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## FEMALE CONSCIOUSNESS IN KAMALA MARKANDAYA'S NECTAR IN A SIEVE AND OTHER NOVELS

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### Abstract

*Kamala Markandaya has been called the feminist writer on the basis of her feminine perspectives depicted in her novels. She gives more prominence in bringing forth the female conscience in her novels besides the conflicts between the oriental and western culture, cultural overlap and cultural hybridity. In all her novels, the staunch voices of the females can be heard. They are often represented as individuals who get transition from self denial to self assertion. The frustrations, denials, pains, hopes and desires of female are brought into expression throughout her novels. Often her female characters try to reject social patriarchy by acting against the subjugations and tribulations imposed upon them in terms of their gender by the so-called male dominated society. However she is not termed as a radical feminist who condemns the male-dominated society instead she tries to reflect the Indian women who can change the scenario of the Indian society and female identity can be made acknowledged by the society.*

*Her female characters belong to different strata of the society. However the connecting string in between these characters is the unquenched thirst for the autonomy of their self. Her characters reflect the awakened feminine sensibility in the contemporary male dominated society. By exercising their own freewill, exhibiting their own self, they get fulfilment and recognition in life. Her women- Rukmani, Ira, Nalini, Mira, Premala are all nobler, wiser, stronger, better than their male counterparts. But among the female characters, few are superior in one aspect and few of them are in other aspects. All are superior in their own specific quality.*

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Ira, Nalini, Mira, Premala are all nobler, wiser, stronger, better than their male counterparts. But among the female characters, few are superior in one aspect and few of them are in other aspects. All are superior in their own specific quality.

The females in either pre-independence period or post-independence period suffer a lot and are destined to live the life of "the other". The feelings and emotions of the females are neglected by the patriarchal society. They are treated as the other. Their individuality is denied and objectified. They are looked upon as commodities for trade by the so-called sophisticated society. The females are generally not provided with socio-cultural recognition by the public. They are creatures who have to suffer throughout the her life.

The female characters in her novels are will-powered and self determined characters and each one can raise against the forces which are not under their control. These characters show the real calibre of Indian women. Her characters are in contrast to the female characters who are self-effusive submissive and sacrificial ones depicted by the male writers. Women in their works are often weak, passive and in need of protection from their male counterparts. They are destined to live the life of the other. It is Kamala Markandaya, the first female writer who tried to expose the real heart of women. Her characterisation sets



## EXPRESSION OF THE COMMUNITY IN A. REVATHI'S *THE TRUTH ABOUT ME: A HIJRA LIFE STORY*

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### Abstract

The paper titled *Expression of the community in A. Revathi's The Truth About Me: A Hijra Life Story*, aims to speculate on the smouldering issues of the transgender community in the heteronormative society. Gender determines particular status-quo in the society but it is problematic. It is something that is entirely different from biological sex. The attributions of the society to particular sex constitute the gender of an individual. The binary notion with respect to the gender and domination of patriarchal society are brought under study many decades ago. The emergence of the third gender dismantling the binarism of gender is at its heights today. The otherisation of the transgender people in the public sphere has to be rechecked for they too are deservable to live in this world.

### Introduction

The term transgender community refers to a category of society that tends to get their gender transitioned either by cross dressing or make-up or through mannerisms or through gender reassignment surgery. The transgender people often experience a conflict between their gender identity and the assigned sex. The perplexity they feel within their body is intense. They are neither and both the females and males. The affirmation of their gender identity helps them to contemplate on their self image, self reflection and self-expression. It inspires them to identify their individuality.

Hijra, the ancient Indian transgender community is always otherised, colonized by the heteronormative society. Their ontological existence is often questioned. The rights and recognition of the hijras are mere epistemological. The existence of the community however dismantles the binary opposition of the gender system that prevails in the society. The community strives for their dignified social recognition as normal and respectable gender like the females and the males in the heteronormative society.

A.Revathi's *The Truth About Me: A Hijra Life Story* defends against the conventional tortures and horrific violence inflicted upon the transgender community. It expresses the poignant life situations of a transgender life. It is

a text that disseminates the sexual oriented notions regarding the third gender or the transgender. It is the first autobiography to tackle up the subject of transgender subjectivity in the Indian society. It can be considered as a manifesto of transgender consciousness. The violence perpetrated by the heteronormative society against the gender nonconformity of the transgender community is intense. In the autobiography we have the glimpses of the hardships and sufferings of the liminal gender. It is the verbal expression of the annihilations, turmoil and exploitation of the transgender community. It takes us into the minutest realms of psychic dilemma of a transgender who might oscillate between the two genders. It tempts each of us to speculate on their crisis and oscillating identities of transgender community.

A.Revathi in her autobiography, *The Truth About Me: A Hijra Life Story* describes the rejection and derision faced by the Hijra community due to their gender fluidity. They are denied opportunities to enter into the forefront of the society due to the social stigmatization they suffer in terms of their gender nonconformity. With great agitation, A.Revathi points at the society's inhumanistic attitudes towards her community. They are denied to live freely like any other human being. It tempts each of us to speculate on their



## ARTHUR MILLER'S WILLY LOMAN, A TRAGIC HERO – AN INTROSPECTION

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### Abstract

Arthur Miller's experiences with the ordinary American people are reflected in his plays. His plays focus on a small regiment of human conflict but he never confuses the regiment with the whole. In majority of his plays, family acts as the testing place for the protagonist. For instance, *Death of a Salesman* could be read as a struggle by a common man against a society which drains him of his energies and then drops him like a sack of potatoes. Miller has placed the common man at the centre of the drama which led many to believe that he had communist sympathies and for which he was investigated against by the house of Un-American activities in 1947. The charges against him were dropped but the fact remains that Miller stood up for the unprivileged man in American Society. It is this concern for the common people has made Miller one of the leading dramatists of our times.

Arthur Miller's *Death of a Salesman* is a deceptively simple play. Its plot revolves around the last twenty four hours in the life of Willy Loman. He was a hardworking sixty three years old travelling salesman whose ideas of professional, public success jars with the realities of his private desires and modest accomplishments. The play *Death of a Salesman* not only created the unforgettable figure of the middle aged salesman.

**Keywords:** Protagonist, Profundity, Purgation, Optimistic.

### Introduction

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Willy Loman penetrated the dark mythology of America. It presented a rich matrix of enabling fables that define the myth of the American Dream which promises a

man popularity and wealth if he has acquired a good personality and pleasant social manners. *Death of a Salesman* succeeds as a middle-class tragedy since it follows the fate and final reckoning of a common place man in a common place environment. Miller, himself described the play as "the tragedy of a man who gave his life or sold it" in present of American dream.

Since the profundity of a work lies in its enormity of interpretations, different critics have found different interpretations to the play '*Death of a Salesman*' some consider it to be a tragedy and some classify it under social drama. However the playwright considers it as a tragedy – a middle class tragedy To Arthur Miller.

According to Aristotle, tragedy is "an imitation of an action that is serious, complete and of a certain magnitude in language embellished with each kind of artistic ornament, in the form of action, not of narration through pity and fear effecting the proper purgation of these emotions." But Miller's concept of tragedy is entirely different. He does not believe that the tragic hero must be a man of exalted rank. In his "Tragedy and the Common man", he defines tragedy as "the consequence of a man's total compulsion to evaluate himself justly." In the sense of having been initiated by the hero himself the tale always reveals what has been called his "tragic flow"-a failure that is not peculiar to grand or elevated characters. Miller says that in *Willy Loman* "we are in the presence of a character who is ready to lay down his life. If need be, to secure one thing – his sense of personal dignity" and it would evoke the tragic feeling in us From Orestes to Hamlet. Media to Macbeth, the underlying struggle is that



## THE POLITICS OF ADVERTISEMENTS: A FEMINIST PERSPECTION

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### Abstract

The paper titled *The Politics of Advertisements: A Feminist perspective* tries to introspect on how the socio-cultural constructed gender confinements act upon the gender system of the society and investigates the marginality implied through advertisements. Advertisements often reflect the society though they serve completely official purpose. Advertising a product fetches its consumers is a common trait in the business field. Advertisements are always the part and parcel of the business. It not only acts as an inevitable part in commercial purpose but also a representation of the culture. The advertisements in the social media either it be print, visual or online always act as a mirror to the social perspectives.

The socio-cultural and economic perspectives of the society act as the tools to drive home the intention of the respective company to the targeted audience. While these advertisements are brought under scrutiny, we would see the economical and sexual discrimination that prevail in the society. The marginalised sects- females, poor are either found to be less focused or objectified for the business promotion. They are often depicted as voiceless.

The females are always or rather commodified through advertisements. Most often the bodies of females are always used for trade. Either they are exhibited or traded in terms of their vulnerable sexuality. The voluptuous female body is objectified in most of the advertisements. The advertisements of beauty soaps always try to expose the female body to demonstrate the beauty and nourishment that the soap provide for its regular users. Here the pink plummy body of the lady is used as a commodity. Whereas if the lady's body was substituted by a male body; the companies think that that won't attract their audience. This implies that female's body is considered as a trigger to attraction and sexuality.

### The Politics of Advertisements: A Feminist perspective

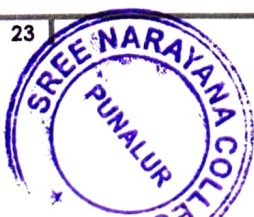
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In *I am not that woman*, the famous English poetess Nikki Giovanni prompts the readers to think about the commodification of femininity. She says "I am not that woman who sells shoes and socks, half naked". Here the nudity of the female body is considered as an object for attracting the consumers. The conventional roles imposed or practiced by the females are manipulated for the promotion of products. The superiority of masculinity is protected by telecasting such advertisements.



## **EXPLORING THE FEMINIST CONCERNS OF MAN-WOMAN RELATIONSHIPS CONCERNING SHOBHA DE'S SOCIALITE EVENINGS**

**Resmi Ravindran**

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### **Abstract**

Many novelists like Kamala Markandeya, Shashi Deshpande, Anita Desai, Arundhati Roy have portrayed the female's subjugation, sufferings, anguish, identity crisis, etc. in their novels. But the most important trait that distinguishes Shobha De from other novelists is her frankness in language. Shobha De without any hesitation describes the erotic sensibility of her characters. In her debut novel, *Socialite Evening* she introspects over the unsatisfied lives of married women. The writer tries to portray these sufferings of her characters by presenting them in an urban social setting. The themes like love, sex, and extra-marital affairs, divorce, etc. are narrated with ease.

The paper entitled ***Exploring the Feminist concerns of Man-Woman Relationships with reference to Shobha De's Socialite Evenings*** proposes to study how does the writer try to demolish the moral-social concept regarding marriage. She has changed the traditional picture of enduring, submissive and self-sacrificing women with a new picture of bold and liberated urban women. In the novel, *Socialite Evenings* Karuna is the main protagonist. The novel is narrated in the form of Karuna's memories. As she grows in age there develops in her the emotional urge to identify with the outside world, the modern crowd, the bewitching and fascinating world of affluent girls. Through her walks of life, the writer tries to project the hollowness that women feel in their unsatisfied married life. In one instance Karuna's mother tells her, "Marriage is nothing to get excited or worried about. It's just something to get used to". The novel renders the picture of marginalization of Indian women at the hands of their husbands. But her females rebel against the institution called marriage. In *Socialite Evenings*, the three female characters namely Anjali, Karuna, and Ritu reign arbitrarily in the word of sexual freedom.

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In the novel, *Socialite Evenings* Karuna is the main protagonist. The novel is narrated in the form of Karuna's memories. *Socialite Evenings*, the first novel of Shobha De, is about the journey of a prominent Bombay socialite Karuna, from a gauche middle-class girl to a self-sufficient woman. 'Socialite Evenings' by Shobha De is set at the backdrop of Mumbai high society. The central character, Karuna is born in a dusty clinic in Satara, a remote village



## A READING ON 'COMMUNICATIVE APPROACH TO LANGUAGE TEACHING'

Resmi Ravindran

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### Abstract

The origins of Communicative language Teaching is to found in the British Language teaching tradition dating from the late 1960s. Until then, situational Language Teaching represented the major British approach to teaching English as a foreign language. The writings of Wilkins, Widdowson, Candlin, Keith Johnson and other British applied linguists on the theoretical basis for a communicative or functional approach to language teaching, the rapid application of their ideas by text book writers and the equally rapid acceptance of these new principles by British language teaching specialists gave prominence nationally and internationally to what came to be referred to as the Communicative Approach or Communicative Language Teaching.

The origins of Communicative Language Teaching is to be found in the British Language teaching tradition dating from the late 1960s. Until then, Situational Language Teaching represented the major British approach to teaching English as a foreign language. In situational Language Teaching, language was taught by practicing basic structures in meaning full situation-based activities. But British applied linguists began to call in to question the theoretical assumptions underlying situational Language Teaching. This was partly a response to the sorts of criticisms the prominent American linguist, Noam Chomsky had leveled at the structural linguistic theory in his classic book, Syntactic Structures (1957). Chomsky in his classic had demonstrated that the current structural theories of language were in capable of accounting for the fundamental characteristics of language-the creativity and uniqueness of individual sentences.

The British applied linguists emphasized another fundamental dimension of language-the functional and communicative potential of language. They saw the need to focus on language teaching on communicative proficiency rather than on more mastery of structures. The scholars like Christopher Candlin, H.G.Widdowson advocated this view of language under the influence of the works written by John Firth, M.A.K. Halliday, William Labov as well as the works in philosophy.

In 1971, a group of experts began to investigate the possibility of developing language courses on a unit credit system. It is a system in which learning tasks are broken down into "portions of units, each of which corresponds to a component of a learner's needs and is systematically

related to all the other portions". D.A.Wilkins proposed a functional or communicative definition of language that could serve as a basis for developing communicative syllabuses for language teaching. Wilkins contribution was an analysis of the communicative meanings that language learner needs to understand and express. He attempted to demonstrate the system of meanings that lay behind the communicative uses of language. Wilkins later revised and expanded his 1972 document into a book called National Syllabuses, which had a significant impact on the development of Communicative Language Teaching.

The writings of Wilkins, Widdowson, Candlin, Keith Johnson and other British applied linguists on the theoretical basis for a communicative or functional approach to language teaching, the rapid application of their ideas by text book writers and the equally rapid acceptance of these new principles by British language teaching specialists gave prominence nationally and internationally to what came to be referred to as the Communicative Approach or Communicative Language Teaching.

Although the movement began as a largely British innovation, focusing on alternative conceptions of a syllabus since the 1970s the scope of Communicative Language Teaching has expanded. Both American and British proponents view it as an approach that aims to

- (a) Make communicative competence the goal of language teaching.
- (b) Develop procedures for the teaching of the four language skills that acknowledges the interdependence of language and communication.



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**A STUDY ON THE ETHICAL ISSUES FOR FINDING SOLUTION TO THE PROBLEM OF EFFECTIVENESS OF ADVERTISEMENTS AMONG CUSTOMERS**

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**ABSTRACT**

*In the traditional world most of the people were suffered from severe poverty, unemployment etc. At that time they gave more importance to solve the problem of poverty, at least to meet their basic needs. But now in this competitive world people are trying to gain more and more achievements to get the status of leading higher positions. In the first case people were much beware and afraid of doing anything which will affects others and followed the ethics to some extent. But now a day's people are well educated and aware about all the facts, were finding solutions for the problems arising by the breach of all the ethics. Ethics means the principles and values of a person towards the society. My study focus on the "ethical issues in finding solutions for the problem of effectiveness of advertisements among customers". We know that advertisement is most important in the field of commerce. The study says about the problems of customers by the advertisements and ethical issues in finding solutions for the problem.*

*Keywords: ethics, advertisement*

**INTRODUCTION**

In the traditional world most of the people were suffered from severe poverty, unemployment etc. At that time they gave more importance to solve the problem of poverty, at least to meet their basic needs. But now in this competitive world people are trying to gain more and more achievements to get the status of leading higher positions. In the first case people were much beware and afraid of doing anything which will affects others and followed the ethics to some extent. But now a day's people are well educated and aware about all the facts, were finding solutions for the problems arising by the breach of all the ethics. Ethics means the principles and values of a person towards the society. We know that advertisements were playing a most important role in marketing. At the same time it gives information, it is bless and a curse. Here the role of ethics arises.

**STATEMENT OF PROBLEM**

Various researches were done about various problems. And many solutions are found. But the value of the research done is based on the applicability and the application of the suggestions for the solutions. Here the problem of the study is to find whether following the ethics in commercial advertisements and the issues relating to it among the customers.

**OBJECTIVES OF THE STUDY**

The objectives of the study are as follows.

- To find whether the commercial advertisements were beneficial to the customers
- To find whether any ethical issue in the application of an effective advertisement.

**METHODOLOGY**

The study is done by collecting the secondary data.

**ADVERTISEMENT**

Advertisement is publicity about a product or service to the public. Traditionally the people were not well aware and educated about most of the product or service. At that time the importance of advertisement arise by different forms like publicity, sales promotion etc. but these days market became a competitive one and each marketers were thinking of only how to sale their product.

By these the ethics in commerce is becoming questionable. Various studies were conducted about the advertisements like its effectiveness, benefits, issues, ethics in advertisements etc. But we have to think about how the suggestions to all these studies can be applied.

There are various leading products and services which have many advertisements in the market. The matter is whether all these ads and products were socially beneficial. We should be socially responsible to the society, not only theoretically but practically also.

**ETHICS IN RESEARCHES**

We all have certain ethics to follow, not only like Doctors, advocates etc. each person should follow the ethics in own life. Otherwise it become immoral or illegal and is punishable. Likewise the findings and suggestions

