

INTERNATIONAL JOURNAL OF RESEA

World Scientific Research Conference of Arts, Humanities and Languages

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Dear colleagues !!!

I am delighted and excited to be part of the organization committee of two days of Conference entitled **World Scientific Research Conference of Arts, Humanitie and Languages.,** with the theme of languages Jointly organized by “ Scientific Research Association Research Culture Society Eurasian University and Laboratory of Literary Studies and Critcs Department of English University Centre of M a Agera dated 4 August 2 22 in **Singapore**

Dr.C. M. Patel

Director, RESEARCH CULTURE SOCIETY

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Message

Dear Professona Colleagues

It is gratifying to note that 'Central Research Association Department of English
Maa University Center Agera in collaboration with 'Research Culture Society' Govern ment
egstred central research organization are organizing ' World central research
Conference of Arts Humanities and Languages' at Bangalore during 2022 August 2022.

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

The event is International Conference will be a redefining the strong connection
between students and academics from different institutes. 2022. 4 es a 4 ndd

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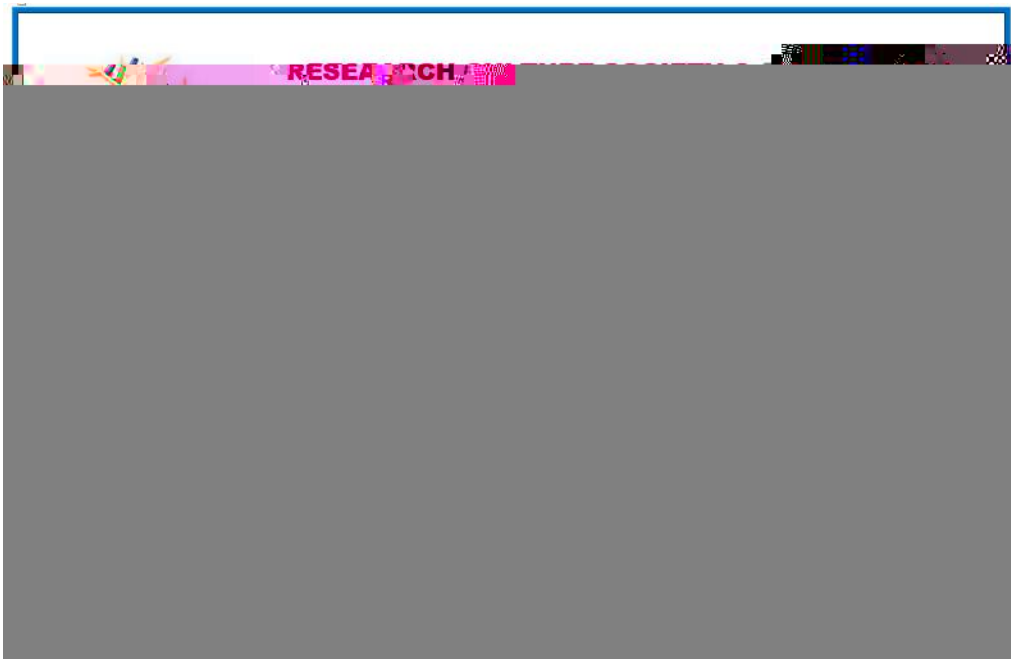


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Importance of Learning the English Language in Contemporary Life

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***Abstract** The English language is a dominate language spoken by global societies. It is a medium through which numerous higher educational institutions provide instructions to their*

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

RESULTS AND DISCUSSION:

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

F r d os n h t e u t u r s n t r t o n s p r t e u r n r u r r s d In

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

rn n g E n g s h s s e o n o r t h n u s

Globalisation has increased contact with an array of diverse cultures (Flew, 2020)



mixing different languages in one sentence. This is a challenge that needs to be overcome,

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

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- 6.

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

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

However, the new symbols had to be approved by the Unicode consortium to allow users with different types of mobile phones to write and chat with the same emoji. The Unicode



technique of open and close-ended questionnaires. The following criteria were considered

the same applies to the written online conversation (Androutsopoulos, 2006). Aside from the technological factors that can influence the way people use language (such as the particular device or website on which the users are communicating), situational factors are also important: the topic of the conversation, its tone (e.g., severe or playful) and the relationship between the interlocutors are some of these contextual variables that are important to take into account when analyzing CMD (Herractorsm,8.9844(C)-12007()3(.8.9844(C)-1S98462(e)4()61(o-149(onli)f5.9603(nshi)-3

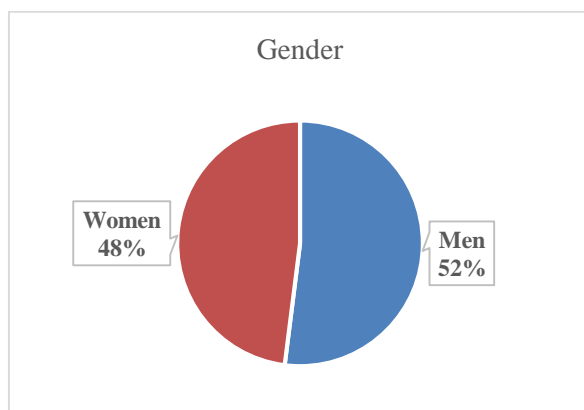


Figure 3: Gender

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

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

The frequency of emoji use varies ($\chi^2=24.359$, P Value=0.000) depending on gender. The percentage of women frequently using emojis is more significant than men, whereas the ratio of men who never use them is more significant than men.

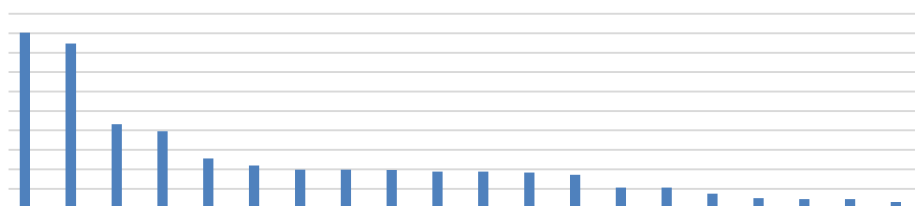


Figure 5: Different emojis used by men and women

Men use “like ” and “face with tears of joy ” more frequently, while women use emojis with hearts

Table-1 Reasons for using emoji

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

Reasons for using emojis when writing messages, comments, and posts were different depending on the frequency of emoji use ($\chi^2 = 37.990$, P-Value = 0.000). Making a positive impression and saving time have the highest percentage of respondents.

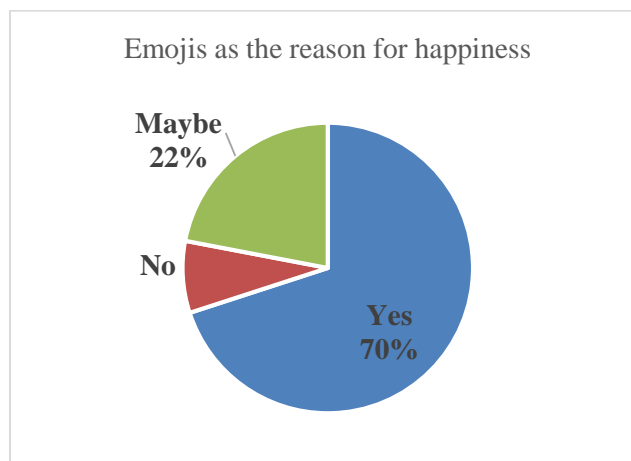


Figure 6: Emojis as the reason for happiness (in internet communication)

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



Figure 7: Emojis as the reason for addiction

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

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Gruff	9	4.7	4.8	4.8
	Don't feel anything	55	27.4	27.9	32.7
	Rude	3	1.4	1.4	34.1
	Dishonest	13			

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With all people	42	20.8	21.4	21.4
	With loved ones	121	60.6	62.3	83.7



Figure 8: Types of messages or posts used online

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

CONCLUSION:

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

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

INTRODUCTION:

Guidance and counselling are critical components of people's disciplinary management in all civilizations, including the most primitive. Without discipline, society would not be able

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

RESEARCH METHODOLOGY:

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

RESULT INTERPRETATION AND DISCUSSION:

Problems hindering students from accessing counseling services

Problem	Frequency	Percent
Sex of the counsellor	100	66.7%
Poor confidentiality	80	53.3%
Fear of being labelled badly by peers	120	80%
Fear of other pupils knowing about my problems	130	86.7%
Poor counselling environment	140	93.3%

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

SUGGESTIONS FOR FURTHER RESEARCH:

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

The study can be replicated to other districts to obtain the general overview on the effectiveness of the Guidance and Counselling services offered in secondary schools.

Gender and inclusiveness vs. Guidance and Counselling.

Delinquent behaviour vs. Guidance and Counselling. A comparative study between primary and secondary schools.

Guidance and Counselling services vs. guidance and counselling teachers' qualification.

Stakeholder participation in Guidance and Counselling vs. effectiveness of the counselling services.

Guidance challenges in school Guidance and Counselling services provisions for learners with disabilities in Zambian inclusive primary schools need also to be explored in future studies.

ACKNOWLEDGEMENT:

The researcher would like to acknowledge Chreso University for the platform and support in the completion of this research project. Furthermore, the researcher would like to acknowledge Chreso University Research Ethical Committee (CUREC) and National Health Research Authority (NHRA), Zambia.

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Engagements with Feminism: An Intersectional Approach in Adichie's *Dr I* or *A F* *n st* *n* *sto*

Dr

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

– based on the idea that systems of subordination do not overlap – would abandon issues and causes and people who actually were affected by overlapping systems of subordination (Crenshaw qtd. in Guidroz and Berger 65).
Intersectionality thus transcends the single definitions of exploitation which caters to sex and

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

The value and worth of reading for self-expression and interrogation with the world shape a child to a greater extent as per fifth suggestion. She quotes a Nigerian woman, Angela encouraged her child to read by paying 5 cents per page- “An expensive endeavour...but a worthy investment” (11). Language is not merely to communicate with others so mothers should teach children to question language at sometimes; “language is the repository of our prejudices, our beliefs, our assumptions...What are the things that women cannot do because

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

SCOPE OF THE STUDY:

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

CONCLUSION:

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

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Abstract This paper provides an overview of the issue of power with many fluctuations in the context of the pandemic taking place in Vietnam. By

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

One of the most important and influential contributions to the theory of power is the French philosopher Michel Foucault. Through his work and lectures, Foucault overthrew the notion of power in tradition and established an ideology of his own, this foundation of thought has remained influential to this day. Foucault's conception of power is particularly useful in the context of the Covid-19 pandemic in Vietnam and many other countries around the world. As the outbreak rages on a global scale, human life becomes a top concern; biological power and

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

DATA SOURCE AND RESEARCH METHODOLOGY:

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

People's Electronic (<https://nhandan.vn/>)

Online Women's Newspaper (<https://www.phunuonline.com.vn/>) - People's Daily (<https://dantri.com.vn/>)

VN Express Newspaper (<https://vnexpress.net/>)

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

RESULTS AND FINDINGS:

E pr ss on d po r on o s ours t Foucault's ns

With horrific destruction, and serious influence in all aspects of social, cultural, political, language, etc. Covid-19 is currently the top concern of mankind. Since the disease appears, all human policies and behaviors have been constantly changing to suit the complicated developments that the virus strain that causes this pneumonia. The pandemic



seen that when an epidemic occurs, the State pays special attention to protecting the country to limit the spread of the disease from neighboring countries to Vietnam. The words (*lockdown*), and *ng l* (*firewall*) are used metaphorically for the most widely applied measures during the epidemic period in establishing national sovereignty and

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

Family

The family emerges with a special role and function during the pandemic. When Covid-

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

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

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

INTRODUCTION:

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

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

For the Continued Managing Art and Design in the Classroom

One way of exploring discreet management of an Art and Design class and lesson in order to yield significant development in cognitive, psychomotor, affective development for primary school children when they make art is to refer to theories surrounding this matter. To this effect, the theory that chiefly comes to the fore is the Social Development Theory of Learning that was developed by Lev Semyonovich Vygotsky (1896-1934). The latter proposed that social interaction profoundly influenced cognitive development. He called this as the "Zone of Proximal Development" (hereinafter ZPD) McLeod (2019). The theory is concerned with children's interaction which needs explored effective management. The subject is needed in the planning of structures including architectural work by using sketches writes Painting + Batik (2020). Early, in childhood, Art and Design essentially supports a child's physical, cognitive, psychomotor development, and a child enjoys the subject as a pastime or play. Art



E EA CHDE IG

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

F n r s d t h tu n D s e u s s o n d t s s o n s

The educational providers offered their comments on the benefits of Art and Design and why its management and teaching in the primary schools should be heightened. On the

← ssons ← rnt n r o n t ons

Art and Design, a practical subject, offers chance for children in primary schools a hands-on activity, which enhances analytical and critical thinking when children play and make art. This was confirmed by 38 respondents (86.36% education providers) that were from all the categories who indicated that Art and Design enhanced analytical and critical thinking and also the appreciation of nature. The subject also enables primary school children to appreciate nature and to creatively engage with their environment. Furthermore, when art is allowed to be practiced freely, children can domesticate the knowledge of their environment. This also has the potential to increase the population that cares for the environment. Children have the need to grow up with such virtues as beauty; value of a clean environment and some of the benefits that may accrue from the skill and practice of a well managed Art and design class. When children engage themselves in Art and Design as a subject of learning, it enhances self-expression and the subject is enjoyed by children as pastime when they play and make art. Since playing is central in the lives of children, art becomes a form of self-expression and a motivating way of teaching and learning for children. Education providers, therefore, should

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

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The initial hesitant moves, either through self-inflected violence, as in case of Dimple in *Wife*, or violence from outside, as in *The Tiger's Daughter and Jasmine*, pushes these individuals towards renunciation. Jasmine authenticates the two-way process of assimilation which involves the individuals of both cultures to intertwine and interchange to evolve into New. The fusion may cause ripples but catapult into exuberance. The novel *Jasmine* stands on the mid-point of Bharati Mukherjee's life where the dark phase of expatriation changes into the exuberance as an immigrant. *Jasmine* proves to be iconic from the perspective of Bharati Mukherjee's style of delineation of her characters. Bharati Mukherjee manifests the character of *Jasmine* meticulously carving out her experiences with finesse. The narration is well structured. The novelist has juxtaposed *Jasmine's* life the moribund culture of Indian Patriarchal society with her life in America to emphatically pin point the exuberance of her

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

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

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

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

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

(HW, 254)

The divergent aspect of exile exemplifies the duality of existence, the elemental dichotomy of human existence. The first exile of Sita is self-imposed due to her obsession with the exotic (a golden deer symbolizing the materialistic gratification), whereas the second exile

continents to suppress them into submission asserting phallic power. If we are to gain understanding, we must get out of these ruts, we must discard the vague notions of superiority, inferiority, equality which have hitherto corrupted every discussion of the subject and start afresh. (Beauvoir,33) The American culture imbibes a different facet to the infiltration of the peripheries. Due to the fear or rather an imperialistic attitude, they have always tried to prevent their culture from getting impure, which naturally led to revolutionary movements in America. Being a country of ethnic groups, America can hardly deny the freedom of expression to the culture which they themselves instigated to form. Yet America's self-assertion of being the most powerful and arrogant stance is evident from the various wars that have been waged against the cultures all over the world. Black Americans (a cross between slaves and Americans) came into existence after a very long struggle. An illegal immigrant helped by the white, forges forward nimble-footed, towards a future unknown to herself also. Ready to be adventurous, risks in life give her pleasure. Jasmine embraces the new world ebulliently. Theoretically, I believe in reincarnation, ' I say. I am astounded by all this, the American need to make intuition so tangible, to possess a vision so privately. (J, 125). The adventurous spirit



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Revisiting *Jane Eyre* through the Lens of Postmodernism : An Intertextual Evaluation

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

Keywords Intertextuality, Pastiche, Postmodernism, Creole, *Sargasso*.

INTRODUCTION:

Wide Sargasso Sea was written in 1966 by a Dominica born British author Jean Rhys,

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

METHODOLOGY:

Postmodernism is a socio-cultural literary theory revealing a shift in a variety of disciplines including architecture, arts, fashion, social-sciences, communications and technology along with literature. World War II witnessed significant vio

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

ANALYSIS AND DISCUSSION:

In Bronte's novel *Jane Eyre*, Bertha Mason is the name of an indistinct female character who is introduced to Jane Eyre, the protagonist, in the latter half of the novel as 'a mad woman in the attic'. She remains an undefined character, the mad wife of Rochester who has made his life hell, till the end of the novel. According to Mr. Rochester, the hero of the novel, he was dubiously married to the West Indian woman, when he went to visit his estates in the Caribbean colonies in his youth. *Jane Eyre* is the story of Jane, a strong and confident woman who grows stronger with every hardship she faces to the extent that she becomes capable of dictating her terms to Mr. Rochester. Her marriage prospects with Mr. Rochester are shattered by the revelation that Mr. Rochester is a married man, married to a mad female Bertha. The novel *Jane Eyre* celebrates womanhood on one hand with the portrayal of Jane as a strong, independent, self-willed lady, but on the other hand ignores the other woman Bertha as a mad and rejected woman locked up in the attic of her own house. Rhys' novella *The Wide Sargasso Sea*, on the other hand, narrates the tra

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

Depiction of Childhood

Jane Eyre's childhood is a reflection of lack of normal experiences of love which is an essential emotion necessary for every growing child. This resulted in her developing as a solitary and suffering child. The first 10 chapters of the novel focus on the feelings of innocent Jane's hurt childhood as she moves from Gateshead into the unknown fighting for a better future. Jane's life becomes a black hole filled with emptiness and sadness signifying a ceaseless rain similar to the cold and unwelcoming Reed family she has to live with. Mrs. Reed,

Antoinette as a child portrays the condition of the oppressed and despised people, rejected and mocked by all and belonging nowhere. The Jamaican blacks never accept white



her –



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

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

Nagamandala: *Naga-Mandala* is a mythical play based on a magical folk lore as Karnad himself accepts, " Naga-Mandala is based on two oral tales from Karnataka which I first heard several years ago from Professor A.K. Ramanujan. These tales are narrated by women -



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

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

Snake Ordeal: Appanna who shamelessly has a concubine and still gets married to a young girl only to look after his house. He is satisfied with the affair he is maintaining, but he wants to get married because he attained the age, he is capable of, and wealthy and wants to become

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

CONCLUSION:

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

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THE ADMINISTRATIVE SYSTEM OF THE REPUBLIC

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

post of the village which the people aspire for. However, the membership in the *Hangva* is confined to the clan heads only. Sometimes, a big clan, according to its size, requires to

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

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

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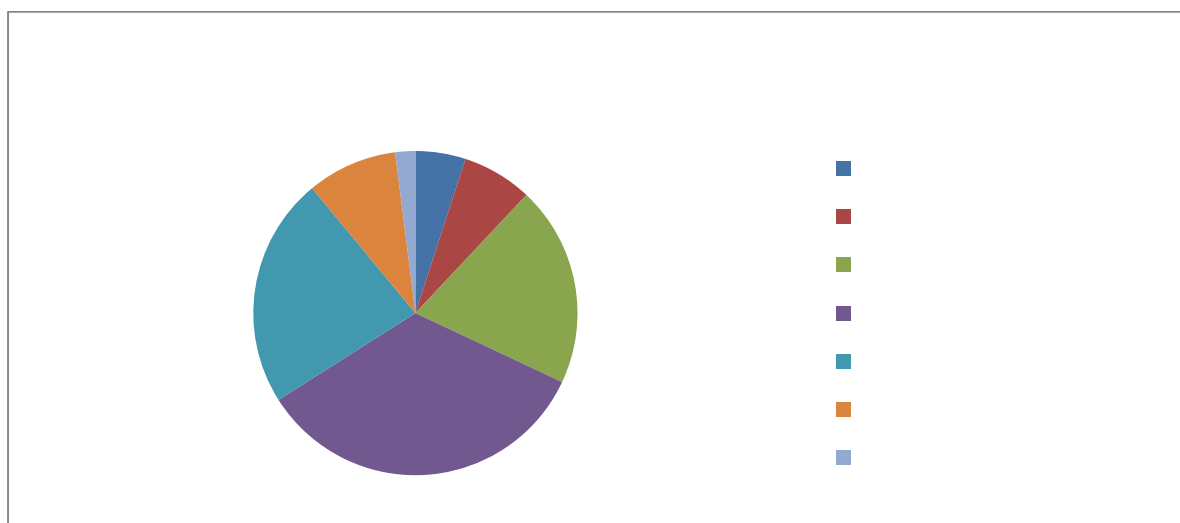


Figure 1 Level of Sexual Satisfaction among Married Males and Females

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

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

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

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

DISCUSSION:

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

THE CONCEPT OF UNTOUCHABILITY: AN ASSESSMENT

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contact but to a much broader set of social sections, and it is in this broad sense that the term is used in the monograph. From the Reg Veda period near about 3000B.C. peoples are divided in chaturvernas based on their karma. Shudras are the lower class of the society and they deprived from all the facilities of the authorities. They do not have any liberty to speech, right, freedom etc. sometimes they are treated as untouchable. They are fully isolated the social status and they were always engaged to serve the higher class people and the always clean the roads, garbage, toilets and other dirty places. They never have personal life to live, they are the servicer. I.983k-15.04230thea84(the)-8.984 R8(B)7(.C)-1.A(a84(the)-mbedk535(rsona)r 98474(rba)-486(e)3

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

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

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



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

The chandalas were segregated from the rest of the community, living in groups on the outskirts of cities and villages. It goes without saying that their material lives were of the lowest standards in the society, and many become ill or crippled within such miserable living conditions. As to their occupations there were hunters, arrow makers, and woodworkers among their ranks. Here we can observe those who had not yet completely abandoned their traditional forest lifestyles. The tasks of executioner and disposing of dead animals were also chandalas

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

Artisan castes: the pancha brahma group consisting of the kamsalis, kammaris kancharis, silpis (kasees) and vadrangis has been included under this category. Their work involved skilled labor.

Harijans or untouchables: in this group belong to malas, madigas, thotis, mukchikes and dakkalas (madiga priests). Also included in this group are dasaris and chalavadis(male priest).

Service caste: mangalis, chakalis, madaras, vaddes, boyas besthas, idigas, segadis, nagaralu, gaundlas, upparas, perikas, kayala doras, satanis and dommaras have been included in this group. All these castes engage in service functions.

Detribalized castes and others: under this group we have included the yerukulas, yanadis, lambadis, bhatrajus, sugalis, koriches, bogamus (klavanthulu), pichiguntlas, rangarajus, darjis, dudekulas, Muslims and Christians.

Untouchability is the social-religious practice of ostracizing a minority group by segregating them from the mainstream by social custom or legal mandate. The excluded group could be one that did not accept the norms of the excluding group and historically included foreigners, house workers, nomadic tribes, law-breakers and criminals and those suffering from a contagious disease. This exclusion was a method of punishing law-breakers and also protected traditional societies against contagion from strangers and the infected. A member of the excluded group is known as an Untouchable. The 'untouchables' constitute 15% of the total population of the subcontinent and have been referred to as Depressed Classes, Scheduled Castes and Scheduled Tribes. Local names for the 'untouchable communities' vary in different parts of India: bhangi, Pakhi, chandalas etc. Mahatma Gandhi called them Harijans or children of God. Now they are called Dalits, which means broken people. The principle of graded inequality was the basis for determining the term of associated life as between the four vernas.

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

There was continuous tribal warfare and as a result of it the problem of defeated tribes arose. A defeated tribe became broken into bits. It was a floating population consisting of groups of broken tribesmen roaming in all directions. They had to live as stray individuals and the shelter and protection became the problem of "broken men". The settled communities and the broken men struck a bargain whereby the broken men agreed to do the work of watch and ward for the settled tribes and the settled tribes agreed to give them food and shelter. As the broken men were aliens, they began to live outside the village. This explained why it was natural to suppose that the untouchables from the very beginning lived outside and that untouchability had nothing to do with their living outside the village. The untouchable was outside the fold of Varna system. The shudra was a savarna, i.e. one possessing the Varna. As against him, the untouchable was avarna, i.e. outside the Varna system. In denoting the untouchables, the word antya, antyaja appeared frequently. The Hindu theory of priority in creation did not and could not apply to

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CHILDREN AND CHILDLESSNESS IN EDWARD ALBEE'S *WHO' AF AID F I GI IA F*

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Abstract Children are the most beautiful beings in the world. They are the real creatures who smiled from their hearts. One can find real love and happiness in them. Children are the best blessings given by God to a couple that makes their life complete with the love and laughter they bring. On the other hand, a couple not having a child will not be taken as an ordinary thing. Even society never lets them lead freely and keeps digging into the same question that makes them feel their life quite boring and meaningless. The same situation was faced by the



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

illusory life and started accepting their originality is the main theme of this act. Martha by looking at pictures of 'Daddy white mouse' said that he had red eyes because he had been

