free to follow.

The present findings are relevant to Delos Reyes and Caballes's (2021) ideas, implying that the examples provided in the learning activity sheets provide rigorous preparation of learning experiences and high-quality learning examples that meet goals. These examples adhere to a design approach, and learning outcomes must be assessed during and after the activity to ensure that each example meets the required level of comprehension.

The level of LAS quality in terms of activities is presented in Table 3. The LAS activities are very high (M=4.21, SD=0.69). The result indicates that the activities included in the LAS have very high quality. The result means that the LAS provides simple and clear activities to help students develop their writing skills through critical and inquiry-based learning skills. The LAS allows teachers to facilitate teaching writing skills easily by having

adequate activities with clear goals and appropriate learning needs.

Table 3. Level of LAS Quality in terms of Activities

Indicators	Mean	SD	Verbal Description
Activities have the potential to arouse the interest of target students.	4.10	0.72	High
Activities are designed from simple to complex tasks.	4.25	0.64	Very High
Activities provide the development of high cognitive skills such as critical thinking, creativity, learning by doing, inquiry, and problem-solving.	4.25	0.64	Very High
Activities are designed to relate to students' personal experiences.	4.35	0.67	Very High
Activities measure the stated objectives.	4.10	0.79	High
Section Mean	**4.21**	**0.69**	**Very High**

When taken singly, activities related to students' personal experiences were rated very high (M=4.35, SD=0.67). Meanwhile, activities that can potentially arouse the interest of target students (M=4.10, SD=0.72) and activities that measure the stated objectives (M=4.10, SD=0.79) were rated high. This means that the activities provided are contextual based on students' experiences; however, the design of the activities was given the least priority in terms of students' interests and suitability to the objectives or competencies.

The result of the study supports Valenzona's (2022) idea that the activities in learning activity sheets are clear, consistent, and appropriate to the subject and objectives. Tasks should be clearly defined for both the teacher and student materials. The information is accessible to varied abilities and achievement levels while encouraging student interaction.

Table 4 exhibits the summary of the level of LAS quality. It can be noted that when taken as a whole, LAS quality is high (M=4.19, SD=0.61). The result means that LAS quality is high, providing sufficient standard requirements that are relevant and acceptable for students' needs to develop writing skills. The result implies that the LAS quality contains effective concept presentation and activities but requires more examples. It aids students in

developing their writing skills through scaffolding techniques. It also provides teaching materials for language teachers to use as scaffolding in writing skills.

Table 4. Summary of the Level of LAS Quality

Indicators	Mean	SD	Verbal Description
1. Concept Presentation	4.28	0.55	Very High
2. Activities	4.21	0.69	Very High
3. Examples	4.08	0.59	High
Overall Mean	**4.19**	**0.61**	**High**

On the other hand, concept presentation (M=4.28, SD=0.55) and activities (M=4.21, SD=0.69) are very high, while examples (M=4.08, SD=0.59) possess high quality. The result indicates that the LAS has a very high quality on concept presentation and activities compared to the examples provided.

The present findings elaborate on the concepts, content, and examples of the learning activities sheets transform the principles of teaching and learning for the teaching strategies, developmental activities, and evaluative measures that complement the contents. The examples ensure that target MELCs per quarter are sufficiently covered and aligned. The vocabulary used, sentence and paragraph structures and topics presented are coherent from the modules (DepEd, 2021).

3.2 Level of Writing Skills in English of Grade 12 HUMSS in Prewriting and Post-Writing Activities through Scaffolding

The second research problem exhibits the level of writing skills in English of Grade 12 HUMSS in Pre- and Post-Writing activities in the control and experimental groups through scaffolding. Scaffolding denotes helpful exchanges between the teacher and student to aid, access meaning, and master the tasks and concepts.

Table 5 demonstrates that learning writing skills can enhance students' writing abilities by assessing their performance based on specific criteria. Grade 12 students' prewriting skills (M=2.73, SD=0.73) and post-writing skills (M=3.26, SD=0.48) are Adequate, with acceptable and satisfactory content, structure, organization, vocabulary, grammar, and mechanics. However, there was a notable improvement in students' content, organization, and mechanics skills. The study indicates that effective writing requires quality content, coherent structure, proficient language use, grammatical accuracy, and attention to mechanical conventions. Structuring was

provided to improve these skills using the Zone of Proximal Development (ZPD) theory.

Table 5. Level of Prewriting and Post-Writing Activities through Scaffolding of Control Group

Areas	Skills	Mean	SD	Verbal Description
Content	Prewriting	3.10	0.85	Adequate
	Post-writing	3.75	0.44	Good
Structure	Prewriting	2.60	0.82	Adequate
	Post-writing	2.95	0.51	Adequate
Organization	Prewriting	2.75	0.85	Adequate
	Post-writing	3.45	0.60	Good
Vocabulary	Prewriting	2.70	0.66	Adequate
	Post-writing	3.15	0.49	Adequate
Grammar	Prewriting	2.65	0.49	Adequate
	Post-writing	3.05	0.39	Adequate
Mechanics	Prewriting	2.55	0.69	Fair
	Post-writing	3.20	0.41	Adequate
Overall	**Prewriting**	**2.73**	**0.73**	**Adequate**
	Post-writing	**3.26**	**0.48**	**Adequate**

When taken singly, among the skills students, the content skills were observed to be adequate (M=3.10, SD=0.85) during the pretest. Meanwhile, their writing improved to good (M=3.75, SD=0.44). In content skills, the Grade 12 students developed their ideas. The result indicates that the student's essay connects with the topics but overlooks certain aspects; concepts should be further elaborated, and unnecessary details should be eliminated. Additionally, the LAS can be used as scaffolding for students' writing activities, particularly content skills.

The students' organization skills in prewriting (M=2.75, SD=0.85) and postwriting (M=3.45, SD=0.60) are Good. The results suggest that students can improve their organization skills, as their outputs show adequate titles, introductions, and conclusions. Although the essay's body is acceptable, evidence and ideas need development. Moreover, the sequence is logical, but transitional devices may be absent and misused.

On the other hand, the lowest skill in the pretest is mechanics (M=2.55, SD=0.69), which means it is fair. Meanwhile, it has improved to adequate (M=3.20, SD=0.41). The findings indicate that while students adhere to general writing rules, their outputs contain errors.

Spelling issues distract readers, and punctuation mistakes hinder the clarity of ideas.

The data also show that structure skills obtained a low score in the posttest (M=2.95, SD=0.51), which was described as adequate. This result suggests that students use general writing principles but have errors, and spelling problems distract the readers. Moreover, function errors interfere with the ideas of their output.

The present findings are relevant to Pratiwi's (2016) idea that writing requires mastering grammatical, rhetorical, conceptual, and judging elements, requiring students to develop motivation to improve speed and fluency.

Table 6. Level of Prewriting and Post-Writing Activities through Scaffolding of Experimental Group

Areas	Skills	Mean	SD	Verbal Description
Content	Prewriting	2.95	0.94	Adequate
	Post-writing	3.65	0.93	Good
Structure	Prewriting	2.60	1.23	Adequate
	Post-writing	3.10	1.07	Adequate
Organization	Prewriting	2.70	1.08	Adequate
	Post-writing	3.30	1.17	Adequate
Vocabulary	Prewriting	2.75	1.12	Adequate
	Post-writing	3.40	0.99	Good
Grammar	Prewriting	2.60	0.99	Adequate
	Post-writing	3.10	0.85	Adequate
Mechanics	Prewriting	2.55	0.83	Fair
	Post-writing	3.50	0.83	Good
Overall	**Prewriting**	**2.69**	**1.03**	**Adequate**
	Post-writing	**3.34**	**0.98**	**Adequate**

Table 6 presents the experimental group's prewriting and post-writing activities using scaffolding. The data shows Adequate overall scores in the prewriting (M=2.69, SD=1.03) and post-writing (M=3.34, SD=0.98), indicating students' adequate writing skills using LAS as the scaffolding in writing activities. The results show that the Grade 12 students have sufficient writing skills to improve their vocabulary, strengthen grammar, and construct ideas through written expression. In this manner, the theory of cognitive process supports that students' constant practice in writing skills has developed their ability to think aloud while working and writing independently.

Moreover, students' content, vocabulary, and mechanics improved significantly in their posttest, with scaffolding techniques demonstrating an understanding of the subject matter through appropriate support. When taken singly, students' content skills scored high in prewriting (M=2.95, SD=0.94) and post-writing (M=3.65, SD=0.93) activities, indicating improvement from adequate to good after utilizing LAS as scaffolding. However, some points were missed, ideas could develop, and extra venous materials were present. Overall, the essay addressed some issues but needed improvement. The prewriting skills in vocabulary (M=2.75, SD=1.12) and postwriting skills in mechanics (M=3.50, SD=0.83) are Good, with a variety, okay register, and a "fairly concise" style. The margin is correct, and the paper is generally neat and legible, but writing conventions, punctuation, and occasional spelling errors must be developed.

On the other hand, students' writing mechanics were Fair in prewriting activities (M=2.55, SD=0.83) and improved to a Good level in the post-writing activities (M=3.50, SD=0.83), despite having the lowest score in the pre-writing activity. The result indicates that students' mechanic skills need help with writing conventions or punctuation. Furthermore, their written output has occasional spelling errors; the left margin is accurate, and the page is tidy and readable. Spelling issues distract the readers' focus, while punctuation mistakes disrupt the clarity of the ideas.

Meanwhile, students' post-writing grammar scores are low (M=3.10, SD=0.85), indicating Adequate skill. This suggests that their grammar skills possess ideas that readers can grasp. However, their grammar problems, such as run-on sentences and fragments, are noticeable and negatively impact communication.

The study reveals that structure, organization, and grammar remain the same description from prewriting to post-writing activities despite the minimal increase in the mean scores. Limited face-to-face or contact time and lack of time for learning and discussing writing skills contribute to poor performance in writing assignments; hence, structure, organization, and grammar skills need enough time to practice their writing skills. This study confirms Cantonjos and Janer's (2022) findings that students in the experimental group received passing grades using the identified topic. However, most grade 11 students performed poorly when utilizing LAS and needed to satisfy the lesson's requirements. The lack of time for learning and discussing writing skills lessons hinders students' poor performance in writing assignments. Hence, the study suggests students should recognize problems and consider alternative face-to-face instruction options (Lacsa, 2022). Moreover, the findings of the study align

with the ideas of Rembulan et al. (2016) that grammar is an essential part of the English language writing skills that teaches students how to put words in sentences correctly, which helps them to become proficient in speaking, reading, writing, and creating coherent sentences.

3.3 Significant Difference in the Writing Skills of Grade 12 HUMSS Students in Prewriting and Post-Writing Activities

The third research problem determines whether there is a significant difference in the writing skills of Grade 12 HUMSS students in Prewriting and Postwriting activities in the control and experimental groups, focusing on content, structure, organization, vocabulary, grammar, and mechanics. The control group indicates that the traditional way of teaching writing skills to the students was applied.

Table 7. Results of the t-test Analysis between the Prewriting and Post-writing Skills of the Control Group

Areas	Pre-writing	Post-writing	df	t-stat	p-value
Content	3.10	3.75	19	3.58	0.0020
Structure	2.60	2.95	19	2.10	0.0493
Organization	2.75	3.45	19	3.20	0.0047
Vocabulary	2.70	3.15	19	2.65	0.0158
Grammar	2.65	3.05	19	3.56	0.0021
Mechanics	2.55	3.20	19	4.33	0.0004
Overall	**2.73**	**3.26**	**19**	**4.02**	**0.0007**

Note: p<.05, significant

Table 7 reveals the results of the t-test analysis between the prewriting and post-writing skills of the control group. The results indicate that students' writing skills in pre- and post-activities of the control group showed a significant difference (t-stat=4.02, p=0.0007), which was less than 0.05 significance level. Thus, the alternative hypothesis is accepted, indicating a significant difference in the writing skills of Grade 12 HUMSS students, as shown in the control group's content, structure, organization, vocabulary, grammar, and mechanics skills in prewriting and post-writing activities.

The result implies that students' writing skills from pre- and post-writing activities display significant improvement in their writing skills, with an increase in mean scores using the conventional writing method.

When taken singly, content (t-stat=3.58, p=0.0020), structure (t-stat=2.10, p=0.0493), organization (t-stat=3.20, p-0.0047), vocabulary (t-stat=2.65, p=0.0158), grammar (t-stat= 3.56, p=0.0021), and mechanics (t-stat=4.33,

p=0.0004) which are less than @0.05 show significant difference. The findings support the overall results, suggesting a difference in students' writing skills in the pre and post-writing activities.

The current findings support the concept proposed by Ponsapan and Patak (2021), indicating that students lacked five critical writing elements: content, organization, vocabulary, language use, and mechanics, before implementing the treatment. Moreover, Calanoga (2019) conducted a second survey to determine the most prevalent writing errors, focusing on grammar and mechanics. The mechanics and grammar usage that students struggle with the most, which coincidentally also is the focus of an incidental lecture. Incidental teaching was given to the students to improve their inadequate proficiency with mechanics and grammar.

Table 8. Results of the t-test Analysis between the Prewriting and Post-writing Skills of the Experimental Group

Areas	Pre-writing	Post-writing	df	t-stat	p-value
Content	2.95	3.65	19	4.77	0.0001
Structure	2.60	3.10	19	3.68	0.0016
Organization	2.70	3.30	19	4.49	0.0003
Vocabulary	2.75	3.40	19	4.95	0.0001
Grammar	2.60	3.10	19	3.68	0.0016
Mechanics	2.55	3.50	19	10.78	0.0000
Overall	**2.69**	**3.26**	**19**	**2.26**	**0.0360**

Note: p<.05, significant

The results of the t-test analysis between the prewriting and post-writing skills of the experimental group are displayed in Table 8. Students' writing skills in pre and post-activities in the experimental group using the scaffolding techniques show a significant difference (t-stat=2.26, p=0.0360<0.05 significance level). Thus, the alternative hypothesis is accepted, and hence, there is a significant difference in the writing skills of Grade 12 HUMSS students in the experimental group in content, structure, organization, vocabulary, grammar, and mechanics both in prewriting and post-writing activities.

There is a significant change in students' writing skills before and after using LAS as a scaffolding technique in teaching writing skills. Thus, the findings reflect that LAS, as a writing scaffolding technique, significantly enhances students' writing skills and can be replicated by other language teachers as effective writing material. In

particular, when taken singly, content (t-stat=4.77, p=0.0010), structure (t-stat=3.68, p=0.0016), organization (t-stat=4.49, p-0.0003), vocabulary (t-stat=4.45, p=0.0001), grammar (t-stat= 3.68, p=0.0016), and mechanics (t-stat=10.78, p=0.0000) which are less than @0.05 show significant difference. The findings reveal differences in students' writing skills during pre- and post-writing activities.

Scaffolding, a combination of affective, metacognitive, and cognitive strategies, can help non-proficient students write much better, even though teaching writing to them can be difficult (Piamsai, 2020). Indeed, scaffolding instructions improve writing (Hasan & Karim, 2019). Structuring education prepares independent learning by providing continuous support and coaching, including scaffolding in writing through past knowledge, hints, examples, modeling, collaborative practice, and individual learning (Wadiana & Sabsiq, 2021).

3.4 Significant Difference between the Mean Gain Scores in the Writing Skills of the Control and the Experimental Group

The fourth research problem investigates the significant difference between the mean gain scores in the control and experimental groups' writing skills.

Table 9. Results of the t-test Analysis between the Mean Gain Scores in Writing Skills of the Control and Experimental Groups

Groups	Gained Scores	SD	Df	t-stat	p-value
Experimental	0.65	0.38	38	0.74	0.4632
Control	0.53	0.59			

Note: p<.05, significant

Table 9 presents the results of the t-test analysis between the mean gain scores in writing skills of the control and experimental groups. The mean gain scores of the writing skills in both control (Conventional method) and experimental (LAS Scaffolding) have no significant difference (t-stat=0.74, p=0.4632>@0.05). Thus, the alternative hypothesis, which states that there is a significant difference between the mean gain scores in the writing skills of the control and experimental groups, is rejected.

To amplify the results, traditional and scaffolding techniques in students' writing skills are the same. Furthermore, there are comparable results of the mean gain scores of the two groups in the writing guidelines on content, structure, organization, vocabulary, grammar, and mechanics. It can be concluded that students' writing skills in both groups significantly improved students' writing skills, with no significant differences observed between the two groups. However, scaffolding had a more significant impact on posttest performance. Spycher (2017) suggests that teachers should enhance students' writing skills by exposing them to academic writing styles, raising their awareness of writing conventions, and acquiring linguistic and rhetorical knowledge. Thus, scaffolding improves students' writing competence in descriptive text teaching through simple language, teacher-provided pictures, cooperative learning, and prior learning preparation (Pilu, 2015).

IV.   CONCLUSIONS

The LAS quality utilized by the teachers and students was high. It offers enough appropriate and appropriate standards to meet students' needs for learning writing skills. These standards include activities, high-concept presentations, and enough examples.

The grade 12 HUMMS students used strong language, mechanics, and topics in their writing activities. Their writing skills in language, structure, organization, and content are adequate and satisfactory. By focusing on crafting a purpose statement and providing the necessary support, the student's writing abilities using the scaffolding techniques show that they have a thorough comprehension of the material.

Students' writing skills from the control group's pre and post-writing activities display remarkable change due to the increase in their mean scores. Hence, the LAS is an effective scaffolding strategy for developing students' different skills in writing activities.

The mean gain scores in the writing skills of grade 12 HUMMS students, particularly on content, structure, organization, vocabulary, grammar, and mechanics, are similar for the control and experimental groups. Thus, employing the LAS as a scaffolding approach does not differ because the students' writing abilities in the control and experimental groups are the same.

Upon a thorough study of the findings, the study recommends enhancing the examples of Learning Activity Sheets by contextualizing and localizing in students' needs so students can relate easily. Senior High School teachers can use the LAS in creative nonfiction to enhance content, vocabulary, and mechanics. Setting a schedule for LAS use as a scaffolding technique is also recommended. School heads and DepEd officials may include other scaffolding techniques when conducting school-based seminars. The study was limited to the link between the

effectiveness of scaffolding techniques in LAS and writing skills in English; thus, another study may investigate other strategies to improve students' writing skills.

REFERENCES

[1] Al-Roomy, M. (2016). Developing students' EFL writing skills by enhancing their oral interactions. International Journal of Applied Linguistics & English Literature, 5(5), 2200-3592. http://www.journal.aiac. org.au/index. php/IJALEL/article/Perfect, T. J., & Schwartz, B. L. (Eds.) (2002). Applied metacognition Retrieved from http://www.questia.com/read/107598848

[2] Cajayon, J. B., & Benavides, N. G. (2022). Development and validation of inquiry-based learning activity sheets in life science. United International Journal for Research & Technology, 3(5), 69-82. https://uijrt.com/articles/v3/i5/UIJRTV3I50011.pdfCognition.(2008). In Oxford reference online premium dictionary. Retrieved from http://www.oxfordreference.com

[3] Calanoga, M. C. M. (2019). Mechanics and grammar error analysis in students' write-ups: Basis for incidental teaching in the classroom. Asian EFL Journal, 23(3.3), 104–125. https://www.researchgate.net/publicationJ. Clerk Maxwell, A Treatise on Electricity and Magnetism, 3rd ed., vol. 2. Oxford: Clarendon, 1892, pp.68–73.

[4] Cantonjos, J. B., & Janer, S. S. (2022). Effectiveness of utilizing learning activity sheets to improve the solving skills involving sampling distribution of grade 11 students. United International Journal for Research & Technology, 3(8), 53-59. https://uijrt.com/articles/

[5] Delos Reyes and Caballes. (2021). A review on the school-based learning activity sheet towards improvement of instructional material. International Journal of Research Publications (IJRP.ORG). 104(1), 68-80. www.ijrp.org

[6] DepEd Order No.001. (2021 April 20). Guidelines on the evaluation of self-learning modules for quarter 3 and 4 for school year 2020-2021. deped.gov.ph

[7] Hasan, M., & Karim, M. R. (2019). Scaffolding effects on writing acquisition skills in EFL Context. Arab World English Journal, 10 (4), 288-298. doi http://dx.doi.org/10.24093/ awej/vol10no4.21

[8] Lacsa, Ma. Elena Beredo. (2022, April 24). Learning activity sheets (LAS) and the english achievement of grade 8 students. https://zenodo.org/ record/632 7644#.Yo1EyYdBxdg

[9] Padmadewi, N. N., & Artini, L. P. (2019). Using scaffolding strategies in teaching writing for improving student literacy in primary school. Proceedings of the 1st International Conference Lhadon & Wangmo RJES, 9, (1), January-June 2022, pp.1-14 14 on Innovation in Education (ICoIE 2018). https://doi.org/10.2991/icoie18.2019.36

[10] Piamsai, C. (2020). The effect of scaffolding on non-proficient efl learners' performance in an academic writing class. LEARN Journal: Language Education and Acquisition Research Network, 13(2), 288-305. https://files.eric.ed.gov/fulltext/EJ1258629.pdf

[11] Pilu, R. (2015). The Use of Scaffolding Technique in Teaching Writing Descriptive Text. *Ethical Lingua: Journal of Language Teaching and Literature*, 2(2), 155-166. https://journal.uncp.ac.id/

[12] Pongsapan, N. P., & Patak, A. A. (2021). Improving content, organization, vocabulary, language use, and mechanics using movie trailer media. *International Journal of Evaluation and Research in Education, 10(2)*, 728-737. https://files.eric.ed.gov/fulltext/ EJ1299335.pdf

[13] Pratiwi, K. D. (2016). Students' difficulties in writing English (A study at the third semester students of English education program at University of Bengkulu Academic Year 2011-2012). *Linguists: Journal of Linguistics and Language Teaching, 3(1)*. https://ejournal. iainbengkulu.ac.id/ index.php/linguists/ article/view/106

[14] Salandanan, G.G. (2018). *Principles and methods of teaching*. Quezon City,Manila. Lorimar Publishing, Inc.

[15] Sidky, G. (2019). Developing Students' Writing through Scaffolding Techniques in a Workshop Forum. *Journal of Language Teaching and Research, 10(5)*, 963-971. https://www.academy.publication.com/issues2/jltr/vol10/05/07.pdf

[16] Spycher, P. (2017). Scaffolding writing through the "teaching and learning cycle". Leading with learning. San Francisco:WestEd.https://www.wested.org/wp/content/uploads/2017/11/resource-scaffolding-writing-through-the-teaching-and-learning-cycle.pdf

[17] Valderama, T. (2019, November 8). Pinoys' English proficiency declines sharply. https://www.manilatimes.net/

[18] Valenzona, M. P. (2022). Effectiveness of the quality assured learning materials: budget of

[19] lessons (BOL) and learners' activity sheets (LAS) to the performance of grade 3 pupils in Mathematics. International Journal of Advanced Multidisciplinary Studies IJAMS, 2(3), 276-285. https://www.ijams-bbp.net/wp-content/

Blended Pedagogy in the Light of National Education Policy of India (2020): A Detailed Analysis of UGC's Concept Note on Blended Mode of Teaching and Learning

Soniya Tufail Khan

Department of English, Aligarh Muslim University, UP, India
Email: khansoniyatufail@gmail.com

Abstract— The 21st century saw significant growth and adoption of technology into the field of education. The educational sector was gradually embracing digitalization and Web 2.0. Nearly all across the world, tools like language applications, online learning software, virtual tutoring, and video conferencing were becoming a component of the academic curriculum. Despite technological advancements in the education sector Third-world nations like India were falling behind and were hesitant to venture into this brand-new field of educational technology. However, the world turned upside down with the outbreak of COVID 19, it forced the entire world to change in many different ways. Clearly education world was not ready to shift from the traditional system to the online mode, the shift was sudden, unplanned, and the teachers did not get time for preparation or training. One cannot deny that the world is not the same ever since, such an event has caused lasting impression on the world. Hence, it is now essential to give technology the attention it deserves and to implement approaches like blended learning as a fundamental component of learning and teaching in the current educational system. The Indian government has been effective in identifying this need. Thus, giving birth to the New National Education Policy (NEP 2020). The National Education Policy 2020 (NEP 2020) is a comprehensive policy framework for the future trajectory of education in India. Since the National Policy on Education (NPE) of 1986, it is India's first comprehensive education policy. An extensive change of India's educational system is envisioned by NEP 2020, with a focus on online and blended learning in particular. Thus, this paper aims to discuss Blended Pedagogy in the Light of National Education Policy of India (2020) and to conduct a detailed review and analysis of UGC's Concept Note on Blended Mode of Teaching and Learning.

Keywords— Blended Learning (BL), Concept Note, National Education Policy (NEP), University Grants Commission (UGC).

I. INTRODUCTION

The 21st century saw significant growth and adoption of technology into the educational field. The educational sector was gradually embracing digitalization and Web 2.0. Nearly all across the world, tools like language applications, online learning software, virtual tutoring, and video conferencing were becoming a component of the academic curriculum. Despite technological advancements in the education sector Third-world nations like India were falling behind and were hesitant to venture into this brand-new field of educational technology. However, the world turned upside down with the outbreak of COVID 19, it forced the entire world to change in many different ways. Clearly education world was not ready to shift from the traditional system to the online mode, the shift was sudden, unplanned, and the teachers did not get time for preparation or training. One cannot deny that the world is

not the same ever since, such an event has caused lasting impression on the world. It has opened doors to a world of possibilities; among the many to investigate are the evolving trends in pedagogy and research.

For educational institutions to be forward-thinking, numerous strategies must be used and put into practise. According to a report by Financial Advisor, majority of the Indians prefer a combination of online and in-person training or courses. In India, 81% of the people think that mixing in-person and online learning can result in a positive educational experience, giving rise to blended learning. Furthermore, 88% of learners worldwide say that moving forward, online learning will be from now on a permanent part of primary, secondary, and higher education. 87% of students in India believe that in the future, online learning will be a part of the educational process. In the new normal that educators have chosen, the blended learning approach will be standard.

Hence, it is now essential to give technology the attention it deserves and to implement approaches like blended learning as a fundamental component of learning and teaching in the current educational system. The Indian government has been effective in identifying this need. Thus, giving birth to the New National Education Policy (NEP 2020).

II.   NATIONAL EDUCATION POLICY OVERVIEW

The National Education Policy 2020 (NEP 2020) is a well-planned comprehensive policy framework for the future trajectory of education in India. Since the National Policy on Education (NPE) of 1986, it is India's first comprehensive education policy. An extensive change of India's educational system is envisioned by NEP 2020, with a focus on online and blended learning in particular. The policy suggests that, in order to efficiently deliver high-quality education, all educational institutions—from primary to higher education—use online and blended learning approaches. In addition, it proposes for the establishment of a National Education Technology Mission to guarantee that all educational institutions have access to the technology and infrastructure required for online and blended learning.

According to NEP (2020) of the Indian government, blended learning must be experiential and activity-based. It is not a mere combination of both physical and virtual modes; rather, it is a carefully planned integration of relevant activities in both the modes. "Unless combined with experiential and activity-based learning, online education will tend to become a screen-based education with little emphasis on the social, emotional, and

psychomotor components of learning" (National Education Policy, 2020, p. 59).

III.   BLENDED LEARNING

According to Vasileva-Stojanovska (2015), Blended learning is a student-centered approach to education that blends synchronous learning activities from traditional (face-to-face) classrooms with asynchronous learning activities from e-learning (Attard and Holmes, 2020; Kerzłič et al., 2019). Adiguzel et al. (2020) reported that Gambari et al. (2017) highlighted the importance of the e-learning aspect. The ratio of online to offline learning in blended learning varies, according to a study conducted by Owston and York (2018) and Lazar et al. (2020), but the online learning component must be between 33% and 50%, or can even be as high as 80%. E-learning resources are employed in lessons, presentations, training sessions, progress learning, online discussion groups (Adiguzel et al., 2020). (Alammary, 2019). Active teaching methodologies including STEM education as stated by (ElSayary, 2021; Kandakatla et al., 2020; Landenfeld et al., 2018), problem-based teaching and learning, project learning and teaching (Yunus et al., 2021), and collaborative teaching (Kandakatla et al., 2020) can be effectively organised in a blended learning environment. Furthermore, a large number of specialised models with attributes appropriate for blended pedagogy in education have been researched. These include the following: MyMathLab learning system (Chekour, 2018), Modular Object-Oriented Dynamic Learning Environment (MOODLE) research platform (Hoyos et al., 2018; Landenfeld et al., 2018; Lin et al., 2017; Psycharis et al., 2013), Massive Open Online Courses (MOOCs) (Avineri et al., 2018; Borba et al., 2016), Personal Online Desk, viaMINT (Landenfeld et al., 2018), and machine learning techniques (Ho et al., 2020).

In order to comprehend why the Nation's government places such a strong emphasis on blended learning in its National Education Policy, it is necessary to examine the Blended Learning approach and its characteristics. After researching several different successful blended learning programmes, here are a few characteristics of Blended Learning that stand out:

Research on BL shows that it gives positive results for both educators and learners' educational journeys. Blended learning's features allow this kind of instruction to maximise the benefits of both in-person and online mode (Alsalhi et al., 2021; Hu et al., 2021; Kashefi et al., 2017; Kerzłič et al., 2019). In contrast to face-to-face mode, online instructions make use of robust learning management system (LMS) features that enable effective

goal-setting, document organisation, learning facilitation, student interaction, and academic performance assessment (Adiguzel et al., 2020; Sun, 2016). Moreover, online learning promotes even more individualised learning and assessment (Mundt et al., 2020), teacher-student, teacher to teacher, and teacher-pupil-parents' interactions (Alammary, 2019; Alsalhi et al., 2021; Attard and Holmes, 2020; Hoyos et al., 2018; Miyaji and Fukui, 2020; Sánchez-Gómez et al., 2019). According to a significant amount of research, BL facilitates a flexible teaching learning environment where students can readily access and choose from a variety of learning resources, enabling them to revisit lessons at the appropriate time and location (Zhang and Zhu, 2017). (Sánchez-Gómez et al., 2019; Uz and Kundun, 2018). Furthermore, a number of studies have demonstrated that blended learning can have a positive impact on students' learning attitudes (Alsalhi et al., 2019; Balentyne; Varga, Gambari et al., 2017, Rifa'i and Sugiman, 2018; Zhang and Zhu, 2017). These effects include fostering a desire to learn, enhancing flexibility, boosting self-confidence, and enhancing self-assurance (Alammary, 2019; Alsalhi et al., 2021; Attard and Holmes, 2020; Lin et al., 2017; Mumtaz et al., 2017; Uz and Kundun, 2018), as well as the capacity for group work (Kashefi et al., 2012) and the students' Uz and Kundun, 2018). Numerous research studies have validated the favourable association of personality, learning style, and happiness with advancement in student accomplishment (Cheng and Chau, 2016; Vasileva-Stojanovska, 2015). For example, blending learning increases students' ability to think critically (Attard and Holmes, 2020; ElSayary, 2017, 2021), solve problems more effectively (Attard and Holmes, 2020; Dziuban et al., 2018; Kashefi et al., 2012; Kashefi et al., 2017), improve communication skills (Kashefi, 2012).

IV. NATIONAL EDUCATION POLICY AND BLENDED LEARNING

The benefits of blended learning have been explicitly recognised by NEP (2020) and UGC. So much so that the UGC issued a detailed concept note in 2020 on Blended Mode of Teaching and Learning. Consequently, both NEP and UGC have discussed Blended Learning's characteristics in great detail in their drafts. In many ways, a blended learning environment offers the utmost flexibility. It can be used with any programme that includes digital media while adhering to the principles of traditional classroom. Students, academics, policy-makers, stake holders and others are able to comprehend the need for more freedom and flexibility. (University Grants Commission, 2020, p. 3).

4.1 Some key benefits of Blended Learning as mentioned by NEP

Blended learning, as emphasized by the (National Education Policy, 2020). Offers students the opportunity for remote collaboration on projects, increased flexibility with technology-enabled learning, enhanced interaction between students and teachers, and improved learning outcomes through additional activities. NEP supports the development of virtual citizenship skills and effective use of technology for learners of all ages. Making learning resources and experiences reliable, repeatable, and reproducible ("University Grants Commission, 2020, p. 5"). NEP also discusses about practical ways in which blended learning can be incorporated. With regard to the curriculum, consider utilizing the five "E" s (Engage, Explore, Explain, Elaborate, Evaluate): Resources - Ministry of Human Resource Development (University Grants Commission, 2020).

4.2 UGC's Concept Note on Blended Learning

The University Grants Commission released a detailed concept note on Blended Mode of Teaching and Learning. This Concept note by UGC has been prepared in accordance with the National Education Policy NEP 2020. According to the draft, "improved satisfaction, learning outcomes and opportunities both to learn with others and to teach others," will come from blended pedagogy techniques. According to the draft, learners would have more access to knowledge and will also be able to learn more effectively. The UGC panel thinks blended learning will make a variety of learning modalities, such as in-person instruction, online instruction, and remote or virtual instruction, acceptable. UGC Secretary Rajnish Jain said, "The UGC had decided that HEIs should be allowed to teach up to 40 per cent of each course through online mode and the remaining 60 per cent of the concerned courses can be taught offline mode. Exams for teaching under both modes can be conducted online." The panel set by UGC has even sought suggestions and feedback from various stakeholders on the draft of concept note.

V. RESEARCH QUESTIONS

- To what extent does blended learning play a crucial role in the educational strategies of the University Grants Commission (UGC) and the National Education Policy (NEP)?

- How does a detailed analysis of the blended learning concept contribute to our understanding of its importance within the UGC and NEP frameworks?

- What are the key challenges in implementing Blended Learning in India?

- What specific implications does it have for the enhancement of educational practices?

VI.   OBJECTIVES

- To review the UGC's Concept Note on Blended Learning

- To analyse the UGC's Concept Note in detail

- To examine the major challenges in implementing Blended Learning in India

- To suggest strategies to overcome the challenges in implementing Blended Learning in India

- To generate feedback and provide suggestions to the Policy Makers of Nation

VII.   RATIONALE AND SIGNIFICANCE OF THE STUDY

It is evident that the NEP and UGC both has realized the importance of BL. Thus, they are constantly striving to incorporate BL into their educational policy and trying to change India's educational narrative through it. Hence, this research aims to review and analyse the UGC's Concept Note on Blended Learning, as the policy is destined to change the future of the coming generations in India. UGC has even sought suggestions and feedback from various stakeholders on the draft of concept note. Thus, the feedback and suggestions generated from the research work will prove to be highly beneficial for the policy makers. Such a policy that will change the educational game of the country will definitely undergo various changes, as it will be a work in progress for a long time.

VIII.   CRITICAL REVIEW

The Concept Note by UGC outlines the concept of blended learning, particularly in the context of the National Education Policy (NEP) of 2020 in India. Here is a review of the text:

In this comprehensive exploration of blended learning within the framework of the National Education Policy (NEP) 2020, the text delves into the definition and key components of this instructional methodology. Blended learning, as presented, seamlessly integrates traditional face-to-face classroom methods with computer-mediated activities to optimize instructional delivery. Emphasizing the importance of combining synchronous and asynchronous learning tools, the text underscores the significance of effective learning processes. Distinguishing blended learning from traditional classroom teaching, the text articulates that although students and teachers share

the same physical space, digital tools play a pivotal role in maintaining control over the pace and topics of learning. The flipped classroom model, introduced in the discussion, harnesses technology to provide learning materials online before in-person classes, fostering more interactive and engaging classroom activities.

The text then transitions into the NEP 2020's emphasis on a student-centric approach in education, aligning with the shift towards responding to students' dreams and aspirations. Acknowledging various modes of learning, including face-to-face, online, and virtual modes, the NEP 2020 also advocates for vocational and multi-disciplinary courses. The concept of the Academic Bank of Credit (ABC) emerges, introducing flexibility in terms of time, place, mode, speed, and language in education, with an emphasis on multiple entry and exit points for learners. Highlighting the indispensable role of technology in implementing the NEP 2020's teaching and learning processes, particularly in blended modes, the text establishes the critical link between technology and the realization of the policy's objectives. The advantages of blended learning and the ABC system are extolled, emphasizing their effectiveness in providing flexibility, convenience, and a diverse array of learning options.

Overall, the text not only introduces and explains the concept of blended learning but also contextualizes it within the NEP 2020, shedding light on its advantages and the instrumental role of technology in shaping modern education. The innovative ABC system, aligning with the overarching goals of flexibility and student-centricity in education, further reinforces the significance of these educational approaches in contemporary pedagogy. In this insightful exploration of BL and its implications, the text moves on further by acknowledging the dynamic changes in the education landscape, emphasizing the transition from traditional teaching methods to digital learning platforms. BL is defined as more than just a mix of online and face-to-face modes; it represents a meticulously planned combination of activities, focusing on learning outcomes and a learner-centered approach. Linking BL to the NEP 2020, the text underscores the recommendation for blended learning models and stresses the importance of recognizing face-to-face in-person learning alongside digital learning. The key features of BL, such as increased student engagement, enhanced interaction, and flexibility, are highlighted, along with its association with improved learning outcomes and the potential to enhance institutional reputation. Advantages of BL for students are outlined, including greater access to information, increased learning skills, improved satisfaction, and opportunities for collaborative learning. Recent research on BL is discussed, emphasizing key benefits such as collaboration at a

distance, enhanced interaction, increased flexibility, improved learning, digital literacy, and the development of technology-related skills.

Moving on to the role of teachers in a BL environment, the text highlights the evolving role from knowledge providers to coaches and mentors. BL enables customization and differentiation in teaching, leading to more frequent and personalized interactions between teachers and students. Strengthened trust and relationships emerge as byproducts, allowing teachers to better understand students' struggles and needs. The role of learners in a BL environment is then explored, emphasizing the positive impact of technology integration on student interest, engagement, and focus. BL empowers students to set their own learning goals, promotes self-driven learning, and instill skills that are transferable to various areas of life. The text underscores BL's ability to provide tailored support, allowing students to learn at their own pace and preparing them for future challenges and real-world skills. The text positions BL as a response to the evolving education landscape, emphasizing its advantages for both students and teachers. It underscores the importance of a learner-centered approach and the role of technology in modern education. This comprehensive exploration highlights the potential benefits of BL and the changing role of teachers in this environment, emphasizing the importance of BL in enhancing student engagement, autonomy, and preparedness for future challenges.

Furthermore, the text underscores the crucial role of tailoring BL models to individual student needs, emphasizing factors like age, life circumstances, and learning preferences. It highlights the responsibility of teachers and learning designers in selecting BL activities aligned with curriculum requirements. Seven sample BL configurations are discussed, each illustrated with actual scenarios of implementation, ensuring flexibility and customization. In the context of Indian higher education, the text details practical applications of BL, referencing the UGC BL Implementation notification. It discusses credit-based curricula, presenting scenarios for a Master's program and a national-level institute's teacher training initiatives, showcasing BL's adaptability. Flexibility in course design, pedagogical goals, and learner needs are emphasized, along with the importance of notifying institutions about proposed BL weightage.

The text then explores Information and Communication Technology (ICT) initiatives supporting BL in India. Open Educational Resources (OER), Creative Commons licenses, MOOCs, SWAYAM, Learning Management Systems (LMS), and innovative technologies like SimLab+, Virtual Labs, Robotics, and FOSSEE are introduced. The significance of ICT tools for collaboration, including blogging and concept mapping, is emphasized. These insights highlight the diverse ways ICT tools contribute to effective BL implementation in higher education, promoting collaboration and enhancing the learning experience. Moreover, the concept note explores significant ICT initiatives that can support higher education teachers in implementing BL in India. It emphasizes the role of OER, Creative Commons, MOOCs, SWAYAM, LMS platforms, and various innovative technologies in enhancing the learning experience. Additionally, the text highlights the importance of collaborative learning and provides examples of ICT tools that foster collaboration among learners. These initiatives and tools aim to promote accessible, equitable, and effective education in the context of BL.

The text delves into the realm of BL implementation in higher education, with a focus on pedagogies, technology infrastructure, and support systems. It starts by emphasizing the systematic planning required for effective BL, highlighting the symbiotic relationship between pedagogies and technologies. In the exploration of pedagogies for online and face-to-face modes, the text underscores learner-centered teaching-learning activities. Various approaches such as idea generation, brainstorming, concept-mapping, creative presentations, exposure to the real world, case studies, and cooperative learning strategies are discussed. The importance of teacher innovation to engage learners in both settings is emphasized. Moving to Project-Based Learning and Project Management Platforms, the text introduces Blended Project-Based Learning, combining conceptual learning with practical skills development. Platforms for online lectures, collaborative projects, and assessment are mentioned, with a focus on curriculum design supporting these pedagogical approaches.

The discussion on technology infrastructure covers diverse BL approaches and lists essential requirements, including user computing devices, network setups, software, and support infrastructure. The importance of a reliable internet connection, software tools, and cloud-based solutions for scalability and disaster recovery is stressed. The text underscores the crucial role of both pedagogical approaches and infrastructure in empowering effective BL implementation for teachers and students. The text provides a comprehensive examination of BL implementation, emphasizing the synergy between pedagogies and technology infrastructure, offering valuable insights for educators and institutions. The text discusses the importance of reevaluating assessment and evaluation methods in higher education in the context of implementing BL. It provides insights into continuous comprehensive evaluation, the shift towards learner-

centered education, and the need for innovative assessment strategies. The concept note critically reviews assessment and evaluation methodologies, with a notable emphasis on Continuous Comprehensive Evaluation (CCE). It advocates a significant shift from summative to continuous assessment, underlining the need to evaluate cognitive skills beyond traditional tests, including logical thinking and synthesis of concepts. The note encourages innovative assessment methods, particularly in modular curricula, and urges an increase in the weightage of internal evaluation, highlighting the importance of formative assessment.

Innovative Trends in Evaluation and Assessment, the note prompts teachers to think creatively within the context of BL. It discusses various strategies for both summative and formative evaluation. Noteworthy summative strategies include advocating for open book examinations to prepare students for real-world scenarios, group examinations to enhance knowledge sharing, spoken examinations with technology-based approaches, and on-demand examinations for flexibility. The formative evaluation strategies underscore the significance of ePortfolios as comprehensive tools reflecting learners' journeys. Encouraging creative products and assignments, such as digital stories and case studies, is highlighted for formative assessment. The note acknowledges the value of quizzes and games while cautioning against their replacement of other assessment methods. Additionally, it recognizes the role of artificial intelligence in proctoring online assessments and suggests its exploration for aspects like attention levels and learning speed. In essence, the concept note critically assesses the landscape of assessment and evaluation, particularly emphasizing a shift towards continuous assessment and innovative methods within the BL framework. The integration of technology and artificial intelligence is acknowledged as a forward-thinking approach to enhance assessment practices.

In addition, the text presents a comprehensive framework for BL pedagogy in Indian Higher Education Institutes (HEIs). It defines BL as a combination of online and face-to-face learning, aligning with UGC encouragement. The IPSIT Model is introduced, emphasizing phases like resource identification, LMS use, scaffolding, gap identification, and testing. Within the IPSIT Model, planning for infrastructure and active learning environments is stressed. The significance of Learning Management Systems (LMS) is highlighted, emphasizing eResource availability and online activity announcements. The teacher's role as a facilitator, continuous support, and ICT training are advocated. Monitoring learner progress through quizzes, presentations, and corrective feedback is emphasized. The need for innovative assessments, including open and closed book assessments, is

recognized. The essential technology and resource requirements for BL are discussed in detail, considering institutional variability. Guidelines for teaching-learning activities, focusing on learner-centered approaches, are presented. Continuous assessment, rubrics for higher-level outcomes, and a shift from traditional tests to open/closed book assessments are recommended. The importance of continuous feedback, including self-feedback and feedback on teaching-learning processes, is emphasized. The text provides a meticulous guide for BL implementation in higher education, emphasizing planning, infrastructure, learner-centric activities, assessment innovation, and feedback mechanisms. It recognizes the changing roles of teachers and students in the BL environment, promoting a holistic and innovative approach to education.

IX. THEORITICAL AND PRACTICAL DISCUSSION

As the landscape of education continues to evolve, the integration of technology has become increasingly imperative. This review has diligently explored the intricacies of incorporating BL into educational frameworks, uncovering a wealth of insights and perspectives. The preceding sections have shed light on the merits, advancements, and notable outcomes associated with BL. However, no exploration is complete without acknowledging the challenges and limitations inherent in such transformative endeavours. In this final section, we delve into the nuanced terrain of challenges faced, the limitations encountered, and subsequently offer thoughtful recommendations for navigating these hurdles. The essence of these recommendations lies in aligning educational practices with the guidelines set forth by regulatory bodies, notably the UGC. The synthesis of our analysis not only emphasizes the hurdles but also provides a roadmap for the pragmatic implementation of BL in accordance with UGC's minimum recommendations. This holistic approach aims to facilitate a more nuanced understanding and effective integration of BL into educational institutions, fostering an environment that aligns with both technological advancements and established regulatory standards.

X. CHALLANGES AND LIMITATIONS IN IMPLEMENTATION OF BLENDED LEARNING IN THE CONTEXTS OF NEP 2020

10.1 Technology Accessibility and Inadequate Technology Infrastructure

One of the primary obstacles faced in implementing blended learning within the framework of the National

Education Policy 2020 (NEP 2020) is the inadequacy of infrastructure. In India, there exists a substantial disparity between the presence of technology and its practical application in the realm of education. To illustrate, as of 2019, a mere 7% of government schools in the country had access to the internet (Rao & Cheruvu, 2019). Additionally, even in schools equipped with technological infrastructure, there is a shortage of technical support and a deficiency in understanding how to leverage technology effectively (Khan & Prakash, 2020). This deficit in infrastructure and technical assistance acts as a barrier to the efficient implementation of blended learning. Merely 24% of Indians are smartphone owners (Pew, 2019), 11% of households own a computer of any kind (NSO, 2018), and just 55% have internet connection (TRAI, 2020). According to Mission Antyodaya (2017–18), just 47% of rural Indian families have access to power for more than 12 hours each day. Several challenges related to accessibility arise when utilizing technology for blended learning. For instance, numerous students may lack the essential hardware and software required to access digital materials (Garg & Sharma, 2018). Furthermore, students with disabilities may encounter difficulties in accessing digital resources or utilizing the necessary technology for participating in blended learning courses (Garg & Sharma, 2018). Apart from the terrible situation in places like Jammu and Kashmir, the picture is further complicated by stratifications along regional, class, caste, and gender lines, disparities in family sizes, and the number of students in a home. The intersection of these variables results in a range of challenges and doubts regarding the availability of online learning.

10.2 Digital Literacy

Achieving digital literacy stands as a pivotal factor for the effective execution of blended learning. A considerable number of students may lack the essential skills needed to navigate the technology and digital resources essential for blended learning courses (Garg & Sharma, 2018). In the absence of these requisite skills and knowledge, students may encounter challenges in deriving benefits from a blended learning approach (Garg & Sharma, 2018).

In addition, financial constraints pose a significant hurdle in implementing blended learning, given that acquiring and utilizing technology and internet resources often demands a substantial financial commitment. A case in point is provided by a report from the National Council of Educational Research and Training, stating, "the cost associated with providing computers, tablets, and other digital devices to all students and teachers, along with the expenses related to training teachers and establishing internet connections for schools, is considerably high" (Srivastava et al., 2020, p. 22).

10.3 Digital Divide

The expenses associated with maintaining and upgrading technology, along with the costs of providing online content and other materials, can be excessively high. Moreover, in numerous parts of India, there is limited access to technology and the internet, posing challenges to the adoption of blended learning. For instance, as reported by the National Association of Software and Services Companies (NASSCOM), "Merely 15 percent of schools in India have internet access" (NASSCOM, 2020). Additionally, in many rural and remote areas, the absence of electricity and internet connectivity further complicates the implementation of blended learning.

10.4 Lack of Skilled Teachers

There is a lack of qualified educators possessing expertise in blended learning methodologies. As per a Ministry of Human Resource Development report, "there exists a considerable shortage of trained teachers capable of handling blended learning" (Ministry of Human Resource Development, 2018, p. 7). Moreover, a scarcity of instructional materials, such as textbooks customized for blended learning, is often observed. Moreover, the lack in knowledge and comprehension of blended learning techniques poses another significant challenge in implementing the approach within the context of NEP 2020. According to a report from the Central Board of Secondary Education, "many teachers lack familiarity with the concept of blended learning and its various methods, tools, and techniques" (Central Board of Secondary Education, 2020, p. 6).

XI.   RECOMMENDATIONS

While acknowledging that these limitations are temporary, here are some suggestions to navigate, overcome and ultimately eradicate these challenges in the widespread application of blended pedagogy across every region of the country.

11.1 Designing a Curriculum that Supports this Pedagogical Approach; Bringing it to Life

Developing a dynamic curriculum tailored to BL principles, ensuring seamless integration of online and offline components. This involves aligning learning objectives, resources, and assessments to optimize the benefits of BL for both educators and learners. In order to optimize the advantages of BL principles, a critical recommendation for educational institutions is the development of a dynamic curriculum that is specifically tailored to the nuances of BL. This involves the meticulous alignment of learning objectives, resources, and assessments to ensure a seamless integration of online and

offline components. Crafting learning objectives that strategically leverage the strengths of both modalities, curating resources that complement these objectives, and designing assessments that comprehensively evaluate student understanding are integral components of this approach. The emphasis is on creating a cohesive learning experience that not only benefits learners but also supports educators. By aligning the curriculum with BL principles, educational institutions can create an environment that fosters active engagement and effective learning, addressing the diverse needs of students in today's evolving educational landscape.

11.2 Accessibility of Technology

It is essential to address the issue of unequal access to technology by implementing policies that facilitate the provision of devices and internet access to all students. Bridging this gap is essential to create an inclusive BL environment and prevent marginalized groups from being left behind. To tackle the issue of unequal access to technology within the educational landscape, it is imperative to advocate for and implement policies that actively facilitate the provision of devices and internet access to all students. This proactive measure is crucial for establishing an inclusive BL environment, ensuring that every student, regardless of socio-economic background, has equal opportunities for participation and success. By bridging the digital divide, educational institutions can prevent marginalized groups from being left behind in the increasingly technology-driven educational landscape. Such policies not only level the playing field for all students but also contribute to breaking down barriers to education, fostering a more equitable and accessible learning environment that aligns with the principles of BL. This recommendation emphasizes the need for a comprehensive approach to technology access, addressing a fundamental aspect of ensuring fairness and inclusivity in modern education.

11.3 Building Technology Infrastructure

In order to support the demands of BL the government must invest in robust technological infrastructure, including reliable internet connectivity and hardware. Strengthening the technological backbone of educational institutions is crucial for the effective implementation and sustainability of BL initiatives. In order to fortify the successful implementation and long-term sustainability of BL, it is essential to prioritize investments in robust technological infrastructure. This encompasses ensuring reliable internet connectivity and sufficient hardware resources to meet the demands of a blended learning environment. By strengthening the technological backbone of educational institutions, administrators can mitigate

challenges related to connectivity issues and hardware constraints, thereby creating a more seamless and reliable BL experience for both educators and learners. This investment not only enhances the overall efficiency of BL initiatives but also establishes a foundation for the continual evolution and integration of technology in the educational landscape.

11.4 Overcome Financial Constraints

Developing strategies to mitigate financial barriers hindering the adoption of BL. This may involve exploring cost-effective solutions, seeking external funding sources, and establishing partnerships to ensure that financial limitations do not impede progress. To overcome financial barriers hindering the widespread adoption of BL, it is imperative to develop comprehensive strategies. This involves exploring cost-effective solutions, such as open-source platforms or shared resources, to reduce initial implementation costs. Additionally, seeking external funding sources, including grants or partnerships with educational foundations, can provide the necessary financial support for institutions looking to invest in BL initiatives. Establishing collaborative partnerships with industry stakeholders or other educational institutions can further leverage resources and share costs. By addressing financial limitations through strategic planning and resource allocation, educational institutions can ensure that economic constraints do not impede the progress and accessibility of BL, fostering a more inclusive and sustainable learning environment.

11.5 Taking Steps to Eradicate Digital Divide

Initiatives must be taken to eliminate the digital divide, addressing disparities in technology access among various socio-economic groups. This includes outreach programs, subsidies, or collaborative efforts with tech companies to ensure equal opportunities for all learners. To eradicate the digital divide and promote equity in technology access across socio-economic groups, it is imperative to implement targeted initiatives. These initiatives may encompass outreach programs aimed at underserved communities, providing education and resources to bridge the knowledge gap. Subsidy programs can be established to make technology more affordable for economically disadvantaged families. Collaborative efforts with technology companies can involve partnerships to provide devices, internet connectivity, or digital literacy training. By addressing these disparities through focused strategies, educational institutions can create an inclusive BL environment, ensuring that all learners have equal opportunities to engage in and benefit from the evolving educational landscape.

11.6 Necessary Actions to Enhance Digital Literacy

Launching comprehensive programs to enhance digital literacy among both educators and students. This involves imparting essential skills for navigating online platforms, critically evaluating digital content, and utilizing digital tools effectively for educational purposes. Initiating comprehensive programs to boost digital literacy is crucial for the success of BL. These programs should focus on equipping both educators and students with essential skills to navigate online platforms adeptly. This includes providing training on critically evaluating digital content for reliability and relevance. Additionally, emphasis should be placed on enabling effective utilization of various digital tools to enhance the educational experience. By fostering digital literacy, educational institutions can empower their stakeholders to navigate the intricacies of the online learning environment, promoting a more informed, engaged, and proficient community within the framework of BL.

11.7 Teacher Training Programs/ Workshops

The government must strive to establish ongoing professional development programs and workshops to equip educators with the skills and knowledge needed for effective BL instruction. This includes training on utilizing digital tools, managing online classrooms, and adapting teaching methods to the blended environment. Creating sustained professional development programs and workshops is pivotal to empower educators with the requisite skills for effective BL instruction. Ongoing training should encompass adept utilization of digital tools, enabling educators to navigate online platforms seamlessly. Equipping them with strategies to manage online classrooms effectively is crucial for maintaining a conducive learning environment. Furthermore, educators need guidance on adapting traditional teaching methods to suit the dynamics of the blended learning landscape. By investing in continuous professional development, educational institutions ensure that their faculty remains abreast of the evolving technological and pedagogical aspects of BL, ultimately improving the quality of education delivered in the blended format.

11.8 Interim Strategies: Maximizing Available Resources and Encouraging Innovation in existing Approach

Although these long-term suggestions will take time to be fully implemented, in the meanwhile, it is important to maximize the utilization of available technology, techniques, materials, and resources for both teachers and students. Encourage educators to innovate new techniques and tailor-made approaches for students, efforts must be made to bridge the gap until the complete implementation of blended learning is achieved nationwide.

XII.   CONCLUSION

The journey through this review has uncovered the vast potential of BL in shaping the future of education. While the advantages are evident, our scrutiny has also brought to light the challenges and limitations inherent in implementing BL. The symbiosis between technological innovation and regulatory frameworks, particularly as delineated by UGC, emerges as a pivotal factor. As we navigate the ever-changing landscape of education, it is imperative to heed the recommendations outlined here. By aligning BL practices with UGC guidelines, educational institutions can strike a harmonious balance, ensuring that the benefits of technology-enhanced learning are realized without compromising on established standards. This synthesis not only facilitates a nuanced understanding but also provides a practical roadmap for educators and policymakers to embrace BL effectively, thereby fostering a resilient and adaptable education system for the future.

REFERENCES

[1] A Study on National Educational Policy 2020 Transformation in India. (n.d.). *National Conference on Latest Innovations and Future Trends in Management*, 8(8). ISSN: 2349-6002. https://ijirt.org/master/publishedpaper/IJIRT153816_PAPER.pdf

[2] BLENDED LEARNING IN INDIA IN CONTEXTS OF NEP2020. (2023). Kanchi College of Education.

[3] Desk, I. T. W. (2021a, March 26). Importance of blended learning in the era of digital education. *India Today*. https://www.indiatoday.in/education-today/featurephilia/story/importance-of-blended-learning-in-the-era-of-digital-education-1783488-2021-03-25

[4] Desk, I. T. W. (2021b, May 22). UGC to introduce 'blended teaching' in universities, colleges; Here's everything you need to know. India Today. https://www.indiatoday.in/education-today/story/ugc-prepares-draft-for-blended-teaching-in-universities-and-colleges-1805627-2021-05-22

[5] Elets Digital Learning. (2022, January 19). Blended learning in India. Elets Digital Learning. https://digitallearning.eletsonline.com/2022/01/blended-learning-in-india/

[6] Exploring the benefits of blended learning in India. (2023, June 20). The Hindu. https://www.thehindu.com/brandhub/exploring-the-benefits-of-blended-learning-in-india/article66989704.ece

[7] Groundxero. (2021, July 13). UGC's Concept Document on "Blended" Learning --- Individualises and Privatises Learning and Education. Groundxero. https://www.groundxero.in/2021/07/13/ugcs-concept-

document-on-blended-learning-individualises-and-privatises-learning-and-education/

[8] Kumar, R., & Ganesh, R. S. (2022). Dealing with online and blended education in India. Decision, 49(2), 195–201. https://doi.org/10.1007/s40622-022-00320-1

[9] Kundu, A., Bej, T., & Dey, K. N. (2021). Time to achieve: Implementing blended learning routines in an Indian elementary classroom. Journal of Educational Technology Systems, 49(4), 405–431. https://doi.org/10.1177/0047239520984406

[10] National Education Policy (NEP) 2020. (2020). Ministry of Human Resource Development, Government of India. https://mhrd.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf

[11] Pritam, B. P. (2022). Blended teaching and learning in teacher education sector in India: present and future prospects. Social Science Research Network. https://doi.org/10.2139/ssrn.4027445

[12] Pritam, B. P. (2022). Blended teaching and learning in teacher education sector in India: present and future prospects. Social Science Research Network. https://doi.org/10.2139/ssrn.4027445

[13] Tong, D. H., Uyen, B. P., & Ngan, L. K. (2022). The effectiveness of blended learning on students' academic achievement, self-study skills and learning attitudes: A quasi-experiment study in teaching the conventions for coordinates in the plane. Heliyon, 8(12), e12657. https://doi.org/10.1016/j.heliyon.2022.e12657

[14] Topping, K. J., Douglas, W., Robertson, D. M., & Ferguson, N. (2022). Effectiveness of online and blended learning from schools: A systematic review. Review of Education, 10(2). https://doi.org/10.1002/rev3.3353

[15] University Grants Commission New Delhi. (2021). Blended Mode of Teaching and Learning: Concept Note. https://www.ugc.gov.in/pdfnews/6100340_Concept-Note-Blended-Mode-of-Teaching-and-Learning.pdf

Storytelling Traditions in Indian Knowledge Systems: A Comparative Study of *Pañcatantra* and *Hitopadesha*

Dr. Mohit Sharma[1], Dr. Nikita Balhara[2]

[1]Associate Professor, University Institute of Liberal Arts & Humanities, Chandigarh University, Mohali, Punjab, India
[2]Assistant Professor, University Institute of Liberal Arts & Humanities, Chandigarh University, Mohali, Punjab, India

Abstract— *The rich intangible heritage of India encapsulated in its oral traditions has played a significant role in preserving the knowledge of ages. The Pañcatantra and Hitopadesha, being two of the most celebrated and widely acknowledged collections of fables, present a handful of ancient wisdom that is universal in many ways. This paper offers a comparative study between the Pañcatantra and Hitopadesha. The study considers the structural, pedagogical, thematic, and historical aspects for the comparison. The Pañcatantra was composed somewhere around the 3rd Century BCE and Hitopadesha in the 9th – 10th Century CE. The study explores the overlapping thematic areas in both texts and highlights the purpose of crafted stories. The paper presents the context specificity in the texts within the Indian cultural and pedagogical traditions, evaluating the enduring relevance of the fables in the contemporary education system. Drawing on original Sanskrit verses, the study reinforces the potential of ancient wisdom to offer solutions to problems pertaining to governance, diplomacy, ethical conduct, etc. It is further emphasized that the modern education system, in line with its vision for holistic development, must consider the incorporation of ancient wisdom. Furthermore, future research in the fields related to Indian Knowledge Systems is the need of the hour.*

Keywords— *Pañcatantra, Hitopadesha, Indian Knowledge Systems, Oral Traditions, Comparative Study*

Storytelling traditions worldwide have served as pedagogical tools to transfer knowledge between generations. The narrative and wisdom heritage encapsulated in the oral traditions bring forth the learnings of generations and inform the successors to learn from their predecessors' experiences. They are known for their capacity to carry, safeguard, and transmit knowledge informally and effectively. Apart from human values, various oral traditions communicate complex lessons pertaining to several aspects of life and state.

India has one of the most celebrated oral traditions in the world. It is deeply rooted in oral and written narrative heritage. It has been serving as a powerful tool for transferring knowledge related to human values, morality, deep philosophical explorations, cultural heritage, and statecraft. Indian storytelling traditions range from ancient epics to regional folktales. Since, the Vedic period, oral traditions have assisted in preserving ancient knowledge, language, and cultural heritage. Many of the religiously celebrated texts including *Ramayana, Mahabharata, and Puranas* serve both religious/cultural importance and historical accounts. There is a variety of Bhartiya storytelling traditions that include; oral traditions such as folktales, *Vetalapanchavimshati* popularly known as Baital Pachisi, *Jataka tales, Tnalirama tales,* and *other traditional bedtime stories.* Bardic storytelling including *Kathavachana*, *Stories of Shivaji, and other warriors.* Temple and devotional storytelling including *Harikatha, Kathakalakshepam, Bhavai* (folk theatrical form), and *Ankiya Nat* (religious storytelling from Assam).

Storytelling traditions in India have always been didactic, serving the purpose of transmitting knowledge related to leadership, ethics, statecraft, diplomacy, etc. Many of the texts such as Pañcatantra and Hitopadesha have been specially designed to educate both kings and commoners, using fables to present complex concepts. The impact arena of the Bhartiya storytelling traditions has been vast as it influenced the global landscapes. *Pañcatantra* was

translated into many European languages, Arabic, Persian, etc. Both *Pañcatantra* and *Hitopadesha* belong to the didactic storytelling tradition of India. Both include animal fables and allegorical narratives and influenced many other globally popular texts such as *Aesop's Fables, Kalila Wa Dimna* (Persian and Arabic translation), and many European tales. *Pañcatantra* is traditionally attributed to Vishnu Sharma and is estimated to have been composed between the 3rd century BC to 3rd Century AD. The original book, written in Sanskrit language and later translated into many other languages has five sections in it, namely:

1. Mitra-bheda (Loss of friends)
2. Mitra-lābha (Gaining friends)
3. Kākolūkīyam (Crows & Owls)
4. Labdhapranāśam (Loss of Gains)
5. Aparīkṣitakārakam (Evil actions)

These five sections of the book contain mostly animal characters which have been featured to represent and exhibit the human psyche, actions, and consequences. Stories serve as guiding principles primarily for administrators and rulers.

Hitopadesha, authored by Narayana Pandit, is considered to be influenced by *Pañcatantra* in many ways. It was written somewhere between the 9th to 14th Century CE. Thematical and structural bifurcation of the tales in the text is as follows:

1. Sāhitīka (Gaining friends)
2. Vigraha (war strategy)
3. Sandhi (Reconciliation)
4. Vigraha (Consequences of rash actions)

Both the collections, *Pañcatantra* and *Hitopadesha*, are considered cornerstones of the Indian Knowledge Systems. The *Pañcatantra* contains more comprehensive and philosophical connotations whereas *Hitopadesha* is a more simplified version for a broader audience. Together, both represent the rich intangible heritage of India.

Apart from the adaptation of these stories in many other cultures, the texts have significantly captured the attention of researchers from varied fields of study. Kulkarni, Shirin (2013) in his article titled "Pañcatantra – An example of using narratives in teaching in ancient Indian education" presented the historical journey, adaptations, and educational evaluation while highlighting its usefulness in modern education. Sadhana Naithani, et.al. (2004) in their article titled "The Teacher and the Taught: Structures and Meaning in the Arabian Nights and the Pañcatantra" presented a comparative analysis of both the collections and highlighted their structural elements. Verma Ishita and Nirban Manna (2018) in their study titled "Delimiting Storytelling: A Post-Structural Approach to the Medieval Narrative of the *Pañcatantra*" explored multiplicity of

meaning in the text and emphasized double reading for literal and metaphysical meanings. Patel S. Bhaviniben and Rastogi Nidhi (2015) in their article titled "A Sociological Aspect of Pañcatantra" highlighted the socio-cultural effects of the utilization of *Pañcatantra* as an instructional text or method for learners.

Salamone Andrew (2014) published a report under U.S. India Relationship titled "From Nitisara to Hitopadesha: Ancient India's Impact on Modern India's Statecraft" which highlights the importance of understanding India's strategic culture based on the analysis of select ancient texts. The report significantly maps certain policies and decision-making approaches with the concepts rooted in the ancient Indian knowledge heritage. Gotise Piyush and Upadhyay K. Bal (2017) in their article titled "Happiness on Ancient Indian Perspective: Hitopadesa" explore the models in the texts such as *Knowledge (Vidya)* as a foremost antecedent of happiness. The study also highlights the similarities between the ideas present in the text and some of the modern well-being theories.

Historical and Cultural Context:

Though, the *Pañcatantra* is estimated to have been composed in the 3rd century BCE, its transmission as an oral narrative tradition may predate this period. The primary objective of the text has always been related to nītiśāstra – a manual on statecraft, diplomacy, and leadership. According to a legend popularly associated with its composition, a king who was disheartened due to the lack of political acumen of his three sons, summons Pandit Vishnu Sharma and requests for training them. Vishnu Sharma, through an engaging narrative, imparts the complex wisdom required for a leader to rule over a kingdom. The collection of fables included animal characters as proxies of humans creating and solving political and ethical dilemmas. The structure of the fables was divided into five parts to facilitate the learning and systematize the approaches.

On the other hand, *Hitopadesa* was composed somewhere between 9th and 10th century AD by Narayana Pandita. Having its emergence in a different historical milieu, it draws inspiration from *Pañcatantra* but serves a broader audience than just teaching administrative classes. The text incorporates ethical instructions applicable to a wider range of individuals, including courtiers, scholars, and the general populace. Historically, during this period of time, literary and philosophical traditions were flourishing in Bengal under the regime of the Pala and Sena dynasties which as a result facilitated an apt landscape for literary reinterpretations. The *Hitopadesa* reflects the simplification and interpretation or rewriting of *Pañcatantra*.

Both texts received worldwide appreciation and cross-cultural acceptance. They played a significant role in altering or shaping the political and diplomatic landscape of many cultures. The *Pañcatantra* was one of the first Indian texts to be widely recognized. It was translated into the Persian language around the 6th century CE and continued to exert an influence on European fable traditions through its Greek and Latin adaptations. The *Hitopadesa* was written after *Pañcatantra,* thus had lesser immediate impact in some sense but its prose style made it a favorite among scholars in the colonial period. It became the first Sanskrit Book to be published in the Nagri script and then published by William Carey in Serampore in 1803-4.

Despite the similarities and overlapping in both the texts, there are distinct characteristics that they carry, the *Pañcatantra* exhibits a commitment towards the requirements for the ruler classes and retains its political and administrative framework, whereas, *Hitopadesa* contains a design for universal ethical and moral understanding. The historical and cultural context of both texts exhibits a dynamic trajectory of intellectual heritage and its transmission methods. The historical and cultural view of comparison highlights the continuity and transformation of Indian stories over time.

Framework and Structural Aspect:

Thematically, both the texts—*Pañcatantra* and *Hitopadesha*—share the same landscape. However, there is a slight variation in their structure. The *Pañcatantra* employs an interwoven narrative structure, whereas the *Hitopadesha* omits philosophical obscurity and presents a simplified version of the tales. It offers a more relatable framework that is also accessible to commoners.

Structurally, the *Pañcatantra* is divided into five sections, of each which focuses on a unique theme related to statecraft. These sections—Mitra-Bheda (The loss of friends), Mitra-lābha (The gaining of friends), Kākolūkīyam (Crows and Owls), Labdhapranāśam (loss of gains), and Aparīkṣitakārakam (rash actions) present an interwoven and thematically interconnected complex framework. The narration offers stories that emerge from an existing running story. Such a narrative technique creates multiple layers of meaning which are unfolded in subsequent stories. It reinforces the themes through repetition and following a highly recursive structure that each story serves both its independent and interdependent value.

On other hand, the structure of the *Hitopadesha* is divided into four sections including; Mitra-lābha (The Gaining of Friends), Suhṛd-bheda (The Separation of Friends), Vigraha (Conflict), and Sandhi (Reconciliation). Contrary to the point of influence that it draws from *Pañcatantra,* the

Hitopadesha exhibits a more generalized focus, aiming at a wider range of audience beyond just the administrator class. It follows a linear and less recursive method and includes the moral and ethical concepts that relate well with the common people. The framing arrangement of the text also presents the collection of wisdom for personal and social conduct.

Additionally, there is a difference between the use of prose and verse, *Pañcatantra* relies on prose intermingled with didactic verses, which serve to repetition and strengthen ethical concepts that the stories echo. The *Hitopadesha* employs verse and integrates the poetic wisdom in some sections. This enhanced its consumption as an instructional text, and acceptable in medieval scholastic traditions.

Common and Unique Fables in the *Pañcatantra* and *Hitopadesha*:

Despite a variation in the historical context, both Pañcatantra and Hitopadesha share several stories as the latter is largely derived from the earlier. There are significant modifications that Narayana Pandita introduced in the narrative structures, characters' roles, objectives of the stories, and moral emphasis. Some of the stories in both texts are identical, while others see a transformation to portray varied and vast ethical and social perspectives.

The story of the Blue Jackal (Neelakantha Śṛgāla) is common in both the texts but in its Pañcatantra version, the jackal falls accidentally into blue dye and is perceived as a divine being by other creatures. Later, he meets his downfall due to his howling. In the Hitopadesha version, the story remains the same but emphasizes more on the moral obligation of deception that deception doesn't sustain for long.

Another popular story that is found in both texts is the story of the Lion and the Hare (Siṃhaśaśaka Katha). The Pañcatantra version of the story shows a weak hare who is under threat by a lion but tricks the lion and makes him jump into a well. It presents political cunningness and survival strategy. In its Hitopadesha adaptation, the emphasizes more on the significance of wisdom for the weak to overcome any threatful situation.

Similarly, the story of the Monkey and the Crocodile (Vānara-Kapīndraka Katha) which in the Pañcatantra version presents a clever monkey who escapes from a crocodile having intentions to offer the monkey's heart to his wife. In Hitopadesha, the story puts less emphasis on the trickery of the monkey and more on the idea of foresightedness and intelligence as significant faculties to survive any problematic situation.

On the other hand, the texts also highlight unique perspectives by offering unique fables like; the story of the

four friends and the hunter (Catuḥ-suhṛt-katha) is uniquely placed in Pañcatantra in which four friends—a deer, a crow, a mouse, and a turtle strive together to escape a hunter. It offers lessons of mutual cooperation and intelligence by reinforcing the themes of political alliance, strategy, and crisis management. Similarly, the story of the Brahmin and the Mongoose (Brāhmaṇa-Nakula Katha) is also one of the fables that are not found in the Hitopadesha. The story revolves around the confusion of a mother who mistakenly assumes that the loyal mongoose harmed her child. Due to this confusion, the mother kills the mongoose and regrets later. The story presents the tragic end of hasty judgments. Perhaps, the story was not adapted in the Hitopadesha for its darker moral tone.

Hitopadesha also offers some unique tales such as the fable of the Cat and the Vulture (Mārjāra-Gṛdhrakatha). It showcases the cunning cat who pretends to be an ascetic and gains the confidence of birds. As a result, the cunning cat eats all of them one by one. The fable cautions the readers or listeners to avoid blind faith. The theme aligns aptly with the overall emphasis of the text i.e. personal wisdom in social interactions. Pañcatantra doesn't include this tale for it focuses more on the needs of the commoners. In another tale of the Hitopadehs, the king and foolish minister (Rājā-Mūrkha-Mantrī Katha), highlights the disastrous consequences of misinterpretation of the king's orders. The story, categorically, brings forth the lessons pertaining to the cost that one has to pay for blind obedience. The fable is presented in a simple structure and is not included in the Pañcatantra.

Comparative Analysis:

Both sets of stories including Pañcatantra and Hitopadesha share many characteristics but serve different conceptual and instructive determinations. One strongly emphasizes the strategic and governance-related philosophy and the other simplifies the narrative and structures to make it more accessible also for the commoners. The Hitopadesha version showcases a more direct and relatable approach for a wider social context. The fables in both texts show a lot of similarities, yet there are modifications in the stories in Hitopadesha. The modifications include summarization in a concise and concluding manner, simplification, focusing more on ethical conduct, etc. This results in a shift in both the audience type and size.

Narrative Techniques and Approaches in *Pañcatantra* and *Hitopadesha*

A web-like narrative structure (Kathāmukha) has been employed in the Pañcatantra that allows the creation of a story from within a story. The technique generates the interest of the readers, allowing the dissemination of multi-layered moral, political, and philosophical wisdom. It also

unfolds wisdom gradually and connects the lessons with each other for a holistic understanding. For instance, the first section of the Pañcatantra i.e. Mitra-bheda tells a tale of a lion and the bull. The story introduces the cunning character of the jackal to manipulate the king for personal gains, the story creates many sub-stories to reinforce the major theme of deception and trust. As outlined in the verse from the first section:

"अनृतं साहसं माया मूर्खत्वमतिलुब्धता।

अष्टौ दोषा न राज्ञः स्युर्विनश्यत्याशु तान्वहन्॥" (Sharma, Book I)

[Falsehood, rashness, deceit, folly, and excessive greed—these eight faults should not exist in a king, for he perishes if he harbors them.]

In contrast, the Hitopadeha strives to reduce the multi-layered structure by following a linear pattern of storytelling. It follows a clear progression, where each story directly conveys ethical and practical wisdom. It makes the structure and storyline accessible and relatable for even non-royal audiences. The following verse from Hitopadesha mentions:

"त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्।

ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्॥" (Narayan, Book I)

[One should abandon an individual for the sake of the family, a family for the sake of the village, a village for the nation, and even the entire world for the sake of the self.]

The verses from both Pañcatantra and Hitopadesha are committed to imparting wisdom in an engaging manner. The Pañcatantra employs a complex structure to impart strategic thinking and diplomacy, whereas the Hitopadesha employs a straightforward didactic approach, making moral and ethical guidance universally applicable.

Pedagogical and Contemporary Relevance:

Storytelling (Kathavachana) used to be one of the significant pedagogies in the Indian Indigenous education system. The Gurukuls, being the center for knowledge generation and dissemination actively played roles in developing and meeting the objectives of holistic education. Many of the texts including Upanishads that contain the core philosophical knowledge also follow the storytelling structures.

Both Pañcatantra and Hitopadesha are filled with proverbs (subhāṣitas) and practical learnings. The Pañcatantra imparts diplomatic acumen through a storytelling approach. It establishes the significance of acquiring knowledge and staying on the right path as outlined in the following verse:

"विद्या मित्रं प्रवासेषु माता मित्रं गृहेषु च।

व्याधितस्यौषधं मित्रं धर्मो मित्रं मृतस्य च॥" (Sharma, Book V)

[Knowledge is a friend in a foreign land, a mother is a friend at home, medicine is a friend for the sick, and dharma is a friend after death.]

The verse outlines the utility of wisdom in navigating the challenges of life. It provides a principle to motivate lifelong learning and being just. Such lessons are still relevant in the contemporary educational requirements.

The Hitopadesha borrows majorly from the Pañcatantra but experiments a lot with the structures and line of thought pertaining to audience type. The version makes it suitable for audiences beyond royal lineage. The aim of the Hitopadesha aligns with contemporary needs related to value-added education, leadership, etc. The following verse highlights the significance of decision-making:

"सन्तप्रायसि संस्थितस्य पयसो नामापि न श्रूयते।

मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते॥" (Narayan, Book II)

[A drop of water placed on hot iron evaporates instantly, but the same drop shines like a pearl on a lotus leaf.]

The verse presents an analogy that is still significant from the corporate training and leadership development point of view. It implies that the environment plays an important role and combined with adaptability, it determines success.

In contemporary times, these fables are as crucial as ever for moral instruction, taking the lead, and negotiating for peace. As we witness the unravelling of corporate governance and compromised personal integrity, the tales of these texts provide wisdom about decision-making, ethics, and human conduct.

Educational institutions around the globe are now rediscovering ancient wisdom in character-building curricula. Pañcatantra and Hitopadesha can also be considered for incorporation in the teaching & learning process at business schools and leadership programs covering diplomatic negotiation, ethical leadership, and risk assessment. Additionally, human-centric skills such as wisdom, diplomacy, and ethical reasoning have emerged as invaluable in an age dominated by artificial intelligence (AI) and automation in various industries. Originally aimed at influencing prudent leaders and thinkers, these texts are potent enough to shape thoughts and tactics for both personal and professional development. Thus, they are as important as ever in the educational curriculum and in leadership development in contemporary society.

REFERENCES

[1] Shirin, Kulkarni. "Pañcatantra: An Example of Using Narratives in Teaching in Ancient Indian Education." Tampere University Press 2013, pp. 199-216

[2] Naithani, Sadhana. "The Teacher and the Taught: Structures and Meaning in the Arabian Nights and the Pañcatantra." Marvels & Tales, vol. 18 no. 2, 2004, p. 272-285. Project MUSE, https://dx.doi.org/10.1353/mat.2004.0047.

[3] Verma, Ishita, and Nirban Manna. "De-Limiting Storytelling: A Post-Structural Approach to the Medieval Narrative of the *Pañcatantra*." *International Journal of English: Literature, Language & Skills*, vol. 7, no. 2, pp. 16-31.

[4] Patel, Bhaviniben Sureshbhai, and Nidhi Rastogi. "A Sociological Aspect of *Pañcatantra*." *An International Journal of Art & Higher Education*, vol. 4, no. 2, July-Dec. 2015, pp. 14-16. ISSN 2319-8966.

[5] Salamone Andrew "From Nitisara to Hitopadesha: Ancient India's Impact on Modern India's Statecraft." Strategic Studies Institute, US Army War College is collaborating with JSTOR to digitize, 2014, pp. 271-293. https://www.jstor.org/stable/pdf/resrep12128.16.pdf

[6] Gotise, Piyush, and Bal Krishna Upadhyay. "Happiness from Ancient Indian Perspective: *Hitopadeśa*." *Journal of Happiness Studies*, vol. 19, 2018, pp. 863–879. Springer, https://doi.org/10.1007/s10902-017-9853-2. Accessed 12 Feb. 2025.

[7] Sharma, Vishnu. Pañcatantra. Translated by Dr. Naveen Kumar Jha and Dr. Anjana,

[8] 1st ed., 2021.

[9] Narayan, A.N. The Hitopadesha. Penguin Books, 2006.

Final Solution's Mallika, Zindaginama's Jameela and Ice-Candy Man's Amma: Comparing Them Through Resistance Theory

Ms. Hardeep Kaur

Assistant Professor, Department of English, Sri Guru Granth Sahib World University, Fatehgarh Sahib, Punjab, India

Abstract— *This paper investigates three female characters from Partition literature, focusing on their resistance strategies: Mallika from Manik Bandopadhyay's Final Solution, Jameela from Krishna Sobti's Zindaginama, and Amma from Bapsi Sidhwa's Ice-Candy Man. It attempts to delineate the patriarchy and social rejection that these women are put through by looking at them through the lens of resistance theory, more specifically, postcolonial and feminist lenses. The characters face extreme hurdles, but these form of agency like Mallika's violent rebellion, Jameela's quiet endurance, and Amma's moral defiance, show that everyone can yield different answers to the same challenge. These responses outline a reality in which women are not static figures that historical trauma shatters, but perform dynamic acts of resistance that situationally emerge.*

Keywords— *Mallika, Jameela, Amma, Manik Bandopadhyay, Bapsi Sidhwa, Krishna Sobti, Resistance Theory*

INTRODUCTION

It is quite evident that , women in Partition literature are depicted as passive victims, facing violence, displacement and social marginalisation. But women in Partition stories are not all passive victims. Mallika in Manik Bandopadhyay's *Final Solution*, Jameela in Krishna Sobti's *Zindaginama* and Amma in Bapsi Sidhwa's *Ice-Candy Man* assert their agency in different ways.

Each of these women resists patriarchy, but the forms of their resistance are determined by their circumstances. Mallika resists in a violent and overt way, Jameela resists in a more covert but no less persistent way, Amma resists in an ethical and caring way. They are all part of what Michel Foucault (1978) has described as the inescapable logic of resistance inherent in any power structure: "Where there is power, there is resistance. " Similarly, Frantz Fanon (1961) has argued that in extreme situations of oppression, there can be radical defiance, such as we see in the case of Mallika.

By considering these three characters in the light of resistance theory, this paper will look at how they respond to patriarchy, societal rejection and the trauma of Partition. Their responses to oppression show that resistance is not always about confrontation, it can also be about survival, dignity and moral integrity.

Defying Patriarchy: Different Paths to Resistance

Mallika: Defiance Through Violence

It can be seen that Mallika responds swiftly and decisively, refusing to be handled as a commodity by way of Pramatha. In an act of overall defiance, she kills him, not out of malice or impulse, but as a deliberate declaration in opposition to the patriarchal machine that sees women as a gadgets or a commodity of exchange.

Fanon (1961) wrote that violence could be necessary for the sake of reclaiming one's humanity in oppressive conditions, and so Mallika's act of killing Pramatha is in line with this notion, she refuses to be a victim, and instead asserts her agency through violence. As Sharmila Sharma (2020)

observes, "Women in Partition literature are often shown as enduring suffering, but Mallika breaks this mould by taking control of her own fate. "

This is radical resistance, absolute resistance. There is no middle ground for Mallika, she either submits or she fights back, and she fights back violently. But this violent resistance isolates her. Unlike Jameela and Amma, who operate within the structures of society, Mallika's defiance cuts her off completely from the world.

Jameela: Silent but Strong Resistance

Jameela's rebellion is less audacious but not less effective. As a Muslim woman in post-Partition India, she faces discrimination on the basis of her gender as well as her religion. Society tries to stigmatize her as a "fallen woman, " but she refuses to accept it. Rather than rebel openly, she resists by retaining her dignity and refusing to conform to expectations that would erase her sense of worth.

Gayatri Spivak (1988) makes a similar point when she says that within dominant structures "the subaltern cannot speak. " Yet, Jameela manages to make her presence felt, not through shouting but through endurance. Similarly, Urvashi Butalia (1998) adds that "women's silence in Partition narratives is not an absence of agency but a strategic negotiation of power." Jameela is that embodiment. She may not challenge society outright but she does not wish to disappear within it.

Unlike Mallika, who rebels against the system in violent opposition, Jameela remains within it, working within its confines, but also defining her own identity, and her resistance is not about destroying the system, but about surviving it on her own terms.

Amma: Resistance Through Moral Strength

Amma's resistance, then, is a different kind again a kind of care and ethical defiance. Unlike Mallika, who strikes back, and Jameela, who endures, Amma resists by protecting others. In the face of Partition's violence, she refuses to let violence define her.

"Caring can be a political act, " writes Joan Tronto (1993), "To care is to resist dehumanization. " Amma proves it. She does not take up arms. She does not pretend to blend in with a system that seeks to oppress her. Instead, she fights back by retaining her humanity and protecting others from violence.

Hannah Arendt (1970) calls this a "moral responsibility". Amma does not withdraw from society like Mallika, she does not merely endure like Jameela. Rather she remains in the midst of the storm as a moral presence. This is what makes her resistance different, it is neither confrontation nor submission but the preserving of human dignity in the midst of destruction.

Breaking Away from Societal Norms

They each resist in their own way, but all three reject the roles that are laid upon them.

• Mallika rejects social convention in the most literal sense, by murdering her oppressor. This echoes Shulamith Firestone's (1970) assertion that "patriarchy cannot be reformed; it must be dismantled. " Mallika does not negotiate with the system, she destroys it.

• Jameela resists through silent defiance. I would use Spivak's (1988) concept of subaltern resistance here, Jameela does not take society's judgment as final, she creates her own life in spite of rejection.

• Amma resists through remaining true to her ethical principles. As Tronto (1993) argues, caring is a radical act in an oppressive context. Amma does not allow herself to become desensitized, she rebels through compassion.

Psychological and Social Consequences of Resistance

But resistance has costs. Mallika's radical defiance leaves her alienated, she's free of patriarchal control, but she has nowhere to go in the world now. Jameela, more accommodating, is also an outsider, never quite accepted by her community. Amma remains within society but bears the emotional scars of witnessing violence without committing it.

The most fraught resistance, psychologically, belongs to Mallika. Her killing of Pramatha is not only a moment of empowerment but also a moment of rupture, she crosses a line that will forever tear her away from the world she knew. Jameela's endurance also requires a great deal of emotional strength, as she struggles to keep herself from being erased. Amma's resilience, too, while anchored in morality, comes at a great cost, as she must bear witness to the horrors of Partition while shielding those around her.

CONCLUSION

By presenting women as defiant in different ways, Mallika's defiance is violent and radical, Jameela's is quiet and determined, and Amma's is ethical and caring, these stories demonstrate that defiance is multifaceted, it can range from direct rebellion to patient survival to protective defiance.

As Butalia (1998) puts it, "Women's stories of Partition are not just stories of suffering; they are stories of survival and defiance. " These three characters are living embodiments of that. They are not merely victims of history; they are agents of resistance, not defined by the trauma they suffer.

REFERENCES

[1] Anand, M. (2021). Ethics of Care and Resistance in Partition Narratives. Oxford University Press.

[2] Arendt, H. (1970). On Violence. Harcourt Brace.

[3] Butalia, U. (1998). The Other Side of Silence: Voices from the Partition of India. Duke University Press.

[4] Fanon, F. (1961). The Wretched of the Earth. Grove Press.

[5] Firestone, S. (1970). The Dialectic of Sex. Bantam Books.

[6] Spivak, G. C. (1988). Can the Subaltern Speak? Columbia University Press.

[7] Tronto, J. (1993). Moral Boundaries: A Political Argument for an Ethic of Care. Routledge.

The Role of Cultural Identity and Globalization in Paulo Coelho's Fiction

Mr. K. Syed Abthaheer[1], Dr. M. Arunachalam[2]

[1]Ph.D., Scholar & Assistant Professor of English, Jamal Mohamed College (Autonomous), (Affiliated to Bharathidasan University), Trichy, India
[2]Research Advisor & Assistant Professor of English, Jamal Mohamed College (Autonomous)
(Affiliated to Bharathidasan University), Trichy, India

Abstract— This paper explores the concept of multiculturalism in the novels of Paulo Coelho. Coelho, as a literary phenomenon, transcends his culture of origin, establishing a deep connection with readers worldwide through what has been termed his "universal language" (Damrosch 197). The study examines the rhetorical narrative appeal of Coelho's works and delves into his cognitive theory on how readers from various cultural backgrounds, genres, and age groups resonate with his narratives. His works often feature cosmopolitan characters who embody a globally inclusive mindset, reflecting a hybrid cultural nexus between the author and his diverse readership. This cultural blending, in turn, has propelled Coelho to sell over 350 million copies of his books, translated into more than 80 languages. The remarkable global reach of his works raises intriguing questions about how a Brazilian author, writing in Portuguese, can so deeply resonate with individuals across the world. Through his novels, Coelho has constructed a cultural bridge that transcends national borders, embodying a multifaceted, multicultural approach to both reading and writing.

*Keywords— **Multiculturalism, cultural hybridity, cosmopolitanism, cultural fusion.***

OBJECTIVES

1. Examine how Paulo Coelho's works reflect the interplay between cultural identity and globalization: This objective aims to explore how Coelho's characters navigate their cultural roots while being influenced by a globalized world.

2. Analyze the representation of cultural diversity and its significance in Coelho's fiction: This would focus on how Coelho integrates various cultures in his storytelling, and how these elements shape characters and narratives.

INTRODUCTION

Multiculturalism refers to a societal framework in which multiple cultures coexist and interact. It emerges when individuals from diverse regions, societies, and countries migrate to a single place, where they live together while maintaining their distinct cultural identities, blending them with the native culture of their new environment. This

concept promotes equal opportunities and respect for both native and migrant cultures, embodying the principles of ethnic pluralism. Often discussed alongside multiculturalism is "cultural pluralism," which refers to the cooperation and open dialogue among diverse cultural groups, where individuals may adjust their identities while still respecting their unique backgrounds. According to the International Federation of Library Associations and Institutions (IFLA), "Multiculturalism is the co-existence of diverse cultures, where culture encompasses racial, religious, or cultural groups, and is reflected in behaviors, assumptions, values, thinking patterns, and communication styles" ("Defining Multiculturalism").

This paper seeks to explore and expand upon the definition of multiculturalism in relation to the novels of Paulo Coelho. Coelho himself articulates his engagement with multiculturalism in an interview, stating, "For a writer, you have to be interested in different cultures, different

backgrounds. You are not there to write only about your village. You're there to show a bit of your village, but also to understand other villages. Like Tolstoy says: everything that happens in a village happens everywhere" (The Talks).

Cultural identity forms the fundamental cornerstone of any society, encompassing various paradigms such as family, religion, rituals, morality, spirituality, myths, legends, beliefs, and values. These cultural elements deeply influence the physical and mental environment in which individuals live, shaping their sense of self. The personal identity of an individual is often a reflection of their cultural background, the environment in which they were raised, and the broader societal context. These factors collectively contribute to the formation of thought processes and personality traits. This paper seeks to examine the transformation of ethnic and cosmopolitan pluralism in Paulo Coelho's works, exploring how this process resonates with readers from diverse cultural backgrounds. Coelho's readers, who come from different walks of life and are at various stages of their personal journeys, find a deep emotional connection with his philosophical messages. This connection is central to the widespread success of Coelho's writing. Coelho's unique talent lies in his ability to communicate with a global audience, transcending cultural and geographical boundaries. As noted in *The New Yorker*, "The kind of spirituality he espouses reaches all corners… His readers often express that they see their own lives reflected in his books." This universality of Coelho's appeal is a key factor in his enduring popularity.

Paulo Coelho's depiction of various cultures in his novels can be seen as both an exploration and a challenge to cultural stereotypes. His works invite readers to untangle the complexities of their own environments, seeking to bridge differences and embrace a more open, non-judgmental perspective. The cultural and religious tensions portrayed in his novels reflect the amalgamation of diverse societal influences that Coelho himself has encountered throughout his life. As Tylor suggests in *Primitive Culture*, "Culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capacities and habits acquired by man as a member of society."

Cultural background plays a crucial role in shaping an individual's beliefs. The family, often regarded as the first source of cultural transmission, is a foundational unit in all human societies. However, the influences of family and early life circumstances vary greatly across different societies. The question arises: do these early-life experiences limit the development of new perspectives or ideas, particularly in relation to understanding other cultures? This paper seeks to explore the notion that the

formative influences of Coelho's upbringing did not hinder the growth of his literary and cultural creativity. On the contrary, the diverse cultural encounters Coelho experienced enriched his creative expression, broadening his worldview and reinforcing his resilience in the face of personal and societal challenges. "Paulo demonstrated the traits of an original thinker" (Morais 36). He has always embodied a figure of paradoxes. Coelho identifies as Brazilian, and as he himself describes, "a Brazilian is someone living in a permanent breeding ground, a unique mixture of races—African, Indigenous Brazilian, Japanese, and European influences. It's this blend of diverse elements that has taught us Brazilians to be tolerant with the spiritual world, with all the magic that manifests through the basic symbols of music, dance, and poetry" (Arias 154).

Coelho's parents had envisioned a future for him as an engineer, but from an early age, he nurtured the dream of becoming a writer. This created a tension between his childhood aspirations and the expectations of his parents, leading him through a period of physical, mental, and psychological turmoil. During this transition, Coelho was exposed to a variety of philosophical ideas and cultural influences, which fueled his growing interest in cultures around the world. These diverse influences are evident in many of his works. As he reflected in an interview, "I had to 'suffer' because it was in front of me. In fact, when I look back, I did not suffer. You know? It was just part of my journey. And that brought me here" (Brian Draper). Although Paulo Coelho's books have come to be regarded as universal literature, the place of his birth and the cultural environment he grew up in played a significant role in shaping both his thoughts and his literary development.

Paulo Coelho was born in Rio de Janeiro into an upper-middle-class family and was raised in a Catholic environment. His childhood appeared to be normal and healthy until the age of thirteen, when his introverted nature and rebellious attitude toward the conventions of his Roman Catholic upbringing led to his parents admitting him to a psychiatric hospital on three occasions. At his parents' insistence, he enrolled in law school, abandoning his early dream of becoming a writer. However, in 1976, Coelho dropped out of law school and adopted a bohemian lifestyle, traveling through South America, Mexico, North America, Europe, and even Nepal. He reflects on this journey in his book *Hippie*, stating:

'Hippie is, above all, a road movie about traveling through different geographies. The protagonist leaves seeking personal growth and, in doing so, experiences a series of events akin to those of traditional heroes—an old love, arrest and torture by paramilitaries, the trip to Amsterdam, an offer to become a drug trafficker, a new

love, the Hare Krishna movement, the Sufi path, and a journey to Nepal—until he reaches his goal' (Clarin).

In 1980, Coelho traveled to Europe and Africa, during which he embarked on the pilgrimage route of Santiago de Compostela, nearly 800 kilometers on foot. This pilgrimage, particularly the stretch from Roncesvalles on the French border, was a turning point in his life, revealing to him that the source of his writing could only be found within himself. This journey reinforced his belief in Catholicism, marking a profound transformation in his spiritual life. This process of internal reflection led to the creation of his first book, *O Diário de um Mago* (1987), which was later published as *The Pilgrimage* in 1995. The book reflects his personal spiritual journey and also acts as a guide to his religious and cultural assimilation, blending Catholicism with broader spiritual teachings. Through these travels, Coelho recognized the diversity of cultures across the globe, which ultimately inspired him to explore and reflect on the different civilizations and philosophies he encountered. As Arias notes, "Coelho saw alchemy as the soul of the world and as part of Jung's collective unconscious, through which a person connects to everything" (Arias, p. 48). This idea of interconnectedness and cultural fusion is central to Coelho's work and worldview.

In his quest for self-identity, Paulo Coelho's personal journey, or Personal Legend, allowed him to tap into the vast well of creativity, manifesting through his writings and the depiction of diverse cultures within his narratives. Coelho's characters—whether Santiago, Esther, Elijah, Brida, Veronika, or Paulo himself—are reflections of his own autobiographical experiences, illustrating the various stages of his life. These characters, shaped by different cultural backgrounds, emerge from their struggles, frustrations, and identity crises, transforming into individuals with newfound clarity and strength.

By drawing on the experiences of characters from various regions and cultural contexts, this paper argues that culture in any society is a multifaceted and layered process. While it may appear that culture is adopted uniformly within a community, individuals within that society experience it in distinct and personal ways. Each person embodies their own unique cultural perspective, highlighting the diversity within a seemingly homogeneous group. This individuality is a key aspect of multiculturalism, as represented in Coelho's novels.

Through these characters, Coelho emphasizes the impact of collective consciousness, while simultaneously infusing his stories with the hybridity of cultures he encountered throughout his travels. His works reflect not only the diverse cultural influences he absorbed but also the

ways in which these influences interweave to create a more profound and inclusive understanding of the world. Thus, Coelho's narratives showcase how multiculturalism is woven into the fabric of individual identity, reflecting the personal and collective experiences that shape us all. The displacement of place often leads to a displacement of thoughts, providing an opportunity to develop new rational concepts and deeper understanding. This was clearly evident in the later years of Paulo Coelho's life. However, whether this displacement was temporary or permanent, morality consistently remained a central theme in his works, as Coelho himself was on a quest for a perfect moral model. This quest for morality is intricately woven into the fabric of his narratives. Furthermore, morality is a fundamental aspect of cultures worldwide, remaining significant across both pre- and post-modern eras. While multiculturalism has become more prominent in the post-modern era, the essence of moral questioning persists.

The social and religious chaos depicted in Coelho's novels reveals the osmosis of cultural influences, reflecting the absorption of different societies' values and beliefs. This process ultimately leads to the purification of his own soul. The complex life experiences of Coelho's characters often prevent them from fully understanding the true essence of life, and this confusion becomes the primary obstacle in their pursuit of personal fulfillment. However, culture plays a catalytic role in helping these protagonists navigate their journeys. It aids them in clarifying their goals and demonstrates how cultural metabolism—adaptation and transformation of values—works within Coelho's writing. This process is a universal phenomenon that allows readers from all walks of life to engage with and understand the evolving and transcending nature of cultural beliefs. This research also attempts to explore the reverberation of similar and contrasting cultural beliefs and myths throughout the journeys of Coelho's protagonists. These characters not only embody their own personal beliefs but also reflect the voices of readers around the globe.

The major cultures and religions depicted in Coelho's works include Arab cultures, Islam, Christianity, Buddhism, and the Hare Krishna movement. Coelho's quest for moral exploration often led him to frame his characters within these religious and cultural contexts. During their spiritual journeys, the understanding of these diverse philosophies helped Coelho's characters untangle the complex moral and cultural webs they encountered. Since each protagonist's quest is unique, the exploration of different cultures serves as a valuable tool in their quest to find personal and moral clarity. In *The Alchemist*, Santiago embarks on a journey from Spain to Egypt in search of his treasure. In *The Pilgrimage*, Paulo takes a spiritual pilgrimage across France and Spain. In *The Fifth Mountain*,

Elijah journeys to the Fifth Mountain, and in *The Winner Stands Alone*, Igor travels from Russia to Cannes. In *The Zahir*, Paulo undertakes a journey from Paris to Kazakhstan. These diverse journeys reflect Coelho's recurring exploration of Arabic and Islamic backgrounds, with settings, characters, and cultural elements that feature prominently in many of his works. Although Coelho hails from Brazil and writes in Portuguese, he has often expressed his deep fascination with Arab culture, saying: "Yes, I am from Brazil, I write in Portuguese, but I was always fascinated by the Arab culture" (Amina Chaudhary). He further elaborates, "I believe that the strength of influencing people comes from the freedom contained in each one of us—whether Muslim, Arab, Western, Eastern, or Latin."

Coelho's religious and cultural explorations span from mysticism to monotheism, and his work has resonated deeply with the Western world, earning him a reputation as a literary guru of cosmopolitan culture. Coelho has undergone multiple phases of soul-searching, studying and absorbing elements from a variety of religious and cultural traditions. His works are marked by the vibrant influences of Arab culture, Islam, Christianity, Buddhism, and yoga, all of which contribute to the rich spiritual tapestry of his writing.

In an interview with *Hindustan Times*, Paulo Coelho shared that despite never having visited India, Indian culture has had a profound influence on both his personal philosophy and his interpretation of Western thought. This statement highlights the integration of diverse cultural attitudes within Coelho's writing, which often emphasizes a blend of various cultural and spiritual influences. More than simply exploring religious themes, Coelho's work focuses on understanding one's self-worth in the context of contemporary cultural values. Rather than being purely about spiritual knowledge, his works encourage readers to reflect on their own personal growth and self-improvement. To communicate this universal message, Coelho presents a wide range of characters—shepherds, priests, common people, prostitutes, children, and himself. His support for multiculturalism is reflected in his ability to blend values from Buddhism, Hinduism, Zionism, Christianity, and Islam into a cohesive philosophy. This integration allows his readers to experience profound joy and insight.

CONCLUSION

Paulo Coelho's work can be categorized under Latin American Literature, which includes literature written in languages such as Spanish and Portuguese, and encompasses the national literature of regions like South and Central Mexico, Cuba, Puerto Rico, and the West Indies. These diverse cultural and literary influences support the concept of multiculturalism in his works. As a Brazilian writer with a cosmopolitan perspective, Paulo Coelho embraces the diversity of cultures in his work. His narratives are often infused with elements of 'magic realism,' a technique that allows him to explore the boundaries of reality and fantasy while delving into the archetypal quest. Coelho's storytelling focuses on transcending cultural and geographical limits, reflecting his broad worldview. The analysis of his work draws upon Carl Jung's theory of the collective unconscious, exploring how it intersects with the concept of cultural politics and the representation of both basic and complex cultural perspectives. Furthermore, his creative portrayal of cultural diaspora, shaped by his extensive travels, plays a significant role in his novels.

Coelho's works frequently adopt a sociological approach, depicting societies that are either monotonous or culturally hybrid. These societies are fluid and boundless, embracing the full spectrum of human experience. In many of his novels, protagonists like Santiago, Paulo, Brida, and Igor stand at the crossroads of various ancient cultures, each influenced by Christian, Hebraic, Arabian, or Buddhist philosophies. Ultimately, these characters must choose their path based on their circumstances and the lessons they have learned, thus defining their own "personal legend." The paper concludes with the assertion that Coelho's perception of the world is rooted in his Brazilian identity, yet his vision is universally expansive, embodying the perspectives of the world as a whole.

REFERENCES

[1] Coelho Paulo. *The Pilgrimage.* New Delhi: Harper Collins 1995. 27th impressions.

[2] Coelho Paulo. *Hippie.* New Delhi; Penguin, 2018.

[3] Coelho Paulo. *The Winner Stands Alone.* New Delhi: Harper Collins, 2010.

[4] Arias Juan. Paulo Coelho: *Confessions of a Pilgrim.* New Delhi:Harper Collins,2007

[5] Morais Fernando. *A Warrior's Life: A Biography of Paulo Coelho.* Harper Collins, 2009.

[6] Sarlo, Beatriz. Scenes from Postmodern Life: Paulo Coelho and Globalization. Duke University Press, 2011.

[7] Goodyear, Dana. "The Magus: The Astonishing Appeal of Paulo Coelho." New Yorker, 7 May 2007, p. 38.

[8] Appadurai, Arjun. Modernity at Large: Cultural Dimensions of Globalization. Univ. of Minnesota Press, 2010.

[9] Hart, Stephen M. "Cultural Hybridity, Magical Realism, and the Language of Magic in Paulo Coelho's 'The Alchemist'." Romance Quarterly, no. 4, 2004, p. 304.

[10] "Interview with a Recovering Hippie Named Paulo Coelho", Patricia Suarez Clarin, worldcrunch.com 01-09-2010.

[11] Interview with Paulo Coelho, best-selling author of *The Alchemist,* The Editor's desk, Nov3rd 2:27pm.

Influence and Reflection: Nuanced Portrayals of Women in *The Vendor of Sweets* and *The Guide* by R.K. Narayan

Nidhi Sharma[1], Dr. Anil Kumar Jaiswal[2]

[1]Research Scholar, Department of English, Shri Venkateshwara University Gajraula, Amroha, Uttar Pradesh, India
[2]Assistant Professor, Department of English, Shri Venkateshwara University Gajraula, Amroha, Uttar Pradesh, India

Abstract— This paper examines the portrayal of women in R.K. Narayan's The Vendor of Sweets and The Guide, analyzing how female characters navigate and challenge patriarchal expectations in postcolonial India. Focusing on Ambika, Grace, and Rosie, the study explores how each character negotiates identity, agency, and cultural transformation. Ambika embodies silent resilience within traditional frameworks, Grace disrupts societal norms through modern assertiveness, and Rosie reclaims autonomy through artistic expression. By employing feminist and postcolonial perspectives, this paper argues that Narayan's narratives do not merely depict gender roles but actively interrogate the evolving dynamics of female subjectivity and self- determination. Through these nuanced representations, the novels highlight the tensions between tradition and modernity, social conformity and individual agency, ultimately offering a critical lens on the changing roles of women in Indian society.

Keywords— *Patriarchy, traditional, transformation, modernity feminism.*

INTRODUCTION

The novels of R.K. Narayan *The Vendor of Sweets* and *The Guide* offer intricate portrayals of women navigating the intersection of roots and reform in postcolonial India. The female characters—Grace Ambika and Rosie—serve as pivotal figures reflecting the evolving roles of women within patriarchal structures. This paper explores how these characters embody traditional expectations, assert agency, and challenge societal norms, offering a critical perspective on gender roles in Indian literature.

The character of Grace works as a vital counterpoint to Ambika in *The Vendor of Sweets* because her representation is mainly shaped by his Western ideals and her complex marital relationship with Jagan, the protagonist. At the intersection of these cultural paradigms, Grace sums up the tensions experienced when oriental traditions are confronted with Western modernity. Her arrival in India, as a character who embodies the Western values of independence, choice and individualism, is used to increase the exploration of the story of cultural confrontation and domestic discord.

Cultural Conflict and Feminine Identity in *The Vendor of Sweets*

Grace's struggle to adapt to her marriage to Mali, a traditional Indian seller, is symbolic of a deeper philosophical conflict between modernization and tradition. She finds herself trapped in a domestic space where her desires and aspirations are in contradiction with the cultural expectations imposed on her by her Indian husband. Unlike Ambika, which represents traditional virtues and self -sufficient loyalty of Indian femininity, Grace is proposed as a figure in modernity - frank and dated for autonomy. Its insistence on personal development and the dynamics of Western style marriage puts it in direct opposition to the patriarchal framework of Jagan - a system which expects the submission and membership of the maternal family and cultural.

In addition, the character of Grace reflects a criticism not only of his immediate Indian context, but also implicitly approaches the limits of Western ideals when placed in the context of Indian societal structures. Her frustrations are exacerbated by her husband's support to established

standards, which become a source of personal disillusionment for her.

Grace against the Grain: A Struggle for Autonomy

This interaction reveals the subtleties of the agency, because Grace is struggling to redefine its identity in a marriage which offers its limited control. Saxena (2024) postulates that her character serves as a mirror reflecting the conflicting pressures imposed on women in oriental and Western contexts. Thanks to its account, the novel criticizes the notion of agency itself - by questioning what it means to be "free" and suggesting that the real agency is often hampered by societal expectations and internalized roles.

The aspirations of Grace to independence come up against the realities of her marital life; It frequently oscillates between the desire for liberation and navigation on the constraints imposed on it by her partner and their common environment. This duality in her character raises convincing questions about the nature of identity and the agency; which agency can have a woman when this same agency is continuously mediated by cultural expectations? At the critical moments of the story, its actions mean resistance against Jagan's traditionalist convictions, but these efforts often come up against a limited success, revealing the complexities of the affirmation in the midst of cultural constraints.

As a character, Grace exists not only as an individual who seeks to accomplish but also as a broader comment on the generational and cultural fracture in postcolonial societies. It testifies to the challenges that women face by women who overlap different cultural paradigms, serving both as an emblem of Western illumination and an edifying history on the traps of cultural misunderstandings. Thus, by grace, the account in a complex way of the themes of identity, cultural negotiation and the quest for the Personal Agency, becoming critical of the expectations of oriental and Western societies while enlightening the multifaceted nature of femininity through these divisions, text, focusing on the shaded portraits of Ambika and Grace in *The Vendor of Sweets* together with Rosie in *The Guide*, it becomes evident that each character acts as prism through which the complexities of femininity and gender roles are refined. Ambika, the Matriarch of the family in *The Vendor of Sweets* exemplifies the expectations of traditional society through his nutritional behavior, which often embodies the role of his wife and devoted mother. However, her character is multilayer; her firmness reflects a silent force that subtly challenges the patriarchal structures that surround it. Through her interactions, in particular with her husband, Jagan, Ambika demonstrates a form of shaded influence, often mediating the conflicts that derive from the

idealistic activities of Jagan in contrast with family needs.

The Role of Ambika: Silence Resistance and Domestic influence

This mediation illustrates an intrinsic agency, although limited by social norms, while Ambika navigates in the complexity of love, sacrifice and duty within its domestic sphere.

On the contrary, Grace, Jagan's American daughter -in - law represents a different cultural paradigm. His arrival in India introduces a modernity that is clearly contrasting with Ambika's traditionalism. Grace's character challenges the expectations placed on women, who embody the agency that allows her to affirm her identity regardless of family constructs. The juxtaposition between the traditional roles of Ambika and the assertive modernity of Grace invites a critical examination of intercultural feminism, in which Grace's refusal to conform to the Indian notions of femininity interrupts the status quo. Grace's presence in the narration acts as a catalyst, causing Ambika to reflect on its position, thus starting a subtle transformation that challenges the prescribed roles of women within their cultural environment, on the contrary, Rosie, the protagonist of *The Guide*, embodies the search for personal identity between social constraints. Unlike Ambika and Grace, Rosie is initially insinuated by her circumstances as a dancer which is often objective and commodified within its patriarchal society. However, her evolution throughout the narrative challenges the boundaries of her role, while she goes from a passive character to those who actively seek the agency.

The Journey of Rosie: Objectification to Empowerment

Rosie's transformation is particularly significant as it reflects a shift in the conceptualization of femininity and the agency. Not only is looking for an authentic personal realization, but also challenges traditional expectations by taking control of his narrative. Contrary to the passive acceptance of Ambika of his role and the modern affirmation of Grace, Rosie embodies the radical agency, navigating through her own complexity as a woman who defines her life for her condition.

The examination of these characters through a feminist lens illuminates the intersectionality of culture and genre. Ambika and Grace represent conflicting but complementary prospects on femininity, revealing the tension between legacy and evolution.

Feminist and Postcolonial Perspectives

In the meantime, Rosie acts as a more progressive counterpoint that criticizes the limits to women, offering a reflection of the social changes that occur within India during the narrations settings. By Paralleling their

journeys, this analysis underscores how each woman's role simultaneously engages with and challenges the hegemonic ideologies surrounding gender, critical discuses off that highlight differing cultural notions of agency and identity within the patriarchal settings of their respective societies (Pushkala, D.R. and Kannan, P., 2024). This comparative approach not only enriches the understanding of the agency of each character, but also the largest socio-cultural paintings that shape women's experiences in both traditional and modern contexts. In *The Vendor of Sweets* by Narayan, Ambika serves as an upholder of traditional values and family loyalty, embodying the cultural expectations imposed on women within the framework of Indian society. Her representation is rich in symbolism, representing not only the constancy of the past but also the moral compass of his family. This layer in layers demonstrates the resilience and strength necessary to navigate in the complexities of family duty in a rapidly evolving world. The support of Ambika to traditional standards resonates deeply with the older generation, providing anchor to her husband, Jagan, and their son, Mali, while they are attacking the ambitious modernity that threatens to disturb their family harmony. The role of Ambika is essential, because it defends the preservation of cultural values, reminding readers the sacrifices often made by women to maintain the sacred character of family life (Sarkar, J., 2007).

Conversely, Grace embodies the modern woman who finds herself in a state of flow between traditional expectations and the liberating possibilities of contemporary existence. As Jagan's romantic interest, thanks articulates the struggles of an individual who strives from autonomy while seeking acceptance within the limits of his vision of the conservative world. His narrative arch highlights the tensions that arise when personal aspirations collide with societal standards, because his character confronts both external judgments and internal conflicts concerning his identity. Its literary representation reveals the dichotomy of freedom and societal constraints, encapsulating the challenges that women face by modern women who sail in the complexities of love, ambition and family expectations (Sarkar, J., 2007).

These double representations of Ambika and Grace establish a thematic foundation of family relationships which reflect wider societal changes occurring in post-colonial India. The juxtaposition of the unshakable support of Ambika to traditional values with the dynamic and often tumultuous navigation of Grace through modernity illustrates changing attitudes towards gender roles and the family structure itself. While traditions of Ambika offer a feeling of stability and continuity, the release of Grace of these traditions evokes essential questions on the progress

and the traps of modernity.

In *The Guide*, Rosie further enters the exploration of family relationships in Narayan's stories. Unlike Ambika and Grace, Rosie is not linked by conventional family dynamics but rather fights for self-defining in an environment that often marginalizes its ambitions. Her journey from a dancer to a director figure illustrates a transformer narrative, reflecting both personal liberation and the emotional complexities inherent in her relationships. The character of Rosie embodies the conflicts between the self-activation and the weight of the expectations of society, making it a reflected counterpart to Ambika and Grace. In the family tapestry woven through the works of Narayan, Rosie represents a fluidity of the identity which questions the traditional models of femininity, affirming its own path in the face of societal constraints (Sarkar, J., 2007). The emotional and cultural weight of these characters underlines important societal transformations, allowing a more in-depth understanding of the roles played by women in paradigms of custom and change. By analyzing the loyalty of Ambika, Grace's difficulties and Rosie's identity search, we recognize how Narayan's nuanced representations reflect wider cultural discourse surrounding femininity and family relationships in India. Each character, in his own way, sums up the complexities of family navigation in the context of the evolution of society, thus enriching the thematic landscape of the accounts of Narayan and illustrating the emotional landscapes which define human experiences. The exploration of post colonialism in t *The Vendor of Sweets* and *The Guide* requires a critical examination of identity, culture and gender because these elements are manifested in the characters of Ambika, Grace and Rosie. Each character embodies the complexities and tensions inherent in the socio -cultural landscape of postcolonial India, providing a lens through which analyzing wider societal changes occurring at the time of Narayan's writing.

Ambika, a traditional Indian woman and the wife of protagonist Jagan, serves as a representation of the rooted values of Indian society. Her characterization reflects the struggles between adherence to cultural norms and the pressures of modernity. As a devoted spouse and mother, Ambika embodies the role par excellence often attributed to women in a patriarchal setting, being mainly responsible for maintaining family harmony and cultural heritage. Its presence serves as a counterweight to the increasingly modern perspectives and commercial aspirations of Jagan, revealing the tension between traditional Indian values and the influence of western capitalism and cultural change. The gradual dissatisfaction of Ambika and the decline of subsequent health subtly underline the psychological assessment of maintaining her identity while sailing in the

changes that characterize postcolonial India (Tiwari, S.B., 2006).

On the other hand, Grace, an Anglo-Indian woman, symbolizes a more westernized point of view, which introduces themes of cultural hybridity and the complexity of belonging in a postcolonial context. The attraction and complexity of Grace resides in her struggle for acceptance, not only within the Indian community, but also in her own identity accumulated following her mixed heritage. Its pursuit of autonomy and personal development distinguishes it from the traditional role of Ambika, illustrating the varied responses that women have had in colonial heritage and the cultural reconfigurations which result from it. Grace's interactions with Jagan highlight not only the attractive nature of modernity, but also serve as a reflection of the cultural tensions which occur in the personal sphere, often reflecting wider societal conflicts in postcolonial India. This duality in the representation of Grace indicates how women sail in their roles in the midst of gender and identity contexts during a critical transition period.

In addition, Rosie, the protagonist of *The Guide* provides a more radical gap compared to traditional female archetypes. As a dancer and aspirant artist, her character embodies the quest for personal liberation - both of her oppressive conjugal circumstances and societal expectations. Its narrative is heading towards self-activation, reflecting a feminist shade which criticizes the limits imposed on women by colonial and postcolonial frameworks. Thanks to Rosie, Narayan explores the intersections of the mind and body, art and liberation, offering a criticism of the dualities present in gender representations. The transformation of Rosie throughout the story illustrates an evolutionary understanding of female identity in a postcolonial context, suggesting that personal and national identities are inextricably linked.

The greatest meaning of these characters, Ambika, Grace and Rosie, finally lies in their ability to reflect the multifaceted experiences of women in the midst of the complexities of postcolonial identity. Their distinct history and their different responses to cultural change illuminate the broader societal changes in the era of Narayan encapsulating the struggles that highlight the expressions of the agency and self-define. While Ambika adheres to traditional standards, Grace illustrates the hybridization and release of Rosie Champions, the story of each woman allows a insightful discourse on the interactions between gender, identity and cultural transitions. This multifaceted exploration of female identity not only underlines the tensions observed in postcolonial India, but also offers a framework to understand the evolutionary roles of women

in contemporary society. The reflexive roles of Ambika, Grace and Rosie are fundamental to understand not only the narratives itself but also the social dynamics at stake within their respective environments. These women are not simply passive characters; instead, they serve as critical lenses through which the male protagonists: Mr. Jagan and Raju: participate with their environments. Each character embodies an answer to the socio cultural frameworks of their time, providing information on gender relations, family responsibilities and the constructions of domesticity.

Ambika, as devout wife of Jagan reflects the traditional role of women within the limits of Indian society. Her character is enriched by his unwavering support and his practical wisdom, which often bases the most indulgent and idealistic trends of Jagan. The bond of Ambika to domestic responsibilities drives the plot forward and influences decisions of Jagan, especially while navigating the complexities of her sweets business and philosophical reflections. Narayan weaves intricately her nutritious nature in the nucleus of Jagan's internal conflict, highlighting how Ambika's perspectives on the family and duty force him to reconsider her actions and values. Through Ambika, Narayan criticizes the meaning often overlooked women's roles to maintain family harmony, thus reviewing the trip of the traditional hero to include a more nuanced understanding of domestic influence.

In the same way, the Grace in *The Vendor of Sweets* reflects the nourished features of Ambika, but contrasts sharply with its most modern and assertive behavior. As Jagan's romantic interest, Grace represents the evolving ideologies of post-colonial Indian society. His character challenges traditional gender roles by exemplifying freedom and agency, often causing Jagan to question his adherence to the usual norms. Grace's influence becomes particularly pronounced while presenting a different perspective on love and ambition, motivating Jagan to deal with his identity and cultural expectations. This interaction between Jagan and Grace reflects a broader comment on the tensions between heritage and progress, which shows how Grace's influence interrupts the established family dynamics, which finally causes Jagan's transformative trip.

Rosie, in *The Guide*, occupies a different but equally significant role in the configuration of its narrative environment. She is characterized by her duality as a devout wife of Marco and an independent individual who strives for self -realization. Unlike Ambika and Grace, Rosie's strength is articulated through her art and desire for recognition, illustrating a more complex relationship with her male counterpart. Raju, who initially sees Rosie as a beautiful but submissive muse, finally recognizes his

assertiveness and agency, which challenges his own notions of identity and masculinity. The character of Rosie deepens the exploration of personal expectations versus social, illustrating the struggles that women face by affirming their identities within the patriarchal frames. Her influence on Raju catalyzes his transformation of a guide to a self-proclaimed saint, thus facilitating a re-evaluation of his roles not only in his relationship but also in the community in general.

The tuned interactions between these characters underline a deep narrative technique used by Narayan to position women at the point of support of personal and social change. His reflexive roles illuminate the complex dynamics at stake within their families and communities, emphasizing that their stories are essential to understand Narayan's nuanced comment about gender roles and the evolution of domestic spaces in India of the 20th century (Goswami, A., 2021). Through Ambika, Grace and Rosie, Narayan reformulates the notion of agency, revealing how the evolution of gender roles is intertwined with the stories of Indian society, finally forging a dialogue about the interaction of conventionality and innovation. In *The Vendor of Sweets* and *The Guide*, R.K. Narayan creates intricate female characters that incorporate the cultural expectations of their time while simultaneously expressing individual desires and complexities. Specifically, the portraits of Ambika and Grace reflect the dichotomy between social obligations and personal autonomy, making them fundamental to the narrative arches of their respective stories. Critical literature, including the works of Abraham and Misrahi-Barak (2022), provides information on how Narayan's characterizations transcend mere representation, revealing the tensions that exist within the roles of women in Indian society.

Ambika, as the loyal and traditional wife, symbolizes adherence to family duty and cultural norms. Its character serves as a mirror that reflects the predominant gender roles in the context of post-colonial India. Although it is often relegated to the background of the narrative, Ambika's different portrait reveals its internal struggles and desires, displaying a complexity that extends beyond the submissive wife's archetype. This complexity appears through her interactions with Jagan, her husband, who incorporates modernity and change. Ambika's silent resilience and the ability to navigate her husband's ambitions highlight a subtle statement of the agency, challenging the expectation that women should unconditionally support their husbands' aspirations without considering their own needs.

On the other hand, Grace represents a more contemporary and assertive representation of female desire in changing the landscape of Indian society. Its character in *The Vendor of Sweets* is marked by a sense of independence and a willingness to express their needs openly. As a woman caught between the expectations of traditional Indian values and the seductive fascination of western ideals, Grace incorporates a transnational complexity that adds depth to Narayan's gender exploration. Her relationship with Jagan reveals how she negotiates her identity within the restrictions of cultural expectations, seeking a sense of fulfillment that aligns with her personal desires, rather than conforming to the role dictated by tradition. The tension between Grace and Jagan exemplifies the conflict faced by women in search of self-identity against the background of social norms, further affirming the need to understand female characters through a multidimensional lens (Abraham & Misrahi-Barak, 2022). In combination to Ambika and Grace, Rosie of *The Guide* arises as the embodiment of assertiveness and self-determination. Her character represents a strong match of the traditional female figures of Narayan's work, as she actively seeks to shape her own destiny through her art and relationships. The role of Rosie as a dancer and her pursuit of love for the protagonist, Raju, means her rejection of social restrictions that dictate women's roles. Rosie's initial fascination with Rosie highlights his ability to transcend conventional expectations, making it a fundamental figure within the narrative. Through Rosie, Narayan criticizes not only restrictive norms around women in Indian society, but also emphasizes the need for women's voices and options to be recognized and valued.

Here, intersections of cultural expectations and personal desires manifest themselves as central themes in these characters. Through Ambika's silent force, Grace's modern assertiveness and Rosie's bold self-default; Narayan creates a complex landscape of female identity that reflects the broader social changes that occur in postcolonial India. The characters act as a product and criticism of their environments, illustrating how personal desires clash with the entrenched cultural norms, thus enriching the narratives in which they live (Abraham & Misrahi-Barak, 2022)., By analyzing the nuanced representations of Ambika and Grace in R. K. Narayan *The Vendor of Sweets* and Rosie in *The Guide* , it becomes obvious that these female characters serve as pivotal figures in their respective stories, embodying the complexity of gender roles and social transformations in post-colonial India. Through their interactions and their relations with the male protagonists, Narayan sketches not only the contours of personal struggle and aspiration, but also integrates these female characters in a broader socio-cultural context which reflects and criticizes the changing landscape of Indian society.

Ambika, as a representation of traditional femininity and family loyalty in *The Vendor of Sweets* illustrates the persistent influence of societal expectations on the identity of women. Her unwavering support for her husband, Mali, and her adhesion to customs highlight the tension between individual desire and family duty. However, Ambika is not just a passive character; her reflections and occasional affirmation reveal a complex inner life that resonates with the reader, suggesting that her role extends beyond the devoted archetypal woman to embody a deeper comment on the roles of women in a transformative society.

On the other hand, Grace offers a more modern counterpoint in the same story. Characterized by her independence and modern sensibilities, Grace evokes the figure of a woman sailing through the subtleties of a patriarchal system while looking for her own identity. Its relationship with Mali serves as a vehicle to examine changes in gender dynamics, as it defies and complies with expectations. While Grace strives to prune her identity in the middle of the expectations imposed by traditional values and its aspirations for a modern existence, it embodies the struggles of contemporary Indian women, thus illustrating the act of balancing which is often required in a fluid social landscape.

Likewise, the representation of Rosie in *The Guide* adds another layer to the exploration of the roles of women in the literature. Unlike Ambika and Grace, Rosie is represented more boldly as a woman who actively seeks freedom by her art and her relationships. Her transformation of a conventional wife into a famous dancer is exemplary of a broader change in societal attitudes towards the empowerment of women and self -expression. Rosie embodies the struggle for autonomy and self-defining, while she sails in tensions between societal expectations and her quest for personal accomplishment. Thanks to Rosie, Narayan criticizes the constraints imposed on women and highlights the power of self -determination in the context of cultural heritage and modernity.

The interaction between these three characters transmits a rich tapestry of experiences of women in a society marked by change. These are not simple reflections of wider societal standards but are rather an integral part of the criticism of the story of these same standards. By weaving their stories in the fabric of historical and cultural changes occurring in the middle of the 20th century in India, Narayan highlights the evolutionary identities that women sail.

CONCLUSION

R.K. Narayan's nuanced depictions of Ambika, Grace, and Rosie underscore the diverse experiences of women navigating cultural and personal transformations. While Ambika represents stability within tradition, Grace exemplifies the struggle for modern identity, and Rosie epitomizes self-emancipation. Their stories reflect broader societal shifts in postcolonial India, reinforcing the complexity of gender roles beyond simplistic dichotomies. By analyzing these characters, we gain deeper insights into how literature serves as a medium for critiquing and reimagining women's identities within evolving cultural landscapes.

REFERENCES

[1] Pathak, A. *The Art of Characterization*. Kavya Publications, 2024.

[2] Siddiqui, S. J. "Relationships between Various Characters in the Novels of RK Narayan." *Gender Role and Green Concepts: Pathways to Environmental Sustainability*, edited by Anu Books, Delhi (India) & Glasgow (UK), 2024, pp. 228-241.

[3] Saxena, A. *Women Media Personalities: Imaging Women*.

[4] Dominic, K. V. *Multicultural Consciousness in the Novels of RK Narayan*. Authors press, 2012.

[5] Pushkala, D. R., and P. Kannan. "Ethnic Aspects of Familial Relationships in the Select Novels of RK Narayan." *IOSR Journal of Humanities and Social Science*, vol. XX, no. XX, 2024, pp. 2279-0837.

[6] Sarkar, J. *Postcolonialism and Indian Women's Question: Text, Context, and Theory*. Doctoral dissertation, University of North Bengal, 2007.

[7] Tiwari, S. B. "Old Wine in New Bottles: Traditionalism in RK Narayan's Novels." *RK Narayan: Reflections and Re-evaluation*, 2006, p. 26.

[8] Goswami, A. *Directorate of Distance Education*, 2021.

[9] Abraham, J. K., and Judith Misrahi-Barak, editors. *The Routledge Companion to Caste and Cinema in India*. Routledge India, 2022.

[10] Padmanabhan, M. *The Gollancz Book of South Asian Science Fiction*. Hachette UK, 2019.

The Concept of Intertextuality in Julia Kristeva's Hypothesis

Dr. Minakshi

Assistant Professor of English, Government Post Graduate College for Women, Rohtak, Haryana, India

Abstract— This paper analyzes Julia Kristeva's idea of intertextuality and its transformative effect on scholarly investigation. By investigating how Kristeva's hypothesis reshapes our understanding of content connections, the ponder highlights its suggestions for scholarly feedback and literary thoughts. The paper advances explores how intertextuality impacts basic hones and peruser engagement with texts.

Keywords— Intertextuality, Julia Kristeva, Scholarly Investigation, Printed Connections, Poststructuralism, Mikhail Bakhtin, Dialogism, Scholarly Hypothesis, Printed Feedback, Peruser Response.

I.   INTRODUCTION

Intertextuality, presented by Julia Kristeva in the late 1960s, speaks to a crucial move in scholarly hypothesis. This concept challenges the conventional idea of writings as confined substances and emphasizes their interconnecting inside a broader organization. By reclassifying the relationship between writings, intertextuality offers modern bits of knowledge into scholarly examination and elucidation. This paper investigates how Kristeva's hypothesis changes our understanding of content connections and its broader suggestions for scholarly criticism.

Theoretical Background:

Julia Kristeva's concept of intertextuality developed from her engagement with Mikhail Bakhtin's thoughts on dialogism. Bakhtin's idea of discourse as an essential angle of dialect and meaning affected Kristeva's advancement of intertextuality. Bakhtin's accentuation on the social nature of dialect laid the basis for Kristeva's attestation that writings are not independent but are a portion of a bigger web of writings. Kristeva's hypothesis speaks to a takeoff from formalist and structuralist approaches that prioritize the text's inner coherence over its outside relationships.

Kristeva's Idea of Intertextuality:

Kristeva's intertextuality sets that each content is a mosaic of references to other writings. This thought challenges the formalist accentuation on content independence and creativity. Instead, Kristeva contends that writings are intrinsically social, meaning their implications are formed by their intelligence with other writings. This approach reframes scholarly investigation by centering on the arrangement of references that a content locks in with or maybe than its inside structure alone. For illustration, a novel may draw on classical myths, modern social references, and other scholarly works, making a wealthy embroidered artwork of implications that cannot be completely caught on in isolation.

Reshaping Scholarly Analysis:

Kristeva's hypothesis shifts the center of scholarly examination from the eagerness of person creators to the connections between writings. This move permits faultfinders to look at how writings react to, reinterpret, and change past works. Scholarly feedback gets to be an investigation of these intertextual connections, advertising a more nuanced understanding of how writings take an interest in continuous scholarly discussions. For example, analyzing an advanced work in the setting of its references to prior writings can uncover how modern creators lock in with and reshape scholarly conventions. This approach opens up

unused roads for understanding sorts, topics, and account procedures by arranging them inside a broader intertextual framework.

Implications for Understanding Content Relationships:

Intertextuality offers an energetic set of content connections, emphasizing the smoothness and assortment of meaning. Or maybe rather than seeing writings as inactive substances, Kristeva's hypothesis highlights how writings are associated with one another to make advancing implications. This viewpoint challenges conventional ideas of sort and creation, recommending that writings are always in discourse with one another. For instance, sort boundaries have become permeable as writings borrow components from different classes, reflecting their interconnection. This approach too underscores the part of the peruser in building meaning, as perusers bring their claim information of other writings into their interpretation.

Critical Perspectives:

Kristeva's intertextuality has been both compelling and disputable. Faultfinders contend that the accentuation on printed connections can lead to a relativistic see of meaning, where translations become divided and subjective. A few researchers argue that this approach may neglect the noteworthiness of the author's expectation and authentic setting, possibly decreasing the part of authorial organization. In spite of these studies, Kristeva's hypothesis remains an important apparatus for investigating the complex connections between writings. It offers a system for understanding how writings lock in with and impact one another, enhancing our appreciation of scholarly works.

Case Studies:

To outline the commonsense application of intertextuality, consider two case ponders: James Joyce's Ulysses and Jean Rhys's Wide Sargasso Ocean. Joyce's novel locks in with Homer's Journey, making a wealthy intertextual exchange that upgrades its meaning. Rhys's novel, a prequel to Charlotte Brontë's Jane Eyre, reinterprets and challenges the unique text's depiction of its characters and topics. Analyzing these works through the focal point of intertextuality uncovers how they connected with and changed their scholarly forerunners, illustrating the significance of Kristeva's hypothesis in modern scholarly studies.

II.   CONCLUSION

Julia Kristeva's concept of intertextuality speaks to a noteworthy move in scholarly hypothesis, challenging conventional ideas of content independence and emphasizing the social nature of writings. By centering on the intuitive between writings, Kristeva's hypothesis offers a more energetic and nuanced understanding of scholarly examination. Intertextuality uncovers the interconnecting of writings and highlights the part of the peruser in building meaning. Encourage inquire about can construct on these experiences to investigate how intertextuality proceeds to impact scholarly ponders and other areas of inquiry.

REFERENCES

[1] Bakhtin, Mikhail. The Dialogic Creative energy: Four Papers. Altered by Michael Holquist, deciphered by Caryl Emerson and Michael Holquist, College of Texas Press, 1981.

[2] Barthes, Roland. Image-Music-Text. Deciphered by Stephen Heath, Slope and Wang, 1977.

[3] Culler, Jonathan. Scholarly Hypothesis: An Exceptionally Brief Presentation. Oxford College Press, 1997.

[4] Genette, Gérard. Paratexts: Edges of Elucidation. Deciphered by Jane E. Lewin, Cambridge College Press, 1997.

[5] Kristeva, Julia. "Word, Discourse and Novel." Want in Dialect: A Semiotic Approach to Writing and Craftsmanship, Columbia College Press, 1980, pp. 64-91.

OJS Editorial and Publishing Process

Author	Editor and Section Editor	Journal Manager, Reviewer, Copyeditor, Layout Editor, and Proofreader

Submission
Author uploads file to journal Web site, and enters metadata for OAI indexing

1. Submission Queue
Editor assigns submission to Section Editor to see through the editorial process

Journal Management
Setup and configure journal; enroll editors, reviewers, copyeditors, proofreaders.

Select Reviewers
Editor invites reviewers from database with interests, load

Submission Review
Author can track process, see files, reviews, revise and resubmit, at editor's request

2. Submission Review
a) Check submission
b) Conduct peer review
c) Reach editorial decision

Review Conducted
Reviewer submits review and recommendation (which may be rated by editor)

Submission Editing
Authors reviews copyedits and proofreads galleys

3. Submission Editing
a) Copyedit submission
b) Layout of formatted galleys
c) Proofread galleys

Copyediting

Layout
Layout Editor prepares galleys in HTML,PDF. PS, etc.

Proofreading

4. Issue Management
a) Create issues
b) Schedule submissions
c) Organize Table of Contents

Key

Journal Manager	
Editor	
Section Editor	
Reviewer	
Copyeditor	
Layout Editor	
Proofreader	
Author	
Reader	

Open Journal Systems is an open source development of the Public Knowledge Project.

http://pkp.sfu.ca

5. Publication
Offering immediate open access or delayed open access, with subscriptions

Submission Archive
Complete records kept of submission process for published and declined items

Current Issue
Items appear with Reading Tools linking to related internal and external resources

Journal Archive
Browsing issues, with indexing by OAI search engines, as well as Google, etc.

~OJS Workflow~

Important links:

Paper Submission Link:

OJS:

https://ijels.com/ojs/index.php/ijels/about/submissions

https://ijels.com/submit-paper/

Editorial Team:

https://ijels.com/editorial-board/

Peer Review Process:

https://ijels.com/peer-review-process/

Publication Ethics:

https://ijels.com/publication-policies-and-ethics/

Author Guidelines:

https://ijels.com/author-guidelines/

Join Us a Reviewer:

https://ijels.com/join-us/

Journal Indexed and Abstracted in:

- Qualis-CAPES -Brazil
- Normatiza (Under Review)
- Bielefeld Academic Search Engine(BASE)
- Aalborg University Library (Denmark)
- WorldCat: The World's Largest Library Catalog
- Semantic Scholar
- J-Gate
- Open J-Gate
- CORE-The world's largest collection of open access research papers
- JURN
- Microsoft Academic Search
- Google Scholar
- Kopernio - powered by Web of Science
- Pol-Index
- PBN(Polish Scholarly Bibliography)Nauka Polaska
- Scilit, MDPI AG (Basel, Switzerland)
- Tyndale University College & Seminary
- indiana Library WorldCat

- CrossRef DOI-10.22161/ijeab
- Neliti - Indonesia's Research Repository
- Journal TOC
- Dimensions.ai: Re-imagining discovery and access to research
- Citeseerx
- Massachusetts Institute of Technology (USA)
- Simpson University (USA)
- University of Louisville (USA)
- Biola University (USA)
- IE Library (Spain)
- Mount Saint Vincent University Library (Halifax, Nova Scotia Canada)
- University Of Arizona (USA)
- INDIANA UNIVERSITY-PURDUE UNIVERSITY INDIANAPOLIS (USA)
- Roderic Bowen Library and Archives (United Kingdom)
- University Library of Skövde (Sweden)

- Indiana University East (campuslibrary (USA))
- Tilburg University (The Netherlands)
- Williams College (USA)
- University of Connecticut (USA)
- Brandeis University (USA)
- Tufts University (USA)
- Boston University (USA)
- McGill University (Canada)
- Northeastern University (USA)
- BibSonomy-The blue social bookmark and publication sharing system
- Slide Share
- Academia
- Archive
- Scribd
- SJIF-InnoSpace
- ISSUU
- Research Bib
- DRJI
- journal-repository

Infogain Publication

International Journal of English, Literature and Social Science (IJELS)